

Study Guide

The Evangelistic Message

by Truitt Adair



The Roman Appian Way

*Go into all the world and preach the gospel to all creation.
He who has believed and has been baptized shall be saved;
but he who has disbelieved shall be condemned.*

SUNSET
International Bible Institute



THE
EVANGELISTIC
MESSAGE



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INTRODUCTION

There is an unchanging message of salvation which must be learned, lived, loved and repeated in every generation. Jesus commissioned his disciples to teach their converts “to obey everything which I have commanded you.” (Matt. 28:19) When those disciples shared the salvation message with the Jerusalem crowd and three thousand were converted they continued to be taught by the apostles. (Acts 2:42) They must have learned the repeatable salvation message from the apostles for later when they were scattered by persecution, “they went everywhere preaching the word.” (Acts 8:4) When the Apostle Paul had planted the church in Ephesus through the preaching of the gospel, he gathered the disciples together and taught them for two years in the lecture hall of Tyrannus. The result was that “all...who lived in the province of Asia heard the word of the Lord.” (Acts 19:9-10) The implication is that the message was spread by those Paul taught, for later he reminded them that he had taught them “the whole will of God.” (Acts 20:27) Paul had a role in the conversion and training of Timothy, along with the godly teaching of Timothy’s mother and grandmother. (Acts 16:1-4, 2 Tim. 1:5) Before his death, Paul passed the “gospel torch” to Timothy, reminding him of the “things you have heard me say in the presence of many witnesses.” (2 Tim. 2:1-2) In the same passage Paul urged Timothy to teach that repeatable message to faithful men who would then teach it to others.

It is my hope that the message of salvation which has been taught to me and which I have taught to many individuals, congregations and students of God’s word, will be taught to yet another generation by those who have received it. A part of this study guide outline is taken from the class notes, taken by one of my students, Greg Holly, during a course entitled “The Evangelistic Message” taught at Sunset International Bible Institute in Lubbock, Our hope is that you will repeat the message to someone else.

Truitt Adair

LESSON ONE

THE REPEATABLE MESSAGE

INTRODUCTION

The evangelistic message must be a repeatable message. The essentials of salvation must be a repeated message. It must be a message that when taught to another person and that person comes to salvation he/she can then pass that same message on to another. The repeatable nature of the message of salvation in the first century was one of the characteristics that helped the first century church permeate the entire world in its own generation. If we are ever to repeat that process we must also have the kind of message that can easily and relatively quickly be passed on to other people who will pass it on to still others.

LESSON AIM: To understand that the evangelistic message is a repeatable message, the good news message has to be repeated by those who are taught.

THE PRINCIPLE GIVEN BY JESUS HIMSELF

A. Teach the Message, Share the Principle

1. The command and commission (Matthew 28:18-20).
2. Teach – make disciples, baptize – bring them into Christ, teach them what you have been taught.
 - a. Jesus’ message was/is a repeatable message.
 - b. The disciples learned the message in a period of 3 or 3 1/2 years.
 - c. It did not take a life time to teach them a message which they could in turn teach to someone else in a relatively short period of time.

B. The Mission Agenda of Paul and Barnabas (Acts 13)

1. They were working with the church in Antioch for a period of one year (Acts 11:25-26)
2. They were sent out by that church to do mission work – they were to accomplish four things:
 - a. To preach the gospel of Jesus Christ and bring the lost to salvation.
 - b. To gather those saved people into a body of people the local church.
 - c. To train and equip those who are saved to pass on the message of salvation to others – they are to train them for leadership.
 - d. To stay in touch with those people and help them solve problems until they were able to stand on their own.

3. This was a fairly simple agenda that took a only a short period of time.
 - a. This did not take an entire lifetime to accomplish.
 - b. He and his companions were able to go into a geographical area and complete this agenda in a relatively short period of time.
 - c. If your mission is the apostolic agenda then it is possible to actually finish your job in a place – and not spend a lifetime doing it.
 - d. If that is your agenda you can measure your ministry – if that is not your agenda the measurement of your ministry is much more difficult.

C. The Ephesian Mission Agenda (Acts 19)

1. Paul's preaching method and locale.
 - a. First in the Jewish synagogue – reasoning and persuading.
 - b. Because of opposition, Paul left and took the disciples with him and had discussions daily in the lecture hall of Tyrannus.
 - c. This went on for two years so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.
 - d. In a period of two years he has trained enough disciples who have obviously helped him to publish the news in Asia so that after two years he can say everyone in Asia has heard the word.
2. Paul followed that agenda everyplace he went:
 - a. He preached the word – the repeatable message of salvation.
 - b. He gathered the saved into the local body – the church.
 - c. He taught that local church the message well enough that they could pass it on to others.
 - d. He trained and equipped leaders – elders or bishops.
3. Paul's purpose in his life was to present all men whole, complete, mature and perfect in Christ (Colossians 1:28).

D. The Corinthian Model

1. There was an essential message of salvation.
2. The same four-fold program he taught in every church (1 Corinthians 4:17).
 - a. He taught them every essential application of the cross in their life including how to be saved how to live their life how to be the church and how to pass that message on to other people.
 - b. He taught his way of life to them– he says he taught the same thing everywhere in every church.

E. The Thessalonian Model

1. Paul preached the essential message in Thessalonica in a Jewish synagogue on three Sabbath days.
 - a. He reasoned with them from the Scriptures explaining and proving the Christ had to suffer and rise from the dead.
 - b. Some of the Jews were persuaded and joined Paul and Silas and a large number of the God-fearing Greeks and not a few prominent women.
2. In just four verses we're told about the apostolic agenda in this particular

- location.
- a. He preached the gospel – the same message he preached everyplace else.
 - b. Some people were saved and joined themselves to him.
 - c. He established a body of believers – the church and began to teach those who had responded.
 - d. The results of Paul's work among the people at Thessalonica (1Thessalonians 1:4f).
3. The result was they were beginning to go out into other places and do what the apostle Paul had done there – they became imitators of the apostolic agenda they began to plant churches.

F. The Apostolic Agenda Seen in the Life of the Individual

1. In the life of Timothy (2 Timothy 1:5).
2. The fountainhead of Timothy's faith was in his Grandmother and Mother.
3. The apostolic charge to Timothy –“*You therefore, my son, be strong in the grace that is in Christ Jesus. The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.*” (2 Timothy 2:1-2).

SELF EXAM:

1. Explain the statement: “The evangelistic message must be a repeatable message.”

2. What was the four-fold mission of Paul and Barnabas as they were sent out by the church in Antioch?

3. Explain how the evangelistic messenger is to carry out the Great Commission as given by Jesus in Matthew 28:18-20.

LESSON TWO

THE PEOPLE RECEIVING THE MESSAGE

INTRODUCTION:

To properly understand the repeatable evangelistic message which can be passed on from one generation to another, you must understand that every message is presented to real life people who are all at perhaps a different stage of development in their own lives. In other words you are not just preaching this gospel in a vacuum you're preaching it to actual people who may be different and who may be at different stages of development or progression in understanding and being prepared for the reception of that message.

LESSON AIM: Understand that people who are being taught will be at different stages of biblical knowledge and know how to approach each different level of biblical understanding.

THE RECIPIENTS OF THIS ESSENTIAL MESSAGE

A. The Essential Message Is Not Preached in a Vacuum

B Ten Things the Essential Message must Accomplish for and in People Who May Be at Different stages of Development

(Count down to salvation)

10. It must present an awareness of a supreme being to people who have no awareness of God.
9. Those who have no effective knowledge of Christianity – they may have some awareness that there is a God but they don't know about the way of Jesus Christ.
8. These would have an initial awareness of Christianity – they don't really understand what Christianity is.
7. There is an interest that has been aroused by their contact with Christianity– no real awareness of what Christianity is.
6. Somewhere along the line one becomes aware of the gospel fundamentals.
 - a. They become aware of the gospel fundamentals because they were willing to listen with interest.
 - b. Having first received initial contact regarding Christianity.
5. They began to grasp the implications of the gospel.
4. A positive attitude toward Christianity and one's involvement with Christianity.
 - a. At this point people are beginning to be faced with a decision.

- b. They can reject the message or have a negative attitude and a closed mind.
- 3. Personal problem recognition.
- 2. There must be the challenge that is felt and the decision to act.
- 1. Repentance and faith in Christ which includes the obedience of baptism and results in salvation.

C. Ten Points Leading up to Maturity

(Count up to maturity)

- 1. The post-decision evaluation.
 - 2. Incorporation into the body – that's a part of the apostolic agenda – incorporate people into the body.
 - 3. Personal fruitfulness – they begin to grow in Christ.
 - 4. There is conceptual growth – they begin to see concepts that they were only vaguely familiar with before.
 - 5. The recognition of spiritual gifts – they begin to recognize how God has uniquely gifted them for their place in the kingdom.
 - 6. Incarnational growth – that simply means one is to embody Christ's life.
 - 7. The stewardship of resources – one begins to learn to use their time, talents, money, house, car and everything that God has given them effectively for His service.
 - 8. Prayer – a full prayer life, a well-developed prayer life doesn't come in the first stage of discipleship – it takes time to develop and grow.
 - 9. Employment of spiritual gifts – they recognize their spiritual gift or gifts early but now they are actually beginning to use it or them effectively in service.
 - 10. Finally a reproductive witness – that is, you are actually now recycling the message.
 - a. It would be good if churches would make this one of the qualities of elders, leaders, preachers, and others in leadership roles.
 - b. When you have taken that essential apostolic agenda and have so embodied that agenda in your life that you are able to go out and do for others what someone has done for you, that is maturity.
- (Adapted from James F. Engel and Wilbert Norton, "What's Gone Wrong With the Harvest?")

D. Peter Wagner's three P Evangelism

- 1. There must be Presence.
 - a. One of the first things that we must do is establish a presence for the Lord.
 - b. Paul's desire: "*It has always been my ambition to preach the gospel where Christ was not known*" (Romans 15:20).
- 2. There must be Proclamation.
 - a. Evangelism will not take place until somebody speaks the message.
 - b. The concept of relationship evangelism is not an effective way to

evangelize.

- c. Presence alone is insufficient.
- 3. There must be Persuasion.
 - a. Somewhere along the line there must be a challenge issued and a decision to act.
 - b. Somewhere along the line someone's going to have to say, "what are you waiting for arise and be baptized and wash away your sins" (Acts 22:16).

(Peter Wagner, "Strategies for Church Growth")

SELF EXAM:

1. Explain what is meant by: "The essential message is not preached in a vacuum."

2. Why is it necessary for the presenter of the message to know where people are in their knowledge about the Bible?

3. List and explain Peter Wagner's three p's of evangelism.

1) _____

2) _____

3) _____

LESSON THREE

THE CYCLICAL NATURE OF EVANGELISM

INTRODUCTION:

 vangelism is a cycle. It starts with someone in leadership, someone who knows the gospel, someone who has already been saved, someone who has developed in his or her own spiritual life to the point that they are capable of sharing the message with another person. As you look at the life of Jesus, you see that the message began with Him and He began to share that message with his apostles. When you look at the life and ministry of the apostle Paul you see that the preaching of the message began with him and he was able to share the message of salvation with other people.

The essential, repeatable message was propagated through those who were taught and then shared it with others. So this cycle must begin at leadership. It must begin with an individual or individuals who have assimilated this whole cycle into their lives and have the maturity to be able to help another person through that cycle.

LESSON AIM: To learn of the cyclical nature of the gospel message and discover that the problem of humanity is sin and man's faulty thinking concerning sin.

THE PROPAGATION OF THE ESSENTIAL MESSAGE

A. The Starting Point of Evangelism

1. It had its origin in Jesus Himself.
 - a. He taught the message to his disciples.
 - b. They in turn shared it with those they came in contact with.
2. It begins today with someone in leadership, someone who knows the gospel, someone who has already been saved.
3. The same process was followed by other leaders in the first Century church, Paul, Aquila and Priscilla, the deacons in Jerusalem, etc.
4. It must continue with those who are taught.

B. The Results of or the End of the Cycle

1. Regeneration or conversion. This is the first step in the cycle.
2. Confirmation of faith – The next part of the cycle.
 - Post-decision evaluation and growth.
 - The stage of doubt and questioning one's decision.
3. Incorporation into the body. The beginning of growth toward steadfastness

- and maturity.
- a. The new convert learns some of the basics of why and what God wants in his/her life.
 - b. He/she learns some of the things to do and some things not to do.
 - c. They learn to replace the practice of wrong things with the practice of right things – filling the vacuum left from leaving wrong associations.
4. Prayer and study of the word.
 5. Develop the qualities that will enable one to be a leader that can then share this entire cycle with another.

THE HUMAN PROBLEM – THE SINFULNESS OF MAN

A. The Faulty Thinking of Man (Proverbs 14:12)

“There is a way that appears to be right, but in the end it leads to death.”

1. The worldly thinking of man leads him away from God – creates a chasm, a separation between God and man.
2. Man’s thinking is limited by the environment in which he lives – the time/space capsule.
3. Isaiah 55:8-9: *“For my thoughts are not your thoughts, neither are your ways my ways,” declares the LORD. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”*
4. Man cannot imagine a god that is so different than himself – thus, he makes God in his own image.

B. The Means by Which Man Can Know the Mind of God

1. The Spirit reveals the mind of God to mankind (1 Corinthians 2:11: *“For who knows a person’s thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God.”*)
2. God is above both time and space and His thinking is far different than man’s thinking.
 - a. Man is in a world bound by time and space and his thinking reflects that time/space experience.
 - b. People tend to make God in their own image (idols, etc.; also, “I’m OK, you’re OK mentality – trying to make God a being that thinks like them.
3. The problem: man’s thinking comes from our experience in the time/space capsule.
 - a. The way that seems right to a man can lead him away from God.
 - b. Romans 3:23: The experience of man is that *“all have sinned and fall short of the glory of God.”*
 - The way we refer to things affects our thinking.
 - Our way of referring to sin goes back to the time/space experience.
 - We don’t even know how to call sin what it is, much less how to deal with it.

C. Sin is Hard to Identify — Our Language Hides It

Notice the softening down of sin in our language:

Sin	Euphemism
1. fornication	pre-marital relations
2. adultery	affair
3. pornography	adult literature
4. homosexuality	alternative lifestyle
5. embezzling	white collar crime
6. drunkenness	disease
7. abortion	unwanted tissue

D. Three Ways and Actions of Sinning

1. The sin of commission (1 John 3:4).
 - a. Deliberately crossing the bounds God has set forth in His law.
 - b. Doing something God has expressively forbidden.
 - c. Transgressing (going across) God's law. Examples: When the Bible say, Thou shalt not:
 - 1) Commit adultery . . .
 - 2) Bear false witness . . . etc.
2. The sin of omission (James 4:17).
 - a. Omitting something God says we ought to do – James 4:17, “*If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them.*”
 - b. If you know you ought to do it and you don't do it – it is sin!
 - c. Failing to do what God has revealed is rebellion and sin.
3. Permission (Matthew 5:27-28) – This will be discussed in the next lesson.

