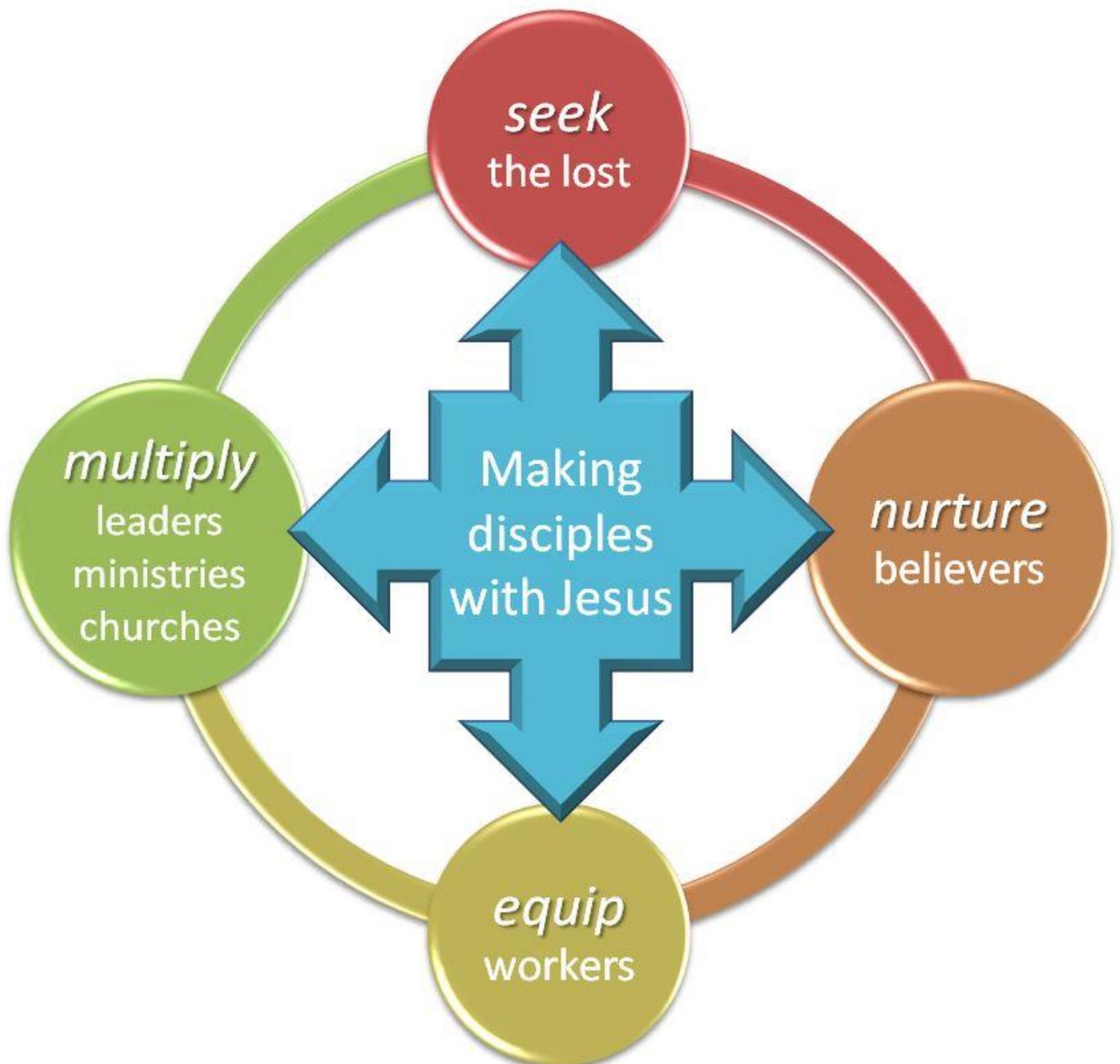




# MAKING DISCIPLES

## *Book TWO*



# Making Disciples - Contents

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## MD.4.1. Powered by the Holy Spirit

The Apostle Paul says that we were all dead through the trespasses and sins in which we once walked. We were all following the desires of body and mind. We were functioning as two dimensional people.

However through Christ we are made alive, we are born of the Spirit by grace through faith. When we are born of the Spirit we begin to function as three dimensional people.

- Q.1.** Note the three aspects that make up our whole being as described in 1 Thessalonians 5:23. Note the distinction referred to in Hebrews 4:12.
- Q.2.** This new birth is just the beginning. What does Jesus say we must do? Matthew 7:24.
- Q.3.** What should be showing in the lives of believers?  
Romans 5:5; Matthew 22:37-39; Galatians 5:22
- Q.4.** What **more** does Jesus Christ expect to see in his followers?  
Luke 9:1-2; John 14:12; Romans 15:13; 18, 19; 1 Corinthians 2:5; 2 Timothy 3:5
- Q.5.** What is our vocation as Christians?  
Acts 1:8; Matthew 28:19-20  
2 Corinthians 5:20  
Ephesians 6:12
- Q.6.** By what authority do we participate in this ministry? Matthew 28:18-20; Luke 10:19
- Q.7.** What equipping is needed for ministry? Acts 1:4-8; Luke 3:16; Luke 24:49
- Q.8.** What must be our attitude toward being empowered for ministry?  
Luke 11:5-13; John 7:37-39; Acts 1:4-8; 1 Corinthians 2:1-5
- Q.9.** Being born of the Spirit and being empowered with the Spirit for ministry are two distinct works of God which sometimes coincide but not necessarily.
- (a) (i) By what divine agent was Jesus born of Mary? Luke 1:26-38  
(ii) Though the Holy Spirit dwelt in Jesus from His conception, what descended upon him at his baptism? Luke 3:21-22  
(iii) Following that event at the Jordan, what three things are we told about the relationship of the Holy Spirit with Jesus in Luke 4:1 & 14?
- (b) (i) What did the disciples receive in the upper room on the day Jesus rose from the dead? John 20:22  
(ii) What more did they receive seven weeks later? Acts 2:4
- (c) (i) What was the response of the Samaritans to the preaching of the gospel? Acts 8:12  
(ii) What more did they receive when the Apostles laid hands on them and prayed?  
Acts 8:14-17
- (d) What is the evidence in Acts 10:34-48 that Cornelius and his household were born of the Spirit and empowered with the Spirit all in one event?
- (e) (i) What did Apollos teach about at Ephesus? Acts 18:24-25  
(ii) What more did they need to know? Acts 19:3-5  
(iii) What happened when Paul laid hands on these Ephesian believers? Acts 19:6
- Q.10.** How do we prepare to be filled with the Holy Spirit? 1 John 1:9; Romans 12:1-2
- Q.11.** How are we filled with the Holy Spirit?
- (a) Luke 11:13
- (b) In addition to asking in prayer, what two things are we to do?  
Mark 11:24; 1 John 5:14-15; John 16:24
- (c) What other help is sometimes used by God? Acts 8:17; Acts 19:6



- (d) The empowering by the Spirit invariably resulted in verbal expressions of one kind or another.  
Acts 2:4;  
Acts 2:17-18; Acts 4:31  
Acts 9:17-22 and 1 Corinthians 14:18  
Acts 10:44-46; Acts 19:6  
Ephesians 5:18-19

**Q.12.** A warning: What does it mean? 1 Thessalonians 5:19

**Q.13.** What should be our continuing experience? Ephesians 5:18

**Q.14.** If the gifts of the Spirit are not manifesting, what may we conclude?

### **Notes: Powered By the Holy Spirit**

The Bible presents us with the understanding of each human being in three dimensions - body, soul and spirit.

We all have a fairly clear understanding of what is referred to as our body. However, the distinction between soul and spirit is often very blurred. Indeed there are those who argue that there is no distinction.

Yet, if we are to understand the work of the Spirit of Christ in our lives and particularly as it pertains to the work of ministry we need to be able to see this distinction between soul and spirit before we can see the interaction of the two. (1 Thessalonians 5:23 and Hebrews 4:12)

Jesus is Lord. We are to hear His words and do them. We are commanded to love and we are enabled to obey His command because God's love has been poured into our hearts by the Holy Spirit.

Jesus also expects us to minister in power. The gospel is only fully proclaimed when the Holy Spirit is present in power. Indeed, powerlessness is to be avoided.

We are variously described as Christ's witnesses, disciples, ambassadors and soldiers. We go and minister under the authority of Christ.

The Christian, having accepted Jesus Christ as Saviour, needs to be equipped with power through being filled with the Holy Spirit. (Also referred to as being baptised with the Holy Spirit).

We must sincerely desire to be empowered for Christ's service. Indifference or lukewarmness is unacceptable - there must be a thirst for all Christ will give us.

Jesus was born of the Spirit (Mary conceived by the Holy Spirit). He was anointed with the Holy Spirit as He came up out of the water after being baptised by John and He went forth and ministered in the power of the Holy Spirit.

On the third day, Jesus rose from the dead and met with the disciples in the upper room. There they received the Holy Spirit. However, it was seven whole weeks later, at Pentecost that they were filled with the Holy Spirit. The Samaritans likewise, were born of the Spirit and later filled with the Spirit. With Cornelius both events occurred at once, yet they are still two aspects of the work of the Holy Spirit. At Ephesus the two events are again distinguished.

To be filled with the Holy Spirit it is necessary to firstly ensure that we have come to accept Christ as Saviour. If there is any subsequent sin it must be confessed in true repentance. Every area of our life must be presented to Christ and all involvement in the occult and other evil practices must be categorically renounced. Then we are to ask Jesus Christ to fill us with the Holy Spirit. Having asked, we are to believe we receive the filling in the Holy Spirit the moment we ask. Then in faith confess with our lips the words given to us by the Holy Spirit.

Then we must ask for the gifts of the Holy Spirit to be manifested. We need to be careful not to restrain the Holy Spirit. We are to live always for the glory of God in Christ.



## MD.4.2.

## Motivation Gifts

There are four main passages in the New Testament referring to gifts, and these form into three groups. This study looks at the first group.

**Q.1.** List the seven gifts referred to in Romans 12:6-8. These are motivation gifts.

**Q.2.** For these gifts to function most effectively what must happen with us?

- a) Romans 12:1
- b) Romans 12:2
- c) Romans 8:5(b)
- d) Romans 12:3
- e) Romans 12:9

These seven gifts are closely related in their operation to our personality make-up. It is as our mind is yielded to the Lord and we accurately and honestly assess our strengths and weaknesses that we discover what gifts we have been given.

**Q.3.** Why are we given these gifts? 1 Peter 4:10-11; Romans 12:9-21; Romans 12:4-5

**Q.4.** The gift of **prophecy**. This is **insight** that will motivate people to right action.

- a) How do these verses describe this gift in action? 1 Corinthians 14:24-25 (note five aspects here); Proverbs 1:2 ; Luke 2:25-35
- b) Characteristics associated with this gift are illustrated through John the Baptist. Luke 3:2-20

**Q.5.** The gift of **servicing**: Recognising and responding to practical needs.

- a) What are the situations where this gift is expressed? Acts 6:1-6; Luke 10:38-42; Acts 16:33-34
- b) What characteristics of a server can you list from those references?

**Q.6.** How is the operation of the gift of **teaching** described? Colossians 3:16; 2 Timothy 2:15; 2 Timothy 3:14-17; 2 Timothy 4:2-4

**Q.7.** The gift of **encouraging**. The process of encouraging and exhorting people to progress in all areas of life.

- a) How did Moses help prepare Joshua for the leadership of Israel? Deut' 1:38 Deut' 3:28
- b) Note the various means whereby encouragement is given. Acts 13:15; Romans 15:4; 1 Corinthians 14:3; Philemon 7; Hebrews 13:22; 1 Thessalonians 5:14.
- c) What characteristics of an encourager do you see in Barnabas? Acts 4:36-37; 9:27; 11:23; 15:37-40

**Q.8.** The gift of **giving**. The motivation to support other people and their activities personally, prayerfully and materially.

- a) Note what is said about giving in these references. Matthew 10:8; Luke 6:38; Matthew 5:42; Matthew 6:3-4; Matthew 25:31-46; Acts 9:36
- b) What characteristics of a giver are reflected in the life of Abraham? Genesis 12:1 - 25:8

**Q.9.** The gift of **leadership**. The ability to establish goals and to facilitate the achieving of those goals by groups of people.

- a) What do we learn about leadership from these scripture passages? Matthew 25:19-21; 1 Samuel 16:1 & 11-13; 1 Samuel 26:9-23; Psalm 105:15.
- b) What characteristics of a leader/facilitator are seen in Nehemiah? Nehemiah Chapters 1-7

**Q.10.** The gift of showing **mercy**. The capacity to empathise with others in their times of great need and render assistance.

Note the attitude of compassion in each of these references. To whom and how was that compassion expressed?

Luke 10:30-37 Mark 8:1-8 Mark 1:40-42 Luke 15:11-24

**Q.11.** Whilst one or two of these gifts predominate in us, with the others much less developed, Jesus perfectly expressed all of them. Which gift is functioning in each of these situations?

Matthew 23:1-39 John 13:1-5 Luke 6:20-49 Luke 12:22-34 John 10:11-15 John 19:17-18  
Luke 10:1-17 Luke 7:11-15 Mark 1:40-42



**Q.12.** Make a list of the things you like doing. Then look to see which of these seven gifts stand out in what you have written down.

**Notes: Motivation Gifts**

The gifts listed in Romans 12:6-8 function most effectively when we yield our whole being to the Lord, being transformed by the renewing of our minds, living in accordance with the desires of the Spirit.

In this context we are able to make sober assessment of ourselves, motivated always by love and truth.

We are given these gifts to serve others in the name and strength of God. Serving as members of one body, united together in Christ, being more effective through agreement.

Prophetic insight brings a sharp focus upon truth as it relates to a given situation. Sometimes it can seem very strong and direct.

Serving was recognised as an essential gift in the young church. The seven, Martha and the jailer all expressed this gift.

Teaching flows out of a good grasp of the word of God plus a joyous worshipful attitude toward God.

Encouraging and exhorting go hand in hand. Speaking words of encouragement, studying the Bible, the gift of prophecy in operation loving one another, letter writing and exhorting one another are all means of encouraging.

Giving is not limited to our human resources. God is our source of supply and out of the abundance of his provision we give. Abraham was blessed to be a blessing, he tithed and gave generously and so God could entrust more to him. Give willingly and joyously to those in need.

Since we are a body of people the gift of facilitating is essential in every fellowship. Small tasks well done, lead to larger responsibility. The leader needs to know God's calling and anointing and it is important that the body of believers respects that anointed leadership. Nehemiah is an excellent study of this gift.

Showing mercy and tender heartedness are illustrated in the Good Samaritan, likewise feeding the hungry, healing the sick and forgiving the repentant.



## MD.4.3. Manifestation Gifts of the Spirit

- Q.1.** List the nine *manifestations* (Greek – *phanerosis*) of the Spirit referred to in 1 Corinthians 12:8-10
- What must we experience for these manifestations to occur? Luke 24:49; Acts 1:5; Ephesians 5:18; Acts 2:4
  - Note again the distinction between soul (encompassing our mind) and spirit.
  - How are we able to say "Abba Father"? Romans 8:16
  - How do Paul and James describe the work of the Spirit? 1 Cor 2:12-13; James 1:17
  - What does Paul tell us about our participation with the Spirit? 1 Cor 14:32; 1 Thess 5:19

**Q.2.** Speaking in Tongues.

- When the disciples were filled with the Spirit at Pentecost what did they do? Acts 2:4
  - What did the cynics say? Acts 2:13
  - They suggested it was a body malfunction due to drunkenness. Some cynics today call it emotionalism. They suggest it is a soulish malfunction
- How were they enabled to speak in tongues **according to the Bible**? Acts 2:4; Luke 11:11-13
- How is the manifestation of tongues described in 1 Cor 14:14?
- Speaking in tongues is to be used in private. 1 Co 14:4; Ephesians 6:18; Jude 20
- It is also to be used in public. I Cor 14:26; I Cor 14:39
- What are the benefits of this gift? I Cor 14:2, 4, 5(b), 16(a), 22, 26
- When used in public what guidelines should we follow? 1 Cor 14:26-28
- What is Paul's attitude toward this gift? 1 Cor 14:5, 18, 26 & 39

**Q.3.** Interpretation of Tongues

- When is this gift needed? 1 Cor 14:26-28
- How do we ensure that someone with the gift of interpretation is present? 1 Cor 14:1; 1 Cor 14:13
- Interpretations bring the same results as prophetic messages (1 Cor 14:5). What are they? 1 Cor 14:3-4

With speaking in tongues the Spirit provides the words in a language of His choosing and the speaker willingly participates by exercising his speech faculties as prompted by the Spirit.

In the same way the interpretation of that unknown tongue is given by the Spirit in our own mother tongue, it is not constructed by our mind.

