

# FIRST PRINCIPLES

## Editors' Notes:

Many Christians are lured into these studies, which are – make no mistakes about this – attempts to indoctrinate Christians. When many Christians hear “Bible studies,” they think of a collegial group where we look at some Bible passage(s), discuss, mutually edify each other, and think about applications.

By the term “[individual] Bible study,” both the ICOC and ICC use this to mean: a group of members who will speak with an individual recruit on a specific topic as per this sequence, and the members will take on the role of teacher and systematically attempt to get a recruit to admit he or she is not a Christian while tearing that person’s experience and habits down and then remake them into the image that the ICC/ICOC desire.

Each study has a very specific goal, e.g.,

The Word = “Establishes the principles of normative conduct will be the Bible, as *narrowly interpreted by the ICOC leaders and members.*”

Discipleship = “Establishes the person is NOT a Christian, not a disciple [because the person’s life is not in line in any way with the Bible, and therefore is NOT saved, and establishes motivation that the person would like to be a disciple.”

The Kingdom = Jesus inaugurated God’s kingdom, which was promised and prophesied about – this is Peter’s and Paul’s church as in the Pentecost – and the ICOC or ICC respectively are God’s kingdom. (The logical jumps are pretty tough.)

Sin Study = again establish recruits are not Christians because they sin and the ICOC/ICC is trying to get dirt to manipulate/blackmail later. Additionally, get recruits to open up.

There are a myriad of subgoals such as:

- Ensure the recruit is in a state of learning and that members and very specifically the study leader is teaching.
- Start easy and get the recruit into a “Yes” frame of mind to be more receptive later
- Start easy and increase the demands and/or commitments on the recruit

Typically the first “official” study is either “The Word” or “Discipleship.” Make no mistake: this is certainly the catechetical or indoctrination series for both the International

Churches of Christ (ICOC) and International Christian Churches (ICC). The point is to break down a non-member, especially to convince Christians that they are not Christians, that they are not saved, and then to instigate practices and interpretations that the ICOC/ICC desire.

Many Scriptures are juxtaposed together, some of which are devoid of context – e.g., historical context, context of literature or genre, logical flow, etc. Thus there's quite a bit of Scripture twisting, jumps in logic and illogical arguments, and various attempts of manipulation, especially emotional manipulation and exertion of pressure.

Often both the ICOC and ICC will NOT disclose their denominational affiliation until late in the study sequence – by this time, the recruit will have significantly bought into their interpretations.

As David Anderson so finely states: *“The studies were found to manipulate the student's capacity for voluntary consent to the material, systematically narrowing his or her options until the only acceptable choice is to become a member of the group.”*

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\(ONLY IN THE ICOC 2020 VERSION\)](#)

## INTRODUCTORY STUDIES

Editor's notes: As David Anderson has observed, Kip McKean first came up with a study sequence in 1979. He intended the First Principles as a series for people to become Christians, although since then, the studies have been "*fine-tuned to meet specific needs*":<sup>1</sup>

*"Early on I developed a series consisting of nine Bible studies on the 'first principles' (Hebrews 6:1-3). The members of the church were called to memorize these studies and then teach others to become Christians."*<sup>2</sup>

The actual sequence of ICOC/ICC studies will vary in different published sources and in individual practice, as will the exact content of an ICOC/ICC study. The names of some studies may differ between ICOC/ICC congregations, although the content of the studies is generally similar. Depending on the progress of a prospective member, some studies may be skipped or repeated.

Often the studies will be led by a singular leader (usually the one highest in the chain of command and/or in terms of seniority) and several members.

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<sup>1</sup> Kip McKean (World Missions Evangelist), *First Principles*, Discipleship Press International (DPI), Woburn, MA, 1993, p. 2.

<sup>2</sup> Kip McKean (World Missions Evangelist), "Revolution Through Restoration," *Upside Down*, April 1992, p. 7.

# SETTING UP THE STUDY

(Only in the 1990's study sequence)

## 1. Approach to setting up a study

- A. **Set up a time to talk.** Make sure the atmosphere of the meeting place is conducive to good conversation. Have the gift Bible ready to present to them if they choose to study.
- B. **Share about yourself.** Tell them about your conversion, what you were generally like before you became a Christian, and why you became a Christian.
- C. Ask them where they think they are spiritually. Ask them what some of the most important times in shaping their ideas and beliefs about God and religion were.

Work questions like the following into the conversation:

- Do you believe in the God of the Bible?
- Do you believe that Jesus is the Son of God? God in the flesh?
- Do you believe God raised Jesus from the dead?
- Do you believe the Bible is the word of God? And that we will be judged by it?
- Have you read the Bible? How much? When?
- Do you consider yourself a Christian?
- Do you believe in heaven and hell?
- Do you believe you would go to heaven if you died right now?
- Do you want to become a Christian?

## 2. Helpful notes about studying the Bible

- A. Buy the friend with whom you are studying a Bible as a gift.
- B. Build a good friendship, and help the person with whom you are studying to have other great friends in the church. Have a Christian friend or two join in on the studies.
- C. Take concise notes for your non-Christian friend, so they can go back and review what they have learned. Or come prepared with notes for the study that you can give to them afterward.
- D. Be sure that you move their heart and not just transfer information with each study. The individual must make their own decisions about what was studied; you must specifically call for these. Before moving to the next study, a heart-to-heart talk may be necessary.
- E. Close out the studies with a short prayer. When the person studying feels comfortable with it, have them say a short prayer also.
- F. For those who do not believe in Jesus use one of two approaches: 1) Study through the gospel of John, or 2) study through the Jesus studies.
- G. Use the follow-up studies (at least one per week) with new Christians.


## 3. Read Matthew 7:7-8

- A. These are promises with conditions.
- B. Every person must take initiative and put forth effort. God guarantees these promises:

- i. Ask – given to you
    - ii. Seek – will find
    - iii. Knock – door will be opened
  - C. To find God, to learn the truth, to get answers, and to learn what life is all about, effort is needed.  
Examples: Learning a sport, the piano, a language, etc.
  - D. It will take time. It will be worth it. I look forward to our friendship deepening as we share our lives and explore the Scripture together.
  - E. It will take an attitude of “teach me; I want to learn.”
- 4. Invitation**
- A. I would like to study the Bible with you as often as possible.
  - B. Studying will help you make a decision about following Jesus.
  - C. Let me explain the studies to you in general.  
(Do a verbal overview of the *First Principles* study series and explain specifically the topics you will study together: discipleship, sin, repentance, cross, baptism.)
  - D. Let’s set a time for the first study.

## PRE-OFFICIAL STUDY: SEEKING GOD

OC 1990’s version	<a href="#">ICOC 2020</a>	<a href="#">ICC</a>
	<p>PURPOSE Understand their spiritual journey up to now &amp; work towards studying the Bible regularly.</p> <p>TEACHER TIPS It is a good idea to start this study with a good discussion about each other’s spiritual or religious background. The more you get to know about their personal background, the more you will be able to help them apply the Scriptures to their life. This is a conversation, not an interrogation. Perhaps you can start by saying something like this: “Before studying the Bible together, it helps to share about our spiritual journeys - where we come from &amp; what we believe...”</p> <p>A Spiritual Timeline: This is a helpful exercise to mark significant spiritual events. [After filling this in, the person leading the bible study will hold onto it for future studies] Draw a horizontal line from their birth day [0] to current age. As questions are answered, label them on the timeline:</p>	<p>Psalms 119:1-2 A. Blessed means happy (superlatively happy) B. Happiness is not the goal of one who seeks God but the “by-product” C. To seek God you must do it with all your heart D. Seeking God means to “keep His statutes”</p>

	 <p>What are some significant spiritual events you'd put on this timeline?</p> <ul style="list-style-type: none"> <li>* Would you say you are a Christian?</li> <li>If so, when did you become one?</li> <li>* What church(es) did you go to?</li> <li>* Have you personally studied the bible?</li> <li>* Were you saved?</li> <li>How did that happen?</li> <li>* Do you believe your sins were forgiven?</li> <li>If so, when?</li> <li>* Were you baptized?</li> <li>* Did you receive the Holy Spirit?</li> <li>* <b>How would you teach someone else to become a Christian?</b></li> </ul>	
		<p>Matthew 6:25-34</p> <p>A. Do not worry – ironic – can not add a single hair to your life</p> <p>B. God knows your needs</p> <p>C. Seek first His kingdom and righteousness</p> <p>D. Then God will give you everything you need</p>
<p>16-21</p> <p>Explain the situation in</p>	<p>Acts 17:24-27</p> <p>Why does He set up times &amp; places for us?</p> <p>Why do you think God led us to each other today?</p>	<p>Acts 17:26-28</p> <p>A. God determines the times and places each person lives</p> <p>B. He does this so men will seek Him, reach Him and find Him</p> <p>C. He is not far from anyone</p> <p>D. A Christian meeting you is not by chance - God</p>
<p>22-28</p> <p>How did God create you and lead you to this very place and time?</p> <p>How would you seek him in your life? How would you have a personal relationship with him.</p> <p>Why do so few people seek him today?</p> <p>Why is God unknown (v. 27)? How is the image of God is lost? How would we want a</p>		

<p>that.</p> <p>e created our own gods.</p> <p>vorship something.</p> <p>vss. 24 through 26, we</p> <p>change our idea of God,</p> <p>erful, personal, etc.</p> <p>'s nothing comparable to</p> <p>important than knowing</p> <p>ator, God.</p>		
		<p>John 4:23-24</p> <p>A. God seeks men (Acts 17 taught men must seek God)</p> <p>B. Men who want to worship Him in spirit and</p>
		<p>Acts 17:10-12</p> <p>A. Read and study the Bible for your own con</p> <p>B. Study daily</p>
<p>h 29:11-14</p> <p>you ever done anything</p> <p>of your heart? What was</p> <p>will find God if we seek</p> <p>n all of our heart.</p>	<p>Jeremiah 29:11-13</p> <p>What's a practical way we can seek God with all</p> <p>our hearts?</p>	<p>Jeremiah 29:11-14</p> <p>A. God has an individual plan for your life</p> <p>B. A plan to prosper you – with hope and a fu</p> <p>C. You will find God when you seek Him with</p> <p>heart</p>
<p>es of people who sought</p> <p>6-40</p> <p>tant man; very busy</p> <p>nds time for God</p> <p>em trip)</p> <p>initiative to read the</p> <p>es on his own</p> <p>le; asks for help</p> <p>s a decision about the</p> <p>e learned.</p> <p>on his decision.</p> <p>ces because he has</p> <p>know God.</p>		<p>Acts 8:26-39</p> <p>A. The angels and the Holy Spirit are helping</p> <p>you to God</p> <p>B. Do not be afraid to ask questions about life</p> <p>Bible – be humble</p> <p>C. You need someone to explain the Bible to</p> <p>D. You will be “rejoicing” when you find God</p>
<p>11-12</p> <p>e character, integrity</p> <p>siastic</p> <p>examined the Scriptures;</p> <p>eir personal search</p> <p>though Paul was a</p> <p>ed church leader, they still</p> <p>to look up what he said</p> <p>selves. They wanted to</p>		

their own convictions.		
		Matthew 7:7-8 A. Seek and God guarantees you will find Him B. Ask God for help
8 e to begin in knowing s has made God known. e degree you know o that same degree you v God.		
30-31 believing in Jesus, you will e life now and eternal life  was an eyewitness to fe and ministry. is power in the word of create faith. For example, n has the power placed in duce a giant oak.		
ONS/REMINDERS/COMMENTS reading the Bible. set up a time and date for study before we go. ys remember we are toward the decision that the Son of God and the to follow Jesus! ew the Scriptures we oked at on your own.	CLOSING INSTRUCTION * Those leading the study can share how they started seeking God. * Explain there are some great Bible Studies you would love to do together. * Set up next study. Extend an invitation to church or small group.	

Editors notes: There are several goals for this study:

- 1) To establish whether a potential recruit is very interested in pursuing God/spirituality, i.e., studying the Bible, going to church events,
- 2) If the potential recruit is not interested, gauge the exact level (e.g., "front burner," "middle burner," "back-burner")
- 3) Try to get the potential recruit more interested
- 4) Get the potential recruit into a learner mentality (and establish the members as the teachers and note-takers)



# Evidences for Jesus (1990's version)

## 1. Matthew 16:13

- A. Who do you personally say Jesus is?
- B. Jesus claimed to be the Son of God (John 5:24; 8:23-24; 10:30; 14:6-7)
- C. What are the possibilities? Was that claim true or false?
  - 1. If false, then Jesus either:
    - a. Was a mythical character that didn't exist: **Legend**.
    - b. Knew that his claims were false: **Liar**.
    - c. He didn't know his claims were false: **Lunatic**.
  - 2. If true, then Jesus is **Lord**.
  - 3. Comments:
    - a. Extra-biblical manuscripts prove Jesus to be an [sic] historical figure, therefore he was not a legend.
    - b. Jesus' teachings and the impact of his life make it impossible to entertain the possibility that Jesus was either a liar or lunatic. Would the greatest ethical teachings in the world have come from a liar or from a lunatic?
    - c. We must not conclude that Jesus was simply a good moral teacher. That option is not open to us, because it would mean Jesus lied when he claimed to be the Son of God.
    - d. There is strong evidence to support the fact that Jesus is clearly Lord, the Son of God as he claimed. Let's look at the evidence.

## 2. Evidences

- A. Miracles: Attested to by numerous eyewitnesses (John 20:30-31).
- B. Prophecies fulfilled:
  - 1. Born of a virgin: Isaiah 7:14; Matthew 1:18, 24, 25
  - 2. House of David: Jeremiah 23:5; Luke 3:23, 31
  - 3. Born in Bethlehem: Micah 5:2; Matthew 2:1
  - 4. Ministry to begin in Galilee: Isaiah 9:1; Matthew 4:12-13, 17
  - 5. Betrayed by a friend: Psalm 41:9; Matthew 10:4; Matthew 26:49-50
  - 6. Sold for 30 pieces of silver: Zechariah 11:12; Matthew 26:15
  - 7. Wounded and bruised: Isaiah 53:5; Matthew 27:26
  - 8. Bones not broken: Psalm 34:20; John 19:32-33
  - 9. Crucified with thieves: Isaiah 53:12; Matthew 27:38
  - 10. Resurrection: Psalm 16:10; Acts 2:31
  - 11. There are more than 400 Messianic prophecies. Jesus fulfills them all!  
The probability that any man might have lived and fulfilled just 8 prophecies is 1 in 10 to the 17th power or 1 in 100,000,000,000,000,000
- C. Jesus' life and teaching: His teachings surpass human wisdom while his life exemplifies them perfectly (John 7:17).
- D. The Resurrection: This is perhaps the most convincing of all the evidences. Was Jesus raised from the dead? The response is critically important. Read 1 Corinthians 15:12-19.

1. The Prediction: Matthew 27:62-66. Jesus' predictions about his own resurrection were so well known that guards were posted at the tomb. This raised the question: Did he really die? Perhaps he passed out on the cross and was later revived.
2. The Death: John 19:31-34. Professional executioners would not make such a basic error as to think a live person was dead. Medical experts indicate that the water that flowed from Jesus' pierced side would be from the pericardium, a sac around the heart that fills with water when the heart ruptures. Jesus was clearly dead. But perhaps they visited the wrong tomb and mistakenly thought he was raised...
3. The Wrong Tomb
  - a. The tomb was near the cross: John 19:38-42.
  - b. Mary saw where he was buried. Pilate knew where to send the guards: Matthew 27:61-66. They didn't visit the wrong tomb. So let's visit the tomb.
4. The Empty Tomb: Matthew 28:11-15. Was the tomb empty? If not, the Jews would have produced the body. The fact that they tried to explain away the empty tomb shows it was empty. So, was the body stolen as they claimed?
5. The Stolen Body: It would have been incredibly difficult for anyone to steal the body considering the huge stone and the Roman guards in front of the tomb. In any case, there are two possibilities: Someone other than disciples stole the body; therefore, the disciples were deceived and wistfully hallucinated the risen Christ. OR the disciples stole the body and hoaxed the resurrection. Let's consider the first possibility.
  - a. Someone other than the disciples stole the body. John 20:19-29. Disciples are scared and hiding, having earlier fled at Jesus' arrest. Was this a mass hallucination? Thomas, the skeptic, touched Jesus. This was no hallucination to Thomas. But perhaps the resurrection was a hoax, the second possibility...
  - b. The disciples stole the body. Acts 4:12-13. Remember the cowardly disciples? (Matthew 26:56) Peter who denied Jesus? They are now men of remarkable courage. Something has happened. In fact, according to early church history, each of the disciples died a martyr's death, except John:

Peter – crucified head downward

James – beheaded by Herod (Acts 12:1-2)

James – crucified

Jude – shot with arrows

Bartholomew – flogged to death

Thomas – speared to death

Matthew – martyred

Andrew – crucified

Philip – martyred  
Simon the Zealot – crucified  
Matthias – axed to death

Why did these men endure such atrocities? Who would suffer and die for a lie that gains them nothing? When men are all alone and under pressure, they crack. These men did not. Why not?

6. These men had seen Jesus raised from the dead: 1 Corinthians 15:1-6. In fact, over 500 people at once saw the resurrected Jesus.

Indeed, Jesus has been raised. The proof is logical and overwhelming.

3. Conclusion: Christianity is true and reasonable: Acts 26:24-29. Jesus is the Son of God! Now what remains is to make the decision to follow him.

Note (from original study series, not from Chris Lee): True and Reasonable by Douglas Jacoby is an excellent book for evidences. It is available from Discipleship Publications International, One Merrill Street, Woburn MA 01801-4629; 1-800-727-8273. (Note from Chris Lee: DPI has closed up shop and the new incarnation is IPI, Illumination Publishers International.)

## Who Is Jesus Christ? (1990's version)

1. John 1:1, 14
  - A. Jesus is God in the flesh.
  - B. Imagine you are all-powerful, and you want to communicate with an ant colony to let them understand how much you love them. How would you do it without terrifying them? Become an ant yourself.
2. Colossians 2:9 All of the fullness of God lives in Christ. This means that every aspect of God's character can be seen in Christ. Let's look at Jesus' character...
  - A. Mark 4:35-41  
Jesus is God, is all-powerful, controlling nature. Jesus is fully God.
  - B. Luke 4:1-13  
Yet Jesus, like man, was tempted by selfishness (v.3), materialism and power (vss.6-7), and pride (vss.9-10). He used the Scriptures to fight temptation, and so he was without sin (2 Corinthians 5:21)
  - C. Hebrews 2:14-18  
Jesus shared in our humanity so he could free us from fear and help us when we are tempted.
  - D. Hebrews 4:14-16  
Jesus, like God, can sympathize with our weaknesses. He can relate to us.
  - E. Mark 1:29-39  
Jesus compassionately met people's needs (vss.29-33). Prayer was a top priority for him (v.35). He was intent on his purpose (v.38).


- F. Luke 23:32-43  
Jesus, like God, is forgiving and filled with love.
3. 1 John 2:3-6 The goal of the Christian is to live like Jesus. This must be our purpose if we are to be Christians.
4. John 14:6
- A. The Way – exclusive, not just a way, but the **only** way to God
  - B. The Truth – not just some truth, but the **whole** truth of God
  - C. The Life – not another alternative, but the life we were created to live: an attractive, successful, and fulfilling life.
  - D. Acts 4:12: This decision is the most important decision of your life.