SELF EXAM:

1. Explain the cyclical nature of evangelism.

2. What are the five-fold results or the end of the cycle:

3. What are the three ways or actions of sinning?

LESSON FOUR

THE RELATIONSHIP OF TEMPTATION AND SIN

INTRODUCTION:

 here are three ways sin is committed: by commission, omission and permission. The first two of these were discussed in lesson three, the third will be discussed in this lesson. We will also consider the relationship of temptation to sin itself and determine just when sin occurs.

LESSON AIM: To learn of the relation of temptation to actually committing sin itself and the contrast of God's concept of sin and man's concept of sin and when it occurs. Notice also the progression of temptation and sin in a person's life.

THE PROCESS AND PROGRESSION OF SINNING

A. Temptation and Sin

1. Temptation is not in itself sin. James 1:13-14. "*When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; but each person is tempted when they are dragged away by their own evil desire and enticed.*"
 - a. Temptation leads one in the direction of sin.
 - b. When the mind gives permission to act then sin has been committed.
2. Jesus' teaching on temptation and sin. Matthew 5:28, "*But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.*"
 - a. Temptation is just one step in the process of sin.
 - b. When you have the permission of the mind to commit the act that sin is actually committed.
 - c. Even though the opportunity to act on the temptation may never come, the sin has already been committed in the mind.
3. The physical consequences of this type of sin is far less than acting on the sin.
 - a. The physical consequence of hating a brother is not as great as the sin of actually killing a brother.
 - b. Does not mean that it is less sinful – the eternal consequences are the same.

B. God's Concept of Sin in Contrast to Human Thinking

1. A person who thinks they're O.K. because they haven't killed anyone, etc. doesn't understand God's concept of sin.
 - a. God's concept: "*All have sinned and fall short of the glory of God.*"
 - b. Matthew 5:27-28 and James 1:13-15 are parallel passages dealing with the sin process.
 - c. Isaiah 59:1-2, "*Surely the arm of the LORD is not too short to save, nor his ear too dull to hear. But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear.*" – God isn't weak, our sin has separated us from His presence.

C. A Catalog of Sins

1. There is no exhaustive catalog of every sin that man can conceive of.
2. Galatians 5:19-21, "*The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.*" (See also: 4:22-31 and Colossians 3:5-9)
 - a. This list is extended by the words, "and such like."
 - b. This is just illustrative of the kinds of things that the Bible calls "works of the flesh."
 - c. These lists are throughout both the Old and New Testaments.
3. Two categories of sinners in the world:
 - a. Those who feel no need for salvation because they do not feel sinful.
 - Jesus referred to the Pharisees as an example.
 - He contrasted the Pharisees who felt they were not sinners with the publicans and sinners who knew they were sinners..
 - b. Those who feel they are too wicked, too sinful to be saved.
4. Paul's feeling of responsibility to speak the everlasting gospel.
 - a. His deep responsibility expressed in 2 Corinthians 5:9-11:

"So we make it our goal to please him, whether we are at home in the body or away from it. For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad. Since, then, we know what it is to fear the Lord, we try to persuade others."

 - 1) He was thinking of all the people who must appear before God still in sin.
 - 2) He was not thinking about himself but about all those who were lost.
 - b. His feeling of debt was to everyone (Romans 1:14-15).

CONCLUSION:

The heart of Paul's feelings for his fellow man can be summarized by reading Romans 9:1-3 and 10:1-2: "*I speak the truth in Christ--I am not lying, my conscience*

confirms it through the Holy Spirit-- I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, the people of Israel. . . . Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved. For I can testify about them that they are zealous for God, but their zeal is not based on knowledge."

SELF EXAM:

1. Explain the relationship of temptation and sin.

2. Illustrate the contrast between the way man views sin and the way God sees sin.

3. What are two categories of sinners in the world?

Those who: _____

Those who: _____

4. Is there a comprehensive list of all the sins humankind can conceive of and do?
If so where in the Bible can it be found?

LESSON FIVE

THE LOVE OF GOD

INTRODUCTION:

There are two basic topics discussed in this lesson: The lostness of man and the love of God. There is a misconception that those who have no access to the good news of salvation will not be judged because of their having not heard the gospel and should be left alone in their ignorance; that God's love covers their ignorance and they will not have to face their condition before God. God's nature, essence and character is love, He doesn't just extend or exercise love toward mankind, He is love! In His very essence and nature, He is love.

LESSON AIM: To discover the fact that all men are lost, because of their sins, without the saving grace of God and that His love motivates Him to provide salvation to all mankind.

THE LOST CONDITION OF ALL MANKIND

A. The False Concepts of Some Concerning Those Who Have Not Heard

1. Heathen who have never heard are not lost.
 - a. To tell them the Good News would be bad news.
 - b. They have the law of the heart and they are O.K.
2. Without Christ all people are lost.
 - a. Some have used Romans 2:14-15 for the twisted thinking that those who haven't heard are O.K. (so, don't go tell them – if they refuse, then they will be lost).
 - b. The context of Romans 1, 2 and 3 is telling us why people are lost. This passage says that even those without the written revelation have a law (but, neither we nor they can be justified under law – they have a law, they violate it, they're lost)
 - c. People are lost because they're in sin. The gospel is a gospel of salvation, not condemnation, so that they can know how to be saved. Paul was compelled to preach the gospel to all (even Rome) because they were in sin and were lost. The gospel is the only road map back to God.

B. The Good News Is Not Bad News

1. People who are separated from God in this life and who die separated from God will be separated from God eternally.
2. The criteria by which men will be rewarded or punished. "*He will punish*

those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the glory of his might on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.” (2 Thessalonians 1:8-10)

3. One of the most formidable barriers to evangelism in the church today is our misunderstanding the lostness of people.
* Luke 19:10 – The mission of Jesus (to seek and save the lost).
4. The human problem – Sin — Separation from God — Condemnation.

THE LOVE OF GOD – THE GOD OF LOVE

A. A Familiar Description of God – God Is Love

1. God does not just exude love – He is love, 1 John 4:8 – “*Anyone who does not love does not know God, because God is love.*”
2. That describes His motivation, His actions, His life, His reason for being.
 - a. If a person does not love he does not know God.
 - b. The Christian must think like God – not like the world.
3. This scripture answers all the tough questions of life. Why redemption? Why the plan of salvation? etc. – all because of the love of God.

B. God’s Character Motivates Him to Provide Salvation to Mankind

1. The means by which God saves – “*But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life*” (Titus 3:4-7).
2. God bestows grace and mercy on people.
 - a. Mercy is when we don’t get what we deserve.
 - b. Grace is when we get what we don’t deserve.
 - c. God is full of loving kindness (ASV).
3. Most people view God one of two ways, both of which are wrong:
 - a. a vengeful God that’s going to get them – these need the clear message of a loving God.
 - b. a grandfather in the sky who will look the other way – these need to see God’s justice.

C. God’s Character Motivates Him to Be Patient

1. 2 Peter 3:9, “*The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.*”
 - a. His desire is that no one would be condemned and perish.

- b. Because of His love for every one He offers salvation to mankind (John 3:16).
- 2. 1 Timothy 2:3-4, “*This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.*”

 - a. Not only is Jesus savior, God is also Savior!
 - b. Salvation is not a loving Jesus rescuing us from a hateful God, but a loving God saving us through the gift of His loving son.

- 3. Romans 11:22, “*Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you,,...”*

 - a.. God is a God of love and mercy but also a God of justice.
 - b. Sternness or severity toward the disobedient.
 - c. Love and kindness toward those who in love and obedience come to Him.

- 4. The Good News presents an opportunity for those who have decided to be lost to make a new decision based on a better understanding of God.

THE GRACE OF GOD – THE GOD OF GRACE

A. The Reality of God’s Grace Toward Mankind

“For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” (Ephesians 2:8-10).

- 1. Grace is the great equalizer of all humanity.
- 2. Everyone that has ever been saved has been save by God’s grace – from the beginning of time.
- 3. A gross misunderstanding of grace is what makes evangelism so difficult in a “religious” community.

B. False Concepts About Grace

Almost any false doctrine falls under one of these three false concepts.

- 1. Legalism – the belief that a person can, by religious or moral works, merit salvation.
 - a. i.e. can earn or deserve salvation by how good I am, how much I understand, etc.
 - Ephesians 2:8-9 refutes legalism! (legalism can’t be right).
 - b. We can’t comprehend how people dismiss baptism in Acts 2:38, but sometimes we can’t see that we can never be good enough to earn salvation.
 - No amount of good, righteousness, etc. (short of complete perfection) can save you.

SELF EXAM:

1. What is the concept of some concerning many who have never had the opportunity to hear the saving message?

2. Is this a true concept? Explain and give a scripture reference!

3. Define mercy and grace.

4. What are two prevalent views of God, both of which are wrong?

5. What has been the means by which God has saved man from the very beginning?

LESSON SIX

FALSE DOCTRINES SURROUNDING GRACE

INTRODUCTION:

 Romans 3:23 says “*the wages of sin is death but the free gift of God is eternal life in Christ Jesus our Lord.*” Grace itself can mean gift. It describes the fact that salvation comes without any costs on man’s part, any human cost. However, it comes at a high cost to God, His one and only Son. It does not indicate a gift earned by good works of merit. We started a discussion on three ways grace is misused in our previous lesson and we will continue that discussion in this lesson.

LESSON AIM: To examine some false doctrines that reflect men’s mis-understanding of God’s grace and the consequences of believing these false concepts.

FALSE CONCEPTS ABOUT GRACE

A. Legalism and Grace (Continued)

1. Note the freeness of the gift – salvation is a FREE gift: It is:
 - a. Without human cause – Romans 3:24.
 - b. Without human cost – Romans 6:23.
 - c. Justification (being made right with God) is freely by God’s grace.
 - 1) grace is a gift – the means by which God provides salvation.
 - 2) salvation cannot be earned by people.
 - 3) religious deeds can’t negate even one sin in a person’s life.
 - 4) not saying works don’t matter – Bible says they do. Ephesians 2:10 – created to do good works – James 2:26, faith without works is dead – James 2:24, “*Ye see that by works a man is justified, and not only by faith.*”
 - d. God loved us enough to save us when we didn’t deserve it and didn’t earn it.
His motivation is love – the reason: so we can be His servant (serve Him and others).
 - e. How salvation is received – by God’s grace.
 - 1) By man’s response to a graceful God.
 - 2) I Corinthians 15:10 – “*I am what I am by the grace of God*” (everything).
 - 3) Romans and Galatians refute legalism and teach grace!

- B. Calvinism and Grace** – a religious concept based on the teachings of a reformer in Europe named John Calvin.
1. Definition: “God has already selected certain people to be saved and certain people to be lost - and nothing can be done by either group to change this.”
 - a. It is included in evangelical religions and many denominational groups.
 - b. It is a misunderstanding of grace just as much as is legalism.
 - “TULIP” – begins with “Total depravity of man” and ends with “Predestination of God”
 - c. Truth is the only thing that is always consistent; error always has inconsistency.
 2. Age old question: How do you know which is which? How do you know who is predestined to salvation and who is predestined to destruction?
 - a. Various fields of Calvinism have devised different methods of determining this.
 - b. Example: You give us your “testimony” (tell us how you were “saved”) and we’ll vote on whether that was a legitimate salvation experience.
 - c. A great emphasis is placed on the emotional (what you felt).
 - d. The doctrine of “Once saved, always saved” comes out of Calvinism.
 3. Refutation of Calvinism.
 - a. Hebrews 2:9 – “*...crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.*” Jesus died, by God’s grace, for everyone.
 - 1) The Bible is full of such statements – all, everyone, etc.
 - 2) I Timothy 2:4 – God wants all to be saved – none lost
 - b. Calvinists respond by saying these scriptures refer to all or everyone of the elect (the ones predestined to be saved).
 - 1) That concept denies the truths found in 1 Timothy 2:4 and 2 Peter 3:9.
 - 2) John 3:16 – whoever believes shall not perish
 - 3) 2 Peter 3:9 – God wants none to perish

C. Universalism and Grace

1. Universalism defined: – since God has given His grace to all men, everyone will ultimately be saved.
 - a. Universalism is a reaction to Calvinism.
 - b. This doctrine teaches that there is no such place as hell.
 - i.e. something will be done to save everyone.
2. Calvinism teaches that only a pre-selected few can be saved – Universalism says God is a loving and gracious God and has given His grace to all men.
 - a. Since God has given His grace to all men then all men will be saved by God’s grace.
 - b. As comforting as this is, it’s just plain wrong.
3. Refutation of Universalism.
 - a. Matthew 7:13, “*For wide is the gate and broad is the road that leads*

to destruction, and many enter through it.” – few find life while many head for destruction (notice the minority vs. the majority).

- b Majority will follow their own agenda instead of following God, etc.
- c Titus 2:11-12:
 - 1) Grace of God has appeared to all men.
 - 2) Grace that has appeared to all men teaches all men:
 - Big difference in teaching and learning (one can be taught, but not learn, if there is no response to it).
 - John 6:44-45 – those who listen and learn from the Father will come to Jesus and be saved.
 - The Father draws people to Jesus through teaching (through the word).
 - Even a gift, of any sort, must be received – accepted.
 - 3) So all people are saved by grace, but must receive the grace – there must be a human response. That response involves doing what the Father says – on His terms, not ours.

SELF EXAM:

1. List three false concepts discussed in this lesson and give a brief explanation of each.

1) _____

2) _____

3) _____

2. Give one scripture that refutes each of these false teachings.

1) _____
2) _____
3) _____

3. Show by scripture that even though grace is a free gift there must be a human response.

LESSON SEVEN

THE HEART OF THE GOSPEL

INTRODUCTION:

The word “gospel” simply means “good news” or “glad tidings.” The apostle Paul tells us in Romans 1:16-17 that this good news is God’s power and means by which He offers salvation to all people. He also indicates that this is good news that He communicates to us and we then communicate to others. This gospel is all about Jesus and His vicarious death on the cross for the sins of all people.

LESSON AIM: To understand that the gospel message is a revealed message from God, not marred by man’s earthly thinking and must not be altered, changed or added to by anyone. You will also learn what is the heart, the essence of the gospel message.

THE GOSPEL – A REVEALED MESSAGE

A. The Limitation of Man’s Knowledge

1. Limited to the environment in which we live and exist.
 - a. Information that shapes human thinking must come from outside his human experience.
 - b. Human thinking is reflected in Proverbs 14:12, “*There is a way that appears to be right, but in the end it leads to death.*”
2. God’s revealed message of salvation is not marred by any human experience.
 - a. Given freely by His grace – not because man merits it.
 - b. This message is a revealed and recorded message. “*...that is, the mystery made known to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets*” (Ephesians 3:3-5).
 - c. The source of the message is not of this world and not according to this world’s thinking (1 Corinthians 2:9-10).
 - d. The message is from a divine, a heavenly source.