**Q.4.** Prophecy. The speaking forth of a message given directly by the Spirit, in one's mother tongue.

- What are its benefits? 1 Cor 14:3; 1 Cor 14:24
- How should it operate? 1 Cor 14:29-33; 2 Peter 1:19-21
- What should be our attitude to this gift? 1 Cor 14:1 & 39; 1 Thess 5:20 & 21; 1 Cor 14:29

This gift is not the same as preaching which is a product of the mind under the inspiration of the Spirit which also can be prophetic.

**Q.5.** Word of Wisdom.

- This is a supernatural gift of wisdom providing direction and counsel. It is not the accumulation of human understanding but a manifestation of the Spirit.
- Name the people who are examples of this gift in operation and name the situations. Acts 6:8-10; Matthew 21:23-27; Daniel 2:1-45 (especially v.23)
- What promise does Jesus give for those followers who will experience persecution? Matthew 10:17-20
- If we need wisdom what should we do? James 1:5-6

**Q.6.** Word of Knowledge.

- This is not accumulated human knowledge it is a manifestation of the Spirit.
- Name the people who experienced this work of the Spirit. John 4:16-18; Acts 9:10-17; 2 Kings 6:8-23
- This gift is helpful in ministry where there is a deep seated problem that needs to be revealed.

**Q.7.** Discerning of Spirits.

- This is not something that is learnt, it is a manifestation of the Holy Spirit enabling the person with the gift to know the motivation of a person or situation.



- b) There is the discerning of the presence of the Holy Spirit working through another and the discerning of evil spirits at work in others.
- c) How is this gift used according to these references? 1 Cor 14:29; John 1:47-49; Luke 4:31-37
- d) Why do we need it? Ephesians 6:11-18; 2 Cor 10:4; James 4:7

**Q.8. Faith.**

- a) A manifestation of the Spirit, often in a time of crisis or great challenge, bringing confident assurance that what we believe in the name of Jesus will take place.
- b) Note these examples of the gift of faith. Luke 7:1-10; Matthew 15:21-28; Acts 9:36-43 (especially v.40); Mark 11:22-26

**Q.9. Healing.**

- a) What are we promised? John 14:12-14; James 5:14-16
- b) On what basis can we expect healing? Psalm 103:3; Isaiah 53:4; Matt 8:14-17; 1 Peter 2:24
- c) Does God want to heal? Mark 1:40-42; Hebrews 13:8

**Q.10. Working of Miracles.**

Manifestations of the Spirit in power. Mark 6:35-44; John 21:5-12; Acts 16:11-15; Acts 16:29-34; Acts 20:7-12

**Notes: Manifestation Gifts of the Spirit**

Look up the word manifestation in a dictionary and write down its meaning.

We need to be empowered by the Holy Spirit for effective participation in Christ's mission in the world.

It is as the Holy Spirit joins with our spirit and we willingly yield our whole being to the Lord that the Spirit can manifest how he wills. God never over-rides our will.

For the Spirit to manifest however he chooses, we must be willing for him to work through us in each given situation.

We can permit or refuse. God gives us that right as human beings.

The nine gifts may be grouped under three headings: (i) Gifts of Speech - Tongues, Interpretation and Prophecy. (ii) Gifts of Revelation - Word of Wisdom, Word of Knowledge and Discerning of Spirits. (iii) Gifts of Power - Faith, Healing and Working Miracles.

We are enabled to speak in tongues by the Holy Spirit. God gives good gifts to His children. In tongues we can speak to God without the limitations of human reasoning, we are edified, and with interpretation it edifies the church. It is helpful in praise, it is a sign to unbelievers, and helps strengthen the church. Paul desired that everyone speak in tongues as he himself did, he recognised its place in the church and he encouraged its proper use.

In public only 2 or 3 should speak and they should be interpreted. Interpretation is needed whenever tongues manifests in a public meeting. We can ask for this gift and anyone who speaks in tongues can expect to also be given interpretation.

Like prophecy, it is for strengthening, encouragement, comfort and conviction of sin.

Prophecy should be brought in an orderly way and be well tested. It is a gift the church should earnestly desire.

The gift of wisdom was manifested in Stephen, our Lord on numerous occasions and Daniel plus many others. God promises wisdom to those under persecution. If we lack wisdom we may ask God, in faith, and He will supply.

Words of knowledge were given to our Lord, Ananias and Elisha and others.

Discerning of Spirits is an aspect of testing other gifts. We need this gift if we are to be effective in spiritual warfare.

Since faith is essential to please God some situations require great faith and God is ready to supply.

Healing belongs to us. It is not God's will for us to be sick. Everyone who came to Jesus for healing went away healthy.

He is the same yesterday and today and forever.

Miracle working is also on God's agenda today.

All this work of the Spirit is for the common good.



## MD.4.4. Ministry Gifts

These gifts are people given by Christ at His ascension to equip the Church for ministry.

**Q.1.** List the ministries referred to in Ephesians 4:11.

- a) When did Christ give them? Ephesians 4:8
- b) Why did He give them? Ephesians 4:12
- c) How long are these ministries to continue to be exercised? Ephesians 4:13
- d) What is the Lord's objective? Ephesians 4:13-16

**Q.2.** Who appoints people in these ministries? 1 Cor 12:28; Acts 13:1-2; Eph 4:8

**Q.3.** Apostles

- a) Name the twelve apostles of the Lamb. Matthew 10:2-4 and Acts 1:23-26
- b) Who else are called apostles in the New Testament? Acts 14:14; Romans 16:7; Galatians 1:19; 1 Thess 1:1 & 2:7
- c) What is the work of an apostle? Galatians 1:1; Eph 2:20 and 1 Cor 3:10; 2 Cor 12:12; Acts 6:2-4 & 6-7; 2 Cor 13:10

**Q.4.** Prophets.

- a) What is the work of a prophet? 1 Cor 14:30-31; Acts 11:27-28; Acts 21:10-11; 1 Cor 14:3; Eph 2:20
- b) We need to distinguish between prophesying and the ministry of a prophet. 1 Cor 14:1 & 39; 1 Cor 12:29; Acts 21:8-9; Acts 21:10
- c) What manifestations of the Spirit (1 Corinthians 12:8-10) can we expect to consistently see through the ministry of a prophet?

**Q.5.** Evangelists.

- a) Who are named as evangelists? Acts 21:8; 2 Tim 4:5
- b) What is the ministry of the evangelist? Acts 8:5; Acts 8:35; Acts 8:6-7; Acts 8:12; 2 Tim 4:2
- c) Each ministry needs other ministries to complement them. How is this seen to work in Samaria? Acts 8:14-25

**Q.6.** Pastors.

The word translated as pastor means shepherd.

- a) What is Jesus called in these verses? John 10:11 & 14-16; Hebrews 13:20; 1 Peter 5:4; 1 Peter 2:25
- b) What are the elders called by Paul and Peter? Acts 20:28; 1 Peter 5:2  
Note that exactly the same terms are used to describe the ministry of Jesus in 1 Peter 2:25 and the elders in Acts 20:28 and 1 Peter 5:2. - they are shepherds and overseers. The Greek word "episkopos" is translated as overseer or bishop. It refers to a leadership and facilitating role in conjunction with shepherding.
- c) What is the role of a pastor? 1 Timothy 5:17; 1 Timothy 3:2; Acts 20:28
- d) Meditate upon Psalm 23 giving particular attention to what it tells you of the work of a pastor.
- e) What are some of the manifestation gifts that we should expect to see in the ministry of pastor?

**Q.7.** Teachers.

- a) This ministry is sometimes combined with other ministries. Acts 13:1; Acts 2:42; Acts 5:18-21
- b) How is it described? Acts 18:24-28; 1 Cor 3:6; 2 Tim 4:2-5



**Q.8.** What are the various ministries in the church referred to in 1 Cor 12:28?

- a) What is the context of Paul's questions in 1 Cor 12:29-30, as stated in 1 Cor 12:27-28a?
- b) Note the difference between the corporate exercise of gifts and the availability of all the gifts to individuals i.e. in 1 Corinthians 12:10 one speaks in tongues and another interprets. Yet in 1 Cor 14:13 the one person can do both. This is not a contradiction, but a recognition of different situations.
- c) Going a step further, 1 Corinthians 12:28-30 is dealing with CORPORATE MINISTRY where there has developed over time a consistent manifestation of particular gifts of the Spirit through particular individuals resulting in God placing those people in designated ministries in the church.

## **Notes: Ministry Gifts**

The ministries of apostle, prophet, evangelist, pastor and teacher are for the equipping of God's people for service and these equipping ministries are to continue until we all attain to the whole measure of the fullness of Christ. We have not yet reached that goal so the ministries continue.

It is God who appoints people to these ministries.

An **apostle** is a sent one who is a church planter or foundation layer who ministers in the power of the Holy Spirit, interceding, teaching and exercising authority and leadership.

A **prophet** ministers revelations from God being both a forth teller and a foreteller as God wills. A strengthener, encourager and comforter who also is a foundation layer in the gospel. Many people may prophesy, indeed Paul encourages us all to seek the gift of prophecy, however not all who prophesy are prophets. One only becomes a prophet when called to that ministry by God. We can expect the manifestation gifts of knowledge, wisdom, tongues and interpretation, prophecy and discerning of spirits to be expressed through the prophet according to the situations.

An **evangelist** proclaims Christ constantly. It is to be power evangelism with signs and wonders accompanying the message.

**Pastors** are shepherds and overseers who direct the affairs of the church and as such need to have leadership and facilitating capabilities. They are preachers and teachers able to exercise hospitality in their shepherding. Gifts of knowledge, wisdom and discerning of spirits are frequent expressions of the Spirit where the ministry of pastor is well developed.

**Teachers** may be linked with other ministries such as apostle, prophet or pastor. The teacher is well versed in the scriptures, one who nurtures Christians in the faith.



## MD.4.5. God's Power Released Through Praise

Praise should be a way of life. Our attitude to God should be one of continual praise and adoration. It is the greatest spiritual weapon we have and its use ensures we will be victorious over Satan who hates praise and is "allergic" to it.

When we praise God, Satan is bound and is unable to have any control over us, or our situations.

**Q.1.** Read Daniel chapter 6

What three things did Daniel do when he heard of the decree? Daniel 6:10 & 11

Why did God rescue Daniel? Daniel 6:22

What was the result of Daniel's trust in God?

**Q.2.** In 2 Chronicles chapter 20 we have an account of a confederacy of nations who, inspired by Satan, came to make war on King Jehoshaphat and the people of Judah.

What did Jehoshaphat do? Verses 3-12

As a result of this the Holy Spirit came upon the prophet Jahaziel who prophesied (2 Chron 20:15), giving encouragement and God's plan to the people.

What was that plan?

Why was the choir of men sent out in front of the army? 2 Chron 20:21

What was the result? 2 Chron 20:22-30.

**Q.3.** King David was so aware of the importance and power of praising God that he ordered a whole army of men to do just that. 1 Chronicles 23:5, 30-31

**Q.4.** What is the full-time occupation of a certain order of created beings? Revelation 4:8-11

**Q.5.** In Acts 16:22-40 we have an account of Paul and Silas in prison.

Why were they there?

What was their attitude?

How did praising God help them?

**Q.6.** If praise and worship occupies the total time of some of the heavenly beings; if it was used to such an extent by King David and so effectively by King Jehoshaphat and Daniel; then what does that say to us?

During a time of trouble, what did David write? Psalm 57:7

**Q.7.** What practical things can you do when you don't feel like praising God? Hebrews 13:15

## Notes: God's Power Released Through Praise

Praise is essential for abundant living, but it must be praise and worship in spirit and truth.

We need, by an act of our WILL, to praise God whatever our circumstances. (Whether or not we FEEL like praising Him.)

Like the Psalmist we need to open our eyes and see the mighty hand of God at work in our world and in us and for us. Our lifestyle should be developed to the extent that all we do will reflect God's glory and bring us step by step closer to him. Praise helps us to be transformed, gradually, daily from one degree of glory to another – more and more like the Lord.

If our lifestyle reflects praise and adoration of the Lord Jesus, we will, like Daniel, King David, Paul and others reveal the presence of God's power in us to those around us thus bringing glory to Jesus. If we practise praising we will shift the emphasis away from our problems and onto God, and from self to God.

Give thanks daily to God for all his goodness shown to you. Use praise music and allow the Word of God to filter into your mind and heart and START to praise and worship God with your mouth, your hands, your feet, your whole being. He is worthy to be praised. HE IS LORD.



## MD.4.6. Spiritual Warfare

Temptation comes to us through the world, our own sinful self and the devil. In this Study we look at the temptations of Satan.

- Q.1.** Does Satan exist? What does Jesus say? Matthew 13:39; Luke 10:18; Luke 11:18
- Q.2.** Note beside each verse personal attributes of Satan.
- a) 2 Cor 11:3
  - b) Revelation 12:17
  - c) 2 Timothy 2:26
  - d) Matthew 25:41
  - e) Isaiah 14:13, 14
- Q.3.** List the descriptions or titles given to Satan. 1 Thess 3:5; 1 John 5:19; Rev 12:10; Eph 2:2; Rev 12:7-9; 2 Cor 11:14
- Q.4.** The work of Satan is described in these verses, what is it?
- a) In relation to himself: John 8:44; 1 John 3:8
  - b) In relation to the work of Christ: Matt 4:1-11; Matt 2:16; Matt 16:23; John 8:44
  - c) In relation to the nations: Rev 20:3; also Ezekiel 28:1-19; Isaiah 14:12-17; Daniel 10:13.
  - d) In relation to unbelievers: 2 Cor 4:4; Luke 8:12
  - e) In relation to Christians: Rev 12:10; 1 Thess 2:18; 1 Cor 7:5
- Q.5.** Satan has helpers.
- a) Describe the helpers and their work. Eph 6:11-12; Matt 12:24; Rev 12:3-4; 7-9; 1 Tim 4:1-2
  - b) List the deceitful ways of Satan and his helpers and note that God forbids us to be involved in these activities. Isaiah 47:13-14; Leviticus 20:6; Deuteronomy 18:9-15
- Q.6.** What is the warning concerning the latter days? Matthew 24:24
- Q.7.** What has Christ accomplished over Satan and his followers? Col 2:13-15; Rev 12:10-11; John 14:30
- Q.8.** What is our position in Christ? Romans 8:37-39; 1 John 4:4; Luke 10:19; James 4:7
- Q.9.** We are involved in spiritual warfare. How can we be victorious?
- a) John 17:15-17
  - b) Acts 3:6
  - c) 2 Corinthians 10:4-5
  - d) Hebrews 4:12
  - e) Ephesians 6:10-18
- Q.10.** What is the final state of the deceiver? Revelation 20:10.



## Notes: **Spiritual Warfare**

Temptation comes to us through (1) the world, (2) our own sinful self (3) and the devil.

Christ was aware that Satan exists and He taught this fact. Satan is a personal being. He deceives - he has a cunning intellect. He has emotions (anger is described in Revelation 12) and he has a will of his own - he is responsible for his actions. Matthew 25:41.

Pride caused his fall and he is known variously as the tempter, evil one, accuser of the brethren, prince of the power of the air, Satan, dragon, devil, serpent and deceiver.

He was an angel, cast out of heaven because of his rebellion, and referred to as an angel of light, a murderer, a liar, and a confirmed sinner.

Satan tempted Christ but Christ resisted. He uses people to oppose Christ. He deceives the nations. The Prince of Persia and the Prince of Tyre are references to territorial spirits. Ezekiel 28, Isaiah 14, Daniel 10.

Satan's work includes blinding the minds of unbelievers, taking the word from their hearts and accusing and slandering Christians. He tries to hinder our work and tempt us to sin. Satan employs spiritual hosts of wickedness, they are demons, who are fallen angels and are described as deceitful unclean spirits.

Satan uses numerous deceitful ways to ensnare people. God forbids us to be involved in these activities. Horoscopes and related astrology are satanic. Consulting spirits of the dead is prohibited (in fact contact is not made with the dead person but with an evil spirit).

Clairvoyants and mediums are satanic. Divination, looking for omens, use of spells and charms are all Satan's work (these include séances, fortune telling, palm reading, ouija boards, reading tea leaves, divining rods, the use of pendulums in determining guidance, lucky charms, hypnosis, astral travel, yoga and various forms of double mindedness). Isaiah 47:13-14; Leviticus 20:6; Deuteronomy 18:9-15.

We are told that there will be an increase in satanic activity in the latter days. Matthew 24:24.

**Christ Is Victorious.** On the cross, Christ has defeated the powers of darkness. Colossians 2:13-15. Christ has conquered Satan and through Christ we are conquerors. We have authority over the enemy, we are to submit to God and resist the devil. Christ intercedes for us before the Father and we minister in the power of His name. The weapons of our warfare are not human but divine. Satan's judgment has already been pronounced. He will be thrown into the lake of fire.

Final note: The way out of occult bondage.

- I. Recognise your involvement in an occult practise for what it is. (even when it is just for fun)
- II. Confess it as a sinful act and repent.
- III. Ask God to forgive you and claim forgiveness in the name of Jesus.
- IV. Renounce each involvement in the occult in the power of the name of Jesus.
- V. Claim the cleansing and releasing power of the blood of Jesus to cleanse you of sin and release you from bondage.