# MAIN STUDIES

## THE WORD STUDY

ICOC 1990's version	<a href="#">ICOC 2020</a>	<a href="#">ICC</a>
	<p>John 1:1-2, 14  <b>Who is the Word?</b> Jesus            If someone doesn't know the Word, they don't know Jesus            Same in relationships: we know a person by their 'words.'</p> <p>Good relationships are 2-way streets of communication:            How do we speak to God? Prayer            How does God primarily speak to us? His Word</p>	
<p>2Timothy 3:16-17            A. All Scripture is inspired by God            B. It is to be applied to our lives</p>	<p>2Timothy 3:14-17            What is "Scripture?" The Bible.            What is "God-breathed?" God spoke the words.            In life, what kind of training have you gone through? Sports, Job...            * We must be trained with the Word to be spiritually equipped.            * Like going on football field with 'equipment.' Protects us.</p>	<p>2Timothy 3:16-17            A. All Scripture is inspired by God            B. It is to be applied to our lives</p>
<p>Hebrews 4:12-13            A. The Word is relevant</p>	<p>Hebrews 4:12-13            What does "living &amp; active"</p>	<p>Hebrew 4:12-13            A. The Word is relevant</p>

<p>B. The Word cuts (hurts)</p> <p>C. Learn that it is good to be “cut,” because a scalpel (God’s Word) “cuts” the cancer (sin) out!</p>	<p>mean? Still relevant. Why is the Bible “sharper than a double-edged sword?” It is the only tool precise enough to accurately analyze ourselves.</p> <p>Doctor’s scalpel sharp enough to get cancer out: Better to let Him [Great Physician] operate on you now than wait for judgment.</p>	<p>B. The Word cuts (hurts)</p> <p>C. Learn that it is good to be “cut,” because a scalpel (God’s Word) “cuts” the cancer (sin) out!</p>
<p>2Peter 1:20-21</p> <p>A. There is no private interpretation of the Bible</p> <p>B. The Holy Spirit inspired the men who wrote the books of the Bible</p>	<p>2Peter 1:20-21</p> <p>According to this passage, who wrote the Bible?</p> <p>Draw a line on paper, then ask...</p> <p>“What made the line, the pen or the person?”</p> <p>Both! But the Author could’ve used a different pen. God used 40 different ‘pens’ to write the Bible, but He is the sole author.</p>	<p>2Peter 1:20-21</p> <p>A. There is no private interpretation of the Bible</p> <p>B. The Holy Spirit inspired the men who wrote the books of the Bible</p>
<p>John 8:31-32</p> <p>A. Intellectual belief is not enough – nor can we go by our feelings</p> <p>B. Everyone must hold on to and follow the teachings of Jesus to be a true disciple</p> <p>C. Sincerity does not equal truth</p> <p>D. Religious people can be wrong</p>	<p>John 8:31-32 (slightly diff. order)</p> <p>Is believing in Jesus enough? No, we must HOLD to the teaching.</p> <p>James 2:26</p> <p>Some people live according to how they ‘feel’ in the moment: What does Jesus say we should live by? His teaching Are you willing to put the Word over your feelings?</p>	<p>John 8:31-32</p> <p>A. Intellectual belief is not enough – nor can we go by our feelings</p> <p>B. Everyone must hold on to and follow the teachings of Jesus to be a true disciple</p> <p>C. Sincerity does not equal truth</p> <p>D. Religious people can be wrong</p>
<p>Matthew 15:1-9</p> <p>A. Do not go by traditions or creeds</p> <p>B. Worship by traditions – which contradicts the Word of God – is worship in vain</p>	<p><b>Mark 7:1-13</b></p> <p>Why was Jesus’ response so intense? Their tradition nullified the Word. Is there such a thing as a ‘good’ tradition? Yes. Tradition becomes ‘bad’ when it is valued more than the Word. Are you willing to put the Word over your traditions?</p>	<p>Matthew 15:1-9</p> <p>A. Do not go by traditions or creeds</p> <p>B. Worship by traditions – which contradicts the Word of God – is worship in vain</p>
<p>1Timothy 4:16</p>	<p>1Timothy 4:16</p>	<p>1Timothy 4:16</p>

<p>A. Watch your life and doctrine closely – they are inseparable  B. Which is more important, life or doctrine? Neither – an airplane with only one wing cannot fly  C. Why is it so important to learn and to teach and to live the right doctrine? To save yourself and those who hear you.</p>	<p>What is Life? What you do.  What is Doctrine? What you believe.  Which is more important? Both equal: like the wings of an airplane.  Obeying the Word means doing our best to practice what we preach.  What happens if we ‘persevere’ at this? Save ourselves &amp; our hearers.</p> 	<p>A. Watch your life and doctrine closely – they are inseparable  B. Which is more important, life or doctrine? Neither – an airplane with only one wing cannot fly  C. Why is it so important to learn and to teach and to live the right doctrine? To save yourself and those who hear you.</p>
<p>Acts 17:10-12  A. Must check what religious leaders say.  B. Your challenge: Read and study the Bible every day!</p>	<p>Acts 17:10-12  3E's: 1. Eager 2. Examined 3. Everyday</p>	<p>Acts 17:10-12  A. Must check what religious leaders say.  B. Your challenge: Read and study the Bible every day!</p>
		<p>James 1:22-25  A. The Word of God is a mirror  B. Do not forget what you see – “do what it says!”</p>
<p>John 12:48  A. Why study the Bible? The Word will judge us!</p> <p>B. Decision: Will I live by the Bible or my feelings, traditions, <b>needs</b>, etc.?</p>	<p>John 12:47-50  What is the ultimate judge?  B.I.B.L.E [Basic Instructions Before Leaving Earth]  Like the teacher giving you the answers for the final exam on 1st day of class: Learn it now &amp; you'll be ready then.  Are you ready to make the Bible your standard for making decisions?</p>	<p>John 12:48  A. Why study the Bible? The Word will judge us!</p> <p>Decision: Will I live by the Bible or by my feelings, traditions, <b>desires</b>, etc.?</p>

Editor's notes:

Some potential effects of the Word Study's conclusions/challenges are as follows:

**Conclusion:** All scripture is useful, and is to be applied to our lives. Prepares the student to accept the use of the many Bible passages in the study series.

**Conclusion:** "There is no private interpretation of the Bible." Induces the student to accept the ICOC/ICC's interpretation of the Bible passages that are presented.

**Challenge:** "Will you go by the Word of God instead of by your religious traditions?" Prepares the student to begin questioning his or her religious traditions so they can eventually be replaced by the beliefs/traditions of the ICOC/ICC.

**Challenge:** "Will you go by what the Bible says rather than your feelings?" Prompts the student to trust the teachings of the study series more than his or her own feelings.

## DISCIPLESHIP STUDY

Editor's notes (from David Anderson):

The Discipleship Study may be perceived by the student as a well-meaning attempt to encourage them toward a deeper commitment to Jesus. However, the study seems designed primarily to show that the student has never been a disciple, is not a Christian, and is not "saved." One printed version of the study says its purpose is *"To help the religious person see that he is not a Christian. (In other words, he may be a Christian as society defines the word, but not as the Bible does.)"*(8) Clearly, any person outside the group – even "the religious person" – is assumed in need of salvation.

The study leader may begin by explaining that the word "disciple" appears 270+ times in the New Testament vs. only three appearances of the word "Christian". Then the leader presents the student with the following equation:

*"Disciple = Christian = saved."*

The ICC derives "Disciple=Christian=saved" from Acts 11: 26, **"the disciples were first called Christians at Antioch."** The Discipleship Study reasons that the earliest believers were called disciples before they were ever called Christians, therefore, one can't be a Christian without being a disciple; one must be a disciple to be saved, etc. But in the context of Acts 11, this verse seems to be more about *location* than *salvation* – it parenthetically notes Antioch as the place that the disciples were first given the nickname "Christians."

ICOC 1990's version	ICOC 2020	ICC
Matthew 28:18-20	Matthew 28:18-20	Matthew 28:18-20

<p>A. What does Jesus want everybody to become?</p> <p>B. Which is the more popular term - "Disciple" or "Christian?"</p> <p>C. The word "Christian" only appears three times in the New Testament. It is the name those in the world gave the disciples, seven years after the church began.</p>	<p>What does Jesus want everyone to become? Disciples</p> <p>How would you define "disciple"? Follower, apprentice, student</p>	<p>A. What does Jesus want everybody to become?</p> <p>B. Which is the more popular term - "Disciple" or "Christian?" The word "Christian" only appears three times in the New Testament. It is the name those in the world gave the disciples, seven years after the church began.</p>
<p>(Acts 11:19-26)</p> <p>D. The word "Disciple" occurs over 270 times in the New Testament.</p> <p>E. SAVED = CHRISTIAN = DISCIPLE</p>	<p>Acts 11:19-26</p> <p>What's the difference between disciple &amp; Christian? "Christ-ian" The "ian" suffix means "like" or belonging to.</p> <p>Biblically, a Christian &amp; a disciple are the same!</p> <p>How many times do you think the word Christian is in the Bible? 3x</p> <p>How many times do you think the word disciple is in the Bible? over 270x</p> <p>The rest of this Bible study will focus on what a disciple is so we can clearly understand what a Christian is</p>	<p>(Acts 11:19-26) The word "Disciple" occurs over 270 times in the New Testament.</p> <p>C. SAVED = CHRISTIAN = DISCIPLE</p> <p>D. Jesus came to make disciples. Only baptized disciples will be saved.</p> <p>Let's have Jesus define disciple, thus defining who is a true Christian.</p>
<p>Mark 1:14-18</p> <p>A. Calling of the first disciples</p> <p>B. Come follow me (Christ)</p> <p>C. ...make you fishers of men – Jesus gave these first disciples the real purpose for living</p> <p>D. Immediately</p>	<p>Mark 1:16-18</p> <p>How do these fisherman [sic] react to Jesus?</p> <p>Why were they so urgent?</p> <p>What does Jesus promise them if they follow?</p> <p>What is a "fisher of men"?</p> <p>Jesus gave them a new purpose: What is your purpose in life right now?</p>	<p>Mark 1:14-18</p> <p>A. Calling of the first disciples</p> <p>B. Come follow me (Christ)</p> <p>C. Fishers of men – Jesus gave these first disciples the real purpose for living</p> <p>D. Immediately</p>
<p>Luke 9:23-26</p> <p>A. If any man...</p> <p>B. Deny self. Notice Christ in the garden (Matthew 26:36-39, "Not my will, but your will.") Do not give in to moods.</p> <p>C. Carry the cross – daily</p> <p>D. Gain world ... forfeit soul. Lose your life for Jesus ... save it</p>	<p>Luke 9:23-26</p> <p>Who is Jesus speaking to?</p> <p>"If anyone..." Invitation to discipleship is for all. What does "deny yourself" mean? Deny sinful desire. God's will vs. My will. What's an example of something you could deny yourself of? What does "carry your cross mean? Crucify sin</p>	<p>Luke 9:23-26</p> <p>A. If any man...</p> <p>B. Deny self. Notice Christ in the garden (Matthew 26:36-39, "Not my will, but your will.") Do not give in to moods.</p> <p>C. Carry the cross – daily</p> <p>D. Gain world ... forfeit soul. Lose your life for Jesus ... save it</p>



	Can you think of any examples of people who may have “gained the whole world but lost their very self?” What do you think “ashamed of his words” means?	
<p>Luke 14:25-33</p> <p>A. If any man...</p> <p>B. Verse 28-30: Count the cost</p> <p>C. Verse 31-32: Consider the alternatives</p> <p>D. Verse 26: Love Christ more than any person</p> <p>E. Verse 27: Persecutions</p> <p>F. Verse 33: Everything, not just anything</p>	<p>Luke 14:25-27</p> <p>Love Christ more than any person</p> <p>What is your favorite food?</p> <p>Do you love that food &amp; your [Mom] equally? Of course not!</p> <p>We love our [Mom] so much that, in comparison, it looks like we HATE that food.</p> <p><b>**That’s how much God wants us to love Him.</b></p>	<p>Luke 14:25-33</p> <p>A. If any man...</p> <p>B. Count the cost (v. 28-30)</p> <p>C. Consider the alternatives (v. 31-32)</p> <p>D. Love Christ more than any person (v. 26)</p> <p>E. Persecutions (v. 27)</p> <p>F. Everything, not just anything (v. 33)</p>
	<p>Luke 14:28-30</p> <p>What does building a tower have to do with becoming a disciple?</p> <p>Disciples must ‘count the cost’ to finish what they start.</p>	
	<p>Luke 14:31-33</p> <p>What happens when you fight someone 2x as strong as you?</p> <p>We never win when we fight against God.</p> <p>What’s one thing you might need to surrender to God?</p>	
<p>Luke 11:1-4</p> <p>A. Must learn to pray – disciples saw the strength Jesus received from the Father</p> <p>B. Verse 3: Daily personal relationship with God.</p>		<p>Luke 11:1-4</p> <p>A. Must learn to pray – disciples saw the strength Jesus received from the Father</p> <p>B. Daily personal relationship with God (v. 3); daily prayer</p>
<p>John 13:34-35</p> <p>A. Love one another</p> <p>B. Be an active part of the fellowship</p>	<p>John 13:34-35</p> <p>What’s the difference between the Old &amp; New Command?</p> <p>Jesus is the standard.</p> <p>Why will others be able to tell a true disciple of Jesus by this kind of love?</p>	<p>John 13:34-35</p> <p>A. Love one another</p> <p>B. Be an active part of the fellowship</p>
<p>Matthew 28:18-20</p> <p>A. Command – make disciples (given to all)</p> <p>B. Who is a candidate for baptism? A</p>	<p>CONCLUDING QUESTIONS</p> <p>ROAD MAP: must know the starting point before you can reach destination [sic].</p>	<p>Matthew 28:18-20</p> <p>A. Command – make disciples (given to all)</p> <p>B. Who is a candidate for baptism?</p>

<p>person who makes the decision to be a disciple C. You need someone to disciple you to maturity in Christ D. This is the only way to save the world!</p> <table> <tr> <th>Year</th><th>Preacher</th><th>Disciple</th></tr> <tr> <td>1</td><td>365</td><td>2</td></tr> <tr> <td>2</td><td>730</td><td>4</td></tr> <tr> <td>3</td><td>1095</td><td>8</td></tr> <tr> <td>13</td><td>4745</td><td>8192</td></tr> <tr> <td>32</td><td>11680</td><td>The world (5 billion plus)</td></tr> </table> <p>Concluding Questions: Am I a disciple? Am I a Christian? Am I saved? What do I need to do to become a disciple?</p>	Year	Preacher	Disciple	1	365	2	2	730	4	3	1095	8	13	4745	8192	32	11680	The world (5 billion plus)	<p>Are you a disciple? Do you want to be one? Are you willing to come to a church that believes in making disciples?</p>	<p>A person who makes the decision to be a disciple C. You need someone to disciple you to maturity in Christ D. This is the only way to save the world!</p> <table> <tr> <th>Year</th><th>Preacher</th><th>Disciple</th></tr> <tr> <td>1</td><td>365</td><td>2</td></tr> <tr> <td>2</td><td>730</td><td>4</td></tr> <tr> <td>3</td><td>1095</td><td>8</td></tr> <tr> <td>13</td><td>4745</td><td>8192</td></tr> <tr> <td>32</td><td>11680</td><td>The world (5 billion plus)</td></tr> </table> <p>Conclusion Question [sic]: Am I a disciple? Am I a Christian? Am I saved? What do I need to do to become a disciple?</p>	Year	Preacher	Disciple	1	365	2	2	730	4	3	1095	8	13	4745	8192	32	11680	The world (5 billion plus)
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Notes by Chris Lee:


This study and also the Sin Study indicate a failure to understand the true nature of sin (i.e., all believers are still sinners, this side of eternity, as Romans 7 and 1John 1 indicate). That someone is a sinner is NOT an indication they are not Christians/disciples – it's an indication we're still this side of eternity and still "in Adam."

Many of these criteria of characteristics of disciples are highly cherry-picked. Why not Matthew 23 (Woe to the Pharisees for their legalism and hypocrisy)? Why not Matthew 25:31-46? Why not James 1:27?

# THE COMING OF THE KINGDOM STUDY

## ("KINGDOM")

COC 1990's version	ICOC 2020	ICC
<p>of this study:</p> <p>faith in the continuity of the Word.</p> <p>is the church - importance of the</p> <p>e eternal plan of God.</p>	<p><b>REVIEW</b> To define God's Kingdom biblically as the reign &amp; rule of God &amp; how it relates to us today.</p> <p><b>TEACHING TIPS</b> The recurring analogy used here is that God's Kingdom crashes into our world like a 'wave' on the shores of human history. This is a helpful tool in understanding the Kingdom. Avoid getting too bogged down in the many prophecies by asking questions with brief answers.</p> <p>How would you define the 'Kingdom of God'? This Bible study is set up like a puzzle: we're going to look quickly at several clues &amp; then put the whole thing together at the end.</p>	<p><b>In this study you will see the</b> <b>of the Old and New Testame</b></p> <p><b>Questions: What is the King</b> <b>God?</b> <b>When did it come?</b></p>
<p>ent Predictions of the Kingdom (The</p> <p>ael's glory was under the kingship</p> <p>roximately 1000 B.C.)</p> <p>-4 (750 B.C.)</p>	<p>Isaiah 2:1-4 [written ~750BC] When will it happen? Last Days Who will be a part of it?</p> <p>All Nations Where will it take place? Jerusalem</p>	<p>Old Testament Predictions of</p> <p>Kingdom (The height of Israel</p> <p>under the kingship of David ap</p> <p>1000 B.C.)</p> <p>A. Isaiah 2:1-4 (750 B.C.)</p> <ol style="list-style-type: none"> <li>1. Last days</li> <li>2. Mountains (Symbolizes king</li> <li>Mountain of the Lord, chief of</li> <li>mountains</li> <li>3. All Nations</li> <li>4. Jerusalem</li> </ol>
	<p>Isaiah 9:6-7 What kind of kingdom language do we find in this passage? What is unusual about the names given to the one who is coming to establish his reign?</p>	
<p>7:18</p> <p>rever</p> <p>orever</p>	<p>Daniel 2:25-28, 31-35 [written ~550BC] Most biblical scholars agree on the prophecy's meaning:</p> <p>Gold - Babylon, Nebuchadnezzar Silver Chest - Persia Bronze belly &amp; thigh - Greece, Alexander Legs/feet Iron &amp; Clay - Rome</p>	<p>B. Daniel 2:31-45 (550 B.C.)</p> <ol style="list-style-type: none"> <li>1. Daniel interprets King Nebuchadnezzar's dream</li> <li>2. Empires</li> </ol> <p>a. Babylonian: gold b. Medo-Persian: silver c. Alexander the Great: bronz</p>




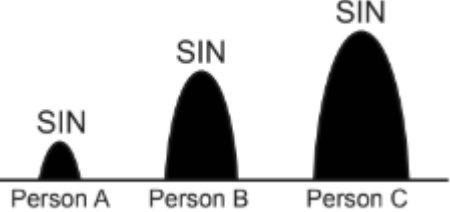

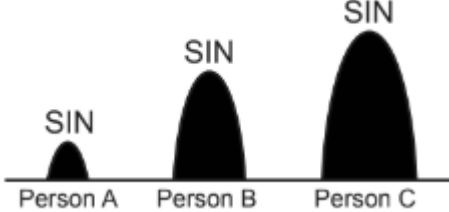
	<p>What happens to all these kingdoms? What is the difference between these kingdoms &amp; the Kingdom of God?</p> 	<p>d. Roman: iron (iron and clay)</p> <p>3. Rock – cut out not by human hands (therefore God)</p> <p>4. Rock becomes huge mountain covering the whole earth</p> <p>5. Kingdom that will never be destroyed (v. 44)</p>
	<p>Daniel 7:18 Who will receive the Kingdom? Holy People of God (or Saints. Rom.1:7)</p>	
<p><b>Old Testament Predictions of the Kingdom</b> John the Baptist (25 A.D.) The Kingdom is near (Matthew 3:1-6)</p>	<p>Matthew 3:1-6 [written ~25AD] 400 years of prophetic silence is broken by John the Baptist. This begins a new 'wave' of the Kingdom crashing on the earth.</p>	<p><b>New Testament Predictions of the Kingdom</b> A. John the Baptist (25 A.D.) 1. Kingdom is near (Matthew 3:1-6)</p>
<p>B. Jesus (30 A.D.) The Kingdom is near (Matthew 4:17)</p> <p>The Kingdom will come in the lifetime of some of his disciples (Mark 9:1)</p> <p>The Kingdom will come with power (Mark 9:1)</p> <p>The Kingdom entered by new birth (John 3:1-7)</p> <p>The Kingdom is within you (Luke 17:20-21)</p> <p>Jesus has the keys. (Matthew 16:13-19)</p> <p>The Kingdom of Heaven and the Kingdom of the Earth are the same and will be ruled by Jesus the Christ. (1 Corinthians 15:24-28)</p> <p>Joseph of Arimathea was still waiting for the Kingdom when Jesus died. (Luke 23:50-51)</p> <p>Repentance and forgiveness of sins will be preached first in Jerusalem to all nations. (Luke 24:44-49)</p>	<p>Matthew 4:17 Jesus the King is a huge 'wave' of the Kingdom crashing into our world.</p> <p>Mark 9:1 Some of his disciples will see the next 'wave' of Kingdom power in their lifetime. Some won't.</p> <p>John 3:1-7 Being reborn spiritually is a prerequisite for entering the Kingdom.</p> <p>Luke 17:20-21 Not a physical Kingdom. It is within you (also "among you" or "in your midst")</p> <p>Matthew 16:13-19 Who gets the keys? Peter will play a big role in the next 'wave.'</p> <p>Luke 23:50-51 Had the next wave of the Kingdom come yet? No. Joseph is still waiting.</p> <p>Luke 24:44-49 All Kingdom prophecies will be fulfilled. Repentance &amp; forgiveness will be preached at the next big Kingdom wave. "All nations" &amp; "Jerusalem" reaffirm the prophecy from Isaiah 2.</p>	<p>B. Jesus (30 A.D.)</p> <p>1. Kingdom is near (Matthew 4:17)</p> <p>2. Kingdom will come in the lifetime of some of the disciples (Mark 9:1)</p> <p>3. Kingdom will come with power (Mark 9:1)</p> <p>4. Kingdom entered by new birth (John 3:1-7)</p> <p>5. Kingdom is within you (Luke 17:20-21)</p> <p>6. Peter has the keys. (Matthew 16:13-19)</p> <p>7. The Kingdom of Heaven and the Kingdom of the Earth are the same and will be ruled by Jesus the Christ. (1 Corinthians 15:24-28)</p> <p>8. Joseph of Arimathea was still waiting for the Kingdom when Jesus died. (Luke 23:50-51)</p> <p>9. Repentance and forgiveness of sins will be preached first in Jerusalem to all nations. (Luke 24:44-49)</p>
<p>End of the Old and New Testament Acts 1-2 (33 A.D.)</p> <p>The Kingdom is near (Acts 2:17)</p>	<p>Review all Prophecies [sic] then read Acts 1 &amp; 2:1-41. Keeping the prophecies in mind, underline anything familiar as we read:</p>	<p>3. Fulfillment of the Old and New Testament Predictions Acts 1-2</p> <p>A. Last days (Acts 2:17)</p> <p>1. Isaiah 2:2</p>

s (Acts 2:5) 7	<table><tr><th>Prophetic Scripture</th><th>Puzzle Piece</th><th></th></tr><tr><td>Isaiah 2</td><td>Last Days</td><td>Act</td></tr><tr><td></td><td>All Nations</td><td>Act</td></tr><tr><td></td><td>Jerusalem</td><td>Act</td></tr><tr><td>Daniel 2</td><td>Not Physical</td><td>Act</td></tr><tr><td>Daniel 7</td><td>Saints</td><td>Act</td></tr><tr><td>Matt.3,4 &amp; Mark 9</td><td>Near</td><td>Act</td></tr><tr><td></td><td>Some not Taste death</td><td>Act</td></tr><tr><td></td><td>Power</td><td>Act</td></tr><tr><td>John 3</td><td>Reborn; water &amp; spirit</td><td>Act</td></tr><tr><td>Luke 17</td><td>Don't know when</td><td>Act</td></tr><tr><td>Matthew 16</td><td>Peter with the Keys</td><td>Act</td></tr><tr><td>Luke 23</td><td>Not at Christ's death</td><td>Act</td></tr><tr><td>Luke 24</td><td>Not at Christ's resurrection</td><td>Act</td></tr><tr><td></td><td>Repentance &amp; Forgiveness</td><td>Act</td></tr><tr><td></td><td>All Nations</td><td>Act</td></tr><tr><td></td><td>Jerusalem</td><td>Act</td></tr><tr><td></td><td>Power</td><td>Act</td></tr></table>	Prophetic Scripture	Puzzle Piece		Isaiah 2	Last Days	Act		All Nations	Act		Jerusalem	Act	Daniel 2	Not Physical	Act	Daniel 7	Saints	Act	Matt.3,4 & Mark 9	Near	Act		Some not Taste death	Act		Power	Act	John 3	Reborn; water & spirit	Act	Luke 17	Don't know when	Act	Matthew 16	Peter with the Keys	Act	Luke 23	Not at Christ's death	Act	Luke 24	Not at Christ's resurrection	Act		Repentance & Forgiveness	Act		All Nations	Act		Jerusalem	Act		Power	Act	B. All nations (Acts 2:5) 1. Isaiah 2:2 2. Luke 24:47
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	4. Conclusion A. The church is the kingdom earth established in approxima A.D.																																																							
As citizens of the kingdom and the body (The Church), we must be	B. Acts 2:42 As citizens of the and members of the body (the we must be devoted to: 1. Doctrine 2. Fellowship 3. Breaking Bread 4. Prayer																																																							
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6:33 We must seek His kingdom m to commit themselves to at least vices and Bible Talks.		C. Matthew 6:33 We must see kingdom first. Ask them to com themselves to at least Sunday Services and Midweek Service
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## SIN / DARKNESS STUDY