B. The Limitation of Man’s Teaching

1. Since the gospel is a heavenly message, given by the God of all, it cannot be altered or changed by those teaching it.

2. Paul's warning and admonition.

"I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!" (Galatians 1:8-9),

THE GOSPEL DESCRIBED

A. The Gospel Consist of Three Things

1. Facts about Jesus Christ.
 - a. His Incarnation – Jesus became human (John 1) – His virgin birth is an essential fact of the gospel.
 - b. His Sinless life – if He wasn't sinless, He could not be the Savior of man.
 - c. His Death for sin (not simply "death").
 - d. His Burial.
 - e. His Resurrection to die no more.
 - f. His Ascension (to the right hand of God).
2. Responses to Jesus Christ – to the gospel of Christ.
3. Promises by Jesus Christ.

NOTE: The gospel is not just the death, burial and resurrection of Jesus.

1. He died for our sins (crucial to the gospel). This distinguishes His death from any other.
2. He was raised to die no more (also crucial to the gospel). This distinguishes His resurrection from any other. Lazarus and others raised back to life by Jesus and His disciple all died again.

B. The Heart of the Good News

1. The Church/Christians need to be reminded of the message of salvation (1 Corinthians 15:1-4).
2. To be strengthened in faith and to guard against erroneous teaching.
 - a. The Corinthian church was being taught that there would be no bodily resurrection.
 - b. They were rejecting one of the basic promises of the gospel –the resurrection of the dead (John :28-29).
3. Paul reminds them of the truths they had already believed.
 - a. I Corinthians 15:1-4 – the heart of the good news.
 - 1) This was of "first importance" – priority, the essential message.
 - 2) More essential than anything else for lost people.

- 3) Jesus Christ and Him crucified – the gospel (1 Corinthians 2).
- 4) People had to know this before they could become Christians.
- 5) When one is talking to a lost person, this is top priority.
- b. The “germ” of the new life is in the gospel just as the germ of new life for an apple tree is in the apple seeds (not the leaves, bark, etc. which are all very important, but don’t hold the germ of new life – will be essential once the new tree begins to grow).
 - 1) Additional messages in the Bible are essential as the Christian begins to grow.
 - 2) But the gospel is the germ of new life.
- c. Jesus died for our sins according to the Scriptures.
 - 1) *“But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.”* (Hebrews 2:9; see also Romans 5:5-9).
 - 2) Jesus died at the very time we needed it most (Romans 5:5-8).
 - a) Essential to understand why He died – for our sins.
 - b) Essential because the cross was victory, not defeat.
 - c) Even His death was victory!
 - 3) One can know this information only by revelation (i.e. that God was accepting His death as payment for our sins).
 - a) He chose to reveal it to us.
 - b) I Corinthians 2:11 – man can only know the mind of God through Spirit.
“For who knows a person's thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God.”

SELF EXAM:

1. Why is it important, critical to understand that the Gospel is given by revelation through the Holy Spirit?

2. What scripture would you say gives us the heart of the gospel? _____

3. The gospel consists of what three things?

- 1) _____
- 2) _____
- 3) _____

4. Explain why Jesus death, burial and resurrection is different than that of any other's. (Lazarus died, was buried and raised – what's the difference?)

LESSON EIGHT

THE IMPORTANCE OF JESUS' BURIAL

INTRODUCTION:

Another part of this essential message is the fact that he was buried. The Bible has a lot to say about the burial of Jesus and this illustrates the importance of His burial. The environment and description of the burial of Jesus is a vital part of the proof of who He is and what He has accomplished to provide redemption.

LESSON AIM: To see the connection and importance of Jesus' burial to the essential message and that the resurrection from His burial tomb was necessary to prove that He was raised from the dead.

THE GOSPEL AND THE BURIAL OF JESUS

A. Burial according to Scriptures

1. The burial itself is vital to the Gospel story and prophesied in the Old Testament.
 - a. He would be buried with the rich, Isaiah 53:9. "*He was assigned a grave with the wicked, and with the rich in his death ...*"
 - b. Most people crucified on a cross was not buried this way.
 - 1) They were buried in mass graves, trenches, garbage dump, etc.
 - 2) If Jesus had been buried in a mass grave, we wouldn't have the empty tomb.
2. The burial account is recorded in John 19:38-42.
 - a. Joseph and Nicodemus, prominent Jews asked for Jesus' body after His death.
 - b. Only someone prominent as these two could have received permission to get the body.
 - c. Only someone as wealthy as these would have a new tomb; hewn out of solid rock.
 - c. One way in and out – one door and it is covered by a large rock, sealed and guarded. A huge stone was rolled in front of the door and the women as well as the men are later going to be amazed that the stone had been removed. Who could possibly have had the strength to remove this large stone. The stone was sealed with a seal to make sure that no one got in and no one got out. The Jewish leaders had feared the disciples of Jesus would come and take his body away and claim that he had been raised from the dead. They placed Roman soldiers there to guard the tomb and yet on the third day the tomb was empty.

3. Arguments presented by skeptics that Jesus was not resurrected.
 - a. The women went to the wrong tomb.
 - c. The tomb of Jesus was somehow misplaced.
4. If the burial had been done some other way we might not have the greatest proof available today for the resurrection – the empty tomb.

B. The Importance of the Burial to Baptism

1. The picture of Jesus' burial and resurrection is reflected in baptism.
 - a. Romans 6 – buried with Christ in baptism; just as He received new life in the tomb, we receive new life in the watery grave of baptism (in dead, out alive)
 - b. We can see the moment at which God forgives sin and new life comes.
2. The time new spiritual life comes into a person.
 - a. It doesn't happen at the moment that you come to realize that Jesus is the Son of God.
 - b. It happens at the moment that you are buried with Him – that's where new life came into His body and that's where new life comes into your body.

THE GOSPEL AND THE RESURRECTION

A. Raised to Die No More

1. He claimed to be God, He claimed to come from heaven. He claimed to be deity.
2. The resurrection proved His claims – He was proven to be the Son of God.
3. Without the resurrection, the death of Christ would not have been powerful in the removal of our sins.
4. In order for the death of Jesus to be propitious in taking away our sins He had to be God.
 - a. Raised according to Scriptures to die no more.
 - b. Jesus was not the only person raised from dead – but He was the only one who would not die again – the significance is He was raised to die no more.
 - c. Romans 1:4 – Jesus declared to be the Son of God by His resurrection.
 - d. Romans 4:25 – He was raised for our justification; without His resurrection His death wouldn't have been powerful in taking away our sins (He had to be God!).

B. The Necessity of Passing on the Original Message

1. Paul's example and admonition.
2. What he had received he passed on to the Corinthians.
 - a. It is of first importance.
 - b. It was not a message of his own invention.
3. Paul's amazement at the deviation of the Galatians (Galatians 1:6-9).
 - a. Altering the true gospel carries a curse from God.

- b. An altered gospel is no gospel at all and does not communicate the truth.
- 4. Disobedience to the true gospel brings terrible consequences.
 - a. *“For it is time for judgment to begin with God’s household; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?”* (1 Peter 4:17).
 - b. The consequences of not obeying the gospel.
“God is just: He will pay back trouble to those who trouble you and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the glory of his might” (2 Thessalonians 1:7-9),

OBEDIENCE TO THE FACTS OF THE GOSPEL

A. The Means of Obeying the Gospel

- 1. The gospel is facts (3 of which are “core”) – how to obey facts.
 - a. The gospel is not just facts – it also includes responses to those facts by believers.
 - b. You obey the gospel when you respond in the way God instructs.
- 2. Steps to obeying:
 - a. Understand and believe the facts.
 - b. Obey a form/pattern/type (*tupos*) of teaching (Romans 6:17-18).
 - 1) End product is always the same because the same pattern/form is followed.
 - 2) When you obey that pattern or form of teaching, you have obeyed the gospel.
- 3. How to obey – Romans 6:1-6 (baptized).
 - a. Here are the actions one goes through, by faith in His death, burial and resurrection.
 - b. These results in newness of life because the person who is dead because of sin is brought to life in Christ Jesus.
 - c. In the likeness of Christ’s death, burial and resurrection, the believer is obeying the facts of the Gospel (Romans 6:17-18).

B. The Gospel Reveals Jesus Christ

- 1. God through the apostles and prophets in the written word has revealed this message and it comes down to this day and time.
- 2. The Gospel reveals life and immortality in the person of Jesus Christ – He is the embodiment of life and immortality.
- 3. The gospel is not preached until Jesus Christ is preached – that is the evangelist’s assignment.

SELF EXAM:

1. Explain why the burial of Jesus in the tomb is vital to the gospel story.

2. Explain the relationship between the burial and resurrection of Jesus to Christian baptism.

3. Give two scriptures which reflect the terrible consequences of being disobedient to the gospel message.

1) _____
2) _____

4. Obeying the gospel message which is given in Romans 15:1-3 is the only way to obtain salvation. Explain how one obeys the facts of the Gospel.

5. Complete the following: The Gospel is not preached until _____.

LESSON NINE

JESUS, THE SOURCE OF THE GOSPEL

INTRODUCTION:

 e are going to look in this lesson at three things about Jesus revealed in the gospel. These are going to be very essential to our understanding of the good news. Jesus is in reality the source of the good news and apart from him there is no good news. He is not only the end of the good news, the one who shares the good news, He is the source. It begins and ends with Jesus. The teller of good news needs to talk about Jesus a lot. He is the good news to the lost but we must tell those who come to belief the way to respond. And they need to be taught that the gospel has great and precious promises to enjoy which will strengthen them in their faith and their resolve to be faithful.

LESSON AIM: To understand that Jesus is the source of the good news message and to learn three very important things about Him,

THE BEGINNING AND THE END OF THE GOSPEL

A. Jesus, the Good News must Be Taught

1. Other things that can be taught are important but if Jesus is not taught they become meaningless.
2. The whole world was in a state of spiritual ignorance before Jesus came.
 - a. We could not know what God had on his mind or His plans for man.
 - b. We might figure out from nature that there is a God but we cannot know what that God thinks and what He wants of us unless that God chooses to tell us (Romans 1:18ff).
3. God didn't just give us information – He came Himself in the person of Jesus to show and tell us His mind.
 - a. Jesus came down from heaven to do the will of God.
 - b. He came from the father to exegete God to us – to explain God to us (John 1:18).
 - c. Without Jesus we can't understand God as we need to understand God.

B. Three Things We Need to Know about Christ

1. Jesus Christ is God: "*In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made*" (John 1:1-3).
 - a. Everything that was made was made by Jesus, not Jesus the man but

- the eternal Word who became Jesus.
- b. He was God when He was with the Father in the beginning and before the beginning.
 - c. He was the creative power behind everything that has been made and when He came here and walked around on this earth for 33 years He was God (Colossians 2:9, “...in him dwells all the fullness of the Godhead in bodily form.”)
 - d. Jesus was God in the beginning.
 - 1) Before the earth was, He was God.
 - 2) He was God when He was born into this world and while He walked around during his ministry He was God in bodily form.
 - 3) After his resurrection when He appeared before the apostles and in his resurrection body He was God.
 - 4) His resurrection proves that He is the Son of God with power (Romans 1:4).
2. Jesus Christ is also man.
- “...your attitude should be the same as that of Christ Jesus who being in very nature God did not consider equality with God as something to be grasped but He made himself nothing taking the very nature of the servant being made in human likeness and being found in appearance as a man He humbled himself and became obedient to death even death on a cross.”* (Philippians 2:6-8).
- a. He did not give up being God (Colossians 2:9).
 - b. Three prerogatives of deity that no human possesses.
 - 1) **Omnipotence** – all power. – All Mighty God became a helpless baby in a manger, absolutely dependent on earthly parents for everything
 - 2) **Omniscience** – all knowledge – God’s knowledge is limitless; God can know everything, even if He chooses not to.
 - i. As a newborn baby, Christ gave this up; had to be taught to talk, walk, eat, etc.
 - ii. He never claimed any power He had was His own, but came from the Father (same with His words).
 - iii. There were some things God knew but didn’t reveal to Christ in human form (ex: time of the destruction of Jerusalem, and the timing of the second coming).
 - 3) **Omnipresence** – God is everywhere He chooses to be – He is not limited by time or space.
 - i. He is not bound by space because He is not bound by time (Revelation 13:8).
 - ii. Jesus slain before creation of the world (Romans 3:24-25) – one sacrifice for all time.
 - iii. Jesus had the same frustrations we have in that He could only go to one place at one time to preach the gospel!

- c. When Jesus Christ became man He gave up the privileges of deity.
That was His prerogative but He did not give up being God.
- 3. Jesus lived a sinless life.
 - a. "*He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him*" (2 Corinthians 5:21).
 - b. "*...but One who has been tempted in all things as we are, yet without sin* ((Hebrews 4:14)).

C. One Thing We Don't Know About Jesus

"For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all" (1 Corinthians 15:26-28).

- 1. This is a difficult verse as to what Jesus' state will be after the judgment.
Two possible views:
 - a. "All in all" means that at the day of judgment, Jesus will hand the kingdom to the Father and become subject to the Father eternally (like us).
 - b. When Jesus hands the kingdom back to the Father, He will release His redemptive body (incarnation) and go back into the Godhead so that God can be "all in all" for eternity.
- * Note:- If view #1 is accurate (if Christ, in becoming man, voluntarily limited Himself in this way for eternity – will have His resurrection body for all eternity), this is an awesome thought concerning His sacrifice!
- 2. He still has the resurrection body now.
"Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is" (1 John 3:2).

SELF EXAM:

1. Explain why when teaching the gospel it is of utmost importance to teach people about who Jesus is.

2. What are three important truths we need to know about Jesus?

1) _____

2) _____

3) _____

3. Give three attributes or prerogatives of deity that man does not possess.

1) _____

2) _____

3) _____

4. Give two possible views of what Jesus' state will be after the judgement.

LESSON TEN

THE INCARNATION OF CHRIST

INTRODUCTION:

Jesus had to become man in order for the redemptive process to take place; He had to be made like His brothers in every way. Although this was necessary to bring salvation to man, He was not forced to do this. He made this transition into humanity willingly, out of love (Philippians 2:ff).

LESSON AIM: To understand the necessity and significance of Jesus becoming man for the purpose of redeeming man. Jesus took on flesh so that He could die for man because God (Jesus before incarnation) is spirit and spirits do not die.