## MD.5.1.

## Worshipping God Together

Worship is at the heart of humanity's relationship with God. Praise and thanksgiving flow out of our awareness of God at work in us and around us.

WE PRAISE GOD FOR WHAT HE DOES, this leads us into WORSHIPPING HIM FOR WHO HE IS.

When the Holy Spirit is released in our lives, a new depth and height of praise is released and a new and more vibrant worship of God follows.

**Q.1.** Who is the object of our praise and worship? Why?

- a) Deuteronomy 5:6-9
- b) Matthew 4:10
- c) Revelation 7:9-12
- d) Revelation 22:13
- e) Revelation 5:6-14
- f) Psalm 96: 4-6
- g) Psalm 100:3
- h) Romans 5:6-11
- i) Philippians 2:6-11

**Q.2.** Praise involves an act of will to exalt God. It allows the Holy Spirit the freedom to draw us closer to God. Through praise we are brought into a rightful attitude of submission to God and adoration of him. What can we learn from the Psalmists about how to praise God? Psalm 47:6-8; Psalm 145; 146; 147; 148; 149; Psalm 150:2

**Q.3.** What are the two main characteristics of Christian worship? John 4: 21-23.

**Q.4.** How do we worship God? Philippians 3:3; Colossians 3:16-17; 1 Corinthians 14:26

**Q.5.** How is worship in your church each Sunday like this, and how is it different?

**Q.6.** What should be our attitude to God in worship? Psalm 96:4&9; Romans 12:1& 2; Hebrews 10:19-25; Matthew 6:1-24; Matthew 6:33

**Q.7.** What are some of the ways in which we can participate in praise and worship of God?

- a) Psalm 96:1; Ephesians 5:19
- b) 1 Corinthians 14:15
- c) Psalm 150:3, 5; Psalm 33:2-3; Psalm 47:1
- d) Psalm 134:2; Psalm 141:2
- e) Psalm 149:3; Psalm 30:11-12
- f) Joshua 5:14
- g) Habakkuk 2:20; Zechariah 2:13
- h) 2 Timothy 4:1-2
- i) 1 Peter 2:5
- j) Colossians 3:23

**Q.8.** When should we praise and worship God? Psalm 71:8; Psalm 113:3; Psalm 116:2; 1 Thessalonians 5:16-18

**Q.9.** Where do we praise God and worship Him? Psalm 35:18; Hebrews 2:12; Psalm 57:9; Acts 2:46; Hebrews 10:25



## Notes:                    **Worshipping God Together**

There is only one God – the infinite, personal God. One God in three persons – Father, Son and Holy Spirit. We worship this one true God. We worship Him in spirit and in truth.

On the day of Pentecost, when the Holy Spirit was poured out on the believers, they proclaimed the truth of God – his mighty acts, his saving power and grace, in a new, vital, first-hand spirit-filled way.

We can only worship God in the way that is acceptable to him through accepting Jesus Christ as our Saviour. Then we become spiritually alive and so can relate to God who is Spirit. We worship God in **spirit** by the agency of the Holy Spirit dwelling in us united with our spirit. We worship God in **truth** by the agency of the Holy Spirit dwelling in us united with our spirit, leading us into all truth, employing the fullest possible scope of our minds.

Our worship is to be characterised by both freedom and order under the direction of the Holy Spirit.

We are to approach God clothed in the righteousness of Christ, in awe and wonder. Our whole being must be offered as a living sacrifice in loving response to Christ's gift of life, being inwardly transformed, walking humbly before our God.

God delights in the joyous, holy worship of his people who approach him with praise, singing, playing instruments, clapping, marching, dancing, and raising hands.

Worship also encompasses reverent silence before God, humbly bowing before him, hearing his Word, praying and offering to him our every moment and deed as a sacrifice of praise.

Worship of God is related to every aspect of life and to every moment. However, we should not be misled into thinking that this eliminates the need to come together as a congregation in worship. On the contrary it is our corporate worship which brings the whole of life into focus and which enables us to comprehend the sanctity of life.



## MD.5.2.

## Baptism

### Baptism is the sign of the New Covenant.

- The Old Covenant was with Israel. Entry into the covenant community was through physical birth of Israelite parents. The sign of the Covenant was therefore appropriately applied after physical birth – namely circumcision.
- The **New** Covenant is with all who believe in Jesus Christ as Saviour and submit to him as Lord. Entry into the New Covenant Community is through being born of the Spirit (John 3:1-8) through faith in Jesus Christ.  
The sign of the New Covenant is appropriately applied after this new birth – namely baptism of believers

Baptism in the name of Jesus takes place within the context of the proclamation of the good news of the Kingdom of God.

- Q.1.** What six things did Peter tell us about who Jesus is and what he has done, in his sermon on the day of Pentecost? Acts 2:22-40
- Q.2.** What impact did the preaching of the good news about Jesus have on the listening crowd? Acts 2:37
- Q.3.** Previously, at the Last Supper, Jesus described the impact the Holy Spirit can have when the gospel is clearly proclaimed and heard. What did he say would happen? John 16:8-11
- Q.4.** What did Peter say is the first thing one must do to become a follower of Jesus? Acts 2:38  
What does this mean? Romans 6:1-2
- Q.5.** What needs to happen following repenting? Acts 2:38
- Q.6.** Faith in Jesus Christ is an essential element of baptism  
a) Who were baptized on the Day of Pentecost? Acts 2:41  
b) Who are we to believe in? Gal 3:26-27; Acts 16:31
- Q.7.** How is the act of baptism described? Romans 6:3-4; Acts 22:16
- Q.8.** When we become followers of Christ our old way of life is finished and a new life begins.  
How is this described by Jesus? (John 3:3-6)  
By Peter? (Acts 2:38)  
By Paul? (Rom 8:10 & 2 Cor 5:17)
- Q.9.** Have you been baptized?



## Notes:

## Baptism

**Baptism takes place within the context of the proclamation of the good news of the kingdom of God.**

**Baptism is in response to the free movement of the Holy Spirit in the calling of people to God and gathering them together as the body of Christ.**

As Christ is preached the Holy Spirit is active, convicting us of sin, judgement, and righteousness. (John 16:8-11) The Lord is the initiator of the sacrament. He is the senior partner.

**The one being baptised is an active partner in the sacrament.**

We are not passively brought or taken to be baptized, we come of our own accord – the free, active, though junior partner of Christ.

This is clearly revealed in that candidates for baptism are held responsible for their sins and are accountable to God. Repentance is required.

**Faith in Jesus Christ is essential.**

- Baptism is the answer of those who have come to faith, having heard the word proclaimed. On the day of Pentecost it was those who accepted Peter's message who were baptized.
- The object of faith is Jesus.
- It is faith activated by the Spirit. Believing in Christ is more than an intellectual decision. The Spirit and the word elicit faith. The Spirit convicting and enlightening, touching our spirit as well as our intellect and will.
- Faith encompasses public testimony that Christ is Lord. The word of faith we proclaim is that if you confess with your mouth Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9)

The New Testament understanding of faith encompasses the free, deliberate and conscious response of people to the Divine initiative, and baptism is part of our response

**It is being baptized into Christ's death and resurrection.**

Baptism symbolizes this dying and rising, and in the sacrament the Holy Spirit is really present continuing the re-creative work begun with the faith encounter with Christ.

The faithful are baptized into the death of Christ and die to the powers of this world, and are resurrected to new life with Christ. (Rom 6:1-11)

**Baptism symbolizes both the washing away of sin and dying to sin and being raised to new life.**

One question which invariably arises is whether baptism should be by sprinkling or immersion.

As a symbol of cleansing, the amount of water is of secondary importance to the understanding that must be conveyed that we are cleansed from sin through the shedding of Christ's blood on the cross.

However, when cleansing is coupled with the image of dying and rising then immersion is a much clearer representation

The Greek word "baptizo" describes the process by which a person or object is completely immersed in water and then withdrawn from it again.

Baptism thus has the character of a direct threat to life by going under the water, succeeded immediately by deliverance and preservation through being raised.



## MD.5.3.

## Holy Communion

Christian churches have different ways of celebrating this sacrament; nevertheless certain elements are commonly incorporated in this act of worship. They are:

1. Declaration of purpose (This may include a short bible exposition or reciting a creed)
2. Prayer of thanksgiving and confession (Possibly including saying the Lord's Prayer)
3. Narrative of the institution of the sacrament (Drawing on the words of 1 Corinthians 11:23-26 or from the gospel records of the Last Supper)
4. Prayer of consecration
5. Taking of the bread and wine
6. Affirmation & Blessing (Scripture promises such as 1 John 1:9; 1 John 1:7; Romans 8:31-39 & others)
7. Mission challenge (Words of encouragement from God's word such as Deuteronomy 31:6; Micah 6:8; Matthew 28:19-20; Acts 1:8; 2 Corinthians 5:18,20)

Most denominations have regimented their own particular way of celebrating the sacrament. Even those churches who claim to be free of liturgical restraints tend to follow their own set pattern.

Beware of allowing your participation to become an unthinking habit.

Some churches follow set prayers for different seasons. Sometimes these include responses by the people and reciting together of a creed. Other churches claim to never follow set prayers or recite together. Neither is more or less spiritual than the other.

Some congregations prefer to go forward and kneel at the communion rail where they are served the elements. This is seen as a means of reaffirming ones commitment to Christ. Others prefer to remain seated and to eat and drink together thus emphasising their oneness in Christ. Then there are other variations.

Congregations benefit from varying the form of celebrating the sacrament from time to time

The following is a sample outline of a celebration of the sacrament. It includes sections to be spoken by the leader, and sections in bold type for those present to say together.

### *1. Declaration of Purpose*

When we celebrate Holy Communion

- We are reminded of what Jesus Christ has done for us by his death, resurrection & ascension.
- We acknowledge Christ's ministering presence in the sacrament through the Holy Spirit
- We reaffirm our faith in Christ as our Saviour & Lord.
- We testify that we belong together as one body in Christ
- We recommit ourselves to work together with Christ in his mission in the world.

Nicene Creed

### *2. Prayer of thanksgiving & confession.*



### 3. Narrative of the institution of the sacrament.

The words of Paul in 1 Corinthians 11:23-26

### 4. Prayer of consecration.

Father, we thank you that Jesus was born among us, that he lived our common life on earth, and that he modelled life in all its fullness; That he suffered and died for us, and rose back to life; and that he is always present through the Holy Spirit.

With these things in mind, we share in this meal in company with all your people, past and present.

Come Holy Spirit, transform what we are doing, so that as we eat the bread and drink the wine we may share further in the eternal life of Christ. Amen.

### 5. Taking of the bread and wine

Eating and drinking together

### 6. Affirmation & Blessing

**We believe that there is no condemnation for those who are in Christ Jesus; and we know that in everything God works for good with those who love him, who are called according to his purpose.**

Who shall separate us from the love of Christ? Shall tribulation or distress? or persecution or famine? or nakedness or peril or sword?

**No, in all these things we are more than conquerors through him who loved us. For we are sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord. Amen.**

### 7. Mission Challenge

Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God through him (Colossians 3:17)

### Nicene Creed

**We believe in one God,**

**the Father, the Almighty, maker of heaven and earth. Of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,**

**the only begotten Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father.**

**Through him all things were made.**

**For us and for our salvation he came down from heaven: By the power of the Holy Spirit he became incarnate from the Virgin Mary, and became truly human.**

**For our sake he was crucified under Pontius Pilate; he suffered death and was buried.**

**On the third day he rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead, and his kingdom will have no end.**



**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen**

## Prayer of thanksgiving & confession

Almighty God.

We thank you for creating the world and for preserving it until now, and for the regular return of day and night, and the seasons. Thank you for memory, which enables us to build on the experience of the past. And for faith, which admits us to a wider world than we could otherwise know. Thank you for your patience with the errors and sins of humanity. You have never wearied of us nor allowed us to ruin ourselves in self destruction or utter degradation.

We come now in confession to you Lord. We are not always the people we like others to think we are.

We are afraid to admit even to ourselves what lies in the depth of our souls. Through long habit we find forgiveness hard to accept. But we don't want to hide our true selves from you. We believe that you know us as we are, and yet you love us.

**Help us to break free from the things that limit our participation in the life that Christ has purchased for us. Help us to see ourselves through his eyes, and to see the value that you place upon our fellow human beings.**

Sometimes we are scared of change, afraid to take responsibility for ourselves, and we want to ignore the truths around us, hoping unpleasant things will just go away.

**Forgive our timidity; help us to return to the love, power and soundness of mind which you invested in us when we first received the Holy Spirit**

Sometimes we ignore you in our midst – your beauty in creation, your call to justice, your comforting presence – and we try to ignore things we cannot understand, even though your glory is beyond understanding. We want to preserve the past or the present forever, not wanting to step onto the highway into the future.

**Forgive us O God, and give us the courage to put our trust in you for the future.**

We also confess to you, Lord, the unrest of the world, to which we contribute and in which we share.

**Forgive us that so many of us are indifferent to the needs of our fellow beings. Forgive our reliance on weapons of war, our discrimination against people of different race, and our pre-occupation with material standards. And forgive us Christians for being so unsure of our good news and so unready to tell it.**

Raise us out of the paralysis of guilt into the freedom and energy of forgiven people.

You said "light up the darkness!" and when we met Christ our lives filled up with light for he is the light of the world. Now, through what Christ has done for us on the cross, reconciling us to you by grace through faith, we stand before you forgiven, made holy and righteous, and called to be ambassadors of reconciliation in His name. We praise and thank you Lord

May the light of the knowledge of Christ shine through us. Amen.



## MD 5.4 Evangelism in the 21<sup>st</sup> Century

Why do you think it takes on average fifteen (15) meaningful contacts over a three (3) year period to lead a person to Christ here in Australia?

Luke 10:5-9

### 1. Peace to this house

- What does Jesus mean when he says we are to speak peace over the places we visit?
- How might we know if a person we meet is one of peace? What is Jesus meaning?
- What benefits accrue from eating together?
- Why did Jesus give instruction not to move around from house to house?

### 2. Heal the sick

- When Jesus says heal the sick he is saying offer whatever ministry is appropriate to the situation. What are some possible ministry options?
- Why did Jesus say to firstly minister to their need, before telling them about the Kingdom?
- It is true that in a growing relationship, where the love of Jesus is expressed in practical ministry, a person is more inclined to positively receive the good news of the Kingdom of God.

### 3. Tell them the Kingdom of God is near

- How does asking them to tell their story help us to know where to begin in telling about the kingdom?
- Why is telling the gospel so important? (Romans 10:17)
- Why is my telling my friend about Jesus important? (Romans 10:14)

### 4. Some common **questions** people ask. How may you deal with these?

- How do you know?
- If there is a God why is there so much suffering?
- Aren't all people basically good?

### 5. Some **statements** people frequently make. What is your response to these?

- We all have our own beliefs, you have yours and I have mine.
- There are many ways to God / heaven

In conversational evangelism people have questions and opinions and they need to be heard. We don't have to have every answer and we don't have to correct every opinion.

Rather than being the one with all the answers, we can often communicate the gospel through the judicious use of questions. Help your friends examine their own views and then to explore together what life looks like from a Christian perspective.



The following is an adaptation of the Engel Scale that attempts to identify the different stages along the way to entering into the Kingdom of God through faith in Jesus Christ.

People are at different stages and it is our task to get to know them and to relate with them where they are, then to walk with them through to the next stage(s) if they are so inclined.

- 11 No awareness of God. Their worldview excludes the idea
- 10 Experience of emptiness
- 9 A vague awareness of a supreme being.
- 8 No effective knowledge of Christianity but wondering if God can be known
- 7 Vaguely aware of Jesus
- 6 Interested in Jesus
- 5 Experience of Christian love. More than pub or sporting club fellowship
- 4 Aware of the basic elements of the gospel
- 3 Grasp the implications of the gospel
- 2 Positive attitude toward the Christian message
- 1 Recognise that sin is real and I need to do something about it.
- 0 Decision time: Change direction (repent) and trust Christ (faith) for my destiny.  
Or Still not sure, need to go back to -5 & work through some issues
- +1 Commence participating in Christian fellowship and be baptised
- +2 Grow in understanding of the Christian faith
- +3 Continue growing in Christian character and lifestyle
  
- +4 Responsibly participate in the work of God in the power of the Holy Spirit

These are some possible questions to facilitate the faith journey together

- 11 The person has no awareness of God. Their worldview excludes the idea
  - What was there, back before the universe came into existence billions of years ago?
  - Is it possible there is a God?
  
- 10 Experience of emptiness
  - Do you think life is more than “eat, drink and be merry” and if so, what else is important?
  - If life on earth is purely the result of chance chemical actions and reactions with no personal being to guide it, what might that infer about our destiny?
  - Is there a purpose to life irrespective of circumstances?
  