ICOC 1990's version	ICOC 2020	ICC																																					
	<p>REVIEW</p> <p>How is your prayer life &amp; daily Bible reading going?</p> <p>Any questions?</p> <p>[Review any homework]</p> <p>PURPOSE</p> <p>Understanding sin &amp; its consequences.</p> <p>TEACHING TIPS</p> <p>Discussing sin may trigger defensiveness, cause sadness or might not be taken seriously at all. It's crucial to create a "safe place" for your friend; be humble by being open &amp; vulnerable yourself.</p>																																						
	<p>1 Peter 2:9-10</p> <p>Which description words in this Scripture would you put in the Light column? Darkness column?</p> <table><thead><tr><th>DARKNESS</th><th>LIGHT</th></tr></thead><tbody><tr><td>Not People of God</td><td>Chosen</td></tr><tr><td>No Mercy</td><td>Royal Priesthood</td></tr><tr><td>-</td><td>Holy Nation</td></tr><tr><td>Not a Disciple</td><td>People of God</td></tr><tr><td></td><td>Mercy</td></tr><tr><td></td><td>-</td></tr><tr><td></td><td>A Disciple</td></tr></tbody></table> <p>Everyone is either in the darkness or in the light. From what we've studied so far, where are you?</p>	DARKNESS	LIGHT	Not People of God	Chosen	No Mercy	Royal Priesthood	-	Holy Nation	Not a Disciple	People of God		Mercy		-		A Disciple	<p>Introduction: 1 Peter 2:9-10</p> <table><tbody><tr><td>Darkness</td><td></td><td>Pe</td></tr><tr><td>Not a people of God</td><td></td><td></td></tr><tr><td>No Mercy</td><td></td><td></td></tr><tr><td colspan="3"><hr/></td></tr><tr><td>Lost</td><td></td><td></td></tr><tr><td>Not a Christian</td><td></td><td></td></tr><tr><td>Not a Disciple</td><td></td><td></td></tr></tbody></table> <p>A. Every person is either in the darkness or the light. There is no twilight zone.</p> <p>B. Where are you?</p>	Darkness		Pe	Not a people of God			No Mercy			<hr/>			Lost			Not a Christian			Not a Disciple		
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	A Disciple																																						
Darkness		Pe																																					
Not a people of God																																							
No Mercy																																							
<hr/>																																							
Lost																																							
Not a Christian																																							
Not a Disciple																																							

<p>1. Darkness A. Isaiah 59:1-2 Sin separates us from God.</p>  <p>2. In order for a man to have a relationship with God the wall must be broken down-sin must be forgiven.</p> <p>3. The point in time sin is forgiven is the point in time a person is saved.</p>	<p>Isaiah 59:1-3 What is verse 1 saying about God's arms &amp; ears? God can save/hear anyone, anytime. But sin separates us from God, like a wall separating two people in a relationship:</p>  <p>Can you remove the wall by yourself? By not sinning further? You are only reconciled to God if HE removes the wall. HE must forgive you. The point in time sin is forgiven is the point a person is saved.</p>	<p>1. Darkness A. Isaiah 59:1-2 1. Sin separates us from God.</p>  <p>2. In order for a man to have a relationship with God the wall must be broken down-sin must be forgiven.</p> <p>3. The point in time sin is forgiven is the point in time a person is saved.</p>
<p>Romans 3:23-25</p> <p>1. Who has sinned? Everyone!</p>  <p>2. Who is further away from God? All are equal, all lost. Therefore a good moral life does not save you.</p> <p>3. Faith in the blood of Jesus saves you. (verse 25)</p>	<p>Romans 3:22-24 3 people represented by mounds of sin.</p>  <p>Who is furthest away from God? All equal. All lost.</p> <p>How much sin makes you a sinner? Just one. Can good deeds cancel sin out? No, only God's grace can do that.</p>	<p>Romans 3:23-25</p> <p>1. Who has sinned? Everyone!</p>  <p>2. Who is further away from God, a person who sins a little or a person who sins a lot? All are equal, all lost. Therefore a good moral life does not save you. You cannot earn your salvation by your good deeds.</p> <p>3. Faith in the blood of Jesus saves you. (v. 25)</p>
<p>C. What is Sin? 1. Galatians 5:19-21 (sins of commission) 2. James 4:17 (sins of omission)</p>		<p>C. What is Sin? 1. Galatians 5:19-21 (sins of commission) 2. 2 Timothy 3:1-5 (sins of commission) 3. James 4:17 (sins of omission)</p>
<p>What is the eternal consequence of sin? Romans 6:23</p>		<p>What is the eternal consequence of sin? Romans 6:23</p>

<div> <div>WAGES OF SIN</div> <div> Death Hell Darkness </div> </div> <div> <div>GIFT OF GOD</div> <div> Eternal Heaven Life </div> </div> <div>Just two alternatives.</div>		<div> <div>WAGES OF SIN</div> <div> Death Hell Darkness </div> </div> <div> <div>GIFT OF GOD</div> <div> Eternal Heaven Life </div> </div>
	1 John 1:5-10 God is light. We are in darkness because of sin. What does “walk in the light” mean? It doesn’t mean being perfect, but being perfectly honest & open through confession.	
	James 5:16 Who should we confess to? Why? Healing comes from God through prayer & confession with one another	
	Proverbs 28:13 Besides confessing, what else must we do to find mercy? What does “renounce” mean? To turn away from, give up.	
	Galatians 5:19-21 (note: slightly lower in this sequence): This list of behaviors are just some of the symptoms that show up in our lives when we live according to our sinful nature. What is the eternal destiny of the person that continues to live like this? We cannot go to heaven if we live according to our sinful nature.	
	Define each sin: Appendix A	

REPENTANCE STUDY

ICOC 1990's version	ICOC 2020	ICC
Who needs repentance?		



<p>A) Luke 13:1-5</p> <ol style="list-style-type: none"> <li>1) Everyone must repent.</li> <li>2) There are no degrees of sinners.</li> <li>3) Alternative to repentance is perishing.</li> </ol>		
<p>B) Acts 26:20-21</p> <ol style="list-style-type: none"> <li>1) Repentance=change of heart/mind. It is a decision.</li> <li>2) Repentance literally means “to turn around.” (Go a different direction)</li> <li>3) Repentance is a POSITIVE command—change to become what we were created to be—like Jesus!</li> <li>4) Repentance is followed by deeds—your life reflects the change.</li> <li>5) Can be done in an instant, though effects last a lifetime.</li> <li>6) Preaching the biblical message of repentance leads to opposition. (Some do not want to change. Many do not appreciate being told the truth about their life.)</li> </ol>		
<p>2 Corinthians 7:8-11</p> <p>A) Worldly sorrow and godly sorrow. Examples: Speeding: The officer pulls you over. Worldly sorrow. You’re sorry you got caught. Good chance you will speed again. Godly sorrow: You’re sorry that you have broken the law, endangered lives, etc. in both cases you are sorry, but repentance (change in lifestyle) comes only with godly sorrow. Pregnancy: Your girlfriend gets pregnant. Worldly sorrow. Sorry about the consequences. Start to use contraceptives. May have an abortion. Godly sorrow. Will never be immoral again.</p>		
<p>B) Godly sorrow produces a visible change in one’s character and lifestyle.</p>		
<p>C) Therefore you can tell whether or not someone has repented.</p> <p>1 Peter 2:22-25</p> <ol style="list-style-type: none"> <li>1) Godly sorrow – understands our sin hurts God (put Jesus on the cross).</li> <li>2) If in love with God—will not want to hurt him—will not want to sin</li> </ol>		

(sin/dog analogy). 3) Returning to let God direct our lives—that's repentance.		
D) Mark 9:42-48 1) Radical attitude towards sin. 2) World's attitude: Sin is okay in moderation. 3) God's attitude: Sin is always wrong—deal with sin radically.		
E) Acts 3:19-20 1) Once we repent, there will be times of refreshing. 2) Must repent in order to have sins forgiven.		
<b>Conclusion</b> A. Do you think you have repented in accordance with what the Bible teaches? B. How many people do you think have truly repented? C. What do you need to repent of? Suggest to the individual you are studying with to write out a list of their sins so they can see the gravity and magnitude of sin. D. Do you really want to repent?		

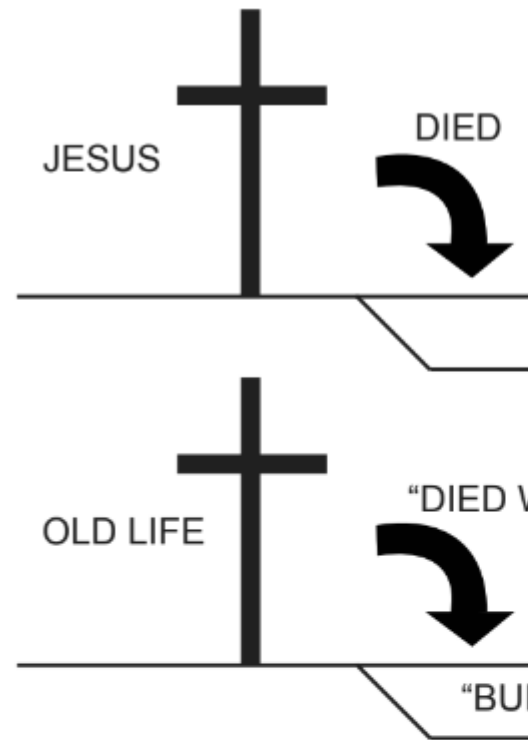
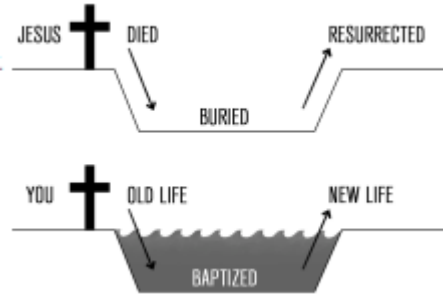
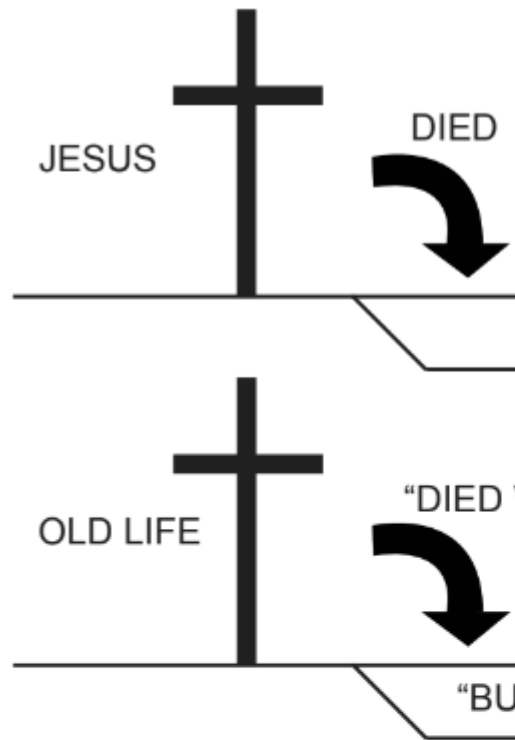
## LIGHT / SALVATION STUDY

ICOC 1990's version	ICOC 2020	ICC
	<p>REVIEW Any questions? [Review any homework] How was writing your letter to God? Can we hear it?</p> <p>PURPOSE To understand &amp; commit to God's biblical plan of salvation.</p> <p>TEACHING TIPS Be sure to have their original spiritual Timeline for this study to deal with any discrepancies. There is much confusion in the religious world on how to be</p>	

	<p>saved but the Bible is crystal clear. [Consult "Prepared to Answer" in the following pages for more resources]</p>	
<p>2. Light A. John 3:1-7 1. Verse 3 Born again Verse 5 Born of water and spirit Verse 7 Born Again 2. Personal decision as an adult</p>		<p>2. Light A. John 3:1-7 Born again (v. 3), born of water and spirit (v. 5), born again. (v. 7)  B. Personal decision as an adult</p>
<p>B. What message must one believe to be in the light (to be saved?). Acts 2:22-24 1. Verse 22 Jesus is from God - miracles 2. Verse 24 Jesus raised physically from the dead  3. Verse 23 Everyone is responsible for the crucifixion of Christ  All have sinned. (Romans 3:23)</p>	<p>Acts 2:22-23 What is Peter accusing the crowd of? Murdering Jesus. How might you react if you were accused of murdering a stranger?</p>	<p>C. What message must one believe to be in the light (to be saved?). Acts 2:22-24 1. Jesus is from God. (v. 22) 2. Jesus raised physically from the dead. (v. 24)  3. Everyone is responsible for the crucifixion of Christ. (v. 23)  All have sinned. (Romans 3:23)</p>
<p>C. Response of the people Acts 2:37     1. Cut to the heart 2. What shall we do?</p>	<p>Acts 2:36-37 Sin (past, present &amp; future) killed Jesus. We should add "murder" to our list of sins.  What is the right response to being accused of Jesus' murder? 1. "Cut to the Heart" Convicted, Humbled 2. "What shall we do?" Called to action.</p>	<p>Response of people Acts 2:37     1. Cut to the heart 2. What shall we do?</p>
<p>D. Once the people believed, what did they do? Acts 2:38-42 1. Repent (Greek = to turn) 2. Be baptized (Greek = to be immersed).  <b>Purpose:</b>  a. Sin forgiven. Therefore this is the point in time a person is saved. b. Holy Spirit given to each who responded-power to live as God commands.</p>	<p>Acts 2:38-40 What 'call-to-action' did Peter give them? Repent &amp; be baptized. What happens to us when we repent &amp; are baptized?  v.38 Forgiven of sins (saved from what our sins have earned us). v.38 Receive the indwelling gift of the Holy Spirit. v.41 Added to the membership of Christ's church.</p>	<p>E. Once the people believed, what did they do? Acts 2:38-42 1. Repent (Greek = to turn) 2. Be baptized (Greek = to be immersed).  a. Sin forgiven. Therefore this is the point in time a person is saved. b. Holy Spirit given to each who responded-power to live as God commands.</p>

	<p>According to v.39, who is this promise for?</p> <p>“you” Those in the crowd that day.</p> <p>“your children” Next generation of the families represented there.</p> <p>“who are far off” Those who lived far away.</p> <p>“God will call” The future.</p> <p>Us Today!</p>	
	<p>To summarize, how does the Bible teach someone to be saved? Repent &amp; be Baptized.</p>	
	<p>Romans 12:2 How can we know God’s will? By repenting: transforming the way we think.</p>	
	<p>2 Corinthians 7:10-11 What is the difference between Godly sorrow &amp; worldly sorrow?</p> <p>Qualities of Godly sorrow:</p> <p>Earnestness: Strong determination to get right with God. Eagerness to clear yourself: Desire to be transparent.</p> <p>Indignation: Righteous anger directed at Satan/Sin.</p> <p>Alarm: Urgent fear of sin’s consequences.</p> <p>Longing: Crave reconciliation with God.</p> <p>Concern: For who our sin hurts: God &amp; Others.</p> <p>Readiness for Justice: Taking responsibility for sin &amp; their consequences. As you think about the sins you’ve committed &amp; confessed, how can you put ONE of these qualities of Godly sorrow into practice today?</p>	
<p>E. Baptism Romans 6:1-4</p> <p>Baptism is the sharing (a participation) in the death, burial and resurrection of Christ. (More than just a symbol.)</p>	<p>What is BAPTISM? Baptizo [Greek] Immerse, dip or plunge in water.</p> <p>Romans 6:1-5 How do these</p>	<p>F. Baptism Romans 6:1-4</p> <p>Baptism is the sharing (a participation) in the death, burial and resurrection of Christ. (More than just a symbol.)</p>

verses explain what baptism is?  
Participation in Jesus' death & resurrection.



**DARKNESS**

Sin  
Separates us from God

Born Again of Water and Spirit  
**John 3:5**

**Romans 3:25**

Faith in the Blood of Jesus Saves

**DARKNESS**

Sin  
Separates us from God

Born Again of Water and Spirit  
**John 3:5**

**Romans 3:25**

Faith in the Blood of Jesus Saves

1 Peter 3:18-22 What cleansed the wickedness from the earth in Noah's day? Water of the flood. What's the vehicle that saved Noah's family? The ark. What cleanses wickedness from our lives today? Water of baptism. What's the vehicle that saves us?

	The Cross [Jesus' resurrection]. Baptism is the pledge [or response] of a convicted conscience toward God.	
	Acts 22:16 Do you want to get baptized? Why?	
	CHALLENGE Pick a baptism date on the calendar. Explain there a couple more Bible studies to help prepare them for baptism.	
	SALVATION: FURTHER STUDY [CAN BE GIVEN AS HOMEWORK] REPENTANCE Acts 3:19 Repentance brings forgiveness of sin & refreshing. Mark 9:43-48 Repentance calls for radical action. Acts 26:20 A repentant life is obvious. Titus 2:11-14 Jesus' death motivates us to repent. Romans 2:4 God's kindness leads us to repentance. Galatians 5:19-26 Life by the Spirit is the opposite of life in Sin.  BAPTISM Colossians 2:11-14 Raised through your faith - personal decision. Titus 3:4-6 Baptism is not a work we do to save ourselves, it's God's work through his Spirit. Ephesians 4:4-6 Only 1 baptism. Just like only 1 birthday. [John 3:1-7]	
3. Traditions/False Doctrines – Matthew 15:6-9 A. Infant Baptism 1. Personal faith is needed. (Colossians 2:12) 2. Began approximately third century A.D. [sic] 3. Original sin	A number of these are addressed in "Prepared to Answer."  ANSWER TO: "Infants Should be Baptized for Salvation" Colossians 2:12 & Galatians 3:26-27 Personal, not proxy faith is key in baptism. Can babies	3. Traditions/False Doctrines – Matthew 15:6-9 A. Infant Baptism 1. Personal faith is needed. (Colossians 2:12) 2. Began approximately third century A.D. [sic] 3. Original sin

<p>a. Ezekiel 18:20</p> <p>b. Became “church doctrine” in 549 A.D.</p>	<p>have faith? No. Neither do babies have the ability to repent. Ezekiel 18:20 Each person is accountable for their own sin. Guilt is nontransferable [“original sin” is a false doctrine].</p>	<p>a. Ezekiel 18:20</p> <p>b. Became “church doctrine” in 549 A.D.</p>
<p>B. Praying Jesus into your heart</p> <p>1. Revelation 3:20 – taken out of context. This verse is addressed to Christians.</p> <p>2. Began in the early 1800s in America.</p>	<p>ANSWER TO: “Salvation comes from Praying Jesus into your heart”</p> <p>Revelation 3:20 Written to Christians - they were ALREADY saved [3:14, 22]. “Be earnest &amp; repent” means to let Christ BACK into your life, not to be converted. The passage mentions nothing about faith, confession or baptism, as the readers were already converted.</p> <p>Romans 10:9-10 A popular verse. Remember 4 chapters earlier [Romans 6:1-5] Paul teaches that baptism is necessary for Salvation. Scripture does not contradict itself.</p> <p>See Appendix C by Steve Staten</p> <p>The false doctrine of “praying Jesus into your heart,” “accepting Christ” or “receiving Christ” for Salvation takes Revelation 3:20 out of context. It was invented on the American frontier in the early nineteenth century from this verse.</p>	<p>B. Praying Jesus into your heart</p> <p>1. Revelation 3:20 – taken out of context. This verse is addressed to Christians.</p> <p>2. Began in the early 1800s in America.</p>
<p>C. Bible - True Doctrine</p> <p>1. Hear, Believe, Repent Confess, Baptism [[editors’ note: Romans 10:17, John 8:24, Luke 13:3, Matthew 10:32, Acts 2:38 sometimes cited]]</p>		
<p>Sinful nature</p> <p>Suggest to the individual with whom you are studying that he or she write out a description of their sinful nature and then be specific about various sins they have committed during their life. This is so that they might see the gravity and magnitude of their sin. He or she should</p>		<p>Sinful nature</p> <p>Suggest to the individual with whom you are studying that he or she write out and be specific about various sins they have committed during their life. This is so that they might see the gravity and magnitude of their sin. This is confidential and should only be shared with</p>

keep this for personal use.		those who are studying with the person.
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## ICOC 2020 “PREPARED TO ANSWER” (a.k.a. Show every interpretation except the ICOC’s is wrong) vs. CAICC NEW TESTAMENT CONVERSION