THE NECESSITY OF JESUS BECOMING MAN

A. The Redemptive Process Required it

1. Made like His brothers in every way. – “*Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death--that is, the devil-- and free those who all their lives were held in slavery by their fear of death*” (Hebrews 2:14-15).
 - a. He *had to* take on flesh and blood. He had to enter into the prison to free the captives.
 - b. The devil has no right over those who come to God through Jesus' work on the cross.
 - c. He had to be made like his brethren in every way in order that he might become a merciful and faithful high priest in service to God (Hebrews 2:17).
 - d. He had to be made like his brethren that he might make atonement for the sins of the people.
 - e. Because he himself suffered when he was tempted he's now able to help those who are being tempted it was necessary that Christ become man in order that man might be helped.
2. He had to become man so He could be our mediator.
3. He is our mediator between God and man – “*For there is one God and one mediator between God and mankind, the man Christ Jesus ...*” (1 Timothy 2:5).
 - a. We *had* have a mediator so that we could understand God.
 - b. John 1:18 says that he came to explain God.

- c. Because he is God He could explain God to us.
 - c. Jesus said remember if you seen me you seem to the father (John 14:9).
 - d. Jesus had to become man so that we could understand that God understands us.

B. Christ Is Our Sinless Sin Offering

1. Christ knew no sin.
 - a. When Jesus claimed to be sinless, no one challenged Him (John 8:46).
 - b. Man's problem is our sin which has separated us from God.
 2. He made Him who knew no sin to be sin for us.
 - a. He does not say Jesus was made *to be a sinner*.
 - b. Jesus never became a *sinner*
 - c. He was made to be our sin-offering.
 - d. "He committed no sin, and no deceit was found in his mouth" (1 Peter 2:22).
 - e. He was tempted in all points like we are yet was without sin (Hebrews 2:14).
 3. He makes us righteous through the righteousness of Jesus; not only makes us righteous, but *righteousness*; that is not all, he makes us the righteousness *of God*.
 4. Jesus alone was qualified to be our sin offering – three things that qualified Jesus to be our sin offering – He was God, He was man, He was sinless.

C. Jesus' Death and Shed Blood Qualifies Him to Be Our Sin Offering

SELF EXAM:

Write a paragraph explaining why it was necessary for Jesus to become human and what results were accomplished by Him becoming man.

LESSON ELEVEN

HUMAN RESPONSES TO THE GOSPEL

INTRODUCTION:

To receive any offered gift there must be an active response. The means for the repentant sinner to receive the benefits of the gift provided by the blood of Christ involves several progressive steps. There must be faith, repentance, confession and baptism and every step must be inextricably connected to the life, the death, and the resurrection of the Christ.

LESSON AIM: Learn that redemption offered must be redemption accepted on the terms given by the One who offered it. Consider the human response to the good news wanted and accepted by God.

BAPTISM AND THE BLOOD OF CHRIST

A. The Human Response to the Gospel Is Not Legalistic

1. The steps to salvation.
 - a. Believing in the Christ presented in the message.
 - b. Repenting of one's sins.
 - c. Confessing that Jesus is the Christ, the Son of God.
 - d. Baptism wherein the blood of Christ is contacted.
2. These are not rules handed down by God that we just keep arbitrarily.
 - a. A very important point behind each one of these steps.
 - b. Each has its foundation in the Christ and all He is.
3. One of our problems is our earthly mind-set.
 - a. Earthly thinking does not produce spiritual life – does not produce peace – “*The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace*” (Romans 8:6).
 - b. Earthly thinking must become spiritual thinking (James 3:14-18)

B. God's Training Program

1. Mind – hear. Instead of listening to the world your mind begins to take in spiritual messages.
 - a. Listening to the good news on a regular basis affects your mind / thinking.
 - b. The gospel is God's power for salvation and the means by which your thinking and life is changed (Romans 1:16-17).
 - c. You're given the absolute wisdom of God as you begin to look and listen to the word of God – the earthly mind will be changed.

2. Heart – believe. As the mind takes in spiritual messages the heart begins to be changed from unbelief to faith and trust in Christ.
 - a. There is a connection between faith and the heart.
 - 1) The heart is going to be changed by your faith – by what you hold to be true.
 - 2) What you believe is that in which you have put your trust and confidence.
 - b. With heart, man believes unto salvation (Romans 10:8-9).
 - c. The heart will be changed by what it holds to be true.
3. Life – repent and confession. As faith and trust grows then a person's allegiance changes.
 - a. Repentance is a change of mind that leads to a change of action.
 - b. Repentance will manifests itself in a changed of life.
 - c. Confession is one of those lines in the sand that you draw spiritually. Allegiance is no longer the same and that's going to impact your life.
4. Relationship – baptism. Having changed one's allegiance through a change in thinking, one's relationship to God is changed in baptism.
 - a. Result – become a new person.
 - b. God creates a new man, “*Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come*” (2 Corinthians 5:17).
 - c. John 3:3-5 – born again – born anew.
 - d. Romans 5:1-6 – The new man is at peace with God.
 - e. The new man has surrendered and is no longer at war with God, instead we have peace with God (Romans 5:1).

C. The Penitent Sinner's Response must Be Connected

1. To the problem of sin in one's life.
2. To the solution which Christ brings.
3. The response affecting the sin problem in one's life:
 - a. Hear – Interest
 - b. Believe – Pleasure
 - c. Repent – Practice
 - d. Confess – Allegiance
 - e. Baptism – Guilt

* As each of the five happens, the corresponding thing is affected.

C. The Three Days of Saul's Conversion (Acts 9)

1. Day One – Believed (vs. 5-6) – believes Jesus is Lord.
2. Day Two – Repented (vs. 11-12).
 - a. A clear realization of what his actions have done to his Lord “*Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners--of whom I am the worst*” (1 Timothy 1:15).
 - b. Looks back over life of sin and his thinking begins to change which will result in change in his life.

3. Day Three – Baptized (v.18) – “*He got up and was baptized ...*,”
 - a. See also Acts 22:16.
 - b. Baptism washes away sin.
 - c. Baptism is connected to the sin problem and the solution found only in Christ.

NOTE: On what day was Saul saved? When was he forgiven? If he was saved on Day 1 or 2, why did he need to wash away his sins on Day 3? And what sins were there to wash away? His relationship to God changed on Day 3.

SELF EXAM:

1. Explain the relationship between the steps of salvation and the fact they are not a legalistic list of things to do.

2. List and explain how the steps moving toward salvation relate to obedience and one’s relationship to Jesus.

3. Explain and prove from the conversion of Saul that salvation is attained when the believer is baptized.

4. When is one’s allegiance from sin and self changed? His relationship to Jesus?

LESSON TWELVE

HUMAN RESPONSES TO THE GOSPEL(2)

INTRODUCTION:

The process of Saul's conversion is so important that it bears repeating again. The time-line of his response to the instruction by Ananias reveals the fact that he was not saved on the first day when he heard the voice of Jesus, but on the third day after his experience on the road to Damascus – the day he was baptized. The conversion process is clearly revealed in Saul's experience of conversion. Saul's conversion serves as an example for the conversion of truth seekers today.

LESSON AIM: You will take a close look at the conversion of Saul and discover exactly the time of his salvation. Then you will see that the proper response to the gospel is an obedient faith that includes baptism.

THE CONVERSION PROCESS IN SAUL'S LIFE

A. The Three Days of Saul's Conversion Revisited (Acts 9; 22)

1. Three days of fasting and praying.
 - a. Neither eating or drinking.
 - b. These three days overlap – he was doing some of these things all of these days
2. Day One – Believed (vs. 5-6) – he is convicted that Jesus is Lord. – he came to understand he had been persecuting Jesus.
3. Day Two – Repented (vs. 11-12). He is blind, he is fasting and praying and we know what he is not doing, all the devastation and havoc on Christians he had been doing. He is probably praying to understand all that is happening to him.
 - a. He is praying and contemplating the vision he had seen concerning a man who would come to him.
 - b. He has gained a clear realization of what his actions have done to his Lord which stayed with him the rest of his life. "*Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners--of whom I am the worst*" (1 Timothy 1:15).
 - c. He looks back over his life of sin and his thinking begins to change which will result in a change in his life.
 - d. Now he had come to believe. Just like those Christians that he had persecuted he had come to believe that Jesus was the Christ, the Son of

God.

4. Day Three – Baptized (v.18) – “*He got up and was baptized ...*,”
 - a. Ananias connected baptism to Saul’s sin problem. Acts 22:16, “*And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.*”
 - b. Baptism washes away sin. Without that connection to sin baptism is just a command; baptism has no merit apart from its connection to the sin problem.
 - c. On that third day Saul’s relationship to God changed, the guilt of sin was removed – but not until that third day when he was baptized into the Christ he had been persecuting.

NOTE: On what day was Saul saved? When was he forgiven? If he was saved on Day 1 or 2, why did he need to wash away his sins on Day 3? And what sins were there to wash away? His relationship to God changed on Day 3.

RESPONSES TO THE GOSPEL MESSAGE

A. Faith in Christ

1. The kind of faith that saves people – a trusting, motivating faith.
2. The necessity of faith in Christ.
 - a. This is faith that brings life – understand that it's not a choice of whether to believe or not believe.
 - b. Miracles were recorded so we might believe and have life in His name (John 20:30-31).
 - c. Failure to believe in Jesus results in spiritual death – Jesus said if you don't believe, you'll die in your sins (John 8:24).
 - d. ***Faith in Christ is not optional!*** (Hebrews 11:6). The writer to the Hebrews doesn't say that it is *difficult* to please God without faith. He says that it is **impossible**.

B. Obedient Faith in Christ Required for Salvation

1. There are two kinds of faith – an intellectual only faith and a trusting, obedient faith.
2. Many unsaved people believe the right facts about Jesus.
 - a. Most people in the U.S. believe God exists, that Jesus is His Son, that He died, was buried, was resurrected, etc. but they aren't saved.
 - b. The problem is they believe in the *facts*, but don't believe in *Him* – they don't trust Him – they don't have a *personal* faith!
 - c. The demons have an intellectual faith – they believe He is the Son of God, they *know* who He is – deity. They believe the right facts and are still lost (James 2:19).
 - d. Must trust Him because of who He is – God! – and that He is able and willing to do what He says He'll do
3. Saving faith is *trusting* faith. It's not enough to just believe the facts about

Jesus. You must trust Him.

C. Saving Faith Shows Itself In Obedience in Baptism

1. Baptism is not just tacked on to faith. It's not just faith in one stage and baptism in another – baptism is actually a part of our faith response – a part of our trust in Jesus Christ.
 - a. Baptism is the means by which one puts on Christ or is clothed with Christ (Galatians 3:26-27).
 - b. Baptism is part of our trust / our faith response – the completion of our initial trust in Christ.
 - c. Soul saving faith in Galatians chapter 3 includes baptism.
2. The account of the conversion of the jailer at Philippi (Acts 16:30-34).
 - a. The jailer's question: "*What must I do?*"
 - b. Paul answered his question by teaching he and all his household the way of the Lord – he told them what to do to be saved.
 - c. The jailer washed Paul and Silas's stripes.
 - d. The statement "believe on the Lord Jesus Christ and you will be saved" included the instructions in the final statement. You need to be baptized, and the response of the jailer – he was baptized.
 - b. Paul tells the jailor to "believe" – then he taught and baptized him and his household. He was discipled, taught further and then baptized.
3. Galatians 5:6 – saving faith responds out of love, "*For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.*"

SELF EXAM:

1. List and explain the two kinds of faith discussed in this lesson.

2. Explain in detail how and when the Philippian jailor and his family were saved.

LESSON THIRTEEN

THE RESPONSE OF AN OBEDIENT FAITH

INTRODUCTION:

To receive the benefits of the Gospel there must be a response as discussed in the last lesson involving certain actions. The responsive actions to the Gospel must come out of and include an obedient faith in God and Jesus Christ. *And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him* (Hebrews 11:6).

LESSON AIM: Discover the nature of saving faith and the definition, character and importance of repentance.

BIBLICAL FAITH THAT SAVES

A. An Obedient Faith, the Only Proper Response To The Gospel

1. Involves much more than obedience to a group of facts, (Galatians 5:6, “*The only thing that counts is faith expressing itself through love.*”)
 - a. An abiding trust resulting in obedience.
 - b. The book of Romans begins and ends with the concept of an obedient, working faith (Romans 1:5 and 16:26). “*Through him we received grace and apostleship to call all the Gentiles to the obedience that comes from faith for his name's sake.*”
 - c. God wants and requires a faith that obeys.
 - d. A faith that moves one to obey the Gospel. “*... what will the outcome be for those who do not obey the gospel of God?*” (1 Peter 4:17).
2. The means by which the Gospel is obeyed.
 - a. The facts of the Gospel is seen in 1 Corinthians 15:1-3 – the death, burial, and resurrection of Christ.
 - b. The means by which one obeys those facts – obedience from the heart that form of teaching (Romans 6:17-18).
 - c. The teaching was the gospel of Christ (1 Corinthians 15:1-3).
 - d. The pattern of obedience – faith, repentance and baptism (Romans 6:1-6; Mark 16:15-16).

B. Developing a Personal, Obedient Faith

1. Fundamental Beliefs – These are vital and evidence based.
 - a. This genre of belief is based on the authority of God, revealed in the

- word of God.
- b. It is much easier to teach a person who understands the authority of God's word and who has this kind of faith.
2. Experiential Beliefs – Sensory and Personal.
 - a. A person's faith may be based on their senses, their feelings.
 - b. You can show that kind of person all kinds of evidence from the Bible and they will not accept it.
 - c. Their concept is, I know I know because I have experienced something and that experience validates what I currently believe.
 - d. It is not based on what the word says, it is based on what has happened to their senses.
 - e. Evidence from the Bible doesn't matter – I know because of something I've experienced that validates what I already believe.
 3. Authority Beliefs – Trust in some authority figure.
 - a. The authority for belief may rest in parents or grandparents.
 - b. Their authority may rest on some perceived religious authority like the preacher or some television evangelist.
 - c. Generally a person doesn't know why he/she believes it but because they have been told or taught they accept it without question.
 - d. They may have an emotional attachment to a parent or some other loved one who has died.
 4. Word of Mouth Beliefs – Communicated faith.
 - a. This kind of faith may be handed down from generation to generation.
 - b. Could be handed down from one person to another.
 - c. I believe it because my parents believe it – even though I can't show you why they believe it.
 - d. They need to recognize why they believe what they believe.
 5. Personal Opinion Beliefs – Non vital and preference based.
 - a. These would be the least desirable candidate for teaching the Gospel.
 - b. The Bible makes provision for personal opinions in non-essentials (Romans 14:5, "*One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind.*") – don't judge in non-essential matters
 - c. There are many people in this category.

* When teaching someone, determine where they are on this chart. You may need to stop and work on the source of the authority (evidence and authority of the Word of God). You need to establish God as the authority.