- 9 A vague awareness of a supreme being.
  - Do you think there probably is a God?
  - If there is a God, what do you think he should be like?
  - Are you aware that the word dinosaur was only invented as a word in 1841 by Richard Owen the director of the British Museum of Natural History? Thousands of years earlier the bible used several words to refer to those creatures - behemoth, leviathan & dragon.
  
- 8 No effective knowledge of Christianity but wondering if God can be known
  - If God exists do you think it may be possible that he can make himself known to us? How might he do that?
  - Can you name anyone who you think knows God or has known God?



- What benefit could come from getting to know God?
  - How can we know that we know?
- 7 Vaguely aware of Jesus
- Do you know who Jesus Christ is?
  - How aware are you of the extensive historical evidence for the existence of Jesus?
- 6 Interested in Jesus
- In what way do you think the life of Jesus has something to show or teach us today?
  - If Jesus is God, why do you think he chose to become human?
- 5 Experience of Christian love. More than pub or sporting club fellowship
- What examples of Christians showing God's love to others can you think of?
  - Have you met a Christian who has shown you something of God's love?
- 4 Aware of the basic facts of the gospel
- What useful things does the Bible have to say to people today?
  - What is the bible's explanation for why there is so much trouble in the world today?
  - If Jesus was such a good person why do you think he was crucified?
  - Does the fact that Jesus died to save us from our sins indicate a higher purpose?
  - Do you think Jesus rose from the dead?
- 3 Grasp the implications of the gospel
- What important thing might be lacking in a life lived without God?
  - Assuming that God exists, why is it that many people have no sense of a personal relationship with him?
  - Do you believe you are responsible for sins you have committed?
  - Do you need God's forgiveness of your sins?
- 2 Positive attitude toward the Christian message
- Is it possible to become a Christian and continue to live as before?
  - We are familiar with the romance of a marriage proposal, but have you ever considered that God is making a loving proposal to you through Jesus?
- 1 Recognise that sin is real and you need to do something about it.
- If you were to die tonight and come face to face with God and he were to say to you "Why should I allow you to enter the kingdom of heaven?" what would you say to him?
- 0 Decision time. Do you want to give your life to Jesus now?

Decision prayer

*Thank God for his love for you. Confess you have sinned in thoughts, speech & actions. Ask Jesus to forgive you. Thank him for paying the penalty for your sins. Receive your forgiveness. Commit to follow Jesus.*



## MD.5.5. Pastoral Care

### *A definition of pastoral care*

***Pastoral care is being there for others, representing God and engaging in a caring ministry of healing, sustaining, guiding and reconciling.***

Note : Pastoral Care in our definition represents God and must be organised and equipped to deliver spiritual life transformation together with meeting physical and emotional needs of people. For that reason pastoral care must be overseen and essentially provided by people capable of introducing Christ into any situation.

### *There are several distinct but also interconnected components to PC*

- Helping people establish healthy foundations
  - ✚ **Relationship building.** People are searching for community, a sense of belonging to a group of people who care for each other. We are relational beings. (Genesis 2:18) When the whole church is mobilised in PC its members are alert to the opportunities to welcome visitors and strangers and to walk with them through the early stages of connecting.
  - ✚ **Facilitating spiritual wholeness.** Life is a journey and each of us is at a different stage; pastoral relating can help a person identify where they are on the journey and what the next step might look like. It could encompass healing, or reconciliation, or biblical insights, or actioning what is already known.
- Different types of care for different situations.
  - ✚ **Supportive care.** There are transition times in life and it's good to know we have support, whether or not we want to call in that support in a more intentional way. Examples include – Students studying for the VCE; A couple expecting a new baby; Workplace changes; New business developments; Moving home; Retiring; .....
  - ✚ **Crisis care.** Onset of illness, loss of job, relationship breakdown, financial downturn, bushfire or other natural disaster, imprisonment of a family member, or an accident, can turn our world upside down. Pastoral support in such situations is invaluable.
  - ✚ **Relationship restorative care.** Where a relationship is breaking down, either with God or with another person, there is often a need for one or both parties to repent, and seek forgiveness, so that reconciliation can take place. A caring third party can significantly assist this process.
  - ✚ **Highly specialised care** – Physical, emotional or spiritual.
  - ✚ **Long term care** – Physical, emotional or spiritual.
  - ✚ **Walking the extra mile.** Caring for the lonely, the housebound, the poor, the struggling addict, and the disabled can be both challenging and rewarding.
  - ✚ **Palliative care.**
  - ✚ **Bereavement care.** There is great comfort derived from the compassionate care of those who know and love us through times of loss.
  - ✚ **Regulated care regimes** – eg hospital, professional counselling, legal, immigration etc as these are stipulated and change



- Reflecting together on
  - ✚ **Issues of ethics, values, and meaning.** We can think we have sorted these issues out and then a turn of events can challenge us to look more deeply and a pastoral relationship can be a most suitable setting.
  - ✚ **Changing legal and compliance frameworks** and risks in national culture and law

### *To whom do we offer pastoral care?*

- **Those who ask.** Bartimaeus asked (Mark 10:46-52)
- Those who join **Homegroups.** The church in Acts (Acts 2:42-47)
- **All who attend Church activities** – feeding 5,000 (Mark 6:30-44) **New people** come for a reason. Their first impressions are crucial. The church needs to be able to identify first time visitors and respond with a warm welcome and intentional connection.
- **Those we meet along the way of life.** The Samaritan thought so, as also did Jesus. (Luke 10:25-37; Matt 25:35-36)

### *Who are responsible for informing appropriate others in the church of care needs?*

- **Every person** (it's my responsibility to let others know I have a need)
- **Every church group member** (be aware of the needs of the people in my group)
- The **pastors and leaders** of the church as a part of their general leadership responsibility (They are a natural and important communications hub)
- Administration **staff or volunteers** recording and/or using information gathering resources

### *Who is responsible for carrying out pastoral care at some level?*

- **Every believer**, as part of the community that serves, is responsible at some level for carrying out pastoral care. The many references to “one another” and “each other” make this point as also does the concept of the priesthood of all believers. (1 Peter 2:9)

The many exhortations throughout the New Testament concerning how we treat one another confirm that pastoral care plays a vital role in transforming church from a gathering of individuals into a community of believers bound together in Christ's love and discovering our part in his mission.

- ✚ Encourage one another (1 Thess 5:11)
- ✚ Build each other up (1 Thess 5:11)
- ✚ Be kind to each other (1 Thess 5:15)
- ✚ Serve one another (Gal 5:13)
- ✚ Carry each other's burdens (Gal 6:2)
- ✚ Spur one another on toward love and good deeds (Heb 10:24)
- ✚ Offer hospitality to one another (1 Peter 4:9)
- ✚ Pray for one another (James 5:16)
- ✚ Wait for each other (1 Cor 11:33)
- ✚ Honour one another (Rom 12:10)



In addition there are the words of Jesus concerning who will receive their eternal inheritance in the Kingdom “I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.” (Matt 25:35-36)

Pastoral care is done best when it is done in passing – automatically happening as we go about everyday life. Then ratcheted up in times of challenge or crisis.

- **Every** identified relational church **group leader** including:
  - ✚ Homegroup leaders, youthgroup leaders, young adults group leaders, sports group leaders, craft group leaders, etc.
  - ✚ Ministry task leaders - worship team leaders, childrens ministry team leaders, etc.
- **Trained Counsellors and Professionals** drawing upon the insights of both psychology and theology in the care of people requiring such skilled assistance. Professional people who understand and operate out of a Christian world-view.
  - ✚ Within the church or
  - ✚ In other practices but **commended by the church as trustworthy**
- The **Pastors and leaders** of the church as a part of their general leadership responsibility. The Apostles did PC in the early church (Acts 2:42-47 & 4:32-37)
  - ✚ To care for the flock (Ezekiel 34:1-10)
  - ✚ To develop a cohesive Community that is a preview of the Kingdom of God
  - ✚ To get to know people on a more personal level; to know their needs and hopes; and to appreciate their real strengths and abilities
  - ✚ To be “tuned in” when subsequently meeting at services or other times
  - ✚ To keep an ear to the ground for what is concerning or exciting people
  - ✚ To keep two-way communication lines with the whole church open and clear
  - ✚ To reduce the possibility of Pastors and leaders getting too far ahead of members
  - ✚ To be more organisationally effective

### *Developing a New Paradigm of Care across the Whole Church*

- The motivation in all pastoral care must be **to love one another** as Christ loves us
- The undergirding principles are revealed in **God’s word**. A **disciple making process** needs to be instituted right across the church that establishes the ground in which an effective PC system can grow and flourish.
- The enabling power in effective pastoral care is the **empowering presence of the Holy Spirit**
- **The definition** of what constitutes pastoral care needs to be brought into line with New Testament principles.
- The recognition of **who legitimately can deliver pastoral care** needs to be radically enlarged. This includes addressing the strongly held but biblically **incorrect** notion that only the pastors can do pastoral care.
- When releasing people into various levels of pastoral care there needs to be clear understanding that all members **operate under the authority of the church leaders and are accountable to those church leaders**



## MD. 5.6.

## Generosity

### 1. Everything belongs to the Lord

- a) He created the universe out of nothing – supply is no problem
- b) He has provided ample re-supply through the principle of reproduction
- c) Note what these references tell us about the extent of the Lord's possessions. John 1:1-3; Psalm 24:1; Psalm 50:10; Colossians 1:15-16.

### 2. In the parable of the talents Jesus is speaking about the Kingdom of Heaven (God). Matthew 25:14-30

- a) Who does the master represent?
- b) Who owned the property entrusted to the servants?
- c) In present day legal terminology what do we call a person entrusted with the property of another?

### 3. What attitude are we encouraged to have towards possessions? Philippians 4:12; Proverbs 30:8

- a) What is the priority Jesus commands of his followers? Matthew 6:33
- b) How did Jesus interpret this priority for the rich ruler? Luke 18:18-30
- c) How did Zacchaeus understand this priority? Luke 19:1-10
- d) What did Jesus promise for those who make the Kingdom of God their priority? Luke 18:29-30

### 4. Note the generous attitude of Jesus. 2 Corinthians 8:9

### 5. What attitude is expected of us? Philippians 2:5

### 6. What needs to be in place for us to be generous givers? Matthew 25:14-30?

John Wesley said "Earn all you can, save all you can, and give all you can."

*Earn all you can:* We each have different potential and we are given resources according to that potential – like getting the right sized shoes. It's our responsibility, with the help of the Holy Spirit, to realize our potential. "Earn all you can, without hurting yourself, your family, or your neighbour, in soul or body, by applying yourself with all diligence, and with all the understanding which God has given you." *Save all you can:* Being financially overcommitted to things that are not necessary or are excessive is a waste of vital resources and wrong prioritizing. "Save all you can, cut off foolish indulgences, stop gratifying the desires of the flesh, the desires of the eyes and the pride of life. Waste nothing on sin or folly, live modestly." *Give all you can*

### 7. What about the Old Testament law on tithing?

- a) Within the theocracy of Israel the Levites were set apart for service to the Lord and to the people encompassing both ritual and civil responsibilities and they were dependent upon the tithes of the people for their livelihood. Their responsibilities included the following:
  - Initially to maintain and transport the tabernacle and in later years to maintain and care for the temple
  - To be set apart unto God as substitutes for the first born sons of every Israelite family. (Num 3)
  - To minister in the tabernacle, fulfilling an auxiliary role in close association with the priests. (Num 3)
  - They represented the people in the rituals of cleansing and dedication (Num 8:5ff)
  - They served as judges in difficult cases. (Deut 17:8-9)
  - Regulated the control of lepers (Deut 24:8)
  - Were guardians of the book of law (Deut 17:18)



- Assisted in the ceremony of covenant renewal (Deut 27:9ff)
- b) Due to the varied nature of the responsibilities of the Levites, the laws relating to their support fall within the classifications of both O.T. ritual law and O.T. civil law.
- Israel's **civil laws** don't apply to us.
    - We are not citizens of ancient Israel
    - Tithing was related to Israel's civil law. The tithes were for the support of the Levites but also to be used for the care of aliens, the fatherless and widows. In this latter respect the tithe may be viewed as a welfare tax. (Deut 14:22-29; & 26:1-15)
  - Israel's **ritual laws** don't apply to us.
    - Worship is no longer centred around ritual sacrifices
    - Jesus' once for all sacrifice has accomplished it all.
    - Tithing was connected to the ritual law through the ritual related responsibilities of the Levites.

The O.T. law was a Covenant between God and Israel. It is not our covenant, so its laws don't apply unless they are renewed in the New Covenant. Tithing is not reiterated in the New Testament.

8. Jesus expects us to be responsible givers.

- a) What is the meaning of his rebuke of the Pharisees? Mark 7:5-13 (esp' 11-13)
- b) Note what Paul says about responsible giving. 2 Corinthians 8:12-15 The size of the gift is not important, but rather the attitude – "... if the willingness is there ..."
- c) The New Testament does not prescribe either an amount or a percentage when considering giving.
  - There are only two recorded occasions in the Gospels where Jesus refers to giving a tenth. In each instance he is highlighting the hypocrisy of the Pharisees. They were the ones who claimed that salvation was through observing the law in every detail and who opposed Christ. Jesus was not reaffirming or denying the veracity of tithing, but telling the Pharisees that they were not even being consistent with their own stated position and therefore were not justified (even though they did tithe). Their situation was woeful. Emphasis should be upon justice, mercy, and the love of God. Matt 23:23; Luke 18:9-14
  - The reference in Hebrews to Abraham giving a tenth to Melchizedek is not a reiterating of a law but simply a record of what happened. The important N.T. context for this reference is the absolute supremacy and sufficiency of Christ's high priestly work. And for this we can only say thank you in total surrender of all we are and all we have to Christ.
  - The Jerusalem church in its early stage of development practiced 100% giving. Acts 2:44-46; Acts 4:32-35 But this was not a requirement, as the account of Ananias & Sapphira reveals. That incident points up the danger of people feeling pressured to conform and is a warning to church leaders not to do anything that could be manipulative. Acts 5:1-11. We live by grace, not by law.

9. Why is being a generous giver important?

- a) Give all you have to God. Matthew 6:33
- b) Give as an expression of your love for Christ. 2 Corinthians 8:24
- c) Give in order to help those in need. Acts 11:28-30; Romans 15:26-27
- d) Give in order to advance God's kingdom. 1 Corinthians 9:14; Luke 8:1-3
- e) Give regularly. 1 Corinthians 16:1-2

10. There are many different expressions of generosity that are as equally important as monetary generosity. The principles outlined above are equally applicable to these other expressions. Some of these other expressions are:



- a) Generous with love and affection. Matthew 27:37-39; 2 Corinthians 8:9
- b) Generous with time. 1 Thessalonians 5:14; Proverbs 19:11
- c) Generous with talents and skills. Matthew 25:15-29; Colossians 3:23
- d) Generous with encouragement and gratitude. Hebrews 3:13; 1 Thessalonians 5:11; 1 Thessalonians 5:18

## Notes:

## Generosity

We are trustees of God's wealth

Everything we have is a trust from God. An analogy can be found in Australian common law where a trust deed can be drawn up by the one who is the original owner of assets, setting out what is to be done with those assets. Trustees are appointed to manage those assets on behalf of others called beneficiaries, who are named in the trust deed. (either individuals or groups or classes of people) A trustee can also be listed as a beneficiary. Trustees are controlled by the terms of the trust deed and cannot use assets for their own benefit outside the terms of the trust deed. When we invest we are investing assets held in trust from God  
Parable of the Talents (Matt 25:14-30) When we give, we are disbursing trust resources

The Rich Ruler wanted to be a citizen in the kingdom of heaven. Jesus told him to sell everything and give it all away. He had done everything else correctly, so now start doing what a trustee does – carry out the owners instructions. “Then come, follow me.” We don't give God a % of our wealth. All we have is to be allocated as he determines

When we pray “Give us today our daily bread” we are not praying for a prison diet of bread and water, but for an abundant supply of whatever it takes to make us good trustees. Proverbs 30:8 enlightens us where it says “... give me neither poverty nor riches, but give me only my daily bread.”

Explaining the principle of trusteeship to his followers when the Rich Ruler turned away, Jesus said “No one who has left home and family for the sake of the kingdom of God, (ie has given everything away) will fail to receive many times as much in this age, ... and in the age to come eternal life.” (Luke 18:29-30) In other words as well as being a trustee you are also a beneficiary.

We can trust the Lord. He has been very generous to us. Jesus does not call his trustees to asceticism or to affluence. Jesus calls his trustees to **obedience**.

Jesus Christ has priority. (Matt 6:33)

This is very different to greed, which is so pervasive in our culture, based upon exaggerations, deceptions and lies.

The Evil one whispers in our ear with that greedy little voice. “Just more income and you will be happy! A little more of this, a little nicer that, something a little grander, bigger, faster, newer and your life will be healthier, happier and wonderful beyond belief” Then he whispers that big lie “Happiness is dictated by what you have.”

Then there is the subtle lie that says get rich so you can give more to God.

We have a choice: To live according to the “bottom line” of money and possessions or, to live according to God's will.