1990’s version	ICOC 2020 “PREPARED TO ANSWER”	ICC “NEW TESTAMENT CONVERSIONS”
	SOUND DOCTRINE  Additional resources for the Salvation study	
	1 Peter 3:15-16 “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience...”	
	<b>ACTS CONVERSIONS</b>  Acts 2:36-47 First Christians in Jerusalem Acts 8:26-39 Ethiopian Eunuch  Acts 9:1-22 Paul [also Acts 22:3-16] Acts 16:13-15 Lydia & her household Acts 16:22-34 Philippian jailer & his household Acts 18:24-26 Apollos Acts 19:1-5 Ephesians	1. The Major Conversions in Acts A. Conversions 1. Acts 2:36-47 First Christian in Jerusalem 2. Acts 8:26-39 Ethiopian Eunuch 3. Acts 16:22-34 Philippian jailer and his family 4. Acts 9:1-22 Paul Acts 22:3-16 Paul  5. Acts 18:24-26 Apollos 6. Acts 19:1-5 Ephesians B. Questions concerning Conversions 1. What was preached? 2. What was the person’s (people’s) response to the message? 3. How long did the person (people) take to make a decision? 4. What was their response after baptism?
	ANSWER TO: “Salvation comes from Faith Alone”  James 2:14-26 “Faith alone” is not sufficient for	2. Refuting False Doctrines



	<p>Salvation.</p> <p>John 3:16 Faith is the basis of Christianity, but must be understood in context.</p> <p>[also John 8:30-32, Hebrews 5:9, Romans 1:5, Romans 16:26]</p>	
	<p>ANSWER TO: "Salvation comes from Praying Jesus into your heart"</p> <p>Revelation 3:20 Written to Christians - they were ALREADY saved [3:14, 22].</p> <p>"Be earnest &amp; repent" means to let Christ BACK into your life, not to be converted.</p> <p>The passage mentions nothing about faith, confession or baptism, as the readers were already converted.</p> <p>Romans 10:9-10 A popular verse. Remember 4 chapters earlier [Romans 6:1-5] Paul teaches that baptism is necessary for Salvation. Scripture does not contradict itself.</p> <p>See Appendix C by Steve Staten</p> <p>The false doctrine of "praying Jesus into your heart," "accepting Christ" or "receiving Christ" for Salvation takes Revelation 3:20 out of context. It was invented on the American frontier in the early nineteenth century from this verse.</p>	<p>A. "Pray Jesus into your heart": This phrase mentioned in the Bible. People may use Rev 3:20 about Jesus knocking at the door, how must examine the Scripture in context. This does not teach how to become a Christian and be how to come back to God after becoming lukewarm addressed to disciples who already responded in faith, repentance, confession and baptism</p>
		<p>B. "Accept Jesus into your heart:" (Same teaching as praying Jesus into your heart just different terminology. Based on Romans 10:9. You must look at Scripture in context. Paul is addressing the problem of the unbeliever that Jesus was the Christ, the Son of God. Read further on to Romans 10:13. When do you confess the name of the Lord? At baptism. (Acts 22:16)</p>
	<p>ANSWER TO: "Once Saved Always Saved"</p> <p>Hebrews 10:26-27 Salvation can be lost by continual &amp; deliberate rebellion.</p> <p>1 Peter 1:10 If the saved are locked into eternity, there would be no need to ensure our election.</p>	
	<p>ANSWER TO: "Infants Should be Baptized for Salvation"</p> <p>Colossians 2:12 &amp; Galatians 3:26-27 Personal, not proxy faith is key in baptism.</p> <p>Can babies have faith? No. Neither do babies have the ability to repent.</p> <p>Ezekiel 18:20 Each person is accountable for their own sin. Guilt is nontransferable</p>	<p>C. Infant baptism: A baby cannot have faith, we are baptized through faith in the power of the Holy Spirit (Colossians 2:12), babies cannot be baptized for their sin: Ezekiel 18:20 teaches there is no original sin: each person is responsible for his own actions and will be judged accordingly. Therefore babies are born into sin and will be saved if they die.</p>

	["original sin" is a false doctrine].	
		D. "Baptism does not save you:" 1 Peter 3:21 teaches that baptism does save you through the resurrection of Jesus Christ. Acts 2:38 teaches that sin is forgiven and one is saved at the point sin is forgiven.
		E. "Baptism is a work-yet we are saved by faith" (Ephesians 2:8): Colossians 2:12 teaches we are saved by faith-in the working of God at baptism.
		F. "Baptism is an outward sign of an inward reality" Romans 6:2-4 states that baptism is an actual participation in the death, burial and resurrection of Christ. It is not merely a sign, seal or symbol.
		G. "Baptism isn't important, after all, look at what Paul said about it in 1 Corinthians 1:17:" Paul does not diminish the importance of baptism here. (Paul was baptized to have his sins forgiven in Acts 9:18). In context (read 1 Corinthians 1:10-17), he makes the point that he does not want people following denominationalism). He mentions baptism 3 times in the passage.
	ANSWER TO: "The Thief on the Cross didn't get Baptized for Salvation" Mark 2:10 Jesus had authority during his earthly ministry to forgive sins. Romans 6:3-4 Baptism is a participation in Jesus' death, burial, & resurrection. The thief could not have been baptized, as Jesus had not yet died, been buried or resurrected. Hebrews 9:17 The new covenant [New Testament] was not yet in effect, as Jesus had not yet died under the old covenant. Acts 2:39 Salvation is prescribed for "all who the Lord our God will call" through repentance & baptism. Nowhere in the Bible does it say to imitate what the thief did in order to receive Salvation.	H. "The thief on the cross was not baptized" Jesus told him that they would see each other in paradise. Jesus had not even died yet, and baptism is participating in his death (Romans 6:2-4); also, Jesus had the power to forgive sins. (Matthew 9:13)
		I. "Believers baptism:" This is baptism as an act, not done in conjunction with the understanding that one is being saved at this point in time. (John 3:16) "Retroactive understanding" is not sufficient for salvation.

# THE CROSS

ICOC 1990's version	ICOC 2020	ICC
	<p>REVIEW How has your mindset about sin changed since our last study? Was it difficult to write a sin list? Is there anything else you want to confess? Any questions?</p> <p>[Review any homework]</p> <p>PURPOSE Personalizing Jesus' sacrifice on the cross.</p> <p>TEACHING TIPS They can confess sins from their sin list if there hasn't been a chance to do this yet. You may want to ask questions along the way to clarify or help them with something specific. You can transition into the Cross study by saying something like "There are deep spiritual consequences to our sins &amp; we're going to study how those sins are connected to Jesus &amp; the cross."</p>	
<p>1. Passion Account Read Matthew 26:31 – 28:10 Suggested Reading Intervals:</p> <p>26:31-35</p> <p>26:36-46</p> <p>26:47-56</p> <p>26:57-68</p>	<p>EMOTIONAL PAIN Matthew 26 [take turns reading each section]</p> <p>26:31-35 What does Jesus predict? How do Peter &amp; the other disciples respond?</p> <p>26:36-46 How is Jesus feeling? What does he ask friends? How do they respond? Why did he pray 3x?</p> <p>26:47-56 Have you ever been betrayed? Ever been deserted?</p> <p>26:57-68 Have you ever been</p>	<p>1. Passion Account Read Matthew 26:31 – 28:10 Suggested Reading Intervals:</p> <p>26:31-35</p> <p>26:36-46</p> <p>26:47-56</p> <p>26:57-68</p>

	spit on? Ultimate gesture of humiliation & disrespect	
26:69-75	Now we'll look at 3 men & their different responses to Jesus  26:69-75 How did Peter respond? He took responsibility & wept bitterly. Has anyone ever broken a promise to you? How does that feel?	26:69-75
27:1-10	27:1-10 How did Judas respond? He took responsibility but committed suicide. Guilt can turn us toward God or farther away from Him.	27:1-10
27:11-26	27:11-26 How did Pilate respond? He avoided responsibility. Could Pilate have stopped Jesus' death? Yes. He is still responsible.	27:11-26
27:27-31 27:32-44 27:45-56 27:57-61 27:62-66 28:1-10  2. Physical Death Read the <a href="#">medical account</a> of Jesus' physical death.	PHYSICAL PAIN 27:27-44 2000 years ago everyone knew exactly what crucifixion meant. To help us understand it, we're going to read through an expert medical account of what happened: Read Appendix 2 [take turns reading: you can rotate every paragraph]  How do you feel about what Jesus went through?	27:27-31 27:32-44 27:45-56 27:57-61 27:62-66 28:1-10  2. Physical Death Read the <a href="#">medical account</a> of Jesus' physical death.
3. Personal Responsibility A. Remember there were many others who died by crucifixion in the first century. It was not that Jesus was physically crucified that makes Him unique; it was that He was crucified for you, in your place. He died on the cross for you.	SPIRITUAL PAIN  Matthew 27:46 What does "forsaken" mean? Forgotten, abandoned. This would have been the worst pain of all.  2 Corinthians 5:21 God made Jesus become "sin" so that we could become "righteous." Our sin separated Jesus from his Father for the first time in all	3. Personal Responsibility A. Remember there were many others who died by crucifixion in the first century. It was not that Jesus was physically crucified that makes Him unique; it was that He was crucified for you, in your place. He died on the cross for you.

1. Romans 3:23 2. Isaiah 59:1-2 3. Matthew 27:46 4.  Ask the person with whom you are studying to go over their list of sins.	eternity.  Isaiah 53:4-6 Isaiah wrote these words about Jesus' death over 700 years before he was born! Why did Jesus have to die? Because of "my" sin. It's "my" responsibility	B. Romans 3:23 C. Isaiah 59:1-2 D. Matthew 27:46 E. Share the sins that you committed before being baptized and your feelings of being forgiven at baptism. Ask the person with whom you are studying to share and confess their sins.
5. Isaiah 53:4-6 (substitute person's name).	Let's read the passage again but now we'll personalize it. Replace "we/our/us" with the name of person studying the bible.	F. Isaiah 53:4-6 (substitute your name).
	Do you understand that your sin put Jesus on the cross? How can you repay him? You can't; but you can dedicate your life to him & what he did for you. Are you ready to make that decision?  Romans 6:23 What are wages? What does sin earn us? Can you earn a gift? The proper response is to be humble & accept His gift of grace.	
	CONCLUDING QUESTIONS How does learning about Jesus dying for you on the cross make you feel? How does His grace change your mindset about sin?	
	CHALLENGE Write a letter to God. Be expressive. Bring it to the next study. The next time we get together we will study Salvation.	
	CROSS: FURTHER STUDY [CAN BE GIVEN AS HOMEWORK] 1 Peter 2:21-24 Jesus suffered for our sins. He is our example. Romans 3:23-25 His death is the ultimate atoning sacrifice. Romans 5:6-8 Christ's compassion for sinners is just in time. Ephesians 1:7-8 The blood of	

	Jesus gives us forgiveness. Ephesians 2:1-10 We deserve wrath, but God's grace saves us.	
		G. If possible immediately after this study watch either The Cross or The Passion video.

# The Medical Account of the Crucifixion of Christ

Dr. C. Truman Davis

A Physician Analyzes the Crucifixion

In this paper, I shall discuss some of the physical aspects of the passion, or suffering, of Jesus Christ. We shall follow Him from Gethsemane, through His trial, His scourging, His path along the Via Dolorosa, to His last dying hours on the cross...

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

For instance, the upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top in what we commonly think of as the Latin cross. The most common form used in our Lord's day, however, was the Tau cross, shaped like our T. In this cross the patibulum was placed in a notch at the top of the stipes. There is archeological evidence that it was on this type of cross that Jesus was crucified.

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

Many of the painters and most of the sculptors of crucifixion, also show the nails through the palms. Historical Roman accounts and experimental work have established that the nails were driven between the small bones of the wrists (radius and ulna) and not through the palms. Nails driven through the palms will strip out between the fingers when made to support the weight of the human body. The misconception may have come about through a misunderstanding of

Jesus' words to Thomas, "Observe my hands." Anatomists, both modern and ancient, have always considered the wrist as part of the hand.

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

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

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

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

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

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

Preparations for the scourging were carried out when the Prisoner was stripped of His clothing and His hands tied to a post above His head. It is doubtful the Romans would have made any

attempt to follow the Jewish law in this matter, but the Jews had an ancient law prohibiting more than forty lashes.

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

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

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

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

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

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



Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading "Jesus of Nazareth, King of the Jews" is nailed in place.

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

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

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

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

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

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

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

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

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

Jesus gasps His fifth cry, "I thirst."

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

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

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

The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crucifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; thus the tension could not be relieved from the muscles of the chest and rapid suffocation occurred. The legs of the two thieves were broken, but when the soldiers came to Jesus they saw that this was unnecessary.

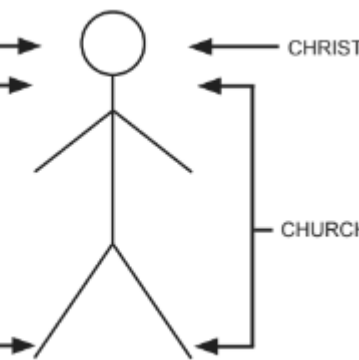
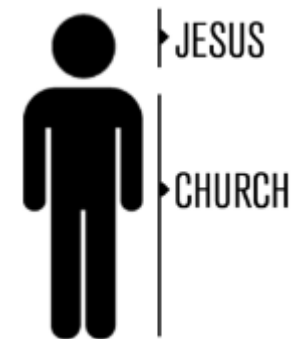
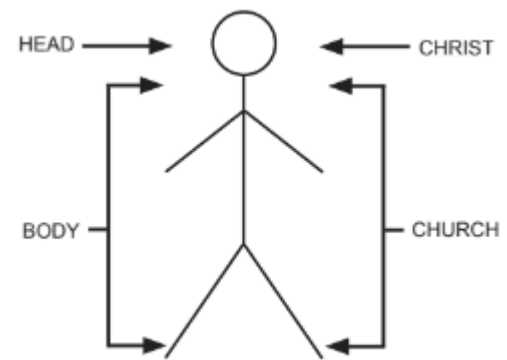
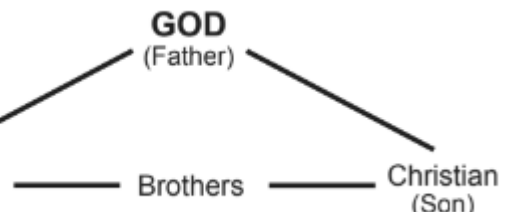
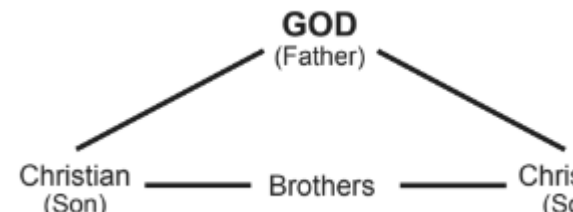
Apparently to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John reports: "And immediately there came out blood and water."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


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

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# THE CHURCH

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	<p><b>REVIEW</b> Any questions? [Review any homework] If someone asked you “how can I be saved?” How would you answer?</p> <p><b>PURPOSE</b> To understand God’s one church &amp; our role in it.</p> <p><b>TEACHING TIPS</b> Depending on religious background, this study has potential to trigger defensive emotions.</p> <p>Avoid using accusatory language. The Scriptures speak on their own about church doctrine &amp; the dangers of division.</p> <p>What does the word “church” mean to you? Church means a lot of different things to different people today, but it was very clear to the 1st Century Christians.</p>	
	<p><b>Acts 2:41</b> What were those 3000 people “added” to when they were baptized? The Church! Ekklesia [Greek] gathering of people for a specific reason.</p>	
	<p><b>Acts 2:42-47</b> What characteristics of the church stand out to you in this description?</p>	

	<p>Have you noticed these qualities in our church fellowship? How? Any church of true disciples of Jesus should be described this way.</p>	
<p>Colossians 1:15-18</p> <p>The church is the body of Christ. The body needs the head. The church is essential to Christianity.</p> 	<p>Colossians 1:15-18</p>  <p>Who is the head? Who is the body? If someone wants a relationship with Jesus, they must be a part of his body. What happens if you Cut off the Head? Cut off Body?</p>	<p>1. Colossians 1:15-18</p> <p>The church is the body of Christ. The body needs the head. The church is essential to Christianity.</p> 
<p>Ephesians 2:19-21</p> <p>The church is the family of God.</p> 	<p>Ephesians 2:19-22</p> <p>Can you be both God's citizen &amp; a citizen of the world? No. Only one. If God is the father, what do the members of his household call each other? Children call each other brother or sister.</p>	<p>2. Ephesians 2:19-21</p> <p>A. The church is the family of God.</p>  <p>B. 1 Corinthians 12:12-13 teaches we are baptized into the body of Christ, the church. C. Romans 6:3-4 teaches we are also baptized into the body of Christ. Baptism is when we become a Christian, a son of God, and at that same point we become members of the church, the family of God.</p>

<p><b>vs 2:20</b></p> <p>Cornerstone: Christ</p> <p>Foundation: Apostles and Prophets</p> <p>1. Apostles = New Testament } Bible</p> <p>2. Prophets = Old Testament</p> <p>The church is based on the Word of God only.</p>	 <p><b>v.20</b></p> <p>Prophets (OT)</p> <p>Apostles (NT)</p> <p>+ Jesus</p> <p>Bible (Foundation)</p> <p><b>v.21 "JOINED TOGETHER"</b></p> <p>Put name of person studying the bible in middle &amp; disciples' names in the surrounding bricks.</p> <p>NAME</p> <p>NAME NAME</p> <p>NAME</p>	<p>3. <b>Ephesians 2:20</b></p> <p>A. Cornerstone: Christ</p> <p>B. Foundation: Apostles and Prophets</p> <p>1. Apostles = New Testament Bible</p> <p>2. Prophets = Old Testament</p> <p>C. The church is based on the Word of God only.</p>
<p>Have you ever wondered why there are so many denominations – divisions?</p> <p>(450 or more exist in the U.S. alone.)</p> <p>The Bible teaches that there is one church.</p> <p>Ephesians 4:4-6 – one body</p> <p>Romans 12:4-5 – one body</p> <p>1 Corinthians 12:12-13 – one body</p>	<p>Different Readers for following 3 passages: "Look for recurring theme"</p> <p>Ephesians 4:4-6 1 body, 1 faith, 1 baptism</p> <p>Romans 12:4-5 1 body, each part belongs</p> <p>1 Corinthians 12:12-13 1 body, all parts baptized into 1</p> <p>What's the reoccurring theme in all 3 passages? One.</p> <p>Why is "1" so important? Unity.</p> <p><b>1 Corinthians 12:14-27</b></p>	<p>4. Have you ever wondered why there are so many denominations – divisions?</p> <p>(450 or more exist in the U.S. alone.)</p> <p>A. The Bible teaches that there is one church.</p> <p>1. Ephesians 4:4-6 – one body</p> <p>2. Romans 12:4-5 – one body</p> <p>3. 1 Corinthians 12:12-13 – one body</p>

	<p>What stands out to you about the body of Christ here?</p> <p>What will you add to the church? [Talents, Serving, Time, Money...]</p> <p>What is 1 thing you can start doing immediately?</p>	
<p>s in Christendom are either of Satan or of</p> <p>ns 1:10-13 Division is sin, when following es and in time their writings (traditions of ontradict the Word – false doctrines). 5:6-9</p> <p>ominations</p> <p>De nomin ation</p> <p>Latin Latin English</p> <p>of name group</p> <p>omination = a group of a name.</p> <p>scriptural according to 1 Corinthian 1:10-13 mples:</p> <p>n .... From Martin Luther</p> <p>st .... From John and Charles Wesley</p> <p>erian ... From John Calvin and John Knox</p> <p>.... From Joseph Smith</p> <p>.... Tradition through the ages</p>	<p>1 Corinthians 1:10-13</p> <p>What does this scripture warn against?</p> <p>Who were some of the Corinthians following? Can that still happen today?</p>	<p>B. Divisions in Christendom are either of Sata God.</p> <p>1. 1 Corinthians 1:10-13 Division is sin, when personalities and in time their writings (traditio that contradict the Word – false doctrines). Ma 15:6-9</p>
		<p>2. Luke 12:51-53; John 10:19-21 Division will is righteous, when an individual, church or movement aligns themselves with the Word o Jews considered themselves “God’s people,” yet Jesus’ words (the truth) divided them into groups – those who opposed Him and those v obeyed Him.</p>
		<p>C. The following are the major historical divisi Christendom – some were formed by a noble the truth (though not a complete return), while were departures from the truth.</p>
		<p>1. Through the centuries the church was corrup traditions of men – false doctrines, such as: in baptism, original sin, perpetual virginity of Ma as clergy, papal infallibility, etc... This become Catholic Church. In 364 AD the Roman Empir into two parts. This division leads to a split in Christianity – the eastern portion becomes Ea</p>