THE IMPORTANCE OF REPENTANCE

A. Repentance Is a Change of Mind Which Leads to a Change of Action

1. The case of the Galileans (Luke 13:1-5, esp. v. 3)
 - a. Jesus responding to event where Galileans who were offering sacrifices

- were executed and their blood mingled with the blood of their animal sacrifices.
- b. Jews assumed they were guilty of some horrible sins for this to happen.
 - c. This reflects the theory of retribution.
 - 1) This theory states that a person is always rewarded in this life in direct proportion to his deeds.
 - 2) Always punished in direct proportion to evil things done.
 - b. Jesus saying their theory is wrong – anyone who has sinned is going to die unless he repents.
 - c. All are in same situation as these Galileans – repentance is required of all sinners.
 - d. Example of the Tower of Siloam – falling on the 18.

B. The Nature and Character of Repentance

“Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things” (Colossians 3:1-2).

- 1. Repentance involves a change in a person’s thinking and action.
 - a. When you change a person’s thinking, you change the person.
 - b. Repentance is turning your mind away from wrong and toward right and will logically lead to a change of life.
 - c. Repentance is not just a changed life, it is a changed mind which results in a change of life.
- 2. Repentance, based on a day of judgment, is commanded by all.

“In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed” (Acts 17:30-31).

 - a. A day of judgment has been set.
 - b. Thus, everyone must repent; it is a command of God.
 - c. Turn away from sin and toward God (heart, actions).
- 3. Only godly sorrow will bring about repentance.

“Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death” (2 Corinthians 7:10).

 - a. The fruit of godly sorrow is repentance and life.
 - b. The fruit of worldly sorrow produces rebellion and death.
 - c. The poor in spirit know they are spiritually poverty-stricken sinners and alienated from God (Matthew 5:3).
 - d. The “proud” in spirit will not submit to the teachings of Christ.
 - 1) In Jesus’ day this attitude was manifested in the spirit of the Pharisees and Scribes.
 - 2) In our day anyone who will not listen to and obey God.

NOTE: We have a world in denial. They don’t know of their sin and their need.
 Consider the rich young ruler in Luke.
 Consider the sorrow of Judas and Peter. Judas only had worldly sorrow, while

Peter had godly sorrow. Both were sinners, but Peter repented.

4. An illustration of true repentance (Matthew 21:28-31). The two sons and their response to the request of their father.
 - a. This is perhaps the best illustration in the Bible of biblical repentance.
 - b. The one who obeyed is one who repented, “changed his mind” and responded in obedience to his father and in obedience went and worked in his father’s vineyard.

NOTE: No matter how many or how few sins you have, you can repent and come into the kingdom. Repentance is essential regardless of the number or severity of your sins.

SELF EXAM

1. Explain how a person can obey the facts of the Gospel.

2. In developing a personal faith what were the five sources discussed in this lesson? Briefly describe each one.

3. What truth did Jesus present concerning sin and repentance by referring to the Galileans in Luke 13:1-5?

4. Define repentance.

LESSON FOURTEEN

RESPONSE OF CONFESSION AND BAPTISM

INTRODUCTION:

he concept of confession involves more than an oral statement of belief in Christ. It does involve that, but it also requires a life style of trust and obedience to His word. Jesus said in Matthew chapter 10 verse 32 and 33, *Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.* The choice is to acknowledge or to deny the Christ.

Romans 10:19, ...*because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Along with repentance, confession is one of the steps in the progression of obtaining salvation,

LESSON AIM: To become acquainted with the nature and content of the step of confession in salvation and see the comparison of John's baptism of repentance with covenant baptism.

THE ESSENCE AND CONTENT OF CONFESSION

A. Bible Accounts of Confessions

1. Peter and disciples in Matthew 16:16.
2. Timothy in 1 Timothy 6:12, ...*when you made your good confession in the presence of many witnesses.*
3. Jesus confessed He was the Christ in front of Pilate, "*Are you the king of the Jews?" "You have said so," Jesus replied.*
4. The Greek word is *homologeo*.
 - a. The meaning is: to say the same word – to speak the same thing.
 - b. To agree with what has already been said by others.

B. In Confessing Christ We Agree With Biblical Revelation

1. God the Father stated that Jesus was His Son at both His baptism and when He was transfigured on the mountain (Matthew 3:1; 17:5).

2. Spirit inspired message given through the entire Bible which identifies Jesus as Son of God.
3. The claims of Jesus – over and over Jesus claimed to be the Messiah, the Christ.
4. The apostles: On Pentecost and other times and many other times declared, *... let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah* (Acts 2:36).
5. We line up with the first century church who was persecuted as they held up and preached that Jesus is the Christ. They were persecuted to stamp out that confession that He was and is Lord.
6. We line up with contemporary believers who are confessing the same thing today and have from the first century until now and will until He comes again.

C. The Content of Confession

1. The basic facts of the gospel.
 - a. Incarnation – We are confessing the humanity of Christ – that He took on human flesh (Philippians 2:5-8).

Two concepts in the first Century:

 - 1) Spirit and flesh could not exist together – Jesus did not come in the flesh, He only seemed to have human flesh.
 2. Jesus was just an ordinary man and the Spirit came upon Him at his baptism but left Him before He died on the cross.
 - b. Sinless life – *just as we are--yet he did not sin* (Hebrews 4:15).
 - c. Death for our sins – *...even death on a cross* (Philippians 2:8)
 - d. Burial.
 - e. Resurrection to die no more.
 - f. Ascension.
2. Humanity of Christ – Jesus was man and God.
 - a. I John 1:1 – The eyewitness of the Apostle John.
 - b. I John 4:2-3 – *Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,*
3. Deity of Christ – Son of God.
 - a. Matthew 16:13-19 – *You are the Christ the Son of the living God.*
 - b. Romans 1:4 – *Declared to be the Son of God with power...*
4. Lordship of Christ – Lord.
 - a. Acts 2:36-37 – By the resurrection, God proved that He is Lord and Messiah.
 - b. Acts 22:8-10,16.

BAPTISM A PART OF THE PROGRESSION OF SALVATION

A. Baptism Is a Faith Response

1. Water baptism marks the point in time in which a believing, penitent sinner comes in contact with the saving blood of Jesus Christ and receives the

- forgiveness of God for all past sin and enters a family relationship with God through the Spirit.
- 2 Baptism is just one part of the process of salvation – one part of the total process of redeeming mankind.
 3. Baptism is a faith response. The believer must be responding in faith to the gospel of Jesus Christ.

B. The Baptism of John

1. The baptism of John was commanded by God, (Luke 7:29-30).
 - a. The Pharisees rejected the baptism of John – they questioned his authority.
 - b. Those baptized by John acknowledged God's way as right.
 - 1) John's ministry of repentance and baptism.
 - 2) His ministry of preparation for the Messiah.
 - c. Those who received John's baptism were being prepared.
 - d. Rejection of John was a rejection of God's purpose.
2. The baptism of John was by immersion, (John 3:23; Matthew 3:13-17).
 - a. The word in the Greek text.
 - 1) baptizo (verb) – to dip or immerse.
 - 2) baptizma (noun) – the act of dipping or immersion.
 - b. 15th and 16th centuries – first English translations.
 - c. Roman Catholicism and Anglican church were prominent
 - 1) The regular practice was sprinkling instead of immersion.
 - 2) If they translated “baptizo” as “immerse,” they would have to explain why their practice differed from the biblical text.
 - d. Whatever the reason they chose not to translate baptizo or baptizma.
 - 1) They simply used “baptize” and “baptism” – they transliterated the Greek word.
 - 2) In Acts 2:38, we have a situation where they translated the word “repent” but transliterated the word “baptizo”.
 - 3) It should read “repent and be immersed” for forgiveness of sins.
 - e. Even without Greek lesson, it can be seen that John's baptism and new covenant baptism involved immersion.
 - f. John 3:23 – John was baptizing there because there was “plenty of water” – he needed more than he could carry.
 - g. Also, references to John baptizing in the Jordan River.
 - h. Matthew 3:13-17 – Jesus came “up out of the water.”
 - i. Romans 6:1-4 – buried in baptism, raised, etc.

SELF EXAM:

1. Give the two-fold definition of the Greek word *homologeo*.

2. What is it a person does when he/she confesses Jesus as Lord?

3. List five basic things one agrees with when confession is made.

1) _____

2) _____

3) _____

4) _____

5) _____

3. Could a Jew refuse the baptism of John and still be pleasing to God? Explain your answer. _____

4. Give at least two reasons for John's baptism.

5. What is the true definition of "baptize"? _____

LESSON FIFTEEN

THE CONTRAST OF TWO BAPTISMS

INTRODUCTION:

The baptism practiced by both John the baptizer and Jesus and His disciples was the same, baptism unto repentance. It was by immersion and for the remission of sins and pointed to the coming of Christ. After Jesus died on the cross and the new covenant came, a difference in its purpose was brought into being. No longer did it point to someone coming but then pointed to someone who had come. Baptism became the point of time in which not only forgiveness of sins was experienced, but the indwelling of the promised Holy Spirit as well. We continue our study of baptism in this lesson.

LESSON AIM: You will learn the difference between John's baptism and New Covenant baptism and how that affected the disciples Paul found at Ephesus.

BAPTISM OF JOHN AND NEW COVENANT BAPTISM CONTRASTED

A. The Baptism of John (cont.)

3. The baptism of John was for remission of sins (Mark 1:4).
 - a. The same phrase is used here as in Acts 2:38 – “*for the forgiveness of sins.*”
 - b. The purpose of John’s baptizing was for helping people prepare for Jesus and enter a relationship with God where they could have forgiveness of sins.
4. The Baptism of John required repentance (Luke 3:7-8).
 - a. Repent; change of hearts and actions.
 - b. Not just a religious ritual; required change.
 - c. If there is no repentance, no change, there is no need to be baptized.
5. The baptism of John pointed to the coming of Christ (Acts 19:4).
 - It was not baptism into Christ, but looking forward to Christ.

B. Jesus and His Disciples Administered this Same Baptism (John 4:1-2)

1. There was no rivalry between John and Jesus! It seems the Pharisees were trying to stir one up between the disciples of John and Jesus.
“Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John”
2. Jesus did not personally baptize – His disciples did. Perhaps in order not to

give anyone that was baptized by Him a reason for pride: re: Jesus baptized me (see 1 Corinthians 1:12-17).

THE DISCIPLES IN EPHESUS

A. Paul's Penetrating Question

1. Paul's first question; have you received the Holy Spirit? (Acts 19:1-5).
2. The disciples puzzling answer: *No, we have not even heard that there is a Holy Spirit.*
3. Paul's second question: *Then what baptism did you receive?*
4. *John's baptism, they replied.*
 - a. No one today can legitimately be baptized with the baptism of John.
 - b. Anyone today that is baptized under the baptism of John is in the same situation as the disciples in Ephesus.
 - c. These were disciples that Apollos evidently taught and baptized.
5. Paul baptized them "*in the name of the Lord Jesus*" and they received the indwelling of the Holy Spirit – the gift of the Holy Spirit.

B. There Are Two Major Differences in John's Baptism and New Covenant Baptism

1. In the name of the Lord Jesus or into the name... Matthew 28:19 says, *baptizing them into the name of the father and son and the Holy Spirit*.
 - a. Into the name of Jesus literally means into the possession of Jesus.
 - b. When John's baptism was administered Jesus had not yet died on the cross, not yet been raised, not yet ascended to heaven and so they were not yet baptized into the possession of the Father the Son and the Holy Spirit because the redemption ministry of Jesus was not yet complete,
2. Jesus' baptism was to receive both forgiveness and the indwelling Holy Spirit.
 - a. The Holy Spirit during the lifetime of Jesus was not yet given to dwell in people and so the Holy Spirit was not yet available as a gift to believers (John 7:39).
 - b. The Holy Spirit lived with them but was not yet to live in them, not until Jesus had ascended to the Father because his redemptive plan was not yet complete.
 - c. This baptism is by the authority of Jesus Christ – He was given all authority when he died, was raised from the dead and ascended to the Father. Note both in Acts 2:38.
3. Questions that will arise.
 - a. Were John's disciples re-baptized at or after Pentecost?
 - b. Were Jesus' apostles re-baptized at or after Pentecost?
 - c. If not, how are the Acts 19 disciples different?
 - d. How does this apply today?
4. Two views on whether the Apostles and John's disciples were baptized again after Pentecost.

- a. Number one: Everyone who had been baptized by John had to be re-baptized at or after Pentecost. Thus, the Acts 19 disciples are no different.
- b. Number two: A person baptized by John at the time that baptism was commanded by God did not need to be re-baptized at or after Pentecost.
- c. The Acts 19 disciples apparently received John's baptism after Pentecost when that baptism was no longer valid – effective.

Conclusion: The first three questions really don't matter. What matters is the answer to the last question. Today, no one can receive any baptism other than the one true baptism (Ephesians 4:4-5). If you've received the one true baptism of Christianity today, motivated by faith in the risen Christ, you don't need to be re-baptized. Trust Jesus and His blood.

C. Who Has the Authority to Baptize?

1. Jesus tells his disciples in Matthew 28:19 to baptize and to teach them (those taught and baptized) to obey every commandment (including making other disciples and teaching and baptizing).
2. What about a woman? What about a non-Christian? Question:
 - a. Who baptized John the baptizer?
 - b. If the apostles were re-baptized, who baptized them?
3. What really matters is the faith response of the person being baptized, not some characteristics of the baptizer. How do you know the person who baptized you was really in the kingdom (or the person who baptized him)? Compare this to the Catholic doctrine of "intention" (the person administering the sacrament must have the right state of mind).
4. Because each scriptural example is of a Christian man doing the baptizing, this should be followed whenever possible and should always be followed in the public assembly.

SELF EXAM:

1. What do you think was the primary purpose of John's baptism. What did it do for those submitting to it?

2. What are two major differences between the baptism of John and New Covenant baptism?

3. What two views are held concerning whether the apostles and John's disciples were baptized again after Pentecost?

4. Who has the authority to baptize another person? _____
Give reasons you answered as you did.

LESSON SIXTEEN

BAPTISM IN THE EPISTLES

INTRODUCTION:

The epistles were written to people who, for the most part, had already obeyed the Gospel. Thus, they generally were not written to persuade people to be baptized but to solve various problems that had arisen in the church. Baptism is usually discussed in the epistles as a means of making a point in solving a problem. For example, Paul will bring people back to the reality of what Jesus did for them by taking them back to their baptism. It could easily be said that baptism is God's visual aid to show us what Christ did for us.

Paul often addresses problems by taking his readers back to their own baptisms and reminding them of what Christ did for them at that time. The writers of the other epistles also drive the readers back to their baptism in an effort to show them what their baptism teaches them about their life.

LESSON AIM: To discover how the writers of the epistles used baptism to solve problems that arose in the early church, and to see the danger of rejecting or delaying obedience to the message of the Gospel.