A “price tag moment”. Bill Hybels talks about when you go into a store and see an item that you have been looking for for ages. You are excited by the find. Then comes the moment when you reach for the price tag. What if it's beyond your budget allocation? Rich Ruler said the price of following Christ was too high. Zacchaeus said no price could be too high.



## MD.6.1. Celebrating Being Single

The reality is that all of us spend a considerable part of our life in the single state.

Therefore we all need to learn how to enjoy singleness in a healthy and constructive way, whether for a lifetime or just for a period of life.

Accepting singleness as a gift does not mean you cannot marry at some later date. Rightly enjoying this gift of singleness now, means being better prepared to enjoy other gifts in the future.

- Q.1.** Where does the statement “It is good for a man not to marry” come from? 1 Cor 7:1 Was it from the leaders of the Corinthian Church? or a few people in the Corinthian Church who were challenging the practice of marriage? or the apostle Paul?
- Q.2.** What practice is recommended by Paul for most adults – marriage or singleness? 1 Cor 7:2
- Q.3.** Why does Paul recommend marriage to most people? 1 Cor 7:2-5
- Q.4.** Why does Paul describe his recommendation as a concession? 1 Cor 7:6
- Q.5.** In the context of the issue being addressed what two gifts are being referred to by Paul? 1 Cor 7:7
- Q.6.** Jesus makes the point that some people are gifted with singleness and its associated celibacy. Matt 19:11-12
- Q.7.** What reason does Jesus give for people to see that remaining single is a viable option? Matt 19:12  
In his letter to the Corinthian Church Paul gives four reasons for remaining single. 1 Cor 7:26-35
- Q.8.** What are some “crises” in our time that make singleness a viable option? 1 Cor 7:26-27
- Q.9.** What are some of the “many troubles” we wrestle with today that impinge upon the ability to enjoy a fulfilling marriage and at the same time effectively follow through with our vocation? 1 Cor 7:28
- Q.10.** What is Paul meaning by the statement that “the time is short”? 1 Cor 7:29-31. How might that influence what we do and how we relate?
- Q.11.** Paul claims that celibate singleness means a person is not caught up in the pre-occupations of marriage. 1 Cor 7:32-35. What could be some of those pre-occupations for married people today?
- Q.12.** Being single does not guarantee a lack of distractions. Note the difference between two single women. Luke 10:38-42
- Q.13.** What fruit of the Spirit is vitally important for all people, single and married, if we are to maximise our life experience? 1 Cor 7:37; Galatians 5:23

Being single is neither better nor worse than being married. Both are gifts from God

Conclusion

- 1) It's alright to marry
- 2) It's alright to remain single
- 3) People with the gift of singleness may at a later time choose to marry
- 4) Marriage is for the duration of the lives of the marriage partners.



## Notes: Maximising & Celebrating Being Single

Some people in the church at Corinth were advocating celibacy as the way to resist the obsession with sex within society. They were saying “It is good for a man not to marry.” And Paul is asked for his opinion on the matter

Corinth was an affluent city, centre of commerce and industry, a major trading port & seat of Roman administration for most of Greece. It was also a society soaked in sensuality, sexual immorality and drunkenness.

On the wider political stage there were indications that the Romans were becoming concerned about the growth of the Christian Church. They had a long record of being ruthless in suppressing any movement they perceived to be a threat to Roman hegemony.

Most people should marry. We should recognise that for many of us our sexual drives are of such strength that remaining single and therefore celibate, is not a good choice, so the right course is to get married and remain faithful to your spouse at all times.

God has gifted some people with singleness. Some of us have been gifted with the capacity to enjoy and flourish in singleness. Those of us so gifted should affirm it and live accordingly.

Research studies confirm that a proportion of the population never co-habit (marry, or live in a de-facto partnership)

Self-control needs to be cultivated by all. Because singleness and celibacy are synonymous, singles need a strategy of controlled sexuality. Likewise, because monogamous faithfulness is synonymous with marriage, married couples need a strategy of controlled sexuality.

Singleness provides opportunities to develop healthy friendship skills. We are social beings. We need companionship and help. (Gen 2:18)

However, starting off a relationship with physical or romantic activity is a ticket to failure. We need to develop friendships with our head rather than our emotions & passions. Too many couples / partners / marrieds, have short circuited this process and gone straight to bed and later wondered why their relationship lacks substance. They fail to go past “go” and “collect \$200” (the respectful friendship skills, plus marriage) and end up in “jail”.

Being vulnerable, dealing with conflict & remaining faithful are learned abilities that are essential to true intimacy.

Friendship is an opportunity for positive interaction which is more than hunting for a potential mate and without a guilty hangover. If we learn how to rightly live as single people we will be better able to cope with marriage if that eventuates. But if we don't value our time of singleness and don't maximise healthy experiences then, any future marriage relationship will be diminished.

- Become an effective communicator who is open and honest.
- Learn to give of yourself.
- Develop trust and trustworthiness
- Accept and respect others
- Learn to be an encourager.
- Nurture your friendships.

A healthy, robust, church fellowship can make a very important contribution.

Four reasons for remaining single

- 1) The present crisis. (1 Cor 7:26)



- A time of social turmoil causing considerable stress, particularly persecution of Christians, is not a good time to marry and raise a family. Paul wrote this, knowing that a time of intense persecution was coming.
- In this situation, cherish your singleness. (1 Cor 7:27)

#### 2) Troubles in this life. (1 Cor 7:28)

- Troubles = *thlipsin* (greek) = under pressure
- This life = *sarki* (greek) = sinful nature
- There is constant pressure and temptation to sin.
- Marriage does not necessarily end temptations to lust or immorality. They may become more complicated and affect more people. In singleness the person may be better able to identify this struggle.

#### 3) The time is short (1 Cor 7:29)

- Time = *kairos* (greek) = God's appointed time.
- Form = *schema* (greek) = this manner of life.
- We gain a better perspective when we look at our situation in the light of eternity. (James 4:14; Isaiah 40:6-7)
  - Marriage is for this life only (Matt 22:30)
  - Death is also for this life only.
  - Passing pleasures for this life only.
  - Possessions are for this life only.

#### 4) The pre-occupations of marriage. (1 Cor 7:32-35)

- Being married involves responsibilities.
  - Sensitivity to psychological, emotional and spiritual needs of your spouse and family.
  - Providing for your family's physical needs
  - Cost of education.
  - Health needs of the whole family.
  - House (bigger as family grows) and transport.
  - Superannuation and insurance.
- A single person has a lot less cares and responsibilities and as a result has the potential for more single-minded devotion to the Lord. (1 Cor 7:32-35; Luke 2:36-37)

The divided interests of the married person, is contrasted with the undivided interest of the single person in verse 34. However, this contrast can also be seen in two single persons. In Luke 10:38-42 we note that Martha was distracted, whilst Mary was single-minded. Yet both were doing good things.

#### Conclusion

- 1) It's alright to marry.
- 2) It's alright to remain single.
- 3) People with the gift of singleness may at a later time choose to marry.
- 4) Marriage is for the duration of the lives of the marriage partners.



## MD.6.2. Marriage and Family

We need a God-given vision of what it means to be a family. There are many variations; there is the nuclear family, the extended family, the single-parent family, the broken family, the foster family and the blended family. Few of these are meeting the needs of their members.

- Q.1.** We begin with trust. Proverbs 3:5-6
- Q.2.** When God made man and woman, what were the guidelines he gave them for a healthy, happy relationship? Genesis 2:24; Ephesians 5:31; Matthew 19:4-6
- Q.3.** What clear direction does God give to every Christian contemplating marriage? 2 Cor 6:14-18
- Q.4.** Why do Christians need to marry Christians? 1 Cor 1:10; Romans 8:5-8; Eph 5:7-15; 1 John 2:15
- Q.5.** What is to be the direction of our will in marriage? 1 John 3:23; 1 Cor 13:4-7. Notice that this is a command, which calls for a response of our will, not our emotions. Our feelings come into line when we will to do what God tells us to do.
- Q.6.** Note the different aspects of communication that are vitally important in every marriage. Philippians 4:8; Eph 4:25-26; Prov 15:1; Prov 16:23-24
- Q.7.** How should husbands and wives relate together? Eph 5:21; Eph 5:25; Eph 5:33 / 1 Cor 7:2-5; Prov 5:18-19; Song of Solomon 2:3-13; Song of Solomon 4:1-7; 1 Cor 6:9-10; 1 Cor 6:18-20; Psalm 101:3 / Eph 5:23; 1 Peter 3:1-7 / Luke 2:41; Colossians 3:15-17
- Q.8.** What are some of the responsibilities of parenting? Proverbs 22:6; Deuteronomy 6:4-9 / Ephesians 6:4; 2 Tim 1:5; 2 Tim 3:14-15 / Hebrews 12:5-11 / Mark 10:13-16
- Q.9.** A warning we must heed. Judges 2:10-11; 1 Samuel 3:12-13
- Q.10.** Promises to remember. Psalm 37:23-29; Psalm 103:17-18; Acts 2:39
- Q.11.** What are the responsibilities of children?
- a) Ephesians 6:1
  - b) Ephesians 6:2
  - c) 2 Timothy 2:22
  - d) Psalm 119:9



## Notes:

## *Marriage and Family*

If we want to enjoy healthy, happy family life we must establish our foundations firmly in the Lord Jesus Christ. Without Him a family is building on sand.

To leave is to leave behind any thought of continuing a single, independent life.

To be united means an unconditional, one hundred % commitment to each other for life, then becoming one can take place. Unwillingness to commit oneself to marriage is saying there are some unspoken conditions. This means your partner never knows exactly what those unspoken conditions are and therefore can never be secure or free to be himself / herself. Thus the relationship can never be complete.

For a Christian to marry an unbeliever is to disobey God. All the prayer in the world will not change that fact. Refusing to marry on those grounds can be the means of bringing the other person to faith in Christ.

We must will to love each other each moment of each day.

Communication is vital, keep working on it. How we think about each other greatly influences what we say.

Husbands and wives are to submit to each other in the Lord, to respect each other, to build up each other's self esteem and to be aware of what pleases each other. You are to be lovers to each other and you never get too old. Understand the divine lines of responsibility and respect them and make it a habit to pray together and worship God together.

Parenting is a joy as well as a responsibility. Children are gifts from God. They need unconditional love, affirmation, time to be with parents, training and discipline.

Every newborn child is an expression of God's creativeness. God gave us the ability to procreate, to create on his behalf. Let us respect this wonderful gift and use it within the guidelines of heterosexual marriage.

Children need to be taught to honour and obey their parents, to choose good company and the way of the Lord, and to walk in that way.

A practical application

- a) Have you got your priorities in a healthy state? God first, then your spouse, followed by your children. Too many parents put their children before their spouse and in the process rob their children of the nurture of parents who are enjoying a healthy and fulfilling marriage.
- b) Do you schedule time together as husband and wife?
- c) Do you schedule regular time with each of your children?
- d) Are you maximising the benefits to be gained from an annual family holiday?
- e) What other ways may you enhance your marriage and family life?



## MD.6.3. Work & Unemployment: A Christian Perspective

### Introduction

Where does work fit into our understanding of life?

Behind all the complaining and sometimes frenzied activity, there are three basic views of work and each of these three views are directly related to how we see ourselves – to our sense of identity – **who am I?**

At this moment there are very many people, indeed most people, who are unsure of their own identity.

- What does it mean to be a woman today?
- What is being a man in our society?
- How does a teenager view himself or herself?

In such a confused world, “Who am I” and “What can I do” are very real questions, and how we answer them determines to a significant degree, how we view work.

The three basic views of work are:

1. It is a necessary evil – separate from our true sense of identity, i.e. our real self is not influenced except in a negative way by work. This results in such views as “do as little as you can for as much as you can get”, “cheat the boss”, “sweat the workers”, and the escapism of going on the dole and not wanting work. This view leads to the idea that my true self is established and fulfilled outside the work situation – work robs me of my identity. Such people are easy prey for agitators.
2. The second view is that work is the means whereby we find our identity. This is the realm of the workaholic and the ladder climber. It is the motivation behind many parents when they push their children to take on particular skills or professions even if unsuited to the person concerned. To a large extent the person with this view is controlled by his environment – seeking for “success” and “approval” robs him of individuality.
3. The third view is that **our personal identity (who am I) is determined apart from work but that work is a significant expression of who we are.**

The Bible tells us that the primary relationship of humanity is beyond the immediate world (physical world), it is with God. **In relationship with God through faith in Jesus Christ we discover who we are.**

God expressed himself and his character in his creation and his revelation to humanity, and work is one of the ways we express our creativeness.



## Study Questions.

**Q.1.** When God created humanity:

- a) What did he do to them? Genesis 1:28-30
- b) What did he tell them? Genesis 1:28-30
- c) And what did he give them? Genesis 1:28-30
- d) What were the two tasks God gave to humanity in the Garden of Eden? Genesis 2:15
- e) As a result of humanity's rebellion and fall, what did God put upon the ground? Genesis 3:17
- f) How is work described as a result? Genesis 3:17-19

Although work has lost some of its joyfulness as a result of the fall, it is not evil. Work continues to be an expression of our creativity and an expression of who we are; people made in God's image.

**Q.2.** Idleness is a denial of our true self.

- a) What does the Bible say about those who are too lazy to work? Prov 6:6-11; Prov 13:4; Prov 12:11; Prov 28:19; Ecclesiastes 10:18
- b) What does the parable of the talents tell us about the Lord's attitude towards work, and those who refuse to work? Matthew 25: 14-30

**Q.3.** Some of the Christians at Thessalonica seemed to get the idea that the Lord was about to return at any moment and therefore they could forget their work. What did Paul tell them in response to this irresponsible attitude? 1 Thessalonians 5:12-14; 2 Thessalonians 3:6-12

**Q.4.** To those who have not been as diligent as they should be in their work, there is a warning to mend their ways. What does this mean for us today? Ephesians 4:28; Luke 16:1-13

**Q.5.** The Lord is concerned that a just wage is paid. What do these verses have to say about wages? James 5:4; Luke 10:7; 1 Timothy 5:17-18; 1 Corinthians 9:14

**Q.6.** What quality of work is God looking for from us? 2 Corinthians 9:6-8; Ephesians 2:10; Galatians 6:9; 2 Timothy 2:21; Colossians 3:23

**Q.7.** God is concerned about unemployment. He does not want us to fall into idleness. What are we to do when we are unemployed? Matthew 20:1-16; Galatians 6:10; Acts 6: 1-3

Self-expression through work is not tied exclusively to receiving wages. It is better for an unemployed person to do odd jobs helping others in need, even in a voluntary capacity, than to sit around doing nothing.

**Q.8.** Are trade unions relevant today, and if so what can they contribute in present day workplaces?

**Q.9.** It is the Lord's desire that our work is productive and that we are not caught in poverty. How is this reflected in these verses? Luke 5:1-11; John 21:1-11; 3 John 2; 2 Corinthians 9:6-11

**Q.10.** There is a vital work in which we can be involved. Are you willing to be part of it? Matthew 9:35-38; 2 Timothy 4:5; Acts 1:8



## NOTES:

## Work & Unemployment

When God placed man in the Garden of Eden he gave him two tasks – to cultivate it and to guard it. Genesis 2:15. This was creative work, not merely to do with survival, but an easy and joyful expression of human capabilities. (Work only became toil after humanity rebelled against God.) Work is not a necessary evil, nor is it the determination of who I am. Work is related to creativity and is an expression of who I am.

If my inward reality is indeed to be a child of God, made in the image of God, then I should project who I am out into the external world. I cannot continue in idleness once I know who I am. This point is made repeatedly in the Bible.

If you are a person, then you should work. It is a necessary expression of who you are.

There are definite results if you do not accept who you are as a man or woman and if you do not work. The parable of the talents in Matthew 25:14-30, is a strong indictment of the “lazy servant”.

The problem was greatest in Thessalonica. Paul told them not to be lazy and get to work. But to show that this is not a harsh statement and must never be taken as harshness, to show that we must allow the individuality of the situation, Paul adds a word of encouragement for them to keep on doing good (verse 13). The balance is there, but the principle is clear, if any man will not work, do not let him eat.

However, not just any work will do, we need to learn how to be creative in our work. Creativity begins in small ways.

We need to rediscover the ability to communicate positively - to encourage the development of one another's abilities. When Adam named the animals he indicated what they were, he gave identity to each one. What identity do we give to others?

We need to develop creative craftsmanship. Make things, even little things; use our spare time creatively, including making our own entertainment. Allow time for creativity. In the work situation some jobs do not allow for much creativity, which is not good. However, the relationships at work are significant. Also, remember, true craftsmanship requires patience – the end product may take years but let us use our God-given imagination to visualise the end product.

What about unemployment?

If work is a significant expression of who I am, then to be out of work must have a negative effect upon me. That is true. For this reason, unemployment is unacceptable. We should be prepared to pay other social costs to ensure that adequate employment is available to all.