		<p>Orthodox Church and the western part become the Roman Catholic Church. Practices diverge, for example – Orthodox has married priests, Roman Catholics are celibate. The “Great Schism” occurs in 1054 when the leaders of “each church” excommunicate the other.</p> <p>2. 1500’s Reformation Movement – Martin Luther (Lutheran Church) He takes a stand against the Catholic Church on these convictions: Bible as authority over church authority, salvation by faith not works, the priesthood of all believers, yet still baptize infants. Other noted reformers were John Calvin (Presbyterian Church), Ulrich Zwingli and Conrad Grebel (Anabaptists) Anabaptists were heavily persecuted by Catholics and some reformers, because of their rejection of adult baptism. Henry VIII (Anglican Church of England) He breaks from the Catholic Church to keep his right to divorce his wife. He appoints himself head of the church.</p> <p>Later in the United States, the Anglican Church becomes the Episcopalian Church, since members do not follow the king of England.</p> <p>3. 1700’s Great Awakening Movement – John Wesley, Charles Wesley (Methodist Church) Followers divide from Church of England over their transforming decision for Christ not state religion, accountability of members, and preaching to the “unchurched;” also practiced infant baptism.</p> <p>4. 1800’s Restoration Movement – Alexander Campbell and Barton Stone (Mainline Church of Christ and Conservative Christian Church) Take a stand against both Catholic and Protestant doctrines of salvation. They preach to be saved one must have personal faith in Christ, repentance and baptism (immersion) for forgiveness of sin to receive the Holy Spirit. In reaction to Catholicism, their congregations are autonomous – self-governing. (1906 is the formal split between Mainline Church of Christ, which is instrumental, and the Conservative Christian Church, which is instrumental.) Joseph Smith (Mormonism) divides from Restoration Movement in 1830 over “revelation” – the Book of Mormon.</p> <p>5. 1967 Crossroads Movement (Total Commitment Movement) Controversial, though never departed from the Mainline Church of Christ, the Crossroads Movement near the University of Florida pioneers evangelism on secular campuses of United States, “counting on” with each person that desires to be baptized,</p>
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		<p>shepherding of new converts.</p> <p>6. 1979 Boston Movement (International Church of Christ) – Kip McKean – Baptized at the University of Florida in 1972, divides from Mainline Church of Christ and Crossroads Movement over: Bible Church not just New Testament Church, only disciples are true Christians, each and every member of church must be a disciple, each member should be in discipling relationships, vision to evangelize the nations in a generational planting of new churches to achieve this vision, central leadership not autonomous congregations, and the role of women. In 2006 International Churches of Christ return to a more traditional Mainline Church of Christ theology –each congregation becomes autonomous (self-governing), calling for central leadership and the vision to evangelize the nations in a generational planting of new churches to achieve this vision “unbiblical.” Around the world, thousands of churches fall-away.</p> <p>7. 2006 SoldOut Movement (Portland Movement International Christian Church) Begins in Portland, Oregon as a revival movement within the International Churches of Christ.</p> <p>The International Church of Christ separates from the SoldOut Movement, because of the new movement's stand on these convictions: Bible Church not just New Testament Church, only disciples are true Christians, each and every member of church must be a disciple, each member should be in discipling relationships, vision to evangelize the nations in a generational planting of new churches to achieve this vision, central leadership not autonomous congregations, and the role of women.</p>
		<p>5. What is the “one church?”</p> <p>A. Acts 11:25-26 Church = Disciples = Christians. God looks down from heaven, He sees one church, the baptized disciples around the world, who are “called out” in obeying His Word.</p> <p>This is called the “church universal” – the one true church. (Ephesians 4:4-6)</p> <p>B. A local congregation is called the “visible church.” In the first century, all the “visible churches” made up the “church universal.” However, since so many “visible churches” have departed from true doctrine and practice because all sold-out baptized disciples are not in true fellowship, we should strive to be a member of a true congregation.</p> <p>C. The Greek word for church is “ekklesia” which means “assembly” or “called out”. (“Ek” meaning “out”)</p>



		<p>“kaleo” meaning “to call.”) To be a disciple is to be “called out” from the world. Therefore, the church in the Bible was the “assembly” of the “called out.”</p> <p>D. There are several names in the Bible for God’s Church: Disciples, Christians, Church of God, Church of Christ, The Way, Church of the Firstborn, Saints, etc. Since we are free to choose any name for our fellowship, since our fellowship goes around the world, and because our churches are composed of only sold-out disciples, we call ourselves the “International Christian Church.”</p>
		<p>6. What distinguishes the International Christian Churches? (What separates or “divides” us from mainstream Christendom?)</p> <p>A. We believe God physically resurrected Jesus from the dead.</p> <p>B. We believe the Bible is inspired by God and is His sole authority. Therefore, since we have not departed (divided) from the truth, we consider ourselves non-denominational.</p> <p>C. We are a Bible Church, not simply a New Testament Church. 2 Timothy 3:14-17</p> <p>The context of the word “Scripture” is referring to the Old Testament. We believe the Old Testament is as applicable to our lives – as much as the New Testament. We do not follow the Mosaic Law and any teaching in the New Testament that supersedes the Old Testament. (Example: grounds for divorce)</p> <p>D. We believe – as in the book of Acts – the visible church should be composed of only sold-out disciples.</p> <p>E. “Be silent where the Bible speaks, and speak where the Bible is silent.” In applying Scriptural principles to build the visible church, we believe we must obey God’s Word, but where the Bible does not prohibit anything or name, we are free to use our God-given creativity. (Examples: Genesis 2:19 (Examples: The principles for “Evangelism,” “Discipleship Partnerships,” “Regional Talks,” “Lead Evangelist,” “Discipleship Partnerships,” “Regions” are in the Scriptures, though these are not. However, nowhere are they prohibited. A church that uses instrumental music and paid Women’s Ministry Leaders are not prohibited in the Scriptures.)</p> <p>F. We believe in a Central Leadership. Through God’s Word, when His people were unified, there was strong central leadership and godly central leaders. (Examples: Moses, Joshua, David and of course Jesus.)</p>

		<p>and the Apostles) 1 Corinthians 4:15-17 and 1 Timothy 3:10 teaches that local congregations had an overseer, an evangelist, who unified the disciples “everywhere in every church.” In the first century, congregations were a collective movement – not autonomous, not self-governing.)</p> <p>G. Matthew 28:19-20 Our vision – the evangelization of all nations in this generation – will be accomplished through every disciple making disciples and every disciple having discipling relationships.</p>
<p>What is the one church called in the Bible?</p> <p>Matthew 16:18 I will build my church.</p> <p>1 Corinthians 16:16 Churches of Christ</p> <p>Are there other names in the Bible.</p>		
<p>1 Corinthians 12:14-27</p> <p>Build the body. The body needs us. (v. 21)</p> <p>Be involved on a relationship level in the church.</p>		<p>7. 1 Corinthians 12:14-27</p> <p>A. We need the body. The body needs us. (v. 21)</p> <p>B. Be involved on a relationship level in the church. (v. 26)</p>
<p>Hebrews 10:23-25</p> <p>Do not miss church.</p> <p>Fellowship helps us to be unswerving in our commitment. (v. 23)</p> <p>Another purpose of fellowship is to encourage one another so we will remain faithful. (v. 24)</p> <p>Must come to all services.</p> <p>Sunday, Wednesday, Devotionals, Retreats, Seminars, etc.</p>	<p>Hebrews 10:24-25</p> <p>What does “spur one another on” mean?</p> <p>Spur: Device with a small spike worn on a rider’s heel used to urge a horse forward.</p> <p>What was the bad “habit” [v.25] they needed help with?</p> <p>Why is meeting together regularly such an important thing to God?</p>	<p>8. Hebrews 10:23-25</p> <p>A. Do not miss church.</p> <p>B. The fellowship helps us to be unswerving in our commitment. (v. 23)</p> <p>C. Another purpose of fellowship is to encourage one another so we will remain faithful. (v. 24)</p> <p>D. Must come to all meetings of the body: Sunday, Midweek Services, Bible Talks, special devotions, Jubilees, retreats, etc... Begin to rearrange schedules to come to all the meetings of the body.</p>
	<p><b>CHALLENGE</b></p> <p>Prioritize the Body of Christ by committing to the Church’s meetings: [Sunday Worship, Midweek Service &amp; Small Group].</p> <p>* If they are meeting this challenge already, focus the challenge on meeting &amp; building relationships with more disciples.</p> <p>Choose a discipling partner(s) to meet together: Someone they feel safe around, can pray with, confess to, learn from, etc.</p> <p>Set up a time to meet.</p>	

		<p>9. Contribution</p> <p>A. Malachi 3:6-12 Do not rob God in your tithing offerings. Tithing is the guideline of our sacrifices on Sundays to meet the ministry needs. Benevolence offerings are given at Midweek Services.</p> <p>B. 2 Corinthians 9:6-8 Giving should be from a "cheerful" heart – not under compulsion.</p> <p>C. God blesses you when you sacrifice.</p>
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## LORDSHIP

ICOC 1990's version	ICOC 2020	ICC
<p>is to help make sure that all of your "life issues" are dealt with before counting the person has different main life issues, so more time on the ones which are more pressing.</p>	<p><b>COST [LORDSHIP] STUDY</b></p> <p><b>REVIEW</b> Any questions? [Review any homework] Are you ready to make the decision to become a Christian?</p> <p><b>PURPOSE</b> Solidify final decision to make Jesus Lord of their life &amp; be baptized.</p> <p><b>TEACHING TIPS</b>  <ul style="list-style-type: none"> <li>* Seek Help. Be sure to have a mature Christian &amp; their future discipling partner(s) present.</li> <li>* Be Thorough. This is a cumulative review. It may not be necessary to read all the passages.</li> <li>* Look for Attitudes, not just Answers. Do you sense and see this person's life really changing? Are they joyfully entering the Kingdom or is it a burden?</li> <li>* It's common to get to this point &amp; find newly realized fears, unexposed sin or other issues that haven't surfaced already. Patiently work through any questions or concerns they have.</li> </ul> </p>	
	<p>Why do you want to become a disciple of Jesus?</p>	

	<p>2 Corinthians 5:14          Jesus' love compels us. Jesus died for me &amp; I want to give him my life in return.          Luke 14:25-33          We count the cost so we can finish what we start.          Philippians 2:5-11          God raised Jesus up from death to resurrection. His rightful position is "Lord" of all.</p>	
<p>pt          Corinthians 1:2-9</p> <ol style="list-style-type: none"> <li>1. "Lord" is used six times in eight verses. There is an obvious emphasis on this concept.</li> <li>2. Jesus was known as "Lord" in the Bible.</li> <li>3. Definition of "Lord": ruler, master, controller, priority.</li> <li>4. Making Jesus "Lord" is giving your life over to His control.</li> <li>5. But, remember that he is a loving, caring, gracious and forgiving ruler/master.</li> </ol>	<p>1. JESUS is LORD of our HEART          Jeremiah 17:9          Why does the Bible say our hearts are deceitful? Emotion can blind us spiritually. What if your "heart" doesn't feel like it wants to follow God anymore? Loving God means obeying his Word. [John 14:23-24]</p> <p>What does your family think about your decision to be a disciple? Friends</p>	<p>Introduction: Luke - 14:25-33          God wants us to count the cost of following Him and think through what it will take to be a committed disciple for life!</p> <ul style="list-style-type: none"> <li>• What has changed in your life and how over the past several weeks?</li> <li>• What has been your greatest challenge so far?</li> <li>• Are there any areas of life that you are holding back from surrendering to Jesus? (Matthew 22:35-40)</li> <li>• Do you see discipleship as a lifetime commitment? (Luke 9:62, Ecclesiastes 7)</li> <li>• Why do you want to be a disciple? Do you know any other disciples of Jesus?</li> </ul>
	<p>2 Timothy 3:12          Who will be persecuted? Anyone who "wants" to live a godly life. [also John 15:18-25]          What are examples of persecution you might face as a Christian?</p>	<p>3/ Persecution - 2 Timothy 3:12</p> <ul style="list-style-type: none"> <li>• Persecution is guaranteed for every disciple and comes in many forms.</li> <li>• Where will your greatest persecution come from?</li> <li>• What do you do when you're persecuted? Pray, reach out to the disciples, reject (Acts 5:41), etc.</li> </ul>
	<p>2. JESUS is LORD of our POSSESSIONS          Matthew 6:19-24          Are possessions &amp; money evil? No, they are tools. But they can become idols. What do you think it means to store up treasure in heaven?          How will becoming a disciple change your financial focus?          1 Corinthians 15:58-16:2          Church contribution should be regular &amp; proportional to what we make.</p>	

	<p>Are you committed to give regularly to the work of the Lord? [also 2 Corinthians 9:6-13, 1 Timothy 6:10, 17-19, Malachi 3:8-10, Proverbs 3:9]</p>	
<p>Peter 3:18</p> <ol style="list-style-type: none"> <li>1. “Lord” and “Savior” are eternally connected in the mind of God.</li> <li>2. Jesus is either Lord of all or not your savior at all.</li> <li>3. To be saved, you must have Jesus as your Lord in all areas of your life.</li> </ol>		<p>1. Jesus is Lord and Savior - Acts 2</p> <ul style="list-style-type: none"> <li>• Who is Jesus? God in the flesh! (1 Cor 1:1-14; 8:24,58; 10:30-33; 12:45; 2 Cor 13:14; Colossians 2:9, Titus 2:13, Revelation 1:17-18)</li> <li>• What does “Lordship” mean? (1 Cor 12:12-13, 1 Timothy 6:11-12, Luke 6:46, Gal 2:20)</li> <li>• Jesus died for your sins and was resurrected on the third day! (1 Cor 15:1-8)</li> <li>• Why do we say “Jesus is Lord”? (1 Cor 12:12-13, Romans 10:9-13)</li> </ul> <p>Baptism is for the Forgiveness of Sins - Acts 2:36-38</p> <ul style="list-style-type: none"> <li>• Baptism is necessary for salvation (Acts 2:38, 16:16, Colossians 2:11-12)</li> <li>• Baptism for the forgiveness of sins in water. (Acts 8:38, John 3:5)</li> <li>• One must repent/be made into a new person before baptism! (Mat 28:18-20, Acts 2:38)</li> <li>• If someone believed in Jesus, repented, but was not baptized, could they be saved? Why? (Romans 6:1-7, 23, Romans 3:23-25, Acts 2:38)</li> </ul>
<p>Implications of Jesus Being Lord</p> <p><b>Lord of Our Conduct</b></p> <ol style="list-style-type: none"> <li>1. You must repent of all your sins for all time.</li> <li>2. Repent of sins including smoking, sexual immorality, drunkenness, grudges, cheating, hatred, prejudice, overeating, etc.</li> <li>3. What will be the most difficult sin for you to change or give up or deal with?</li> </ol>		
<p><b>Lord of Our Time</b></p> <ol style="list-style-type: none"> <li>1. You need to attend all church services or you won’t develop well spiritually (Hebrews 10:25; Matthew 6:33)</li> </ol> <p>Meetings of the body and their purposes fully: Morning, family discipleship groups, Prayers, Bible Talks, special weekends,</p>	<p>4. JESUS is LORD of our TIME</p> <p>Matthew 6:33</p> <p>What should we seek first? How do we do that?</p> <p>Review Convictions from Church Study: Commitment to Body of Christ.</p> <p>[also Psalm 90:12, 1 Corinthians 12:27,</p>	<p>Quiet Times - Psalm 5:3</p> <ul style="list-style-type: none"> <li>• There is nothing more important in your schedule than your daily walk with God (1 Peter 1:5-9)</li> <li>• Read Bible Daily (Romans 10:17) (Luke 11:1-4 Give us each day our daily bread - daily prayer),</li> </ul>

<p>, conferences.</p> <ol style="list-style-type: none"> <li>2. Evangelism is your new purpose with the focus of bringing people to hear the Word preached and explained.</li> <li>3. Your daily time with God in prayer and Bible study must be consistent (Quiet Times).</li> <li>4. It is important to have a kingdom perspective when it comes to recreation and vacations.</li> </ol>	<p>Acts 2:45-46, Acts 4:32-34, 36]</p> <p>And also:</p> <p>5. JESUS is LORD of our PURPOSE</p> <p>Matthew 22:37-39 What is our purpose? Love God &amp; Love People.</p> <p>Are you ready to be an ambassador for Christ among your peers, coworkers, &amp; family?</p> <p>Review Convictions from Discipleship Study: Training to be a fisher of men. [also Matthew 28:18-20, Mark 1:16-18, Philemon v.6, Acts 8:4]</p>	<p>Singing, Journaling, Reading Spiritual Books (Elevate, etc.)</p> <p>Also:</p> <p>10. Meetings of the Body - Hebrews 25</p> <ul style="list-style-type: none"> <li>• Your Bible Talk, Your Region/Household Church, Your Ministry (Singles, Married, Campus, Teens) is the Kingdom! (Mat 6:33, Rev 1:6)</li> <li>• Look through the church calendar website (caicc.net)</li> </ul> <p>11. Evangelism - Matthew 28:18-20</p> <ul style="list-style-type: none"> <li>• Daily Lifestyle, Local, Regional and Global Evangelism.</li> </ul>
<p><b>Word and Savior of Only the Biblically Saved.</b></p> <ol style="list-style-type: none"> <li>1. Every disciple must have deep conviction about who is lost and who is saved.</li> <li>2. You are still lost.</li> <li>3. Others like you are lost: family, friends, old church friends, etc. How do you feel about this? How can you help them?</li> </ol>		<p>5. We Are A Family! - Acts 2:42-47</p> <ul style="list-style-type: none"> <li>• New Members Orientation. The new member is _____</li> <li>• Family in God's Household (1 Timothy 3:14-15 – How to treat each other as Brothers and Sisters)</li> </ul>
<p><b>Word of the One True Church</b></p> <ol style="list-style-type: none"> <li>1. Ephesians 4:4: Only those who are scripturally Christians are members of the one true church.</li> <li>2. No church can be true if it not baptizing those ready to be disciples for forgiveness of sins (Matthew 28:19-20, Acts 2:38)</li> <li>3. Jesus is the head of the church, and we submit to him (Colossians 1:18)</li> <li>4. We have leaders in the church and as they follow Christ, we submit to them (Hebrews 13:7, 17)</li> </ol>		
<p><b>Word of your Dating Life or Marriage</b></p> <ol style="list-style-type: none"> <li>1. How great Christian dating and marriage is! Both have a standard for purity.</li> <li>2. Advice and help are needed to do it right and to keep it right.</li> <li>3. Biblically you must marry only a</li> </ol>		<p>13. Dating - 2 Corinthians 6:14-18</p> <ul style="list-style-type: none"> <li>• Disciples date and marry disciples (believer = disciple biblically)</li> <li>• Encouragement Dates - mutual encouragement and getting to know your brothers and sisters. Protecting one another. (1 Peter 5:8) Building pure</li> </ul>

<p>Christian. Obviously you will marry someone you date; therefore, you date only Christians.</p> <p>n: An existing dating relationship—Handle and wisdom. Not a <b>must</b> to break up—a stop sin (if any) and a <b>must</b> to discipline it, <b>must</b> to make the decision that if the person is interested in becoming a Christian or is the other person down spiritually, they will off immediately)</p> <ol style="list-style-type: none"> <li>1 Corinthians 7:39: Disciples must marry in the Lord.</li> <li>2 Corinthians 6:14-18: There is no closer yoke than the marriage yoke.</li> <li>Discuss any marriage issues such as changes, understanding roles, apologies, asking forgiveness, confessions, etc.</li> </ol>		<p>relationships with brothers and sisters (Timothy 5:2) Marriage is a hope, but heaven is the goal.</p>
<p><b>Lord of Your Job, Profession or School</b></p> <ol style="list-style-type: none"> <li>Ephesians 6:5-9: The slave/master is similar to the employer/employee or teacher/student relationship.</li> <li>Work as if you are working for the Lord.</li> <li>Excel without putting it in first priority.</li> <li>Christians are to work and be responsible for their own needs. If a person does not have a job, it is his job to work eight hours a day to find one! (2 Thessalonians 3:10-13).</li> </ol>		
<p><b>Lord of Your Relationships</b></p> <ol style="list-style-type: none"> <li>Friends (1 Corinthians 15:33): Bad company corrupts good morals. And the opposite is also true, so your best friends should [sic] with those who are strong in following Jesus.</li> <li>Family: Honor them but, at the same time, love them less than Jesus. You will always end up pleasing those you love the most! (Matthew 10:37)</li> </ol>	<p>3. JESUS is LORD of our RELATIONSHIPS Romans 15:14 "Discipling" relationships in the church instruct us in life &amp; help us grow spiritually.</p> <p>1 Corinthians 15:33 Are there any relationships you have now that could pull you away from God? 2 Corinthians 6:14-7:1 What is "yoked together?" Wooden harness binding two animals together for work. Do not get harnessed in intimate relationships with unbelievers.</p> <p>Who should we be pursuing close</p>	
<p><b>Lord of Your Discipling</b></p> <ol style="list-style-type: none"> <li>Discipling process is the forming of Jesus in you.</li> <li>God disciplines you (works in your life).</li> <li>You must allow others to disciple you also; it's a privilege!</li> <li>A discipling relationship is a great</li> </ol>	<p>Who should we be pursuing close</p>	<p>6. Shepherds - Titus 1:5-9</p> <ul style="list-style-type: none"> <li>Shepherds are examples and are to help you.</li> <li>Your Shepherding couple is _____ (Provide shepherd couple's contact info - phone &amp; e-mail)</li> </ul>

<p>friendship with someone who is more like Jesus who can help, advise and instruct you in obeying God and becoming like Jesus.</p> <ol style="list-style-type: none"> <li>ALways use the Bible as the standard for right and wrong.</li> <li>Discipling is God's idea. "Teach them to obey" (Matthew 28:20) (Colossians 1:28-29; Proverbs 9:8; 11:14; 15:10; 15:12; 15:22; 20:18; 27:5-6; 27:17).</li> <li>This relationship provides a way to obey all the "one another" Scriptures. (The <i>Love One Another</i> workbook and tape series, by Gordon Ferguson, is an excellent resource for further study...)</li> </ol>	<p>personal relationships with? Disciples. Does that mean that all disciples are perfect &amp; totally trustworthy? No. [Prov. 12:26]</p> <p>Since disciples only marry other disciples [1 Corinthians 7:39], when it comes to romance, who should a disciple be going on dates with? Disciples.</p> <p>God must be the center of our romantic life, marriage &amp; family.</p>	<p>7. Discipling - Hebrews 3:13</p> <ul style="list-style-type: none"> <li>What does "Discipleship" mean? 1:14-18 and Matthew 28:18-20)</li> <li>Seeking advice. (Proverbs 19:20)</li> <li>Daily contact, get together at least weekly.</li> <li>Follow Up Studies - Let's set one now!</li> <li>Your discipler is: _____</li> </ul>
<p><b>Word in the Midst of Persecution</b></p> <ol style="list-style-type: none"> <li>1 Peter 4:1-5: "They" – old friends and family—think it strange to change your life for God. Your changed life may scare and convict the lives of others.</li> <li>1 Peter 4:12-16             <ol style="list-style-type: none"> <li>People may use terms like "Bible banger," "Jesus freak," "cult" and "mind control."</li> <li>Persecution may come in the form of TV shows, newspaper articles, or exit counselors.</li> <li>Anything with commitment and religion is suspect these days. The core issue is having Jesus as Lord and obeying what God demands.</li> </ol> </li> <li>You will persecuted, but no one knows to what degree. You must be willing to die.</li> <li>Persecution does not always mean a group is right with God, but where there is never persecution; it is a sure sign that something is wrong.</li> <li>Jesus was persecuted. His worst enemies were his fellow Jews.</li> <li>First-century Christians were persecuted. Why should it be any different now?</li> </ol>		
<p><b>Word of Our Talents and Gifts</b></p> <ol style="list-style-type: none"> <li>Use your gifts to serve and help others, not just to advance your career</li> </ol>		<p>14. Serving - 1 Peter 4:7-11</p> <ul style="list-style-type: none"> <li>Look for ways to serve and help. serve (ushering, song leading, King</li> </ul>