GENERAL PRINCIPLES CONCERNING BAPTISM IN THE EPISTLES

A. Baptism Is God's Visual Aid

1. In baptism we have a picture of several things.
 - a. A picture of the death of Christ for our sins – therefore revealing our debt to sin.
 - b. A picture of the burial of Christ – therefore our burial with Christ.
 - c. A picture of the resurrection of Christ – therefore our resurrection to a new life in Christ.
2. Baptism is not a meritorious work – it's a demonstration of what Jesus did for us.
 - 1) It is a re-enactment of what Jesus did for an obedient person.
 - 2) It is a demonstration that you are submitting your life to Him.
3. Some things that baptism will bring us back to.
 - a. The reality of forgiveness of sins, the reality of one's salvation.
 - b. The unity of believers who have experienced salvation through obedience in baptism.
 - c. That sin no longer has a place in a believer's life, having died to sin and made alive in Christ.

- d. It reminds one of the covenant made with Christ.
 - e. It reminds a person that was the time when the Spirit came to live within.
4. Every time you read about baptism in one of the epistles, there's going to be a point made and that point is going to have something to do with the life of that Christian or those Christians.

B. The Solution to the Question of Sin and Grace (Romans 6:1-6)

- 1. The premise; more sin will obtain more grace – the more we sin the more grace will be poured out by God.
- 2. The reminder: The reason we don't sin, is because at baptism we died to sin and to the practice of sin (Romans 6:11-13).
 - a. We are a new person and no longer belong to Satan – raised with Christ to live a new and different life.
 - b. Our bodies are no longer slaves to sin – our bodies have been turned over to God as slaves to righteousness.
- 3. Paul's basic point is: you have been baptized and here's what happened when you were baptized and therefore you cannot go out and give your body to sin so that you receive more of God's grace.

C. Paul's Solution to the Racial Problem in the Church (Galatians 3:26-29)

- 1. The problem: The Jewish contingent were saying Gentiles had to keep the law of Moses or they could not be Christians.
 - a. Created a division in the body.
 - b. It was a racial as well as a theological division.
 - c. The Jewish thought was that you can only get to God through Judaism.
- 2. Paul's answer: All are baptized directly into Christ without going through Moses or anyone else.

C. Peter's Solution to a Bad Conscience (1 Peter 3:13-22)

“...and this water symbolizes baptism that now saves you also--not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ,” (v. 21).

- 1. An accusing conscience: A Christian whose conscience continually accuses him of not being worthy of salvation because of sin in his life.
- 2. Peter's answer: At baptism the sinner's conscience is cleansed because the sin in his life has been forgiven and he is no longer condemned because of that sin.
- 3. Jesus “preached to the spirits in prison” – 2 views:
 - a. One: During the days between death and resurrection, Jesus went into the Hadean world and preached to the lost souls – not to offer them a second chance, just informing.
 - b. Two: This is a reference to the prophets of old preaching to people who are NOW lost (in prison). Example: Noah preached by the Spirit of Christ to the lost world in which he lived.

- 1) The gospel was preached in the Old Testament by the Spirit of Christ just like in the New Testament (1 Peter 1:10).
- 2) The gospel was preached to those *NOW* dead – at the time Peter wrote (1 Peter 4:6).
- 3) The gospel was preached in Old Testament times by the spirit of Christ – Christ just not named.
4. A clean conscience is promised to those who belong to Christ and the evidence of that is baptism and all that signifies.

THE DANGER OF REJECTION AND DELAY

A. Two Dangers Concerning Obedience

1. An expressed or stated belief in the message but an unwillingness to obey immediately.
2. The theory that if someone is going to obey the gospel sometime in the future, God will preserve their life until they do obey.
 - a. This concept is the devil's lie – it is simply not true.
 - b. There is no record in the Bible of someone delaying obedience once faith is developed.
 - c. Every recorded example of conversion in the New Testament shows those who believed were immediately baptized.
 - d. The biblical record presents an urgency of response to the gospel. We must do no less!

B. Bible Example of the Fallacy of Delaying Obedience (Acts 24:25ff)

1. Paul talked to Felix about righteousness, self-control and judgment.
2. Felix expressed fear, he was afraid – might even indicate some hint of belief in what Paul was saying.
3. He sent Paul away until a “convenient” time – There is no record that he ever sent for him to preach again.
 - a. Once a person understands and believes, we should use all urgency regarding the need to respond.
 - b. Once a person knows he's in sin and can be saved, there is nothing in this world that is important enough to delay the response.

C. The Lost Opportunity by Herod (Acts 26:27-29 (esp. 28)

1. However long or short time it takes. Paul wanted Agrippa to respond.
2. Paul didn't wish his circumstances (sufferings) on others, but he did wish his eternal security on them.

D. Getting Priorities Straight (Luke 9:57-61)

1. Neither physical things nor family funerals nor family can be more important than a person's eternal destiny.
2. When a person knows what he needs to do, he should do it.

E. The Ultimate Destiny Hinges on a Person's Response (2 Thessalonians 1:7-10)

1. The risk of waiting to respond is too great – to a person who believes but wants to wait, ask if he would be ready if the Lord came back at this time.
2. A positive response without delay means one would be among those who would stand and marvel in the presence of God because of their faith in Jesus.

SELF EXAM:

1. List five things that baptism brings a person back to.

1) _____
2) _____
3) _____
4) _____
5) _____

2. In Romans 6:1-6 what is the premise and the reminder given by Paul?

3. What was the two-fold problem in the churches in Galatian and Paul's solution to those problems?

4. What are two danger concerning delaying obedience to the Gospel message and how would you respond?

LESSON SEVENTEEN

THE CONFIRMATION PROCESS

INTRODUCTION:

The confirmation of faith is that stage following conversion. It is in the process of confirmation in which the dual problem of doubt, and temptation must be addressed. The goal is to provide to the new convert the assurance that Jesus can be trusted to save and strengthen, that salvation is real and that Jesus will enable him/her to live for Him. That's exactly what people need to know. The message they need to know is twofold: 1) The assurance of salvation now that they have become a Christian, and, 2) The strength and power to deal with temptation. They need the knowledge and practice of how to deal with the real temptations of sin that are in the life of every new Christian.

LESSON AIM: To examine the twin problems of doubt and temptation and to learn five principles that will help in the confirmation and growth process.

THE TWIN PROBLEMS OF DOUBT AND TEMPTATION

A. The Problem of Doubt

1. Every new Christian is faced with doubt.
 - a. The doubt of "have I done the right thing?"
 - b. Buyer's remorse is a normal part of almost every acquisition process.
2. Almost any major decision in life has the same kind of re-examination of the process following the final decision.
 - a. One begins to wonder if the conversion experience was valid.
 - b. The new Christian begins to doubt that they are really forgiven – really saved.

B. Doubt Is The Open Door for Temptation

1. Doubt opens wide the door for all kinds of temptation.
 - a. The temptation to resist further study – to avoid the effort required to grow in the grace and knowledge of God.
 - b. The temptation to avoid fellowship with other Christians – old associations are hard to end and new relationships are sometimes hard to form.
 - c. The temptation to revert to their old lifestyle and go back to their old associations.

- d. The temptation to keep the practice of sin in their life – old habits are hard to end.
- e. Doubt will finally tempt them to question whether Jesus is real and their conversion was real.
- 2. The power of doubt in a person's life can only be overcome by the constant reading and study of the word of God and Christian fellowship.

JESUS CAN BE TRUSTED TO SAVE AND STRENGTHEN

A. The Need for Confirmation of the New Christian

- 1. Taught in the Gospel of John – the Gospel of Belief.
"Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name" (John 20:30-31).
- 2. Written to the church in the last part of the 1st Century.
 - a. The church and especially new Christians need to study the Gospel of John.
 - b. The miracles in John will help them in their growth process.
 - c. The purpose of John the Baptist's ministry was to prepare people for the Lord and point those people to Jesus.
 - d. At the wedding in Cana of Galilee when Jesus turned the water to wine it says: *"What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him."* They were growing in their faith, their faith was being confirmed.

B. Faith Needs to Grow (1 John 5:3-4)

- 1. Faith gives victory over the world.
- 2. Christians face all the temptations of the world every day.
 - a. Temptations at home.
 - b. Temptations at work.
 - c. Temptations with friends and relatives.
- 3. Growth must be a part of the process toward maturity and stability.
- 4. Faith needs to constantly grow because the deceitfulness of sin will always be there.

C. Five Principles to Help in the Growth Process

- 1. Principle one: See that the new convert has a meaningful baptismal experience – prayer circle, singing, scripture reading, etc.
 How the writers of the epistles used the baptism experience.
 - a. To verify and promote unity in the body (1 Corinthians 1:13-17; Ephesians 4:1-6; Galatians 3:26-29).
 - b. To encourage and develop purity of life (Romans 6:1-6).
 - c. To instill assurance in the new and growing convert (Colossians 2:12-

13; 1 Peter 3:21).

2. Principle two: Be well prepared – both people and the facilities.
 - a. This shows the value and importance of baptism.
 - b. Un-preparedness gives the impression that baptism is an unusual happening and that it has little value.
 - c. Being well prepared gives the impression on the new believer that this is something of great significance.
3. Principle three: Have a welcome circle following the baptism.
 - a. This provides the opportunity where fellow Christians can encourage and assure them of their forgiveness and welcome them into the fellowship of the body.
 - b. Sing hymns and songs of praise and impress upon them the privilege and joy of praying to the Father in behalf of one another.
4. Principle four: Have a church membership packet ready with an abundant amount of information about the church.
 - a. The personnel and leadership in the local church.
 - b. Times of meetings, Bible classes, Communion, etc.
5. Principle five: Begin the teaching process immediately.
 - a. Rehearse their conversion experience by reviewing the scriptures that led them to faith in Christ.
 - b. Set a time for future study time with someone in the body.
 - c. Supply them with meaningful study material like the TLC maturing material obtained from SIBI External Studies.

SELF EXAM:

1. List five areas where doubt tempts the new Christian.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

2. Give the five principles discussed that will help new Christians grow.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

LESSON EIGHTEEN

THE PROMISES OF THE GOSPEL

INTRODUCTION:

The great need for instilling deeply into the memory of any new believer the reality of their conversion and salvation is seen in the fact that many will begin to doubt and eventually stop believing. To lessen this possibility not only is the rehearsing of their conversion experience important but also they need to be taught or reminded of the great promises that are theirs contained in the Gospel. Some of these promises are forgiveness, the indwelling of the Holy Spirit, eternal life, and the promise of Christ's return. These promises can strengthen their faith, resolve and commitment to remain faithful to the Lord.

LESSON AIM: To become aware of the importance of beginning the teaching process immediately following baptism and examine the first of four promises given in the gospel.

CONFIRMING THE FAITH OF THE NEW BELIEVER

A. Rehearsing Their Conversion Experience

1. Review the lessons/scriptures used in their initial teaching.
2. Show them how to use what was used to teach them so they can then teach others (e.g. Show them how to put the Scripture chains in their Bible).
3. Suggested scriptures to review:
 - a. Acts 2:36-38 – remind them of the **need for repentance and baptism** and the promises that accompany these actions – the fact that at baptism they were added to the church, both the local church and the universal church.
 - b. Acts 16:31-34 – show them the example of the Philippian jailor and his family and the **urgency of obedience**.
 - c. Acts 22:16 – remind them of the time or **point of salvation** comes at baptism.
 - d. Romans 6:1-6 – remind them that salvation involves both **dying to sin** and being **raised to live a new life**.
 - e. Galatians 3:26-27 – remind them that baptism **puts one into Christ** and into a **new relationship with others** who have been baptized – clothed with Christ.

B. Questions to Ask and Discuss with the New Believer

1. Did you believe in Jesus Christ?
2. Have you repented of your sins?
3. Have you been baptized into Christ?
4. Do you believe God keeps His promises? (Hebrews 6:16-19).

C. The Four Promises of the Gospel

1. The promise of the forgiveness of sin.
2. The promise of the indwelling Holy Spirit.
3. The promise of Christ's return.
4. The promise of life eternal.

THE PROMISE OF FORGIVENESS

A. The Essence, Character and Nature of Forgiveness

1. The promise of forgiveness in Scripture, like salvation, is viewed from the past, the present and the future.
2. Once a person has been baptized, he is assured of forgiveness of his past and future sins as long as he is penitent and confesses his sins. There is no need to be baptized again (many new Christians wonder).

B. The Reality of God's Forgiveness

1. God promises to forgive – “*But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin*” (1 John 1:7)
 - a. Man's part in the forgiveness process – faith, repentance, baptism and confession.
 - b. God's part in continual forgiveness – faithfulness to His promise.
 - c. The promise of forgiveness is to all who are called by the Gospel (Acts 2:38-39).
 - d. The promise is connected to the resurrection of Jesus and to all that He has done for us and to one's obedience to the gospel.
2. He can forgive the worst of sinners.
 - a. The example of the “worst of sinners” – “*Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners--of whom I am the worst*” (1 Timothy 1:15-18).
 - b. Paul is the example – Since God can forgive the murdering Saul, the persecutor and killer of His children, He will forgive anyone who turns to Him in obedient faith.
 - c. This does not mean that the consequences of sin is erased.
 - 1) The example of David.
 - 2) The example of Manasseh.
 - d. Paul's life was in many ways a testimony to the grace and power of God.
3. God knows how to forgive.
 - a. Throughout the Old Testament we see a God who can and will forgive.

- b. It is said that he will hide our sins, “*You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea.*” (Micah 7:19)
 - c. “*... as far as the east is from the west, so far has he removed our transgressions from us. As a father has compassion on his children, so the LORD has compassion on those who fear him...*” (Psalm 103:12).
 - d. *In your love you kept me from the pit of destruction; you have put all my sins behind your back* (Isaiah 38:17).
- 4. Forgiveness is future as well as past.
 - a. The forgiving God of the Bible has made provision for present and future sins (1 John 1:7-10).
 - b. As one continually walks in the light God continually keeps that person free from all unrighteousness, in fellowship with God and other obedient believers (1 John 1:7).
 - 1) Continuous action; present tense verb (“purifies”).
 - 2) “walk in the light”
 - c. Does not mean sinless perfect obedience – perfect obedience would mean there would be no sins to purify a person from.
 - d. It speaks of an attitude in which you realize:
 - 1) The source of your forgiveness.
 - 2) Your power to live, and your purpose in life.
 - 3) A conscious striving to be God’s person.
 - e. The reality of life says we will sin, in the present and in the future (1 John 2:1-2).
 - f. Romans 3:23 – all have sinned and will continue to sin.
- 5. God will not “impute” sin (Romans 4:7-8).
 - a. There is a relationship that one can have to God in which his/her sins are not credited to their account, their sins are not counted against them and that's forgiveness.
 - b. Forgiveness in the mind of God and in relationship to God is both past, present and future. God is concerned about keeping His children in a state of sinlessness.
 - c. We must learn that God forgives and that we must forgive others (treat them as if they haven’t sinned).
 - d. Ephesians 4:31 – Our relationship to others in the body of Christ depends on our ability to forgive as God forgave us.
 - e. Mark 11:25-26 – We need to forgive others so that God may forgive us.
And whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses. (ASV)

SELF EXAM:

1. What is man's part in the process of forgiveness?

2. What is God's part in the process and completeness of forgiveness?

3. What are five truths concerning the reality of God's forgiveness?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

4. Even if our past sins are forgiven when we are baptized, what about sins that are committed after baptism? Give a scripture to prove your answer.