So there is a need to be involved in wrestling with how unemployment can be removed, to be politically aware and active and to be prepared to share in some of the costs involved.

There is a second level at which the effects of unemployment can and must be tackled. Self-expression through work is not tied exclusively to remuneration. It is better for an unemployed person to get out and do odd jobs helping others in need, even working in a voluntary capacity, than to be sitting around home doing nothing. It is in this context that the Christian who is unemployed can legitimately seek God's provision for his daily needs – not when he is lazing around doing nothing. In other words, even if the economy is in poor shape and many are unemployed, those who are prepared to creatively use their God-given abilities will find that the necessities of life will be forth coming.

To withhold ourselves, is to deny ourselves.



## MD.6.4. Christianity and Government

William Penn the famous American colonist of the 17<sup>th</sup> century, speaking of the form of government that was desirable in the colonies of the new world said “If we are not governed by God’s principles, then we will be ruled by tyrants”

**Q.1.** Government derives its authority from God.

- a) What do these verses tell us about the authority of Government? Romans 13:1; Colossians 1:15-17; Psalm 66:7; Psalm 2:10-11
- b) What is the difference between absolute authority and delegated authority?
- c) If Government authority is authority delegated by God, where does the democratic process of electing a Government fit, and what is its relevance?
- d) God is not responsible for the wrongs committed by governments. Do you agree or disagree? What are your reasons for holding that view?

**Q.2.** Democracy is dependent upon good theology

- a) What are the last words of Israel’s most famous politician, King David, spoken from his deathbed under the anointing of the Holy Spirit, concerning the exercise of good government? 2 Samuel 23:2-4
- b) Why are the thoughts and desires of humanity on their own, without reference to God and his word, an inadequate base for government? Jeremiah 17:9
- c) What are the implications that arise from this for the present day reliance upon popularity polls and opinion polls by political parties?
- d) The word of God is saying that good governance is not based upon political expediency, but upon the work and will of God.

**Q.3.** Governments have some very specific responsibilities.

- a) What are they? 1 Kings 10:9; Proverbs 29:4
- b) How might Governments be assisted in these tasks? Proverbs 11:14
- c) Where does a modern day democratic Government look for such assistance?
- d) Should Governments include the advice of Bible believing Christians in their field of reference on all issues?

**Q.4.** Note the responsibility of citizens in establishing and maintaining order and justice in society. Ps 106:3; James 1:22

- a) What are some of the activities associated with this responsibility? James 3:17-18; Romans 13:3; Romans 13:6-7; 1 Peter 2:13-17
- b) Are these the kind of activities to be expected of those elected to govern? If they are then what happens when they are neglected or contravened by an elected rep’?
- c) What are some other, more politically activist, ways Christian citizens can contribute to this process of establishing and maintaining order and justice in society?

**Q.5.** There are limits to the authority of government. How does Jesus describe these limits and what does he mean? Mark 12:17

**Q.6.** When will the commission of Governments by God come to a conclusion? Matt 25:31-32; Rev 21:1-4



## Notes: Christianity and Government

The reformation in the 16<sup>th</sup> and 17<sup>th</sup> centuries enabled the democratic form of Government to develop with its balance of form and freedom because the reformers saw that **Scripture alone was a sufficient base for law**. In Scripture the dignity of humanity is revealed, the implications of the fall and of sin are recognised, the eternal value of human life is celebrated in Christ's death and resurrection for our salvation, and our glorious destiny is revealed, all of which mightily impinge upon how we are to relate with each other in society and between nations, here and now.

By contrast, neither King, Dictator, President, State (federal or state government), Church, or Public Opinion is a sufficient base for law.

The great 17<sup>th</sup> century Scotsman Samuel Rutherford challenged the prevailing view that the King is the Law (Rex Lex). He wrote a masterful document in 1644 entitled "Lex Rex" meaning Law is King.

- The foundation of law must be truth, and truth is God's revelation through the bible.
- Even the king (government / president) is under the law. (subject to it)
- Laws opposed to the biblical revelation are expressions of tyranny in their outworkings.
- Tyrannical government is immoral.
- Immoral government must be resisted.

Many people believe that human life evolved by chance out of impersonal matter or energy. The implications of this world view for the political process include the following:

- There are no absolutes. Everything is relative. Nothing is true and absolutely true
- Since there is a refusal to acknowledge God and his revelation in Christ and in the bible, there is no understanding of the true dignity of each human made in the image of God. Consequently the individual becomes an expendable commodity.
- Nor is there any understanding of the powerful impact of sin and of how to deal with it.
- The State as a collective entity is paramount.
- We are left only with sociological law (public opinion or an elite power group's opinion)
- This becomes a breeding ground for anarchy.
- The counter force is authoritarianism.
- Inevitably this leads to laws restricting the basic freedoms of humanity, including religious freedom.

Many others believe that life and the universe are the result of intelligent design by God who is personal and who has existed always. The implications of this world view for the political process include the following:

- We have absolutes. God has spoken and his word, based on complete knowledge is true and absolutely true.
- Therefore we have a fixed point of reference. God has spoken through the Prophets, through his Son Jesus Christ, and through the Apostles; and by the inspiration of the Holy Spirit has recorded this without error in the Bible.
- All Government legislation can thus be tested, not just by public opinion which can be easily manipulated, or by an elite power group (sociological law), but by the truth revealed in the bible.
- This brings social order – there is form but not oppression.
- It also protects the rights of the individual – there is freedom but not licence.

Humanity on its own is an inadequate base for government because of our fallen nature. Government must be derived from the holiness, righteousness and justice of God if it is to be true government.

Justice is an expression of God's character. It has its origin in God. He does no evil and shows no partiality. The foundations of justice in society are God's word, God's grace and God's power.



In carrying out justice in society, God uses government. Kings, Presidents, Governments, and Community Leaders, are responsible for establishing order and justice across the nation.

God also works through ordinary people who put God's word into action. People who care for others, look after the needy, who are honest and fair in all their dealings, who love their neighbours and help their enemies.

The democratic process of government of the people by the people is strong on justice when the voting population choose lifestyles upholding righteousness and justice.

There are a number of activities associated with this responsibility.

- Making laws that ensure justice and righteousness are an integral part of community, business, and social life in a constantly changing world.
- Developing an equitable tax system for financing of communal services and infrastructure.
- Peacemaking.
- Maintenance of order and security

Governments have only a temporary commission from God until Christ returns and establishes his government over all the earth.

Within the precepts of government authority, we are to be obedient.

- Do what is right, pay taxes, respect and honour others.
- It may be that the government will require the services of the Christian in the administration of law and justice, and again this is a responsibility which the Christian must fulfil.
- But there are limits to the authority of government and we must be aware of these.
- Government can only fulfill its responsibilities in maintaining order & justice when it is guided by truth; and all truth – scientific, biblical, theological & moral – is God's truth. Therefore the church & individual Christians have a right & an obligation to speak truth into public discussion at all levels & in all spheres of society. The government, on the other hand, only has the right to act within its sphere of responsibilities which have been delegated to it by God.
- Being subject to the government must not be unconditional nor uncritical.

Christian's have a responsibility to help the government to work effectively within its legitimate sphere of authority.

- Be well informed, active citizens with:
  - A clear understanding of the bible and God's principles for living.
  - A close personal relationship with Christ
  - A broad knowledge of the world around us – political, economic, cultural, environmental, social and spiritual.
- Participate in public discussion of issues. Christian insights and values are desperately needed. Especially when vociferous elements try to intimidate Christians into silence.  
How can we constructively engage in public discussion of issues?
  - Stop making derogatory political comments.
  - Listen to the other point of view. (reflective listening)
  - Before criticizing a particular party's position on a given issue, state what that party is espousing, and what they say to back up their position.
  - State your views constructively.
  - Stick with the issues and resist attacking the personalities.
  - Steer clear of media bias, distortion & sensationalizing.

**The social doctrine of Separation of Church and State** is applicable here.



Correctly understood, this doctrine is not an argument against the expression of Christian views and espousing of Christian values within the political arena. Rather it is to ensure that such contributions from Christians of all persuasions can be heard.

This doctrine arose out of the experiences of European nations in the 16<sup>th</sup> to 18<sup>th</sup> centuries. During that time it was a common practice for a government and a particular denomination to forge an alliance to the exclusion (even outlawing) of other denominations, perpetrating many injustices. In numerous instances people were forced to flee their home and their country to escape persecution.

On one hand Ecclesiastical (Church) authorities got involved in exercising direct political power, and on the other hand the Governments were often meddling in people's religious beliefs and practices.

But how can God's authority be established within government without ecclesiastical or clerical control?

The answer has been **government of the people by the people, with the prevailing world view of the majority of the people based upon the biblical revelation.**

Jim Wallis in his book "God's Politics" writes:

God is not partisan. When political parties try to politicize God, or co-opt religious communities for their political agendas, they make a terrible mistake. The best contribution of religion is precisely not to be ideologically predictable nor loyally partisan. All parties, and the nation, must let the prophetic voice of religion be heard. Faith must be free to challenge both right and left from a consistent moral ground.

We need to genuinely critique government and society and not just accept what they do.

### **What should we do when a government goes beyond its legitimate authority?**

The government is free to choose to exercise its authority in a just and righteous manner in accord with truth revealed by God through Christ, or unjustly and un-righteously disregarding truth. Making that choice is their responsibility. God is not responsible for the wrongs committed by governments.

The fact that nations are accountable to God and are capable of rebelling against God is evidence that they have the capacity to make real choices. This is consistent with how God made humanity. He made us personal beings like him (in his image) with the ability to think, to make decisions, to have feelings, and with the ability to communicate. Humans are not robots; we make real decisions with lasting consequences.

How Christians can be (and need to be) more politically activist

- Consistently live a life combining grace, truth and love.
- Lobby our fellow citizens and our politicians.
- Protest in the public arena and through the courts as appropriate.
- In extreme situations non-violent resistance may be required. Such a step carries with it a preparedness to be misunderstood and to suffer physically, economically and socially.

Pray for God's grace to arise within the government and the nation. A climate for evangelism is created when we pray for the nation.



## MD.6.5.

## God and the Nations

**Q.1.** God's position and power over the nations.

- a) Who created nations, thrones and authorities? Colossians 1:15-17; Romans 13:1
- b) In whom has all authority been vested? Matthew 28:18
- c) What is the Lord's position over the nations? Psalm 113:4; Psalm 22:27-28; Job 12:23-25; Isaiah 40: 15 & 17; 1 Chronicles 16:31

**Q.2.** Why is there turmoil in and amongst the nations?

- a) What is the question asked in Psalm 2:1?
- b) Why is there this raging, plotting and scheming amongst nations according to Psalm 2:2?
- c) What is the attitude of God towards this rebelliousness of rulers and governments? Psalm 2:4-5
- d) What is the origin of this rebellion of nations? Revelation 20:3; Isaiah 14:12-17; Ezekiel 28:11-19
- e) What titles are given to these spiritual powers of evil, who are actively intervening in the affairs of nations? Daniel 10:13 & 20; Ezekiel 28:12; Colossians 2:15; Ephesians 6:12

**Q. 3.** God's warning to the nations.

- a) What are the kings and rulers commanded? Psalm 2:10-12
- b) What causes a nation to fall? Proverbs 11:14
- c) In His watchfulness what does the Lord warn against? Psalm 66:7
- d) What will happen to nations who delight in war? Psalm 68:28 & 30
- e) What exalts a nation, and by contrast, what brings disgrace to any people? Proverbs 14:34
- f) What will the Lord do to nations who continue in sin? Psalm 110:6; Psalm 9:1ff

**Q. 4.** God's promises to the nations.

- a) To who is blessing promised through Abraham? Genesis 18:18
- b) What can the nations receive through the written Word of God and the proclamation of Jesus Christ? Romans 16:25-27
- c) What is promised to those who believe in Jesus Christ? John 3:36
- d) Who will arise from the root of Jesse and for what purpose? Romans 15:12 (Isaiah 11:10)
- e) What will He proclaim to the nations under the anointing of the Holy Spirit? Matt 12:18-21 (Isa 42:1-4)
- f) What does the Lord say about what should guide governments in the shaping of laws? Isaiah 51:4
- g) Who is responsible for maintaining justice? Romans 13:3-4
- h) What will the King, riding into Jerusalem on a donkey, proclaim to the nations? Zechariah 9:10b
- i) How is the government of our Lord Jesus described in Isaiah 9:6-7
- j) What other promises are made to the nations? Revelation 22:1-2; Psalm 81:13-16

**Q. 5.** God's commands concerning the nations.

- a) Note what Paul urges us to do for all in authority over the nations. 1 Timothy 2:1-2
- b) What has Jesus commanded His disciples to do amongst all nations? Matthew 24:14; Mark 13:10; Revelation 14:6-7; Matthew 28:18-20
- c) 1 Chronicles chapter 16 tells of the thanksgiving on the occasion of the Ark of the Covenant being brought back to Jerusalem. What were the people commanded to do? 1 Chronicles 16: 23-24 & 31.
- d) What was Jonah required to do in Nineveh? Jonah 1:1-2 & 3:1-2. Did he want to do it? What happened when he obeyed God? Jonah 3:1-10



e) We (Christians) are a holy nation chosen for a particular task. What is that task? 1 Peter 2:9

Q.6. What happens when we pray for the nation and go to the nation with the good news? Isaiah 55:10-13

## Notes: **God and the Nations**

The authority of the government of nations comes from God. Whether they respect or abuse that authority does not alter the fact that the Lord reigns and He requires an accounting from them.

The reason for widespread turmoil, trouble, confusion, poverty, hunger, unemployment, bitterness and dissension on the earth is prideful rebellion against the Lord. The result is that nations have come under bondage to Satan. God warns the nations and their rulers to take counsel from Him or eventually suffer the consequences. He promises blessings of salvation, justice, peace, healing, victory and prosperity to the nations. God commands us to pray for the nations and to go to the nations with the gospel.

### Something to think about:

Three attitudes towards war amongst Christians. (i) Pacifism (ii) Just war (iii) Crusade.

**Pacifism.** The renouncing of war as a means of settling disputes between nations, in particular wars fought with modern weapons. The belief that it is desirable and possible to settle international disputes by peaceful means.

**Just War Theory** is a doctrine formulated by the Church originally in the 4<sup>th</sup> century AD to say when it is permissible for a Christian or Christian nation to go to war.

*The fifth commandment forbids the intentional destruction of human life. All citizens & all governments are obliged to work for the avoidance of war. However, as long as the danger of war persists & there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defence, once all peace efforts have failed.*

*The strict conditions for legitimate defence by military force include:*

- *The damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, & certain.*
- *All other means of putting an end to it must have been shown to be impractical or ineffective.*
- *There must be serious prospects of success.*
- *The use of arms must not produce evils & disorders graver than the evil to be eliminated.*

*Those who are sworn to serve their country in the armed forces are servants of the security & freedom of nations. If they carry out their duty honourably, they truly contribute to the maintenance of peace. Authorities should make equitable provision for those who for reasons of conscience refuse to bear arms; these are nonetheless obliged to serve the human community in some other way.*

*The Church & human reason both assert the permanent validity of the moral law during armed conflict. Non-combatants, wounded soldiers, & prisoners must be treated humanely. Actions deliberately contrary to the law of nations & to its universal principles are crimes, as are the orders that command such actions. Blind obedience does not suffice to excuse those who carry them out. Thus the extermination of a people or ethnic minority must be condemned. One is morally bound to resist orders that command genocide.*

**Crusade** is where the evil is perceived to be so bad and so threatening that it is necessary to initiate war to eliminate it.



## MD.6.6. Praying for the Nations

The Apostle James informs us that “The prayer of a righteous person is powerful and effective” (James 5:16). We are made righteous through faith in Christ (not self-righteous, but in right standing before God – forgiven and pardoned) therefore we can boldly come before the throne of God in prayer.

- Q.1.** Why was prayer important to Jesus? John 8:28 & John 5:19
- Q.2.** By choosing to ride into Jerusalem on a donkey and not a horse, Jesus was conveying a clear message to the people. What was that message? Mark 11:1-10
- Q.3.** What did the unfruitful fig tree symbolise? Mark 11:12-14 & 20-22
- Q.4.** What should be our attitude when praying? Luke 11:5-10; Luke 18:1; Matt 26:41; Mark 11:24
- Q.5.** Why did Jesus cleanse the temple? Mark 11:15-19; Isaiah 56:7
- Q.6.** Prayer can change nations. Note the importance of **praying for the nations**:
- What is the Son commanded to do by the Father? Psalm 2:8
  - What must the people do if the land is to be healed? 2 Chronicles 7:14
  - What healing is needed in this country in which we live?
  - Note the fruit of effective intercession according to 1 Timothy 2:1-2
  - What else does it open up? 1 Timothy 2:3-6
  - There are other forces that influence a nation. What are they and how do we contend with them? Ephesians 6:10-12
- Q.7.** The church under attack from governing authorities. Acts 12:1-19
- What was the church experiencing?
  - What did the church do?
  - What happened?
  - Why were the church people surprised?
  - What instructions did Peter give to the church?
- Q.8.** How did the prophet Habakkuk, who prophesied during a low time in the history of Israel when they had turned away from God, describe the effect of sin on the nation? Habakkuk 1:4b

Jeremiah was called in a time of national unrest to bring the word of the Lord to Judah. (Jere 1:4-7) It was a calling he did not relish because it involved warning the leaders and people of impending disaster because of their blatant sinfulness. The prophetic ministry is not an easy one. It wasn't in Old Testament times and it isn't today. Nevertheless the prophetic ministry is a vital part of the life of the church, and every member can be involved through the operations of the Holy Spirit. Paul wrote “eagerly desire spiritual gifts, especially the gift of prophecy.” (1 Cor 14:1) The prophetic ministry is the ministry of the watchman. Its purpose is fourfold. To give immediacy to our relationship with God. To awaken social consciousness. To confirm God's guidance. To build up the church. (through strengthening, encouragement and comfort.)