<p>or your self. [sic]</p> <p>2. Find out how you can use your talents to serve the kingdom and your local congregation.</p>		<p>Kids, etc.)</p> <ul style="list-style-type: none"> <li>• What is MERCYworldwide – Max efforts for Relief Care and Youth Work</li> <li>• Every disciple must care for the needs of the poor to serve the poor and this is the will of God. (Proverbs 14:31)</li> </ul>
<p><b>Word of Our Money</b></p> <ol style="list-style-type: none"> <li>1. 1 Timothy 6:9-10, 17-19</li> <li>2. You must be willing to no longer wasting [sic] your money on sinful pursuits.</li> <li>3. It is a privilege to use it for good, for God's work!</li> <li>4. 2 Corinthians 9:7-8: Be ready to participate in the weekly contribution for the work of the church. 10% is a good place to start. (The Jews were commanded to give 10% of everything; furthermore they had additional offerings throughout the year. How much more should disciples give!)</li> <li>5. Never give out of compulsion. Plan it, decide it, and then do it.</li> <li>6. Give because of your gratefulness for your salvation. You can never out give God! (Malachi 3:10)</li> </ol>		<p>12. Giving - Malachi 3:6-12</p> <ul style="list-style-type: none"> <li>• Why should we give? What should our attitude be? (1 Timothy 6:17, 2 Corinthians 8:7-8; 9:6-11)</li> <li>• Do you have the ability to give generously? Do your life skills need improvement? (Deuteronomy 8:18)</li> <li>• What is benevolence? (James 2:14-16)</li> <li>• What is Special Missions? (2 Corinthians 9:1-5)</li> <li>• What is your contribution going to do? Pledge an amount to give each week. Do you know how to donate online? (1 Timothy 6:17)</li> </ul>
		<p>8. Conflict Resolution - Matthew 18:21-35</p> <ul style="list-style-type: none"> <li>• Mature approach to dealing with sin and conflict - critical eye, healing heart. (1 Timothy 2:22-26)</li> <li>• Settle matters quickly so that sin does not out from the camp and any resentment and bitterness is avoided. Don't have a worldly victim mentality. Take responsibility to help resolve any conflict. (Matthew 5:23-26)</li> <li>• Confront in love. (Ephesians 4:15-16, Proverbs 27:5,6,17) Hate the sin - love the sinner. (1 Peter 4:8)</li> </ul>
		<p>9. Repentance and Confession of Sin - John 1:5-10</p> <ul style="list-style-type: none"> <li>• Don't let Satan get a foothold. (James 4:7, 5:16)</li> <li>• We have true friendships with each other when we walk in the light.</li> </ul>

		<ul style="list-style-type: none"> <li>What does “Repentance” mean? (Luke 13:1-5, Acts 26:20)</li> </ul>
<p>Conclusion</p> <p>Jesus is to be Lord of all (Luke 9:24; Luke 14:33)</p> <p>Live your life asking, “What would Jesus do?” (Philippians 2:9-11)</p> <p>John 10:10b: Having Jesus as your Lord means having a deep, fulfilled and satisfying life now and eternal life later. Jesus never said it was the easiest life, but it is the <b>best</b> life!</p> <p>Are you ready to make Jesus the Lord of your entire life?</p> <p><b>Be urgent!</b></p>	<p>CONCLUDING QUESTIONS</p> <ul style="list-style-type: none"> <li>* Are you ready to make Jesus Lord of every area of your life?</li> <li>* Which will be the most difficult area of your life to surrender to God?</li> <li>* Is there any particular person that you still need to forgive?</li> <li>* Are there sins you haven’t had a chance to confess?</li> </ul> <p>Galatians 2:20 Baptism marks the Rebirth of a New Person: Our old life with all its sin &amp; shame is dead &amp; gone. Our new life is resurrected with Christ. It doesn’t mean we’ll never sin again, but we will be saved.</p>	<p>Conclusion: 2 Peter 2:20-22</p> <ul style="list-style-type: none"> <li>Stay faithful to the end!</li> </ul> <p>Physical Preparations for Getting Baptized</p> <ul style="list-style-type: none"> <li>Bring modest clothes to get baptized.</li> <li>Be prepared to speak very briefly about your faith when being baptized.</li> <li>Review the two questions that will be asked before baptism.</li> </ul> <p>Give Membership Info to Leader for Membership Directory! (Name, Phone, Email, Birthdate, Pledge, BT, House Church)</p>

Notes:

This is the study where the rubber meets the road – the “fine print” or “terms of contract.”

The ICOC and ICC are narrowly defining these terms as necessary to be baptized – and thus they will withhold baptism (and therefore salvation) to those who don’t agree to the terms.

## COUNTING THE COST

ICOC 1990’s version	ICOC 2020	ICC
<ul style="list-style-type: none"> <li>This study is to help a person determine if he or she is ready to follow Jesus.</li> <li>Nothing new should come up during this study. Everything should already have been discussed. The purpose of this time is to make sure that nothing has been missed and that the person is really ready to make Jesus his Lord and be baptized into Christ.</li> <li>This should be done with an experienced spiritual leader.</li> <li>(This general format should also be used for counting the cost with someone placing membership into the congregation.)</li> </ul>		
<p>1. Why do you want to become a Christian?</p> <p>Answer should include their love for God and gratitude for Jesus’ death.</p>		

2. A. Please explain to me how to become a Christian. B. Please explain who is and who is not a Christian.		
3. Are you ready to aggressively develop your personal relationship with God through daily Bible study and daily prayer?		
4. Do you understand that there is only one church? Explain this to me. A. If you move, you will only move where there are disciples? B. Talk over any problem visa situations.		
5. A. Do you know the commitment in our congregation? B. Are you committed to being there at the specific time when body gathers? (i.e., devotionals, fellowship time, seminars, etc.)		
6. Are you ready to repent of all of your sin? What will be the most challenging ones? Get specific.		
7. Are you willing to make Jesus and his church first over friends and family? A. Are you ready for possible persecution/hardships/rejection? B. Are you ready to actively love your friends and family more than ever before?		
8. Are you willing to excel in work/school without putting them in first priority? Do you have any work conflicts with church right now? What is your solution?		
9. Are you ready to put your love life (marriage or dating) into God's guiding hands? A. What specific changes are you making? B. What will your specific challenges be?		
10. Are you ready, willing and happy to contribute toward the work and needs of the church? A. We recommend starting at 10%, but it between you and God. B. Is your contribution sacrificial? C. Your giving demonstrates your faith.		
11. Do you understand your new purpose in life when you become a Christian? A. You will be working to get people to the services. B. Will you set aside time for studying with non-Christians? C. Are you ready to begin (or continue) sharing		

with your friends and family?		
12. Are you ready to have the mind-set of a disciple? A. Once a disciple, always a disciple. It is a lifetime commitment. B. Are you ready to be a learner your whole life? C. Are you ready to receive help from your new discipleship or one-another partner? D. Are you willing to be supportive and submissive to church leadership? (Ultimately, the Bible is the final authority.)		
13. What will be your greatest cost/change/challenge in becoming a Christian?		
14. Are you ready and willing to make Jesus your lord? Do you have a go-anywhere, do-anything, give-up-anything attitude?		
15. Do you realize that from one perspective there is really no cost? A. The grace of God saves your [sic] completely. B. Grace saves you—not your works (i.e., you are saved for good works, not by good works). C. Do you understand that you work out of your love and appreciation for God and Jesus and all they have done for you?		
<ul style="list-style-type: none"> <li>At the end, discuss any concerns that have come up.</li> <li>Have them think through any concerns you or they have via a walk, a prayer, etc.</li> </ul>		
Ask them when they would like to be baptized into Christ. <b>Be urgent!</b>		

# SUPPLEMENTAL STUDIES

## BAPTISM WITH THE HOLY SPIRIT (1990's)

### Introduction:

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

### Three Measures of the Holy Spirit

1. The Indwelling of the Holy Spirit
  - A. Received at baptism (Acts 2:38)
2. The Baptism With the Holy Spirit
  - A. Characteristics in Acts 2 and Acts 10
    1. Promise (not command), Acts 1:4-5
    2. Predicted (prophesied)
    3. Came without warning (People were not praying for it)
    4. Languages
    5. Purpose: to usher in the Kingdom with power
  - B. Accounts of the Baptism with the Holy Spirit
    1. To the Jews - in Jerusalem - Acts 2
    2. To the Gentiles - Begins with Cornelius - Acts 10
      - a. Note Cornelius and his household were water baptized in vs. 48, **saved at baptism.**
      - b. "At the beginning" - Acts 11:15
  - C. Does the Baptism with the Holy Spirit still exist today?  
Ephesians 4:4-6: There is ONE baptism - which one? (Written about 60-62 A.D.)
 

3 options:

    1. John's Baptism - Passed when new covenant began (Acts 19:1-5)
    2. The Baptism with the Holy Spirit (Acts 2 and 10). No longer present as it was a prophecy/promise that has been fulfilled. It was never a general command for all Christians.
    3. Baptism with water in the name of Jesus Christ for the forgiveness of sins to receive the indwelling of the Holy Spirit.
      - a. Jesus commanded this baptism (Matthew 28:18-20).
      - b. This baptism is recorded all the way through the book of Acts and the Epistles. I Peter 3:21 (also written around 62 A.D.) makes reference to this water baptism of salvation.
      - c. It had to be the one baptism of Ephesians 4:4-6 as it was the only one practiced by 60-62 A.D. when Ephesians was written.
3. The Indwelling of the Holy Spirit
  - a. Received by the apostles' laying on of hands.
  - b. No longer present today.

## MIRACULOUS GIFTS OF THE HOLY SPIRIT (1990's)

1. Types of Miraculous Gifts

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

miraculous gifts of prophecy and speaking in tongues by the laying on of Paul's hands. Paul is an apostle.

3. General Observations.

- A. Apostles were able to pass on the gifts because they were apostles. The Apostles possessed the ability to perform miracles even during the ministry of Christ (Luke 9:1). This ability to pass and perform the gifts were not given at Pentecost.
- B. I Corinthians 12 and 14 are not the directives on how to receive tongues (the church there has already received them), but rather the correctives on how to use them because everyone was speaking at the same time and misusing the tongues. As a matter of fact I Corinthians 12:28-30 shows that tongues as a gift were not given to everyone in the church. Thus the concept of a "Pentecostal church" (every member speaking in tongues) is against Scripture.
- C. I Corinthians 13:8-10: "Perfection" here could NOT mean the coming of Christ because it is in the neuter gender in Greek, not the masculine gender. When perfection comes probably refers to the canonization of the Bible sometime after the first century. At that time, all the miraculous gifts would be gone because all the apostles and those to whom they passed the gifts would have died.
- D. The purpose of the miraculous gifts from I Corinthians 14:20-22
  - 1. To get non-believers to believe. (Tongues were only to be used to bring non-believers to faith)
  - 2. To edify the Christians and strengthen their faith.
  - 3. Now the Bible fulfills these needs - thus the church today does not need apostles or miraculous gifts.
- E. II Thessalonians 2:9-10 shows there can be miracles by Satan today. Satan's purpose is to deceive people about the truth, so they will not be saved.
- F. Speaking in "tongues" is common in many religions (Mormon, Catholic, Islam, etc...) because religion gets dried and staid. Also called "ecstatic utterances" – non-understandable sound and fragments of speech.
- G. A person can be filled with the Spirit without speaking in tongues (Ephesians 5:18-19).
- H. Jesus never spoke in tongues and he was accorded the full-measure of the Holy Spirit (John 3:34-36).

RESTORATION STUDY (only in ICOC 2020)

C 1990's ersion	ICOC 2020	ICC
	<p><b>PURPOSE</b> Begin guiding someone who has left God &amp;/or the church to be restored. This should not be the only bible study.</p> <p><b>TEACHING TIPS</b> Each restoration is different. It is important first to listen to their story with these questions in mind; how did they become a disciple? What led to the decision to leave? Why are they coming back? Constructing a written, spiritual timeline is very helpful.</p>	
	<p>This Bible study focuses on Peter, a disciple who fell away &amp; then was restored.</p>	
	<p>Luke 5:1-11 How did Peter react when Jesus suggested fishing in deep water? Reluctant. Annoyed. How did Peter respond to Jesus after the miracle? Didn't want to be near Jesus. Jesus reassures him &amp; then Peter becomes his disciple. What was it about Jesus that inspired you to follow him at first?</p>	
	<p>Matthew 26:69-75 After 3 years with Jesus, Peter falls away by disowning him 3 times in shame. Describe how you felt when you left?</p>	
	<p>John 21:3-14 What are the similarities between this fishing story &amp; Luke 5? Peter is fishing with his crew. They catch nothing. Jesus shows up &amp; gives fishing advice. The fishermen take the advice. Jesus produces a miraculous catch. How is Peter's reaction different than in Luke 5? Peter wants to be with him.</p> <p>Jesus pursues a relationship with us the same way he did with Peter. He never gives up. How have you noticed Jesus not giving up on you?</p>	
	<p>John 21:15-22 3 times Jesus asks Peter if he loves him, the same amount of times Peter disowned him. The first 2 times, Jesus asks "do you agape me?" Agape [Greek] = sacrificial love. Peter answers "yes, I phileo you." Phileo [Greek] = friendship love. The third time, Jesus asks Peter "do you phileo me?"</p>	



	Jesus meets Peter where he's at. Then he challenges Peter to follow him. Jesus is the perfect balance of grace & truth.	
	<b>CHALLENGE</b> * Have a personal devotional time reviewing Peter's life through these scriptures & write down ways you can relate to his spiritual journey. * Decide to come consistently to church meetings & a small group.	

## THE GRACE OF GOD (only in 1990's version)

1. 2 Corinthians 5:10 – Do you feel confident about standing before the judgment seat of Christ? Why or why not? In this study we will learn how we can be completely confident about standing before God.
2. There are over 110 specific references to the grace of God in the New Testament and many other times when the concept is alluded to. Grace is a major biblical theme.
  - A. Acts 14:26 – What does “the grace of God” mean to you?
  - B. Acts 20:24 – Why was the message of Jesus called “the gospel of God’s grace”?
3. There are two basic ways that people could be saved (be accepted by God).
  - A. **Works model** – Earning our place with God by doing all the right things.
    - 1) Here the standard is perfection.
      - a) James 2:10 – To even fail at one point is to be guilty of all. One sin would keep one from being saved by works.
      - b) Galatians 5:3 – Written to those taking *certain* works and making them the standard for salvation.
      - c) Romans 3:23 – Based on the works model everyone falls short, and no one will be right with God.
    - 2) If God made anything less than perfection acceptable, where do you think he should draw the line? 95? 90? 80? 65? How fair would God be to save the person who made a 65 on the morality scale and condemn the person just a point behind at 64? God can have only one performance standard– perfection!
  - B. **Grace model** – God giving us salvation as a gift that we have not earned and do not deserve.
    - 1) Here your perfection or performance is not the issue. The issue is what Christ has done.
      - a) Romans 3:22-25a – “Justified” (declared not guilty) freely by his grace.
      - b) Romans 5:5-8 – Why is the person who comes to Christ totally saved? (Because the righteousness of Christ is “credited” to his or her account.)
      - c) Colossians 1:21-23 – How does God view a person who has been reconciled to him through Christ? Holy, without blemish and free from accusation! Is such a one really without blemish? Why does God view him or her this way?

- 2) This grace was made available only because Jesus was willing to pay the enormous price that had to be paid for sin.
  - a) 2 Corinthians 8:9 – He became poor for our sakes.
  - b) Hebrews 2:9 – He experienced death for all men.
  - c) 1 Peter 1:18-19 – We are redeemed, not with perishable things, but with the precious blood of Christ.
  - d) 1 John 5:8-10 – What does all this mean?  
GOD LOVES US! He loved us so much he sent Jesus to die for our sins so we might be saved by grace!
4. If salvation is not by works but by grace, is nobody saved?
  - A. Hebrews 2:9 – Who did Jesus die for?
  - B. 1 Timothy 2:3-5 – How many does God want saved?
  - C. 2 Thessalonians 1:6-10 – Are all people going to be saved? If Jesus died for all and wants to give grace to all but not all are going to be saved, what does that tell us?

We must accept his offer. We must receive the pardon. We must say “Yes, I want the relationship with God that comes by grace.”

Illustration: A pardon that is not accepted does not become a pardon.

- D. Acts 2:36-39  
How did Peter tell his listeners to accept the grace of God?
  - 1) Repentance – turning to Christ and away from the world.
  - 2) Baptism – giving God your old life to bury, so by grace he can raise up a new life.
 What gifts did he promise that God would freely give?
  - 1) Forgiveness of sins – because we have trusted in what Jesus did.
  - 2) The Holy Spirit – to help us live the new life.
5. Who can be *completely confident* about his or her salvation?
  - A. The person who has accepted God’s grace just as these people did in Acts 2.
  - B. The person who keeps his or her faith in Jesus and never leaves him.

Colossians 1:22-23; Hebrews 3:14

Confidence rests on what Jesus has done. If we are responding in faith to him, it is his work that saves us—not our performance. Our performance will vary. His work of salvation never does. He redeems us. He justifies us. He reconciles us. We are secure.

6. What is the only right response to “salvation by grace?”
  - A. 1 John 3:1 – Rejoicing and amazement.
  - B. 1 Corinthians 15:9-10 – Total commitment to Jesus.
7. Have you accepted God’s grace? Are you saved by his grace?

# FOLLOW-UP STUDIES

## AFTER BAPTISM, NOW WHAT?

Follow-up Lesson No. 1

First Discipleship Partner Time:

Discuss: First few days as a Christian

Prayer

### 1. The Conversion of the 3000

Acts 2:36-47

Discuss the passage

Review how to become a Christian

Reinforce the joy of salvation

Devoted:

1. Apostles' Teaching - The Word
  - a. Assign daily readings, suggesting a chapter a day. Suggested readings:  
Colossians 3  
1 John 1-5  
1 Peter 1-5
  - b. Show how to mark Bible. For many a quiet time book is helpful.
2. Fellowship
  - a. Discuss the purpose of each gathering: Sunday A.M., Wednesday P.M., Bible Talk, Devotionals, Discipleship Partner times
  - b. Discuss the expectation to tithe (10%). Read together Malachi 3:6-12.
3. Prayer
  - a. Discuss faith. Mark 11:22-24
  - b. Share answered prayers
4. Break Bread - Communion  
1 Corinthians 11:23-32
  - a. Discuss purpose of bread and fruit of the vine.
  - b. Prevents a hardness of heart.

### 2. The Conversion of Paul

Acts 9:18-25

1. Paul immediately begins to preach
  - a. Who have you shared with?
  - b. List people to share with
2. Paul grows powerful

3. Paul is persecuted

Pray together (suggest on knees)

## CHRIST IS YOUR LIFE

Follow-up Lesson No. 2

Second Discipleship Partner Time:

Discuss:

Did you have daily quiet times this past week?

Who did you share with and invite?

Did you feel good about your level of sacrifice in time and money?

Prayer

Colossians 3:1-4

Since raised with Christ - baptism (Colossians 2:12)

1. Set your mind (thoughts) and set your heart (emotions)
2. Christ is your life

1. Put to Death

Colossians 3:5-11

1. Be open about your greatest struggles this week.
2. Discuss practicals on how to crucify these sins.

2. Put On (Clothe)

Colossians 3:12-14

3. New Attitudes

Colossians 3:5-11

1. Peace (verse 15)
2. Thankfulness (verses 15, 16)
3. Wholeheartedness (verse 17)
4. Family interaction (verse 18-21)
5. Employer - employee relationship (3:22-4:1)  
Teacher - student relationship

Pray together (suggest on knees)

# BEST FRIENDS OF ALL TIME

Follow-up Lesson No. 3

Third Discipleship Partner Time

Discuss:

Your relationship with God?

What are you reading?

Who are you sharing with?

Prayer

## One Another Passages

1. John 13:34-35 "Love one another"  
Jesus teaches that Christians should have better relationships than people in the world.  
Set your mind to make the Christians around you your best friends.
2. Colossians 1:28-29 "Counsel one another"  
God's plan for maturity
3. Galatians 6:1-2 "Restore one another, bear burdens"  
Handling pressure - discuss openness
4. James 5:16 "Confess sins to one another"
5. 1 Thessalonians 5:12-14 "Attitudes towards one another"
6. Hebrews 3:12-14 "Discuss how to have daily contact with one another"
7. Hebrews 12:15 "Prevent bad attitudes in one another"
8. Matthew 18:15-17 "Confront one another"  
Church discipline begins one-on-one and rarely should go to steps 2, 3 and 4.
9. Ephesians 6:18 "Pray for one another - it makes a difference"
10. John 17:20-23 "The ultimate goal of love and unity - world evangelism"

Pray together (suggest on knees)

For further private study:

Matthew 22:37-39	Philippians 2:1-5
Romans 12:4-8	Philippians 3:17
Romans 12:9-16	1 Thessalonians 2:8
Romans 13:7	1 Thessalonians 2:19-20
Romans 14:1	1 Thessalonians 5:11
Romans 15:14	Titus 3:1-9
Ephesians 4:25-32	Hebrews 10:24-25

# THE MISSION

Follow-up Lesson No. 4

Fourth Discipleship Partner Time:

Discuss:

How you are feeling about your discipling relationship.

Prayer

Luke 19:10

1 Timothy 1:15

Acts 20:24

Matthew 28:19-20

What was Jesus' mission?

What is our mission?