LESSON NINETEEN

THE GIFT OF THE HOLY SPIRIT

INTRODUCTION:

ifts are special and indicate special things. A gift signifies the concern and care of the giver and importance of the one receiving the gift to the one giving the gift. When God promised the gift of the Holy Spirit to His children He was in essence saying that He loved and cared for them. He, the Holy Spirit of Christ, was/is the stamp of approval and deep affection of and, for those who would accept the love and grace, extended by a loving Father.

LESSON AIM: To understand that the gift of the Holy Spirit is to the Christian a seal and guarantee of one's salvation and learn four things the Spirit does to us and for us.

THE HOLY SPIRIT THE GIFT FROM CHRIST

A. The Promised Gift of the Holy Spirit Given

1. The indwelling Holy Spirit given at baptism.
 - a. Not the ability to perform miracles.
 - b. Not prophecy, inspiration or revelation.
2. The gift of the Holy Spirit is God's gift through Jesus to indwell His people.
 - a. The gift (singular) is not the same as the gifts given by the Spirit
 - b. The gift of the Holy Spirit is the Holy Spirit Himself to obedient believers at baptism.
3. The Holy Spirit, the gift, is our guarantee of salvation through His indwelling (Ephesians 1:13-14).

B. What The Holy Spirit Is to Us – God's Guarantee of Our Salvation

1. Christians have the Holy Spirit as a seal of ownership (Ephesians 1:13:14).
 - a. The indwelling Spirit is an official seal of ownership or authenticity.
 - b. It says that God knows His people and nothing will happen to them that He is not aware of.
“...the firm foundation of God stands, having this seal, “The Lord knows those who are His,” (2 Timothy 2:19).
2. Christians have the Holy Spirit as a guarantee of salvation.
 - a. Does not mean we cannot forfeit our salvation.
 - b. The indwelling Spirit is a deposit that says I'm guaranteeing by this that everything I promise will be fulfilled.

3. Christians have the Holy Spirit as a guarantee of their resurrection (Romans 8:9-11).
 - a. The same Spirit that raised Jesus will raise up the Christian.
 - b. If the Spirit is not in a person, the Bible says that person does not belong to God. “... if anyone does not have the Spirit of Christ, he does not belong to Him.”
 - c. The Spirit given to those who are sons of God (Galatians 4:6).
“Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”

C. What the Holy Spirit Does for Us – Motivates Us To Resist Sin

1. He helps the Christian overcome sin in his life.
 - a. The body is the temple of God, a holy place where God the Father, God the Son and God the Holy Spirit lives.
 - b. Being the temple where the Spirit of Christ lives motivates the Christian to resist sin and keep it a holy place.
 - c. The church collectively is the temple of God (1 Corinthians 3:16). God dwells in the church.
 - 1) In the context of division Paul says don't destroy the body of Christ, the church in which God dwells.
 - 2) If you destroy the body, God will destroy you, because the temple of God is holy.
 - d. The Christian individually is a temple of the Holy Spirit (1 Corinthians 6:19-20).
“Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own.”
 - 1) The Spirit living in the Christian is a deterrent to sin.
 - 2) The Christian's body no longer belongs to him but to Christ.
2. There is an inner strength that comes from knowing that you always have God's Spirit in you and with you.
3. The Spirit of God helps the Christian in his prayer life (Romans 8:26ff).
 - a. We don't know how to pray as we ought to pray and we don't always know what to pray for.
 - b. When we know what to pray for we don't always know how to articulate what we need to say.
 - c. The Spirit himself intercedes for us with groans which words cannot express.
 - d. God knows you very intimately because God knows the mind of the Spirit which lives in you.
4. The Spirit bears fruit in our lives.
 1. Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.”
 - a. The Spirit bears a single fruit in a person's life that expresses itself in love, joy, peace, etc..

- b. The work of the Spirit in one's life requires cooperation with the Spirit.

Conclusion:

1. Teach the new Christian about their new relationship to God through the Holy Spirit.
2. Teach them about the assurance they have in Christ (1 John 5:13).
3. Give them examples of others who have put their trust in God (2 Timothy 2:12).
4. Teach them that their salvation is complete (Hebrews 7:25).
5. Assure them that they have a high priest who intercedes for them in the very throne room of God (Hebrews 7:26).

SELF EXAM:

1. Discuss and explain the difference between the "gift" of the Spirit and the "gifts" of the Spirit.

2. What two things is the Spirit to the Christian as is presented in Ephesians 1:13-14? What is God guaranteeing in each?

3. What are four things the Holy Spirit does for us?

4. Explain the concept of the Spirit bearing fruit in a Christian's life.

LESSON TWENTY

THE PROMISE OF ETERNAL LIFE AND CHRIST'S RETURN

INTRODUCTION:

 here are many lost people who feel with great assurance joy that they are saved. They base their salvation on feelings and feel good about their condition and situation in life. They feel joyful while on the other hand, there are Christians who are not confident and sure of their salvation. These are people who have obeyed the gospel and should be the happiest and most assured people on earth. They have responded to the gospel, the good news and their sins are forgiven and have the Holy Spirit dwelling in them. They are Christians in every sense of the word, and yet they do not feel that Joy. They are frustrated and are walking around with feelings of guilt and anxiety and have no peace in their life. That's a tragic but true statement.

LESSON AIM: You will see the tragedy of wrong thinking concerning salvation by both the Christian and non-Christian and be assured by the promise of Christ's coming again.

THE TRAGEDY OF DOUBT AND MISCONCEPTION

A. The Topsy-turvy Concept of Salvation

1. The unsure status of obedient believers.
 - a. Some of God's people are walking around with all kinds of guilt and anxiety
 - 1) They have no peace in their lives.
 - 2) Yet they have all the benefits and all the blessings of the great promises of God in their life.
 - b. The world is full of people who feel perfectly assured and joyful and yet, according to the biblical definition of salvation, they are not saved.
 - c. "Once saved always saved" is false but so is "if saved barely saved."
 - d. This theology brings discouragement and prevents peace in the Christian walk.
2. The assurance of the Bible is that the Christian is utterly saved. Some promises Christians have:
 - a. The assurance of God (Romans 8:1).
 - b. The power of God (Ephesians 3:20).

- c. God's desire that we be saved (1 Timothy 2:4; 2 Peter 3:9).
- d. Christ interceding on our behalf.
- 3. Just as a person can choose to serve God he can choose to leave God and not serve Him.
 - a. A person can choose to be saved or choose to be lost.
 - b. Even though the Bible teaches the possibility of apostasy it does not teach the probability of apostasy.

B. Two Extremes Concerning Being Saved and Being Lost

- 1. Extreme #1: It doesn't matter what you do or how you think as long as you believe. What you believe is not that important.
- 2. Extreme #2: Trying to earn salvation by works of merit – legalistic law keeping.

C. Benefits of the Assurance of Salvation

- 1. The assurance of salvation helps to guard a new Christian against Satan and sin. Doubting one's salvation opens him/her up to various temptations.
- 2. The assurance of salvation gives power to new spiritual life – spiritual transformation.
- 3. The assurance of salvation adds joy to life and zeal to service.
- 4. The assurance of salvation leads to greater spiritual growth in one's life.

THE PROMISE OF CHRIST'S RETURN

A. The Promise Stated

- 1. By Christ – The promise of Jesus himself to His disciples (John 14:1-3, 21:22).
- 2. By Angels – The promise of the angels as Jesus was ascending back to heaven (Acts 1:9-11).
- 3. By Paul – Paul assures the Colossian church that Christ will surely return again (Colossians 3:4).
- 4. By John – The assurance of seeing Jesus when He returns (1 John 3:2).
- 5. By Peter – Peter speaks of the suddenness of His return (2 Peter 3:9-10).
- 6. By Jude – Jesus is pictured returning with His holy ones (Jude 14).

B. The Promise Clarified

- 1. Sometimes “the coming of Christ” refers to other things – it is important to look at the context:
 - a. His coming is to establish the church (John 14:15-18, 23).
 - b. His coming concerns the destruction of the wicked city of Jerusalem (Matthew 24:3).
 - c. His coming is all about vindicating His people and judgment upon the Roman empire (Revelation 22:7).
- 2. These other examples are “comings” of Christ other than the incarnation and at final judgment.

3. The phrase “Second Coming” comes from Hebrews 9:25-28. This refers to Christ’s coming to bring ultimate salvation to those who are waiting.
4. All of Christ’s comings (the “Day of the Lord” comings) have at least four things in common:
 - a. Sudden and unexpected by most.
 - b. Day of judgment and punishment for the wicked.
 - c. Day of salvation and victory for the righteous.
 - d. Day of vindication for God and His Word.

NOTE: Those four things will always be true when the Lord comes in vengeance on any wicked nation. And that's why, even though we need to be very careful to look at the context, we can apply these four principles to every coming of Christ. We learn lessons that will help us to prepare for the final coming of Jesus from Matthew chapter twenty-four.

SELF EXAM:

1. What are four benefits of one being assured of his salvation?
1) _____
2) _____
3) _____
4) _____
2. List at least three meanings or explanations of Christ’s coming.
1) _____
2) _____
3) _____
4. What four things can be seen in every one of Christ’s coming on a wicked and evil nation.
1) _____
2) _____
3) _____
4) _____

LESSON TWENTY-ONE

THINGS THAT WILL TRANSPIRE AT CHRIST'S RETURN

INTRODUCTION:

he things that transpire at the return of Christ is of the utmost importance to those who wait for and anticipate His coming. There are several things the Bible reveals to us concerning those things we can expect to experience. In this lesson our teacher will speak to several of the things one can expect to occur and how this will affect the faith of the followers of Christ.

LESSON AIM: To examine several things the Christian can expect to occur at Christ's coming and how this should affect his expectation and life until Christ does return.

THE CHRISTIAN AND THE RESURRECTION

A. What Christians Can Expect At the Return of Jesus

1. The resurrection of dead bodies (John 5:28-29).
 - a. A body is buried – a body will be raised.
 - b. The spirit is not under consideration.
 - 1) The spirit does not die and thus does not need to be resurrected.
 - 2) It is the spirit that gives life and energy to the body.
 - c. James informs us that the body without the spirit is dead and so needs to be brought back to life (James 2:26).
 - d. The resurrection of the bodies of both the righteous and the wicked will be at the same hour.
2. The bodies of the living when Christ returns will be changed (1 Corinthians 15:51-53).
 - a. The bodies of those that have died will be resurrected and changed into spiritual bodies.
 - b. The kind of body will be spiritual and incorruptible – not a mortal physical body.
 - c. The same body God created He will re-create into a spiritual, un-earthly body suited for a different environment.
 - d. A flesh and blood body cannot inherit the kingdom of heaven.
 - e. A person's identity will remain in the transformed body.
 - f. The condition of those whose bodies have been destroyed in other

ways.

- 1) The God who created man out of the dust of the earth will be able to re-create the body no matter what has happened to it.
- 2) When God gets ready for those atoms that compose your physical body to come together He'll be able to do that.
3. Reunion with the Lord and all His people (1 Thessalonians 4:14-17).
 - a. The body being changed will be the same whether one has died or one is still alive at the coming of the Lord.
 - b. Those who have died will not be at a disadvantage to those still alive.
 - c. All, dead or alive, will be caught up together to be with the Lord in the air.
 - 1) It will happen very quickly – in the twinkling of an eye.
 - 2) It will happen before the judgement – prior to the fire; victory before judgment; fervent heat to come after the believer is gone.
 - 3) Philippians 1:23 – spirits of saints already with Him.
4. The Christians will glory and marvel at the sight of the Lord (2 Thessalonians 1:10).
 - a. Not a day of doom and gloom for the Christian.
 - b. A day of rejoicing – a day when God will be glorified in His saints who will marvel at His majesty.
 - c. The Christian's destiny has already been assigned the moment he/she dies (Luke 16; Hebrews 9:27).
5. The suffering Christian will be vindicated (2 Thessalonians 1:6-8).
 - a. God will be vindicated and shown to be righteous.
 - b. Leave vindication and vengeance in the hand of a righteous God (Romans 12:19-21).
6. All enemies will be destroyed and God and His people will gain the ultimate victory (1 Corinthians 15:24-27).

B. How this Teaching Affects Christians

1. Keeps them spiritually alert (1 Thessalonians 5:4-8).
 - a. For some the coming of the Lord will be a surprise.
 - b. For the Christian it will not be a surprise – Christians are awake, alert and expecting the coming of Christ.
2. Instills hope and expectancy (Philippians 3:20).
 - a. Christians are citizens of a heavenly kingdom.
 - b. Christians look for, earnestly desire and expect a Savior.
 - c. Christians eagerly await a changed body.
3. Gives comfort and encouragement (1 Thessalonians 4:18). “*Therefore encourage one another with these words.*”
4. Motivates holiness (2 Peter 3:14). “... *make every effort to be found spotless, blameless and at peace with him.*”
5. Encourages Christ-likeness (1 John 3:2-3).
6. Produces zealous service (Titus 2:13-14).
7. Provides a context for Christian worship (1 Corinthians 11:26).

- 8. Gives encouragement to evangelism (2 Corinthians 5:10-11a).
- * We see all of these in the church of the first century. We need to preach about the return of Christ!

SELF EXAM:

1. List six things that will occur at the coming of Jesus.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

2. One of the important thing about Christ's coming is how this teaching affects Christians. There are eight things describing the effect Christ's coming should have on Christians as the wait. List these below.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____

LESSON TWENTY-TWO

FEEDING ON THE WORD OF GOD

INTRODUCTION:

 ne of the most tragic and sad pictures is that of a starving Christian, especially a new Convert. Even as a new-born baby must have nourishment to survive, so also must a new born baby in Christ have immediate spiritual food to survive. It is not enough to just feed the new convert, he/she needs to be taught to feed him/herself. This does not happen automatically, if they are not taught how and what to feed on then they likely will be mal-nourished or even starve and die. Just as an infant needs to learn to eat properly, so also does a new Christian need to learn to feed on the Word.

LESSON AIM: To learn several things that will reveal how one can help new converts feed on the word and grow in faith to start and continue their walk in the Lord.