- Q.9.** What 2 things does the Lord require of a watchman? Ezekiel 3:17
- Q.10.** What did Jesus ask of the disciples in the Garden of Gethsemane? Matthew 26:36-41
- Q.11.** What are we urged to watch out for? Matthew 7:15-20; Matthew 24:4; 1 Timothy 4:16



## Notes: Praying for the Nations

Prayer was important to Jesus because it enabled intimate fellowship with the Father to be maintained. This intimacy is revealed in these comments: “I speak just what the Father has taught me” (Jn 8:28); “The Son ... can do only what he sees his Father doing” (Jn 5:19)

By riding on a donkey Jesus was signalling that he came in peace. If he had ridden a horse that would have symbolised coming as a military conqueror. The King who is Sovereign over the nations came as Saviour, not conqueror, to a broken, oppressed and fallen world. (Mark 11:1-10) Jesus is **the** peacemaker and he calls us to follow him.

The unfruitful fig tree symbolised the lack of faith. The nation had turned in upon itself and given its energy and attention to the wrong things. (Mark 11:12-14 & 20-21)

Jesus our King and Saviour cleansed the Temple so that its primary purposes could be restored.

- He quoted Isaiah 56:7 “My house will be called a house of prayer for all nations”
- Jesus was indignant that prayers were not being offered for the nations.
- He also echoed the need for prayer to flow out of holy living if the nation was to enjoy the blessing of the Lord. (2 Chronicles 7:14)

Pray for God’s grace to arise within the nations.

- War against evil powers in the spirit realm. (Eph 6:10-12) The hold of oppressive spirits over nations needs to be broken so that peace and salvation through Christ can replace them.
- “Have faith in God” for the nations. (Mark 11:22-24)
- Peace amongst the nations is the product of the churches intercession. (1 Timothy 2:1-2)
- A climate for evangelism is created when we pray for the nations. (1 Tim 2:3-6)

Opposition to Christianity from established Judaism had become an organized persecution. Stephen had been martyred for his faith in Christ. Believers had been forced to flee for their lives from Jerusalem. This persecution assumed wider political significance when Herod joined in. His objective was to get the religious Jews on-side. He arrested believers and he had the Apostle James put to death without a trial. Further arrests followed when Herod saw that this pleased the Jews.

Justice was ignored. The prophet Habakkuk described the effect of sin on the nation: “The wicked hem in the righteous so that justice is perverted” (Hab 1:4b)

We know they certainly did not expect Peter to be set free. Their experience was the opposite – imprisonments and executions. God answered their prayers beyond what they hoped or dreamed.

Miracles are rare. The bible consistently affirms that the whole universe is created and sustained by God. He keeps things regular. In years past this regularity was codified by human science as the “laws of nature” and today is described in terms of “probability”. God keeps things regular for our convenience. Life would be chaotic if there was not this regularity. Scientific research is based on the assumption of regularity.

A miracle is a supernatural intervention in the ordinary course of nature; a temporary suspension of the accustomed order. When a miracle occurs, something real and tangible happens. There is nothing psychosomatic or speculative about it. Some people seem to think that prayer is an exercise in working miracles. We give the orders and God snaps to attention and does what we say. On the other hand some people pray without any real expectation that God will do anything. The truth is somewhere in between and is only understandable in the context of a relationship.

The church today is called to pray for the nations and to go to the people of this and other nations with the gospel. What happens when we pray and go is up to the Lord. We just have to believe and obey.



## MD.7.1.

## Peace

Humanity professes a desire for peace on earth. There are negotiators shuttling from place to place trying to reduce hostility between nations and within nations, yet peace seems to be a scarce commodity. **The threat of a terrorist attack is always with us, but God has spoken about peace.**

**Q.1.** What does the Bible say concerning our times? Jeremiah 6:13-14; James 4:1

**Q.2.** Into this situation God sent His Son. What did the heavenly hosts proclaim? Luke 2:14

**Q.3.** It is peace that does not compromise the truth nor condone evil.

- a) What peace does Jesus bring? John 14:27; Ephesians 2:14-17
- b) To whom is it given? Luke 2:14; John 16:33; John 20:19-21
- c) Who do not receive it? Romans 2:9-10; Romans 3:17; James 4:1-2

**Q.4** It is peace with God

How is this peace described and how is it brought to us? Luke 1:79; Acts 10:36; Romans 5:1

**Q.5.** *It is peace with ourselves.*

- a) How did the sinful woman receive this peace and what was the result in her life? Luke 7:36-50
- b) By what means did the woman subject to bleeding for 12 years, experience peace? Mark 5:25-34
- c) What other means contribute to inner peace? Phil 4:8; Col 3:15-16; Rom 8:6; Phil 4:4-7; Phil 4:9
- d) What does this peace encompass? 1 Thess 5:23; Rom 16:20

**Q.6.** It is peace with others

- a) What are we called to be? Matthew 5:9; Romans 14:19; James 3:18
- b) What is the difference between a peacemaker and a peacekeeper?
- c) What does Paul mean by submission in Ephesians 5:21?
- d) What do you think Paul means by good works in Ephesians 2:10 and how may these promote peace with others?

**Q.7.** It is peace among the nations.

- a) What do prophets say about Christ in relation to the nations. Isaiah 9:6-7; Zechariah 9:10
- b) Note the link between our Lord's attitude and comments in Luke 19:41-42 and Mark 11:15-17.
- c) What does that say to the church today?

**Q.8.** What action are you going to implement as a result of doing this study? Write it down as a reminder.

## Notes:

## Peace

Everyone desires peace but it is elusive because of the deceitfulness of our human desires. Jesus comes to us bearing peace to all who will receive Him. But there is no peace for those who do evil and are separated from God. In Him we are justified and find peace and union with God. To the person who reaches out in faith to the God of might and power, there is forgiveness, freedom from guilt and shame and healing of body and mind. Right thinking based upon a growing knowledge of the Word of God, so that our minds are controlled by the Holy Spirit, coupled with a positive, thankful prayer life that motivates us to good works are the means whereby the peace of God grows within us and we have victory over Satan who is crushed by the God of peace. Called to be peacemakers, we need to learn how to esteem others, allowing the presence of Christ to be manifested in our relationships, sowing peace in practical ways. It is Christ who brings peace to the nations. That is why we need to proclaim Him among the nations and pray for the nations.



## MD.7.2.

## Justice

The Lord promises justice to the nations as well as to individual persons. God is impartial. Justice arises out of His love and faithfulness.

- Q.1.** Who will arise to rule over the nations? Romans 15:12 and Isaiah 11:10
- How does Job describe God? Job 34:10-19
  - Where does justice come from? Proverbs 29:26
  - What does justice arise out of, according to Isaiah 16:5
  - What is the Lord's attitude towards justice? Isaiah 61:8; Isaiah 51:5
- Q.2.** How is justice made available? Matthew 12:18-21; Isaiah 42:1-4; Isaiah 51:4; Zephaniah 3:1-5
- Q.3.** Sin and injustice are synonymous.
- Who is unjust? Ezekiel 18:1-32
  - What drives justice back? Isaiah 59:12-15
  - List injustices mentioned in these verses: Exod 23:1-9; Lev 19:13; Deut 24:17; Deut 25:13-16; Eccles 5:8-10; Malachi 3:5; Ezekiel 22:1-29
  - What happens to the righteous when injustice abounds? Habakkuk 1:4
  - When Jesus took our sin upon Himself at Calvary, how is this described in Acts 8:33?
- Q. 4.** How are the foundations of justice in society described? Romans 3:23-26
- What did Jesus do about justice and how was He equipped for the task? Matt 12:18; Isaiah 11:2-5
  - When was injustice defeated? Matthew 12:20
- Q.5.** Who is responsible for establishing and maintaining justice in society?
- What is the role of people and community leaders? Ezek 22:30; Psalm 106:3; Zech 7:5-10; Matt 23:23; Heb 11:32-33
  - What is the role of kings, presidents and governments? 1 Kings 10:9; Proverbs 29:4
  - Note the actions of just people. James 1:22; Ezek 34:1 ff; James 1:27; Deut 24:20; Lev 19:15; Matt 22:37-40; Exod 20:1-17; Exod 23:4-7
- Q.6.** How are we to be equipped to advance the cause of justice? Micah 3:8
- Q.7.** When does justice begin? Psalm 37:5-6
- What is a pre-requisite to justice? Isaiah 1:16-20
  - What was the response of the people of Ninevah when they heard the preaching of Jonah? Jonah 3:1-10
  - What is the result of true repentance? 2 Corinthians 7:8-11
- Q.8.** Note that when justice is upheld, benefits flow through society. Prov 21:15; Jere 17:10-11; 1 Peter 2: 19-20; Luke 18:1-8
- Q.9.** Judgment day makes God's justice absolute.
- Who will judge? Acts 17:31
  - How will He judge? Acts 17:31; Rev 19:11
- Q.10.** What injustices exist within your community? What does the Lord require of you? Micah 6:8



## Notes:

## Justice

The Lord promises justice to the nations as well as to individual persons. God is impartial. Justice arises out of His love and faithfulness.

God loves justice, it is of His very nature and therefore His presence dispenses justice.

Sin drives out justice and where injustice abounds the righteous are hemmed in.

The four foundations of justice in society are:

- The atonement.
- The proclamation of justice by the anointed servant Jesus Christ.
- The active participation of the Holy Spirit.
- The written Word of God.

Justice is established and maintained in society when these four foundations are recognised and there is the response of the people through;

- Repentance,
- Being filled with the Holy Spirit,
- Worshipping God and so recognising His sovereignty,
- Electing responsible leaders and
- Being doers of God's Word as well as hearers.

The benefits of justice done include joy to the righteous and terror to evildoers. Evil is brought to heel and unjust gain removed. We are given strength to endure injustice and we have the assurance that eventually justice will prevail.

God will judge all things through Jesus.

The Lord requires us to act justly, to love mercy and to walk humbly with Him.



## MD.7.3.

## Understanding Revelation

1. Revelation is a combination of three different literary types – apocalypse, prophecy & letter

a) Apocalypse

- This literary style is found in some of the Old Testament prophetic literature, particularly in Ezekiel, Daniel and Zechariah and in the book of Revelation in the New Testament.
- It was a recurring style of writing particularly in the 400 year period from 200 BC – 200 AD so Christians toward the end of the 1<sup>st</sup> century AD would have been familiar with its characteristics when John wrote Revelation
- A written form of communication as distinct from prophecy which is generally a spoken form.
- A form of writing associated with times of persecution & oppression.
- It looked ahead to the end of history, rather than concentrating on the present and the immediate future which was the primary focus of the prophets
- It anticipated the triumph of right and the judgement of evil.
- Visions, dreams, hidden meanings and symbols are characteristic.
  - Fantasy is often employed (9:7-10; 12:1; 13:1)
  - Tendency to divide time and events into neat packages – a set of visions put together can express something without each individual vision having a specific function or fulfilment.

b) Prophecy

- John refers to the book as “this prophecy” (1:3; 22:18)
- He was aware of being in the end times – the time between Christ’s first coming and his second coming.
- John was “in the Spirit” when he was told to write (1:10-11)
- The testimony of Jesus is the spirit of prophecy (19:10)
- Typical of prophetic writings it emphasizes righteousness and the need for repentance.
- It was a word from God for their present situation (forthtelling)
- It also speaks to the future (foretelling)

c) Letter.

- The writer is named – John (1:4)
- The recipients are named – the seven churches in the province of Asia
- He writes in the first person and addresses his readers directly.
- There is a greeting – Grace and peace to you from ..... (1:4&5)
- A thanksgiving.
- The main body of the communication.
- Final greetings. (22:8-21)

It is vitally important for us to understand the context of the recipients and of the writer.

A text cannot mean what it could never have meant to the writer and his recipients.

Read Revelation right through in one sitting as you would a letter.

Then read it again and again, studying it as you go.



## 2. Studying the text of Revelation

- a) Find out what was the original intent of the author.
  - What was he wanting to convey to his readers?
  - Where images are used, look for the interpretation of the author, ie the seven golden lampstands are the seven churches.(1:12 & 20) Hold to these interpretations and allow them to be the starting point for understanding other images.
  - Where the author does not give an interpretation, suspend judgement whilst seeking more information.
  - Don't press for a meaning for every detail of every vision. Some details are for dramatic effect or added emphasis.
- b) What can we learn about the historical context from the text?
  - What external pressures did the followers of Christ have to contend with?
  - What are we told about John?
  - What are we told about the church?
- c) What can we learn about Jesus Christ in Revelation?
  - There are at least 21 titles of Jesus Christ. What are they?
  - There are 17 different aspects of the work of Jesus Christ mentioned. List these.

## 3. Revelation – an unfolding drama. Visions of John during the reign of Roman Emperor Domitian (AD 81-96)

- a) John saw the church and the state on a collision course.
- b) Need to distinguish between tribulation and wrath. What is the difference?
- c) The theological key to the book is chapter 12
- d) God's sovereignty is presented in contrasting images
- e) The last few chapters present us with a tale of two cities.

## 4. Images in Revelation

- a) Some images are interpreted and remain constant.
- b) Some are partly interpreted and partly fluid
- c) Others are just unclear.

5. There are images of final conflict, judgement, and the climax of history.

6. Promises are given to those who stand firm in faith.

7. Christianity is invitational



## MD.7.4.

## Destiny of Believers

When a person comes to faith in Christ, he/she receives the gift of eternal life.

- Q.1.** What happens in heaven at that moment? Luke 15:7; Luke 10:20; Rev 21:27; Hebrews 12:23
- Q.2.** What do we receive? 1 Peter 1:3-4; Philippians 3:20
- Q.3.** Where do we Christians go when we die? John 14:2-3; Psalm 23:6; Acts 7:55-56 & 59; Philippians 1:23; Luke 23:43; 2 Corinthians 12:1-4; Revelation 2:7; Luke 16:19-31 (especially v.22)
- Q.4.** When we die, our body is separated from our soul and spirit.
- a) What happens to our body? Genesis 3:19; Eccles 12:7; Acts 7:59-60; 1 Thess 4:14; 1 Cor 15:18
- b) What happens to our soul and spirit? Eccles 12:7; Acts 7:55-60; Luke 23:43
- Q.5.** Paul was aware of this impending separation when writing to the churches.
- a) What does he mean by “the first fruits of the Spirit?” Romans 8:23
- b) What causes us to “groan inwardly” even though we have these first fruits?
- Q.6.** What is the guarantee of our inheritance? Eph 1:13-14; 2 Cor 1:21-22
- Q.7.** What else does Paul say about this separation? 2 Cor 5:6-8
- Q.8.** Is death something to be feared? 1 Cor 15:54-57
- Q.9.** Is our body important in this life? 1 Cor 6:18-20; Romans 12:1
- Q.10.** When Christ returns, what will happen to the bodies of those believers who have already died? Phil 3:20-21; 1 Cor 15:20-23; 1 Cor 15:42-44
- Q.11.** What will our new body be like? 1 Cor 15:49; Phil 3:21; John 20:26-27; Luke 24:36-43; 1 Cor 15:37-38; 1 Cor 15:42-44; 1 John 3:2
- Q.12.** What happens to those believers who are living here on earth when Christ returns? 1 Cor 15:51-52; 1 Thess 4:15-18
- Q.13.** Christ may return at any time now. Are you ready?

### Notes:

### Destiny of Believers

“If you were to die tonight .....”

People rush through life, barely stopping to think about where they are going. They might wake up one day and ask “Is this life all there is?”

#### 1. Is there life after death?

Some believe in reincarnation. But they have no evidence. Anyway, who wants to keep coming back here, maybe as a pig or a cow, or a suicide bomber. And eventually merge into nothingness.

Others believe there is nothing else. This is it. They oscillate between despair and self-indulgence. Above all they don't want to think too much.