## 1. Disciples Must Go...

John 15:1-16

Relationship with God

Jesus' plan to multiply

See the growth of the church when all Christians are fruitful - making disciples

1. Acts 2:41
2. Acts 2:47
3. Acts 4:4
4. Acts 5:14
5. Acts 6:1
6. Acts 6:7
7. Acts 8:4

Discuss:

1. World Evangelism
2. Mission Teams
3. Your Dreams

## 2. Persecution will Come

John 15:18-16:4

Jesus called these names, lies and half-truths:

1. Matthew 11:19
2. Mark 3:21 (by his family)
3. Mark 3:22
4. Luke 23:2
5. John 8:48
6. John 9:16

Attitude of Jesus:

1. Luke 23:24
2. Hebrews 12:1-2

Attitude of Apostles

1. Acts 5:40-42

Pray together (suggest on knees)

# ADDITIONAL MATERIALS

## APPENDIX A: YOU MUST BE FIGHTING GOD

### ONLY IN THE 1990's ICOC VERSION

Only in the 1990's study series

Reprinted with permission from Discipleship Magazine, Spring, 1991

By Tom Jones and Roger Lamb

A guide to understanding what has happened in almost 2000 years of church history – and exciting news of what God is doing in our day.

“Let them go! For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourself fighting against God.”

Gamaliel, renowned Jewish leader, speaking to the Sanhedrin about the disciples of Jesus (Acts 5:38-39)

In reality, there was good reason for Gamaliel to issue this warning to his fellow Jews of the first century. After God delivered his Old Testament people from their slavery in Egypt, one could almost describe the history of the Jews as a history of a people fighting God. There were exceptions, of course. There were individuals here and there who loved God and wanted to live for him. There were times when great leaders moved the people as a whole to acts of faith and obedience, but the overall trend was in another direction. From the time of the Exodus to the

time of Jesus, those who were the objects of God's affection were often in rebellion against his plans for their lives.

Stephen, that Spirit-filled Hellenistic Jew, preaching to the Jewish ruling council [sic] after the death of Jesus, proclaimed that Jewish history was the story of their rejection of God. He concluded powerfully with these words:

*"You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him" (Acts 7:51-52).*

For hundreds of years, God has been trying to love them and lead them, but most of those years they had been fighting God.

\* \* \*

Sadly, the history of Christianity, particularly after the first century, has often been a repeat of the Old Testament story. As we have seen in this issue of DM [i.e., Discipleship Magazine], the church of Jesus began in a great way and had great impact, but eventually came a drift from the exciting truths that turned the world upside down. Yes, there have been heroic personalities. There have been those with great courage who from time to time rose up and insisted on returning to the Scriptures. There have been people consumed with the mission of Jesus, but there has been much tragic confusion and division because, in reality, many were fighting God and not submitting to him.

Obviously a short article has great limitations in attempting to describe something as complex as more than 1900 years of church history, but many people do not have even a rudimentary understanding of how we got from the dynamic first-century church to the divided religious world of today. Our goal is to give you the basic outline.

## **I. 100-312 A.D. – Growth and Departures**

The first-century church experienced remarkable growth. Starting in a lightly regarded place in the expansive Roman Empire, within 30 years it had established strong beachheads in most of the great population centers and in many places in between. From a human point of view, the church should not have enjoyed such success, but God had chosen the right time to send his son (Galatians 4:4), the gospel was the power of God and the church was indwelt by the Holy Spirit. By the time Paul wrote the letter to the Colossians, he could say that the Gospel had "been proclaimed to every creature under heaven" (Colossians 1:23).

As the church moved on into the second and third centuries growth continued, even as the church was frequently persecuted. However with the passing of the apostles, growth was accompanied by false doctrines. Consider three examples:



- (1) Different teachings grew up which tried to rob Jesus of his identity as the one and only true son of God. Some began explaining Jesus to be a man who was like God, and strong objection was made to his being deity. Another group, the gnostics, taught that Jesus was deity but not really a man in the flesh. The Apostle Paul had corrected the first view, "For in Christ all the fullness of the Deity lives in bodily form" (Colossians 2:9). The Apostle John had addressed the gnostics in I John, "Every Spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God" (I John 4:3-4). Throughout history, groups would rise up and disappear, claiming these same false teachings. In our day there are those ranging from the Universalists to the Jehovah's Witnesses and Mormons.
- (2) The New Testament had taught that baptism by immersion was for the forgiveness of sins (Acts 2:38; Romans 6:3-7), but it was equally clear that people who sinned after baptism could be forgiven. I John 1 and 2 teach that everyone will need such forgiveness. The second and third century churches clearly taught that baptism brought forgiveness, but they eventually taught that there were three sins that the church could never forgive after baptism, even though they might be forgiven by God (a strange doctrine indeed!). These three were murder, sexual immorality, and the denial of faith.
- (3) During the two centuries following the apostles, persecutions of the church came and went. One of the worst came around 250 A.D. with believers being threatened, then tortured until they renounced their faith, and many did. While some survived, still confessing their faith, others were martyred. After the persecutions, Cyprian, the Bishop of Carthage, devised a plan of penance (works) to restore those who had denied their faith, making it more complicated for those who were guilty of the worst violations. Certainly, no such plan can be found in the New Testament where forgiveness is ever earned.

There is no doubt that the church in the first three centuries was under much stress and pressure and that there were some heroic personalities who held to Jesus, but we can see fairly early a trend toward resolving matters with human logic, not with a careful study of Scripture. Such a trend laid the basis for the coming of the Catholic Church.

## **II. 312-600 A.D. – The State Adopts the Church**

The changing attitude of the state toward the church was in many ways the most significant development during this period. After enduring persecution from the government for most of its history, the church first founded itself in a position of being tolerated, then being granted more privileges and finally being officially embraced by the Roman government (395 A.D.). So complete was the relationship between church and state, that the emperor himself became the initiator of the ecumenical councils, in which the bishops came together to define and agree on

doctrine. A worse development may not have been possible. When Christianity is tied to governments, the biblical challenge to the world always suffers.

During the period the hierarchy of the church solidified and became a kingdom of this world. Emphasis shifted from following Jesus to preserving the structure and position of the church. The church drifted farther from its original passion and commission to save souls, and authority was seen coming from the decisions of the priesthood and bishops instead of from the Bible. For the first time we see the papacy as a widely accepted institution. Infant baptism by pouring and then sprinkling replaced the original immersion of committed adult believers in the first century.

Augustine became the most influential theologian of this time as he laid down doctrinal roots for the teachings of original sin, celibacy and elevation of the church tradition to be equal with Scripture: "I should not believe the Gospel unless I were moved to do so by the authority of the Catholic Church." He is often referred to as the "father of the (Catholic) church".

By 600 A.D. all the essential ingredients were in place for almost a 1000 years of virtually unchallenged Catholicism. The "presbyters" (elders) of the New Testament (who were to be the husbands of one wife) had now been transformed into parish priests (who could never marry), the Lord's Supper was now a sacrament that could only be administered by the priests, and the worship of Mary was well under way and the Bishop of Rome as Pope was almost universally accepted. History, politics and tradition were the greatest influences and Scripture was mostly lost in the shuffle.

### **III. 600-1500 A.D. – Catholicism in Full Bloom**

Gregory the Great, the first pope of this period was a man of high morals who stressed spiritual qualities and reacted negatively to the title of universal bishop, preferring to be called instead "the servant of servants." However, this teaching often included the superstitions, and even pagan ideas, of the masses that were being meshed together with biblical ideas. Under his leadership anti-Scriptural ideas such as penance and purgatory were further developed and strengthened.

After Gregory, the papacy began a moral descent reaching bottom during the tenth and eleventh centuries. Popes of the latter period were found to be guilty of all kinds of incredible excesses and immorality causing the papacy to lose credibility. Eventually there were reform movements that brought the popes back into greater influence, but various efforts from outside the hierarchy to call people back to the simplicity of the Bible were squelched. The Bible had become the property of the educated clergy and was not considered "too difficult" and "too holy" for the common masses. Eventually the reading of Scripture by anyone other than priests was officially condemned. Also during this time hundreds of years and lives were spent in building massive cathedrals that were now viewed to be "God's house," straying from the liberating New Testament concept of all disciples apart from buildings being a temple of the Holy Spirit. The church in the minds of most became the hierarchy and the building.

During this period, after years of simmering problems, the final break between the Eastern (or Orthodox) Church and the Western (or Roman Catholic) Church took place, with the patriarch and the pope both excommunicating the other (ca. 1050 A.D.). Significant is the fact that neither group was making any real appeal to Scripture to back their dogmas.

Occupying much attention during at least two hundred years of this period were the much talked about Crusades in which soldiers fought in the name of Christ to take the Holy Land away from the Muslims. There was even a tragic Children's Crusade that brought death to many children who left their homes in 1212 to go fight the unbelievers, believing God would bless those with purer hearts. This was a far cry from Jesus' declaration, "my kingdom is not of this world."

Monasticism and asceticism under the leadership of such men as Francis of Assisi became popular during this period. Whole movements of people mistakenly thought the only way to be truly holy was to seclude themselves from the world and to follow severe regimens of self-deprivation (Colossians 2:16-23). More and more men and women were taught that salvation was a matter of penance, learning to use all the right symbols (e.g., the sign of the cross) and venerating the right objects (e.g., statues of Mary or relics from the past)--things noticeably absent from the Scriptures.

#### **IV. 1500-1700 – Rediscovering the Bible: The Protestant Reformation**

On October 31, 1517, the Spirit of God moved a 34-year-old German priest named Martin Luther, to post 95 theses on the castle door at Wittenburg University, and what would be known as the Protestant Reformation was underway. Preceded by courageous but persecuted thinkers like John Wyclif (in England) and John Hus (in Bohemia) and inspired by studies in Romans and Galatians, Luther decided he could no longer be silent in the face of a religious system that had replaced the commands of God with the traditions of men. The center of his message was (1) justification by faith (in opposition to the Catholic idea of justification by works) and (2) the belief that Scripture alone (and not the edicts of popes and councils) is the authoritative standard. In "The Babylonian Captivity of the Church" he challenged so much that had become a part of traditional Roman Catholicism (including the sacraments, the priesthood and the papacy). In 1521, after saying his conscience was held captive by the Word of God, he was expelled from the Catholic Church by Pope Leo X. Eventually new churches were set up where one found missing the office of bishop, the mass, the priesthood, the restrictions on marriage, and the statues. In their place was an emphasis on teaching and preaching the Word of God.

The steps Luther took against an intimidating system must be appreciated. His was a major move away from an apostate church. Sadly, Luther's reforms of the church did not lead to the discipling relationship nor to reform of his own character. He himself wrote that he was often lacking in self-control and could be rude or even coarse in his dealings with people. What resulted from his reforms was not a full return to the biblical practice but a denomination named for him (contrary to the teachings of I Corinthians 1:12).

Contemporary with Luther were other reformers such as Ulrich Zwingli who led much of Switzerland in a revolt against Catholicism and John Calvin, a brilliant young scholar from France. In 1536 Calvin published his "Institutes of the Christian Religion" which became known as the landmark work of the reformation. From Calvin came the "reformed tradition" which later included the Dutch Reform Church, the Church of Scotland, Presbyterians, and Baptists, unfortunately emphasizing his five major doctrines, summarized with the TULIP acrostic. They were: (1) total depravity of man, (2) unconditional forgiveness by God, (3) limited atonement (i.e. Jesus did not die for everyone), (4) irresistible [sic] grace (i.e., those elected to be saved cannot resist the grace of God), and (5) perseverance of the saints (more popularly presented as "once saved, always saved").

Those of us in the modern multiplying ministries movement may find our closest kinship in the Reformation in that group known as the Anabaptists (a name given by their opponents who despised the idea that they taught that you should be baptized again). Considered "radicals" and "fanatics" even by reformers like Luther and Calvin, this group sought a more thorough return to New Testament Christianity. Speaking plainly about "discipleship," they rejected the idea of infant baptism, insisting that every person who follows Jesus must make his own decision to be baptized based on his own faith and conviction. They insisted on being the very kind of church described in the Bible and that church was not an institution that made alliances with the state but was a family of believers who were sent by God to be salt and light in a sick and dying world. In perhaps the greatest move towards a biblical church, disciples were expected to help one another actually obey all the teachings of Jesus. Protestantism, in their view, had not gone nearly far enough. As a result these people were severely condemned by the likes of Luther, Calvin, and Zwingli, and terribly persecuted by the members of the mainstream Reformation as the reformers had been persecuted. Those caught "rebaptizing" were officially executed by drowning.

The Reformation in England was a very different sort of story from that on the continent. It was not biblical convictions but pure political expediency that led [sic] Henry VIII to renounce [sic] the authority of the pope and transform the Catholic Church in England into the Church of England. The king had wanted the pope to annul his marriage so that he would be free to marry the younger Anne Boleyn. When the pope refused, Henry declared the Church of England to be a separate organization and secured from it the permission to remarry. He was not interested in changing any doctrines, and for half a century the Church of England (or Anglican Church) would swing back and forth sometimes in the direction of Protestantism and sometimes in the direction of Catholicism but there was never any real passion for biblical Christianity.

Catholicism obviously suffered losses during the Reformation period, but eventually mounted a counter-reformation and an internal reform movement of their own in an attempt to blunt the effect of the Protestants. Led by such men as Ignatius Loyola [sic] they attempted to revive spiritual concerns and interest in converting the pagans. However, at the famous Council of Trent they specifically rejected the Reformation doctrines, insisting that Luther's idea of "Scripture alone" was false and reaffirming their belief in the authority of the pope and the bishops. Meanwhile, since Gutenberg's invention of the printing press in 1455, the Bible had

been translated into the common language of the people and spread among the common man fueling the Reformation and leading to the modern day.

## **V. 1700-Present – A House Divided: The Dominance of Denominationalism and Loss of Faith**

Two major developments characterize the last 300 years of “modern Christianity.” The first is loss of faith. As the western world grew more educated, industrialized, mechanized and now digitalized, the cultures where Christianity was dominant became very impressed with what man could do. God had been relegated to an irrelevant slice of life or molded into any shape that would serve man. Science and progress puffed up human ego. God was now measured by man’s scientific method instead of men being measured by God’s word and spirit. The result was an incredible faith in scientific theory and unscrupulous doubt in the Bible. The major universities once founded on verbalized allegiance to God now scoff at his very existence. Seminaries still produce far more doubt than faith.

The second major development was “denominationalism.” Religious people had seen the number of groups that came out of the Reformation and gave up on the ideal of being one body in Christ as Jesus himself prayed for us to do (John 17). They decided to think of each group as part of the larger body of Christ even if the groups were disunited in conviction, thought and practice.

Most people recognized that this was not the ideal way for the church of Christ to function, but it was felt that it was a great improvement on the literal warfare that had characterized religious disagreements for many years. The result has been that for 300 years for more denominations have been an accepted part of the religious landscape, with split after split after split creating an incredible proliferation of groups all wearing different names, from the mainstream Baptist, Methodist and Presbyterian to small splinters like the Fire Baptized Holiness Church of God of the Americas.

Early in the nineteenth century in the United States there were those who sought another path. Believing denominationalism was against the spirit of unity found in the New Testament, leaders like Barton Stone and Thomas and Alexander Campbell (all from Presbyterian roots) and James O’Kelley (from the Methodist tradition), called for an effort to unite the sects. Their unity efforts eventually caused them to seek “a restoration of the New Testament church” which led to a rediscovery of certain biblical doctrines such as adult immersion for the forgiveness of sins. This movement which eventually produced such groups known as the Disciples of Christ, the Christian Church, and the Churches of Christ was for over a century the fastest growing indigenous religious movement in the United States. However, power struggles, the Civil War and quarreling over words led this unity movement into its own divisions and either legalistic viewpoints or abandonment of the restoration idea. Later these churches would suffer from a consuming materialism and loss of evangelistic zeal and purpose and the growth became a decline. From a small beginning in churches of Christ came a renewed vision to be truly be the New Testament church with its central goal of carrying out The Great Commission.

Another very interesting development in the United States was the Student Volunteer Movement for Foreign Missions conceived by Dwight L. Moody at Northfield, Massachusetts in 1886. This movement rapidly spread throughout the campuses with a call for students to commit their lives to “the evangelization of this world in this generation.” Campus ministries were started at prestigious schools that were founded as religious institutions but had become hostile to Christianity. After World War I, the Student Volunteer movement declined, but it is estimated that it moved 20,000 students to become missionaries. This was the forerunner of InterVarsity Christian Fellowship, Campus Crusade for Christ and the Navigators who emerged in the 1940s and ‘50s.

## **VI. The Restoration of New Testament Discipleship in Our Day**

The ‘60s and ‘70s were troubled times in the United States. The dreams of the country, John and Bobby Kennedy and Martin Luther King, were assassinated. The sexual revolution, Vietnam and Watergate ate away the fabric of moral conviction and self-respect in American society. Meanwhile, God was raising up people who knew Jesus was the only real way to live. Disheartened with empty secular materialism, bankrupt religious ritual, tradition and prejudice, many in the churches of Christ searched the Scriptures for a renewed vision of what Jesus’ church should be. Suddenly the ‘70s blossomed with soul winning workshops, schools of preaching, and bus ministries. This period also saw unrest on the U.S. campuses give birth to dynamic campus ministries. Their emphasis on Jesus and the Bible captured the imagination of disillusioned youth across the nation. However, when put to the test of criticism, purity, humility and convictions, these various efforts failed Jesus’ call for unity and commitment.

It was at this moment that God raised up Kip and Elena McKean to start a movement that has spread around the world to every major city in only 12 years. Beginning in 1979 with a small church of 30 in Boston, Massachusetts, God grew the Boston Church of Christ to a Sunday attendance approaching 5,000 at famed Boston Garden, the largest church to meet in skeptical New England. Kip’s powerful, distinctive message was simply calling people back to the original message of Jesus: That you must be a disciple of Jesus to have a relationship with God and therefore, to be a Christian, and that Christ’s church is made up of disciples only. Thousands of marriages and broken homes have been healed. People enslaved by alcohol, drugs, abuse and violence have been transformed as they have totally committed their lives to following Jesus. Hypocrites have repented and hatred, jealousy, greed and immorality have been replaced with love, peace, patience and joy with a purpose. Disciples are multiplying around the globe every day without advertising, televangelism and church buildings—they just preach the Word.

The following is McKean’s own account of the history of the multiplying ministries’ (sometimes referred to as the Boston Movement) from his “Ten-Year Report” published in the “Boston Bulletin” (June 11, 1989):

Exciting as these accounts are, the real impact of the multiplication of disciple-making began when the leadership of the Boston church decided to

plant churches instead of sending our newly trained young ministers into existing congregations. In the summer of 1982, Chicago and London were planted. Shortly thereafter, the Lord put on my heart (Nehemiah 2:12) a plan to evangelize the world. By starting churches in the key cities of the world, these churches through multiplication would in time influence not just their cities, but their nation and all nations around them. These churches were called “pillar churches” for a world brotherhood was envisioned to be built on their foundation.

In late 1986, it was decided to call to repentance both “mainline” and “campus ministry” churches that were willing to pay the price to multiply disciples. First we asked the interested churches’ lead ministers to move to Boston to be disciplined. They were then replaced with Boston-trained evangelists. During the initial weeks of this changeover, each member was called to either renew their commitment at baptism to be a disciple of Jesus, to be baptized as a disciple, or to leave. After these changes, these churches grew equally as rapidly as our plantings, for in fact there was now no difference. Each church would be composed solely of disciples. The efforts were called “reconstructions” after the rebuilding of the wall in Jerusalem in the book of Nehemiah. Our first ones were Kingston, San Francisco and San Diego. Of great significance at this same time, London reconstructed Sydney, and Chicago reconstructed seven churches in the midwestern United States.

In the many churches where there was no desire for help, an obligation to God was felt to call out the true disciples and ask them to move to the “Boston churches,” preferably called “multiplying ministry churches.” Thus we set about gleaning the remnant into what was clearly now a movement of God. In these past ten years the Spirit has sent disciples out from Boston to all six populated continents of the world—29 plantings and reconstructions, 23 third-generation churches, and our first fourth-generation church—Melbourne! [Editor's note: Summer, 1991: there are now 100 churches around the world.]

Through these past ten years there has been a constant wrestling with God through the Scriptures. As more and more churches were planted and built, the Boston leadership, as well as the couples sent out from here, found so many traditions in our backgrounds. True restoration occurred as first-century Bible doctrines were once more crystallized such as: baptizing only people who have made the decision to be disciples (Matthew 28:19); one church, one city (Revelation 2-3); house churches (Acts 20:20); revival of prayer and fasting (Acts 13:3); the role and power of the Holy Spirit (Romans 8); training of evangelists (Mark 3:13-14); the role of evangelists and elders (Acts 20); brotherhood, not autonomy (Ephesians 4:4); and simply believing

that we are the Kingdom of God (Colossians 1:13). Perhaps one of the greatest highlights of restoration has come from Pat Gempel and Elena McKean—leadership and the role of women (Titus 2:3-5). Another immediately gratifying restoration has been in marriage and been a divorce from a marriage in the Boston church! Also the call from Douglas Arthur and the example of the London church came to all the churches to “remember the poor.” Another inspiration for the movement was to come from Steve Johnson and the New York congregation—music! With every movement, secular or spiritual, music written at that hour becomes its heartbeat. Steve penned what must be considered the anthem of the movement, “Upside Down!”

The previous article documented the movement of God until June 1989 when Kip resigned the pulpit to become missions evangelist. In this role he could plant and strengthen new churches as Paul had done in the first century. The wisdom of this decision was soon confirmed as two churches that he ministered to immediately had an incredible impact: Manila, Philippines, and Los Angeles, California. Utilizing all that God had been showing over the previous years, these churches both baptized over 400 in their first year of existence, exciting everyone in the Kingdom and raising the hope and vision for the future.