HELP CONVERTS FEED ON THE WORD OF GOD

A. Facts Concerning Christianity That Need to Be Confirmed

1. God's Word is inspired and inerrant (2 Timothy 3:16).
 - a. It can be trusted to be true and effective in one's life.
 - b. It must be understood correctly.
 - c. Every new convert needs to be shown and taught how to trust the word of God
2. It is God's way or medium of revealing His truth (John 8:32; 17:17).
3. The Bible is authoritative for our lives (1 Corinthians 14:37).
 - a. Not just the words spoken by Jesus – all of it.
 - b. A written oracle from a prophet or apostle of God is God's command.
 - c. The Bible is authoritative whether a statement is in red or black ink. A statement is not any more true or important just because Jesus said it.

B. The Bible is God's Inspired Word

1. Inspiration defined: "an extraordinary divine agency (i.e., the Holy Spirit) upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak"
2. The Greek word for "inspired" literally means "God breathed". This means that whatever was written or spoken was breathed out by God, not that it was said and then blessed by God.

3. God using that human agency caused that person to write or to speak exactly what God wanted written or spoken – that's inspiration.

C. The Bible is God's Reveled Word

1. Revelation explained.
 - a. That which is revealed by God, could not have been acquired any other way. It had to be taught, made known, by the Spirit (see 1 Corinthians 2:12-13).
 - B. All Biblical revelation is inspired by God, but not all inspired Scripture required divine revelation.
2. Example: John wrote of the crucifixion in John 19.
 - a. He did not need revelation for his physical descriptions of what happened (he was an eyewitness).
 - b. He did need revelation to speak of the effect of the blood that was shed on the cross in purifying us from sin (1 John 1:7).
 - c. He could only know this by revelation.
3. All Scripture is inspired (God breathed), but not all of it had to be revealed.
 - Example: Luke 1:1-3 (Luke interviewed eyewitnesses)

D. God Used the Natural Style of the Speakers

1. God was able to choose the words he wanted, from the style, vocabulary and language of the apostle or prophet that spoke or wrote (1 Corinthians 2:1-13, esp. 12-13).
 - a. *This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words.*
 - b. Paul did not preach a gospel he had studied and learned – he preached a revealed gospel.
 - c. He preached those things “*not in human terms but in words taught us by the Spirit.*”
2. God was concerned not only with the thoughts in the Bible, but also with the words.
 - a. Doctrines often come from one word or part of a word.
 - b. The word “seed” in Genesis 12 is explained in Galatians 3:16 to mean one seed instead of many “seeds” – that is Christ.

E. Plan a Steady Diet of God's Word

1. New converts need to learn the “whole will of God.”
 - a. They need to study and learn the whole counsel of God (Acts 20:20, 27, 32).
 - b. Not just how to become a Christian, but how to stay faithful and to grow as a Christian.
2. A good study program will help combat worldly thinking.
 - a. Paul’s upset because he wants to share some meat from the Word but Christians at Corinth were still not ready to hear (1 Corinthians 3:1-4).

- b. The word of God is the only thing that is going to strengthen their lives.
 - c. It will help them to begin to think and act on a spiritual plane rather than a worldly plane.
3. The new convert needs to learn to crave spiritual milk (1 Peter 2:1-3).

F. Developing a Regular Pattern of Feeding

- 1. Listen to the Word (Romans 10:17; James 1:18-24).
 - a. Faith only grows when God's word is implanted in the heart.
 - b. Faith is only grown by a constant exposure to God's word.
- 2. Read the Word (1 Timothy 4:13; 2 Timothy 4:13).
 - a. Teach the new convert to be a devoted reader.
 - b. Reading out loud is very profitable.
- 3. Study the Word (Acts 17:11).
 - a. Growth will not take place without a deeper study of the word.
 - b. Search the Scriptures as the Bereans did to find out if the things that you believe are really so.
- 4. Memorize the Word (Psalm 119:11).
 - a. Lay the word of God up in the heart in order to deal with temptation.
 - b. Memorized scripture helps one deal with the problems of life.
- 5. Meditate on the Word (Psalm 1:1-2).
 - a. Just sit and think about it (what it means, how to apply it).
 - b. Meditating on scripture is one of the primary tools for memorizing scripture.
- 6. Share the message
 - a. Apply it, use it, share it.
 - b. This makes the first five meaningful.
 - c. Once you teach it, the truth becomes yours. It's no longer just theory.
 - d. Philemon 6 – be active in sharing it so that you'll have a good understanding.
 - e. Hebrews 5:11-14 – teach it or lose it.

Example: A congregation teaches an evangelism class every 10 years and the same people attend it each time and are just as excited (as if it were new material) each time because they haven't taught it.

SELF EXAM:

1. What are three basic facts that need to be confirmed in the new convert?

1) _____
2) _____
3) _____

2. Explain the following statement: All Scripture is inspired (God breathed), but not all of it had to be revealed.

3. Illustrate the truth that God is not only interested in thoughts but also with the very words with which He revealed His thoughts and will.

4. List the six actions which form a pattern of feeding on God's word.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

LESSON TWENTY-THREE

CONVERTS AND TEMPTATION

INTRODUCTION:

In the confirmation process, we must deal with both doubt and temptation. They are twin problems. We've been pretty good at distilling down the teachings on what a person must do to become a Christian, but we haven't done as good a job at distilling down the process of dealing with temptation. Everyone deals with temptation. It is especially strong for new converts as Satan tries to get them back.

LESSON AIM: To study the example of Israel's struggle with sin as a warning to us and look at five principles which will help us deal with sin and temptation.

THE NEW CONVERT'S BATTLE WITH TEMPTATION

A. Israel's Struggle With Sin (1 Corinthians 10:11-13)

1. We are provided illustrations of the sin of Bible characters for the purpose of warning.
2. We often find ourselves in our greatest temptations immediately after a mountain top religious experience (example: the temptations of Jesus just after His baptism).
 - a. This is one of the most vulnerable times in the life of the Christian.
 - b. Jesus went from the confirmation that He was God's special Son at his baptism to the wilderness where Satan denied that fact.
 - c. New Christians will be faced with similar temptations soon after their baptism.
3. Resources that help Christians prevent yielding to temptation (v.13).

Remember:

- a. You are not extraordinary, your temptations are common to everyone.
 - 1) Your are not extraordinarily strong or weak.
 - 2) No one is invincible – temptations will come.
 - 3) No one is beyond help – God is always there and will provide an escape route.
 - 4) No one is exempt from temptation, not even Christ (Hebrews 4:14-15). *"For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet he did not sin."*
- b. God can be trusted, He keeps all His promises.

- 1) When everyone else fails, God is still there. He's still on the throne and He's still there for you.
- 2) He's made promises and can be trusted to keep them.
- c. There is a way out, this is the sure promise of God.
 - 1) This promise of God can be trusted just like any other great and precious promise.
 - 2) God's promises are given so we can be and live like God.
"His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires" (2 Peter 1:3-4). – God's promises are given so that we can overcome temptation.

B. Five Principles to Help Deal with Temptation and Sin

1. Beware, be warned – Then decide to act immediately.
 - a. Be aware of what sin is – (James 1:13-14).
 - b. Be warned at the nearness of sin – (Genesis 4:6-7).
 - c. Flee sin and fight the good fight of faith (1 Timothy 6:11-12).
 - e. Resist the Devil and submit to God – (James 4:7).
 - f. Be on your guard – (2 Peter 3:17). Temptation itself isn't sin, but it's a time for action.
2. Pray – Ask for God's help and strength.
 - a. Ask for the help of your High Priest – (Hebrews 2:18).
 - b. The Lord knows how to rescue the godly from trials. – (2 Peter 2:9).
 - c. You have a friend who will not let you down – (Luke 11:5-13).
 - d. Pray that you will not fall into temptation – (Luke 22:40).
 - e. Pray for God's will to be done in your life – (Matthew 6:9-13).
3. Remember – Fill your life with God's Word and Spirit (Luke 11:24-26).
 - a. Have scripture readily available to answer – (Matthew 4:1-11).
 - b. Store God's word in you heart and mind – (Psalm 119:11).
 - c. Be careful and be wise – (Ephesians 5:15-20).
 - You can't have a void in your life – replace temptation and sin with positive thinking and actions.
4. Believe – Trust God and thank Him for victory.
 - a. Develop a strong faith – (Matthew 17:20).
 - b. Believe that with God all things are possible – (Mark 9:23).
 - c. Displace all doubt with trust in an all powerful God – (Mark 11:22-24). (also 1 Thessalonians 4:16-18; Philippians 4:6-7)
5. Repeat – Repeat as often as temptation comes.
"When the devil had finished all this tempting, he left him until an opportune time" (Luke 4:13). He will be back!

SELF EXAM:

1. Discuss and explain when temptation is strongest in the life of not only new converts but in the life of all Christians. Give a biblical example.

2. Give three resources that help Christians resist yielding to temptation as given in 1 Corinthians 10:13.

- 1) _____
- 2) _____
- 3) _____

3. Your teacher gives five principles to help deal with temptation and sin. List these below.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

LESSON TWENTY-FOUR

SALVATION SCRIPTURE CHAIN

INTRODUCTION:

HOW TO USE THIS SCRIPTURE CHAIN: In the front or back of your Bible on one of the blank pages, write the number (1.), then beside it write "Human Problem." Beside that put the first scripture, "Prov. 14:12." Then turn in your Bible to that scripture reference, and beside it in the margin write "(1.) Rom. 3:23." Then turn to Romans 3:23 and write the next reference, and so on, until you get to the last reference in the chain. WRITE "(1.) beside the last reference. Continue this process with each one of the topics. Be sure to include the number of each topic with each scripture in the chain, because some scriptures will be used for more than one topic.

1. **HUMAN PROBLEM:** Prov. 14:12, Rom. 3:23, I John 3:4, James 4:17, James 1:13-15, Rom. 5:12, Isa. 59:1-2, II Thess. 1:7-9
2. **LOVE OF GOD:** I John 4:8, Titus3:3-7, II Peter 3:9, I Tim. 2:3-4, Luke 15:11-24
3. **UNDERSTANDING GRACE:** Eph. 2:8-9, Rom. 3:24, Rom. 6:23, Heb. 2:9, Matt. 7:13-14, Titus2:11-12
4. **GOSPEL — GOOD NEWS:** Rom. 1:16-17, I Cor. 15:1-4, Gal. 1:6-9, II Thess. 1:7-9, I Pet. 4:17, Rom. 6:17-18, Rom. 6:1-6, II Tim. 1:10
5. **CHRIST IS GOD:** John 1:1, John 8:58, John 10:30, John 14:9, Romans 9:5, Col. 2:9, Heb. 1:3
6. **CHRIST IS MAN:** Matt. 1:23, John 1:14-18, Rom. 1:4, Phil. 2:5-7, Heb. 2:14-18, I Tim. 2:5-6
7. **CHRIST, OUR SINLESS SIN-OFFERING:** II Cor. 5:21, John 8:46, Heb. 4:14,15, Heb. 7:26, I Peter 2:22-24, I John 3:5
8. **BLOOD OF CHRIST:** Matt. 26:28, John 19:32-35, Acts 20:28, Rom. 5:9, Eph. 1:7, Heb. 9:14, I Pet. 1:18-19, Rev. 1:5, Acts 22:16
9. **CONVERSION EXAMPLES:** Acts 2:36-38, 8:5, 8:26-40, 9:1-18, 10:34-48, 16:11-15, 16:29-34, 18:7-8, 19:1-5
10. **FAITH IN CHRIST:** John 8:24, John 20:30-31, James 2:19, Gal. 5:6, Gal. 3:26-27, Acts 16:30-32
11. **REPENTANCE:** Luke 13:3, Col. 3:1-5, Acts 17:30-31, II Cor. 7:9-10, Matt. 21:28-31

12. CONFESSTION: Matt. 10:32, Matt. 16:13-19, Rom. 10:9-10, I Tim. 6:12-13, I John 4:2
13. BAPTISM: Mark 1:4, John 3:23, Matt. 3:13-17, Luke 7:29-30, Matt. 28:18-29, Mark 16:15-16, Rom. 6:3-6, Gal. 3:27, I Pet. 3:21
14. REJECTION AND DELAY: Acts 24:25, Acts 26:28, Luke 9:57-61, II Thess. 1:7-10
15. PROMISE OF FORGIVENESS: I John 1:7, I Tim. 1:15-18, II Cor. 5:19, Heb. 8:8-12, Eph. 4:32 - 5:2
16. PROMISE OF HOLY SPIRIT: John 7:38-39, Acts 2:38, Acts 5:32, Eph. 1:13-14, Rom. 8:9-11, I Cor. 6:19-20
17. PROMISE/ASSURANCE OF SALVATION: I John 5:13, II Tim. 1:12, Heb. 7:25, Jude 24
18. PROMISE OF CHRIST'S RETURN: Acts 1:9-11, I Thess. 4:13-18, I Cor. 15:20-26, I Cor. 15:51-53, II Thess. 1:6-10, Heb. 9:26-28, Phil. 3:20-21, I John 3:13
19. OVERCOMING TEMPTATION: I Cor. 10:13, James 1:13-14, Matt. 4:1-11, Luke 22:40, Eph. 5:15-20
20. BIBLE - GOD'S WORD: II Tim. 3:16-17, II Pet. 1:19-21, I Cor. 2:12-13, II Pet. 3:15-16, I Cor. 14:37, II Thess. 2:15
21. FEEDING ON GOD'S WORD: James 1:22, I Tim. 4:13, Acts 17:11, Psa. 119:11, Psa. 1:1-2
22. ONE ANOTHER RELATIONSHIPS: Rom. 12:5, Rom. 12:10, I Cor. 1:10, Rom. 15:7, Rom. 15:14, Gal. 5:13, Gal. 6:1-2, Eph. 4:32, Eph. 5:21, I Thess. 5:11, Jas. 5:16
23. MINISTRY GIFTS: I Pet. 4:10, Eph. 4:8, Rom. 12:6-8, I Cor. 12:4-7, I Cor. 12:11, II Tim. 1:6-7, Heb. 5:12-14, Matt. 25:28
24. LEADERSHIP CYCLE: Matt. 28:18-19, II Tim. 2:1-2, Eph. 4:11-12, Mark 10:42-45, John 13:13-17

Study Guide

Truitt Adair

Truitt Adair was born in Phoenix, Arizona on December 28, 1944. He married Sandra Kay Troy, in 1963. Truitt's Biblical training was received at Sunset School of Preaching (1966-68), and Sunset School of Missions (1973). Additional studies were done at Lubbock Christian University, Abilene Christian University, and the Theological University of America, resulting in undergraduate and graduate degrees.



He served as the pulpit minister in Kress, TX, Parkway Drive in Lubbock, TX, and Tatum Boulevard near Phoenix, AZ. Mission works include teaching in India; the establishment of Lagos School of Preaching in Lagos, Nigeria for which he served as director (1973-76); and domestic mission work in Arizona which resulted in the establishment of a congregation in the Phoenix area.

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