Before this in 1988, after much prayer, fasting and study of the Word, a decision had been made to allow greater multiplication of the churches. Kip selected nine couples for he and Elena to focus on and gave them each a charge to lead the evangelization of their area of the world. He called them “world sector leaders.” Later changes and additions to this group have resulted in the following alignment:

Doug and Joyce Arthur	British Commonwealth
Steve and Lisa Johnson	Eastern U.S., Caribbean, Africa
Randy and Kay McKean	New England, Continental Europe
Phil and Donna Lamb	Central and South America
Frank and Erica Kim	The Pacific Rim
Scott and Lynn Green	China
Marty and Chris Fuqua	Midwest, Western U.S., Canada, Russia, C.I.S.
Cory and Megan Blackwell	Middle East
Al and Gloria Baird	Law and Media
Bob and Pat Gempel	HOPE worldwide

The magnitude of this movement is just now dawning on church historians. In only 16 years, God, working through the original men and women of the Boston church, has planted churches around the world who are planting churches who are planting even more churches. From 30 members in one small congregation to 100,000 meeting on Sunday mornings in more than 200 congregations in nearly every major city on every continent, the ministries are multiplying at an incredible rate just as Jesus commanded. Under the leadership of Kip and the world sector leaders, the movement has united behind the commitment to plant at least one church in every



nation that has a city of at least 100,000 by the end of the year 2000, and to build “super churches” in the “super cities” of the world that their vast populations may be reached. At this writing in the fall of 1996<sup>3</sup> there are 31 dynamic churches throughout the world averaging more than 1,000 people in attendance each Sunday in these cities:

Los Angeles	10,190	London	2009
New York	8121	Washington, D.C.	1982
Boston	6076	Abidjian	1719
Chicago	5298	Toronto	1703
Atlanta	3842	Dallas	1603
Lagos	3570	Kiev	1474
Mexico City	3546	Orlando	1467
Manila	3435	Kingston	1377
San Diego	32356	Triangle	1325
Johannesburg	2844	Oahu	1201
San Francisco	2687	Nairobi	1197
Miamo	2639	Denver	1193
Moscow	2546	Singapore	1053
Sao Paulo	2450	Phoenix	1034
Hong Kong	2370	Jakarta	1009

The challenge of church history from the first century until now for the modern disciple is this: to always remain true to Christ, the Bible and his purpose, until people from “every tribe and language and people and nation” have been redeemed. (Revelation 5:9) For those of us in God’s modern movement, we “cannot help speaking about what we have seen and heard” (Acts 4:20) as we press on with our radical, “foolish” efforts to preach Christ where he is not known. Gamaliel’s words should ever echo in our minds. If we were ever to slip into weak imitation of true Christianity, we would soon repeat history, walking the doomed path of tradition and eventual apostasy. May we never find ourselves fighting God, but fighting together for him. With his power we will see the world evangelized in our generation (Matthew 28:18-20). And to God be the glory!

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<sup>3</sup>As per the ICOC article: “Changes to this article were made in October 1996 to reflect growth that had occurred [sic] since 1995.”

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**Editor's Note:**

The story goes on from here as you write history with your lives into the twenty-first century, the Lord willing.

## APPENDIX B: DEFINITION OF SINS (ICOC 2020 VERSION)

1. Sexual Immorality (fornication KJV), Greek – n(porneia) – sex outside of the marriage relationship. Includes: adultery, homosexuality, masturbation, pre-marital sex, etc.
2. Impurity (uncleanness KJV), Greek – n(akatharsia) – denotes those things that make us impure in a moral sense. It means to be dirty and filthy; to be infested with every kind of unclean, immoral, dirty, and polluted behavior. It is the most immoral behavior imaginable. It is unbridled lust turned loose. (i.e. lust, sexual fantasies, pornography, etc.)
3. Debauchery (sensuality NAS, licentiousness RSV, lasciviousness KJV), Greek – n(aselgeia) – denotes absence of moral restraint, lewdness, indecency. Used to describe the lifestyle of the people of Sodom and Gomorrah. Webster: “to corrupt by sensuality of intemperance, to pervert. A period of excessive indulgence in sensual pleasures, esp. in drinking.” Dirty dancing, immodesty, gluttony, overindulgence. Debauchery; sensuality; lust; running wild; licentiousness; wantonness; homosexuality; lasciviousness; living a wild, partying, and immoral life.
4. Idolatry (worship of idols, false gods TEV Phillips), Greek – n(eidololatria) [lit. –service to idols] – putting something or someone other than God as number one in your life. Both the worship of false gods and the failure to have a right relationship with God. Any person who does not worship God is worshipping some idol, and almost everything upon earth can become an idol and consume the heart and passion of a man.
  - a. What do we idolize? Job, school, family, money, popularity, self, etc.
  - b. How can you tell who or what someone's idol is? What their life revolves around.
5. Witchcraft/Sorcery (spiritism LB), Greek – n(pharmakia) – denotes the use of drugs to produce an unnatural state of mind, sometimes accompanied by incantations and spells appealing to the occult powers. In the present context, it would include all forms of sorcery including astrology, palm reading, seances, fortune telling, crystals, and other forms of witchcraft.

6. Hatred (quarrels NEB, feuds JB), Greek – n(echtra) – denotes attitudes and actions pertaining to enemies. The opposite of love (agape). It is the hatred that lingers and is held for a long, long time; a hatred that is deep within.

7. Discord (strife RSV, a contentious temper NEB), Greek – n(eris) – the expression of hatred or enmity toward another, bad temper. Slander. It means that a person fights against another person in order to get something: position, promotion, property, honor, recognition. He deceives, doing whatever has to be done to get what he is after.

8. Jealousy - Greek – n(zelos) – Webster: “mental uneasiness due to suspicion of fear of rivalry; envious resentment against a successful rival or the possessor of any coveted advantage.” Wanting and desiring to have what someone else has. It may be material things, recognition, honor, or position.

9. Fits of rage (bad temper Phillips), Greek – n(thumos) – denotes an outburst of hot anger, wrath, very similar to discord, but focusing more on the heart condition that produces the outburst. Angry tempers; fiery anger; intense fits of anger.

10. Selfish ambition - Greek – n(epitheiai) – denotes a person who, being so consumed with self interest, always ends up in disputes and arguments; being consumed with self, pride, defensiveness.

11. Dissensions - Greek – n(dichostasia) – denotes racism, a prejudiced attitude, bigotry, etc.; deciding that you or your group is better than another. Disputes, divisions, rebellion, standing against others, splitting off from others.

12. Factions (heresies KJV), Greek – n(hairesis) – denotes the forming of a group of sect based on false teaching, with no regard to the “the truth” usually a doctrinal issue. Self-righteousness.

13. Envy - Greek – n(phthonos) – denotes the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others, resentment, malice, etc. The word means that a person covets what someone else has, covets it so much that he wants it even if it means that it has to be taken away from the other person. He may even wish that the other person did not have it or had not received it.

14. Drunkenness - Greek – n(methe) – denotes drunkenness, habitual intoxication, either getting drunk or the habitual use of alcohol or drugs. Getting drunk (methais) is to take intoxicating drink or drugs to affect the senses and faculties; to become intoxicated for the purpose of lust or pleasure; to seek to be tipsy or intoxicated; to seek to loosen moral restraint for the sake of bodily pleasure.

15. Orgies (wild parties LB, carousing NASB), Greek – n(komos) – a drunken, licentious revelry; any uncontrolled indulgence, also carousing, a drinking bout or party. This word graphically

describes a life of uncontrolled license, indulgence, and pleasure; taking part in wild parties or in drinking parties; lying around indulging in feeding the lusts of the flesh; orgies.

16. And the like... (other things like these TEV), Greek – adj(homoios) – involves anything else that resembles or is any way “like” the above mentioned things, including all variations of the sins listed. Deceit, pride, independence, hypocrisy, stubbornness.

## APPENDIX C: THE SINNER’S PRAYER: A BRIEF HISTORY OF A NOVEL PRACTICE

### (ONLY IN THE ICOC 2020 VERSION)

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C.S. Lewis used the term “a great cataract of nonsense” to describe how people use a modern idea to construe Bible theology. One such example, perhaps the best example, is a conversion method called the Sinner’s Prayer. It is more popularly known as the Four Spiritual Laws.

Lewis used this term to describe what happens when someone looks backward at the Bible based only on what he or she has known. Instead, an evangelical should first discern conversion practices from Scriptures and then consider the topic in light of two thousand years of other thinkers. As it is, a novel technique popularized through recent revivals has replaced the biblically sound practice.

Today, hundreds of millions hold to a belief system and salvation practice that no one had ever held until relatively recently. The notions that one can pray Jesus into his or her heart and that baptism is merely an outward sign are actually late developments. The prayer itself dates to the Billy Sunday era; however, the basis for talking in prayer for salvation goes back a few hundred years.

Consider the following appeal:

*“Just accept Christ into your heart through prayer and he’ll receive you. It doesn’t matter what church you belong to or if you ever do good works. You’ll be born again at the moment you receive Christ. He’s at the door knocking. You don’t even have to change bad habits, just trust Christ as Savior. God loves you and forgives you unconditionally. Anyone out there can be saved if they ... Accept Christ, now! Let us pray for Christ to now come into your heart.”*

Sound familiar? This method of conversion has had far-reaching effects worldwide as many have claimed this as the basis for their salvation. Yet, what is the historical significance of this

conversion? How did the process of rebirth, which Jesus spoke of in John 3, evolve into praying him into one's heart? I believe it was an error germinating shortly after the Reformation, which eventually caused great ruin and dismay in Christendom. By supplying a brief documentation of its short, historical development, I hope to show how this error has served as "a great cataract of nonsense".

### **The Reformation**

Although things weren't ideal after the Reformation, for the first time in over a thousand years the general populace was reading the Scriptures. By the early 1600s, one hundred years after the Reformation was initiated, there were various branches of European Christendom that followed national lines. For instance, Germans followed Martin Luther. There were also Calvinists (Presbyterian), the Church of England (Episcopalian), various branches of Anabaptists and, of course, the Roman church (Catholics). Most of these groups were trying to revive the waning faith of their already traditionalized denominations. However, a consensus had not been reached on issues like rebirth, baptism or salvation--even between Protestants.

The majority still held to the validity of infant baptism even though they disagreed on its significance. Preachers tended to minimize baptism because people hid their lack of commitment behind sayings like "I am a baptized Lutheran and that's that." The influence of the preachers eventually led to the popular notion that one was forgiven at infant baptism but not yet reborn. Most Protestants were confused or ambivalent about the connection between rebirth and forgiveness.

### **The Great Awakening**

The Great Awakening was the result of fantastic preaching occurring in Europe and the eastern colonies during the early to mid 1700s. Though ambivalent on the practice of baptism, Great Awakening preachers created an environment that made man aware of his need for an adult confession experience. The experiences that people sought were varied. Jonathan Edwards, George Whitfield and John Wesley furthered ideas of radical repentance and revival. Although there is much to be learned from their messages, they did not solve the problems of the practices associated with baptism and conversion.

Eventually, the following biblical passage written to and inspired for lukewarm Christians became a popular tool for the conversion of non-Christians:

*"To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation. ....Those whom I love I rebuke and discipline. So be earnest, and repent. Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me." (Revelation 3:14-20)*

This passage was written explicitly for lukewarm Christians. Now consider how a lecturer named John Webb misused this passage in the mid 1700s as a basis of evangelizing non-Christians: *"Here is a promise of Union to Christ; in these words, I will come in to him. i.e. If any Sinner will but hear my Voice and open the Door, and receive me by Faith, I will come into his Soul, and*

*unite him to me, and make him a living member of that my mystical body of which I am the Head.” (Christ’s Suit to the Sinner, 14)*

Preachers heavily relied on Revelation 3:20. By using the first-person tense while looking into the sinner’s eyes, preachers began to speak for Jesus as they exhorted, “If you would just let me come in and dine with you, I would accept you.”

Even heathens who had never been baptized responded with the same or even greater sorrow than churchgoers. As a result, more and more preachers of Christendom concluded that baptism was merely an external matter--only an outward sign of an inward grace. In fact, Huldreich Zwingli put this idea forth for the very first time. Nowhere in church history was such a belief recorded. It only appears in Scripture when one begins with a great cataract of nonsense. In other words, it only appears in the New Testament through the imagination of readers influenced by this phenomenon.

### **Mourner’s Seat**

A method originated during the 1730s or ‘40s, which was practically forgotten for about a hundred years. It is documented that in 1741 a minister named Eleazar Wheelock had utilized a technique called the Mourner’s Seat. As far as one can tell, he would target sinners by having them sit in the front bench (pew). During the course of his sermon “salvation was looming over their heads.” Afterwards, the sinners were typically quite open to counsel and exhortation. In fact, as it turns out they were susceptible to whatever prescription the preaching doctor gave to them. According to eyewitnesses, false conversions were multiplied. Charles Wesley had some experience with this practice, but it took nearly a hundred years for this tactic to take hold.

### **Cane Ridge**

In 1801 there was a sensational revival in Cane Ridge, Kentucky that lasted for weeks. Allegedly, people barked, rolled over in the aisles and became delirious because there were long periods without food in the intense heat. It resulted in the extreme use and abuse of emotions as thousands left Kentucky with wild notions about rebirth. Today it is generally viewed as a mockery to Christianity.

The excesses in Cane Ridge produced expectations for preachers and those seeking religious experience. A Second Great Awakening, inferior to the first, was beginning in America. Preachers were enamored with the idea that they could cause (manipulate) people into conversion. One who witnessed such nineteenth century hysteria was J. V. Coombs who complained of the technique:

*“The appeals, songs, prayers and the suggestion from the preacher drive many into the trance state. I can remember in my boyhood days seeing ten or twenty people laying unconscious upon the floor in the old country church. People called that conversion. Science knows it is mesmeric influence, self-hypnotism ... It is sad that Christianity is compelled to bear the folly of such movements.” (J.V. Coombs, Religious Delusions, 92ff).*

The Cane Ridge Meeting became the paradigm for revivalists for decades. A lawyer named Charles Finney came along a generation later to systemize the Cane Ridge experience through the use of Wheelock's Mourner's Seat and Scripture.

### **Charles Finney**

It wasn't until about 1835 that Charles Grandison Finney (1792-1875) emerged to champion the system utilized by Eleazar Wheelock. Shortly after his own conversion he left his law practice and would become a minister, a lecturer, a professor, and a traveling revivalist. He took the Mourner's Seat practice, which he called the Anxious Seat, and developed a theological system around it. Finney was straightforward about his purpose for this technique and wrote the following comment near the end of his life:

*"The church has always felt it necessary to have something of this kind to answer this very purpose. In the days of the apostles, baptism answered this purpose. The gospel was preached to the people, and then all those who were willing to be on the side of Christ, were called out to be baptized. It held the place that the anxious seat does now as a public manifestation of their determination to be Christians."*

Finney made many enemies because of this innovation. The Anxious Seat practice was considered to be a psychological technique that manipulated people to make a premature profession of faith. It was considered to be an emotional conversion influenced by some of the preachers' animal magnetism. Certainly it was a precursor to the techniques used by many twentieth century televangelists.

In opposition to Finney's movement, John Nevin, a Protestant minister, wrote a book called *The Anxious Bench*. He intended to protect the denominations from this novel deviation. He called Finney's New Measures "heresy", a "Babel of extravagance", "fanaticism", and "quackery". He also said, "With a whirlwind in full view, we may be exhorted reasonably to consider and stand back from its destructive path." It turns out that Nevin was somewhat prophetic. The system that Finney admitted had replaced biblical baptism, is the vertebrae for the popular plan of salvation that was made normative in the twentieth century by the three Bills --- Billy Sunday, Billy Graham and Bill Bright.

### **Dwight Moody and R. A. Torrey**

However, it wasn't until the end of Finney's life that it became evident to everyone and himself that the Anxious Bench approach led to a high fallout rate. By the 1860s Dwight Moody (1837-1899) was the new apostle in American evangelicalism. He took Finney's system and modified it. Instead of calling for a public decision, which tended to be a response under pressure, he asked people to join him and his trained counselors in a room called the Inquiry Room. Though Moody's approach avoided some of the errors encountered in Finneyism, it was still a derivative or stepchild of the Anxious Bench system.

In the Inquiry Room the counselors asked the possible convert some questions, taught him from Scripture and then prayed with him. The idea that prayer was at the end of the process had

been loosely associated with conversion in the 1700s. By the late 1800s it was standard technique for 'receiving Christ' as Moody's influence spread across both the United States and the United Kingdom. This was where a systematic Sinner's Prayer began, but was not called as such until the time of Billy Sunday.

R. A. Torrey succeeded Moody's Chicago-based ministry after his death in 1899. He modified Moody's approach to include "on the spot" street conversions. Torrey popularized the idea of instant salvation with no strings attached, even though he never intended as much. Nonetheless, "Receive Christ, now, right here" became part of the norm. From that time on it became more common to think of salvation outside of church or a life of Lordship.

### **Billy Sunday and the Pacific Garden Mission**

Meanwhile in Chicago, Billy Sunday, a well-known baseball player from Iowa, had been converted in the Pacific Garden Mission. The Mission was Chicago's most successful implementation of Moody's scheme. Eventually, Sunday left baseball to preach. He had great public charm and was one of the first to mix ideas of entertainment with ministry. By the early 1900s he had become a great well-known crusade leader. In his crusades he popularized the Finney-Moody method and included a bit of a circus touch. After fire and brimstone sermons, heavy moralistic messages with political overtones, and humorous if not outlandish behavior, salvation was offered. Often it was associated with a prayer, and at other times a person was told they were saved because they simply walked down his tabernacle's "sawdust trail" to the front where he was standing. In time people were told they were saved because they publicly shook Sunday's hand, acknowledging that they would follow Christ.

Billy Sunday died in 1935 leaving behind hundreds of his imitators. More than anything else, Billy Sunday helped crusades become acceptable to all denominations, which eventually led to a change in their theology. Large religious bodies sold out on their reservations toward these new conversion practices to reap the benefits of potential converts from the crusades because of the allure of success. Both Dwight Moody and Billy Sunday admitted they were somewhat ignorant of church history by the time they had already latched on to their perspectives. This is highly significant because the Anxious Seat phenomenon and offshoot practices were not rooted in Scripture nor in the early church.

### **Billy Graham, Bill Bright**

Billy Graham and his crusades were the next step in the evolution of things. Billy Graham was converted in 1936 at a Sunday-styled crusade. By the late 1940s it was evident to many that Graham would be the champion of evangelicalism. His crusades summed up everything that had been done from the times of Charles Finney through Billy Sunday except that he added respectability that some of the others lacked. In the 1950s Graham's crusade counselors were using a prayer that had been sporadically used for some time. It began with a prayer from his Four Steps to Peace with God. The original four-step formula came during Billy Sunday's era called in a tract called Four Things God Wants you to Know. The altar call system of Graham



had been refined by a precise protocol of music, trained counselors and a speaking technique all geared to help people 'accept Christ as Savior.'

In the late 1950s Bill Bright came up with the exact form of the currently popular Four Spiritual Laws so that the average believer could take the crusade experience into the living room of their neighbor. Of course, this method ended with the Sinner's Prayer. Those who responded to crusades and sermons could have the crusade experience at home when they prayed, *"Lord Jesus, I need You. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be."*

Later, in 1977 Billy Graham published a now famous work entitled, *How to Be Born Again*. For all the Scripture he used, he never once uses the hallmark rebirth event in the second chapter of the book of Acts. The cataract (blind spot) kept him away from the most powerful conversion event in all Scripture. It is my guess that it's emphasis on baptism and repentance for the forgiveness of sins was incompatible with his approach.

### **The Living Bible and Beyond**

By the late 1960s it seemed that nearly every evangelical was printing some form of the Four Spiritual Laws in the last chapter of their books. Even a Bible was printed with this theology inserted into God's Word. Thus, in the 1960s, the Living Bible's translation became the translation of choice for the crusades as follows:

"Even in his own land and among his own people, the Jews, he was not accepted. Only a few welcome and received him. But to all who received him, he gave the right to become children of God. *All they needed to do was to trust him to save them. All those who believe this are reborn!* --not a physical rebirth resulting from human passion or plan--but from the will of God." (John 1:11-13, Living Bible, italics mine)

The italicized words have no support at all in the original Greek. They are a blatant insertion placed by presuppositions of the translator, Kenneth Taylor. I'm not sure that even the Jehovah's Witnesses have authored such a barefaced insertion in their corrupt Scriptures. In defense of Taylor's original motives, the Living Bible was created primarily with children in mind. However, the publishers should have corrected the misleading verse in the 1960s. They somewhat cleared it up in the newer LB in the 1990s, only after the damage has been done. For decades mainstream evangelicals were using the LB and circular reasoning to justify such a strong 'trusting moment' as salvation, never knowing their Bible was corrupted.

A whole international enterprise of publishers, universities and evangelistic associations were captivated by this method. The phrases, "Receive Christ," and "Trust Jesus as your personal savior," filled airwaves, sermons, and books. James Kennedy's Evangelism Explosion counselor-training program helped make this concept of conversion an international success. Missionaries everywhere were trained with Sinner's Prayer theology. Evangelicalism had the numbers, the money, the television personas of Graham and Kennedy and any attempt to purport a different plan of salvation would be decried as cultic and "heresy."

Most evangelicals are ignorant of where their practice came from or how Christians from other periods viewed biblical conversion.

C.S. Lewis regarded it as chronological snobbery when we don't review our beliefs against the conclusions of others:

*"Most of all, perhaps, we need intimate knowledge of the past. Not that the past has any magic about it, but because we cannot study the future, and yet need something to set against the present, to remind us that the basic assumptions have been quite different in different periods and that much which seems certain to the uneducated is merely temporary fashion. A man who has lived in many places is not likely to be deceived by the local errors of his native village; the scholar has lived in many times and is therefore in some degree immune from the great cataract of nonsense that pours from the press and the microphone of his own age."* (Learning in Wartime, 1939)

While most do this unknowingly, evangelicals are skewing church auditoriums all over the world from a clear picture of conversion with a nonsensical practice.

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TODO:

1990s MAN'S WISDOM vs. GOD'S WISDOM

? Worth it to add ?

1990s Timeline

1990s Outline of the Book of Acts