**Christian says there is resurrection.** The evidence is Christ. He rose from the dead. (15:12)

Buddha didn't. / Mohammed didn't. / Krishna didn't

#### 2. The background information is vitally important

a) We are beings created by God (Genesis 2:7)

(i) Physical Beings – we have a physical body “*God formed man from the dust*”

- Dust in the hands of God became something wonderfully made.(Ps 139:14-16a)

(ii) Psychological beings - each human is a living soul



- Soul (Greek – psuche) incorporates our intellect, will, emotions, and ability to communicate
- Our soul is the seat of our personality “*the man became a living being.*”
- Our immaterial life and personality are derived from God’s creative breath, and our life’s breath depends upon the sustaining grace of our creator.(Gen 2:7; Isaiah 42:5; Acts 17:25)

(iii) Spirit beings

- The Lord God breathed into man’s nostrils the breath (spirit) of life. (Gen 2:7)
- The Lord forms the spirit of man within him. (Zech 12:1)
- God created each human with our own spirit so that we could commune with God who is Spirit.

b) However the fall had devastating effects. It corrupted everything

- Humanity became separated from God and spiritually dead (Eph 2:1; Jn 4:24)
- One consequence is that fallen (unredeemed) humanity functions as soulish beings instead of as spiritual beings.
- And another consequence is in this life we dwell in a mortal body that will return to dust. (Ps 104:29)

c) But when we come to faith in Christ, we become new creations.

(i) The tripartite nature is restored.

- At conversion our spirit is regenerated and united with God the Holy Spirit. (Jn 3:3-8; Rom 8:16)
- The body of a born again Christian becomes a temple of the Holy Spirit.(1 Cor 6:19-20) however this natural, physical body is only a temporary tent for the person who inhabits it. (2 Peter 1:14; 2 Cor 5:1) Nevertheless the Lord is concerned for our physical wellbeing in this life (James 5:14-16;1Cor11:28-32) As followers of Christ we are called to dedicate our body to Christ’s service as a living and holy sacrifice. Employing the body in Christian living and ministry.(Romans 12:1)
- Conversion also commences the process of transforming the way we think & make decisions (Romans 12:1-3)
- Paul notes this tripartite nature of redeemed people in his exhortation to continue to walk in the Spirit throughout our life here. The Greek words are – pneuma (spirit), psyche (soul) & soma (body) ( 1 Thessalonians 5:23)

(ii) Things happen in heaven when we have a life transforming encounter with Christ.

- Rejoicing (Luke 15:7)
- Name written in heaven (Luke 10:20; Hebrews 12:23)
- Name written in the Lamb’s book of life (Rev 21:27)

(iii) We receive a number of benefits

- New birth into a living hope through the resurrection of Jesus. An inheritance that can never perish, spoil, or fade – kept in heaven for you. (1 Peter 1:3-4)
- Adopted into God’s family. (Eph 1:3-5; Rom 8:15-16)
- Citizenship in heaven (Philippians 3:20)

(iv) There is a guarantee of our inheritance.

- The Holy Spirit comes to dwell in the believer, regenerating the believer’s spirit, thus the believer is born again & has eternal life. (Eph 1:13-14)
- God has anointed us & put his Spirit in our hearts (2 Cor 1:21-22)
- We enjoy the” first fruits of the Spirit” when the Holy Spirit comes and dwells in us (Romans 8:23)



- However we “groan inwardly” even though we have these first fruits, because our bodies are still frail and decaying and so we groan for the glory to be revealed.

### **3. When people who belong to Christ die they will be resurrected.**

#### a) Resurrection is “in Christ” (15:22)

- (i) Christ is the object of the Christians faith. That object must be verified in fact. Faith without an object is irrational nonsense.
- (ii) Christ lived / Christ died / Christ was buried / Christ rose from death to life.
- (iii) Tomb was empty / No dead body found / Eye witnesses saw him alive

#### b) If Christ was not resurrected then we have no hope, and neither does anyone else.

### **4. This resurrection life will be lived out in heaven**

#### a) Heaven is a state of being

- (i) It is a state of closeness and communion with God who is spirit – a spiritual condition. God always wanted to have fellowship with humanity. He created us for fellowship. When humanity rebelled, he devised a plan of redemption that included dwelling amongst his people in the tabernacle and then the temple. He continued to work to restore us to fellowship by coming amongst us in the person of Jesus Christ. And he continues to receive believers in Christ into his fellowship
- (ii) A state of blessedness, sinlessness, joy and peace. Where we know God in a direct way. Where all evil is removed and the glory of God illuminates everything.

#### b) Heaven is a place

- (i) Where God dwells. (Matt 5:16; 6:9; 7:11; 7:21; 10:32; 18:14)
- (ii) Jesus came from there and returned there.
- (iii) Angels dwell there, serving and worshipping God. (Matt 18:10)
- (iv) Where believers will spend eternity. (Jn 14:2-3; 1 Thess 4:17; Heb 9:24)

#### c) Heaven is a totally different experience of life.

- (i) The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. (1 Cor 15:42-44)
- (ii) In heaven life is more real and more enjoyable than our present existence. “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him” but God has revealed it to us by his Spirit. (1 Cor 2:9-10)
- (iii) It is the experience of reaching a goal of crucial importance. (Heb 3:1) The end of the struggle against the sinful nature and the pressures of evil, achieving the completion of the Christian pilgrimage and entering into God’s rest. (Heb 3:11, 18; 4:9-11)
- (iv) Where spirituality is perfected in the heavenly community (Heb 12:22-24) and glorious worship engulfs all. (Rev 19:1-8)
- (v) Where knowledge is tuned to the exercise of perfect character. No inadequacy or incompleteness, no frustration, regret or sorrow. Old sins and failures are obliterated. “He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.” (Rev 21:4)
- (vi) There will be the recognition of other believers even though we had not met them here on earth. (Matt 17:1-8)
- (vii) Serving as stewards (Matt 25:14-30) and judges (Matt 19:28) enjoying rewards (1 Cor 3:11-15)



## 5. Further considerations

a) When we die what happens to our body?

- It is separated from our soul and spirit and returns to dust (Genesis 3:19; Eccles 12:7)
- Also described as falling asleep. (Acts 7:59-60; 1 Thess 4:14; 1 Cor 15:18)

b) Meanwhile the believer's soul and spirit returns to God

- When we die we go to be at home with the Lord. (2 Cor 5:6-8; Eccles 12:7)
- The house of the Lord (Psalm 23:6)
- The Father's house. Where Jesus has gone. (John 14:2-3)
- Heaven, where Jesus is at the right hand of God (Acts 7:55-56 & 59)
- With Christ (Philippians 1:23)
- With Jesus in paradise. (The repentant thief) (Luke 23:43)
- Third heaven - paradise (2 Corinthians 12:1-4)
- Paradise of God, where the tree of life is situated. (Revelation 2:7)
- Abraham's side. Place of conscious awareness, fellowship, comfort & rest. (Luke 16:19-31 (especially v.22))
- Where believers maintain their personal identity. (Matt 8:11; Lk 9:30-32)
- Where they await the bodily resurrection not as disembodied spirits but clothed with a temporary heavenly form. (Lk 9:30-32; 2 Cor 5:1-4; Rev 6:11)

c) This is not an intermediate place or state of being distinct from heaven.

- Heaven is the very presence of God.
- Jesus is with the Father, at God's right hand, in heaven, also called paradise, and every believer who dies goes to be with Jesus
- Heaven encompasses creativity, diversity, stimulus, beauty and participation in life, with full and open face-to-face interaction with our heavenly Father, with Jesus and with Holy Spirit, within a pristine environment. Without the negative influences of sin, injustice, poverty, rebellion, laziness, addictions, low self-esteem or broken relationships.

d) When Christ returns, what will happen to the bodies of those believers who have already died?

- They will be transformed to be like his glorious body (Phil 3:20-21)
- They will be raised imperishable, glorious, powerful & spiritual, like the risen Lord Jesus. (1 Cor 15:42-44)

e) What happens to those believers who are living here on earth when Christ returns?

- They will not die, but will be transformed, being clothed with imperishability & immortality. (1 Cor 15:51-52)
- Believers living on earth when Christ returns will not experience death but will be changed from mortal to immortal in a flash. (1 Thess 4:15-18)

f) What will our new body be like?

- Like the glorious body of the risen Lord Jesus. (1 Cor 15:49; Phil 3:21; 1 John 3:2)
- That new body will have a relationship to this present natural body. This present body, that goes back to dust, will somehow be changed and transformed into a glorified body. Set free from the natural limitations of this world, yet truly physical. (John 20:26-27; 1 Cor 15:44a, 55))
- A real body, an unrestricted body. (Luke 24:36-43)
- As Jesus in the resurrection had a touchable body of flesh and bones, so the believer's resurrection body will have a relationship to the earthly body, as a new plant is related to the seed from which it springs. (1 Cor 15:37-38)
- Imperishable, glorious, powerful & spiritual, like the risen Lord Jesus. (1 Cor 15:42-44)

g) New heaven & earth

- The home of righteousness (2 Peter 3:13)
- The dwelling place of God. Shining with the glory of God (Rev 21:3 & 22-23)
- The new Jerusalem prepared as a bride, shining with the glory of God (Rev 21:2 & 10-11)
- No more death, or mourning, or crying or pain (Rev 21:4)
- Inhabited by those whose names are written in the Lamb's book of life (Rev 21:27)
- The nations will walk by its light and the kings of the earth will bring their splendour into it (Rev 21:24)
- Includes the river of the water of life and the tree of life. (Rev 22:1-2)



## MD.7.5.

## Judgement

- Q. 1.** How is the place of judgment described in these verses? Romans 14:10; Rev 20:11; Psalm 9:7
- Q.2.** Who is to judge? Deut 1:17; Eccles 12:14; Acts 10:42; John 5:22; John 16:8; 1 Cor 6:2-3
- Q.3.** What is the judgment given to Satan? Isaiah 14:12-17; Gen 3:14-15; Col 2:15; Rev 20:10
- Q.4.** Name other beings who come under judgment and state what happens to them. Rev 12:9; Rev 12:4a; 2 Peter 2:4; Jude 6; Matt 8:28-29; Rev 20:14
- Q.5.** The destiny of humanity is dependent upon what happens in this life on earth. Hebrews 9:27
- Q.6.** When a Christian dies his soul and spirit go to be with the Lord in heaven. When a non-Christian dies his soul goes to hell. There is no intermediate state. Whether we go to heaven or hell depends on one vital factor. What is that vital factor? John 3:18; John 3:36; 1 Corinthians 3:11; Acts 4:12; Ephesians 2:8-9
- Q.7.** What about the person who does not have God's Word? How will he be judged? Romans 2:12; Romans 1:20-26; Romans 2:14-15
- That person is judged by his own standard as stated by that person throughout his life. The fact is that no one even keeps this poor standard completely, therefore he has sinned and stands condemned.
- Q.8.** What about those who have the Law – the Jews? Rom 2:12-13; Rom 2:17-24; Galatians 3:10-11
- a) To be justified by law requires that person to keep the whole law for the whole of life – in thought, word and action. No one has done this except Jesus.
- b) What then is the conclusion according to Romans 3:23?
- Q.9.** Describe the life-styles of people who will be judged, according to these verses. 2 Peter 2:9-19; Romans 2:5-6 2 Thess 1:8; 1 Cor 6:9-10; Rev 22:15; Matt 25:41-46
- Q.9.** What is the second death? Rev 20:14
- Q.10.** Describe this place of the second death. Rev 20:10; Matt 13:42 & 25:30; Matt 18:8; Isaiah 66:22-24; 2 Peter 2:17
- Q.11.** Christians who do good works in this life will be rewarded in heaven. What happens to non-Christians who knowingly do wrongful deeds in this life, when they come under judgment? Luke 12:47-48
- Q. 12.** What is the Lord saying concerning those who do not believe in Christ? Romans 10:11-15; Isaiah 6:8; John 20:21; Matt 28:18-20
- Q.13.** Are you willing to go wherever the Lord sends you and to do whatever He commands?

### Notes:

### Judgement

Judgment takes place before the throne of God. God the Father, Son and Holy Spirit will be the Judge. The saints – the believers in Christ, will also participate in the judgment.

Satan, cast out of heaven, defeated at Calvary, is cast into the lake of fire. So also is the fate of angels who joined Satan in his rebellion.

Humanity is destined once to die and then face judgment. Whether we go to heaven or hell depends upon whether in this life we come to believe in Jesus Christ as our Saviour. He is the only way to eternal life.

No one has any excuse. Even by our own standards we are condemned. All ungodly living is condemned and leads to judgment.

The second death is being cast into the lake of fire, a terrible place of eternal torment, fire and darkness.

Judgment is where justice is finally done. The Lord is calling harvesters to go forth and proclaim the Gospel to a condemned world before it is too late. Will you go?



## MD.7.6.

## The Second Coming of Christ

The Old Testament predictions of the first coming of Jesus Christ were all fulfilled. Likewise predictions in the Bible of other events have been fulfilled. Therefore we need to take careful note of what the Bible says about events which have not yet occurred.

There are several different positions amongst bible believing Christians about the interpretation of some biblical passages and the sequence of events in relation to Christ's second coming.

In this first part of the study we look at the things about which we generally agree. Then following the notes there is an addendum summarising different views.

1. What was the attitude of Jesus toward those who could not interpret the signs of his first coming? Matt 16:1-4
2. How can we confidently expect to have future events revealed to us? John 16:13
3. What must be our attitude at all times? Matthew 24:42-44
4. What activities will precede Christ's second coming?
  - a) Matthew 24:14; Romans 11:25
  - b) Romans 11:26; Revelation 7:1-8
  - c) Matthew 24:3-14; 2 Thessalonians 2:3; 1 Timothy 4:1; 2 Timothy 3:1-7 & 4:3-4
5. What will be happening right up to the time of his return? Matthew 24:37-41
6. When will Jesus return? Matthew 24:36
7. Name the event that will take place when Christ returns? Revelation 19:7-9
8. Who is the bridegroom? John 1:29; John 3:25-30; Matthew 9:15; Revelation 19:7 & 21:9
9. Who is the bride? Ephesians 5:25-27; Revelation 22:17; Matthew 25:1-13
10. How is the bride made ready? Revelation 19:7-8; Ephesians 5:25-27
11. Name some of the gifts the bridegroom showers upon his bride. Revelation 2:7, 10, 17, 26, 28; 3:4, 5, 12 & 21
12. Note what we are told about being ready for Christ's return:
  - a) In these two parables. Matt 22:2-14; Luke 14:15-24
  - b) What else is said about readiness? Matt 24:44; Mark 13:35; Luke 19:13; 1 Cor 4:5; 1 Thess 5:23; 1 Tim 6:14; Heb 9:28; James 5:7-8; 1 John 2:28
13. Is there someone you can invite to come? Revelation 22:17
14. What else will take place when Christ returns? Revelation 20:11-15
15. The final act. Revelation 21:1-7; Revelation 22:1-5



## Notes:

## Second Coming

Jesus rebuked the Jewish leaders for not understanding the signs pointing to his first coming. He tells his followers to watch for general signs of his second coming such as wars, famines earthquakes, persecutions, betrayal by friends, false prophets and increasing wickedness and in particular, apostasy in the church. There is much evidence of these things today.

We do not know when Christ will return. In the meantime we are to go about our daily living always seeking God's will and doing it, ever watchful for Christ to return.

The gospel of the kingdom must be preached to all nations before the coming of Christ. A turning to the Lord by a significant number of Israel will occur. Just as under the old covenant not all of Israel were faithful to the Lord, so now not every person of the Jewish race will believe in Jesus, but there will be a turning to the Lord in the last days

Three events will take place when Christ comes again.

- Judgement of unbelievers.
- The celebration of the wedding of the Lamb and his bride.
- The ushering in of a new heavens and earth.

The Bridegroom is Christ.

- John the Baptist referred to Jesus as the Lamb of God who takes away the sin of the world and later when questioned he referred to Christ as the bridegroom.
- Jesus referred to himself as the bridegroom.
- And in Revelation there are visions of the Lamb coming for his bride and their wedding.

The Bride is the Church

- The bride has made herself ready for the wedding, being clothed in fine linen which stands for the righteous acts of the saints (Rev 19:7-8)
- The linen was given to her to wear. Indicating being clothed with a righteousness that is a gift from the bridegroom (Rev 19:8) Christ makes his bride to be pure and holy (Eph 5:25-32)
- Invitations to the wedding of the Lamb and his bride are to be sent out by the bride (the church) in association with the Holy Spirit (Rev 22:17) The Holy Spirit having been poured out on the church to enable the believers to live this new life (Acts 2)
- The believers (the bride) are to remain faithful to the Lord and they are to continue to be filled with the Holy Spirit (the parable of the ten virgins - Matt 25:1-13) as they await the coming of the bridegroom.
- Those who overcome the challenges, the temptations, and the tribulations that come their way, and faithfully follow the Lord, are those who celebrate the Marriage of the Lamb (Rev 2:7, 11, 17, 26; Rev 3:5, 12, 21 & Rev 21:7)

The bridegroom showers gifts upon his bride.

There are many exhortations to be ready and watchful.

If you have received the gift of the water of life then let us join together as Christ's bride to invite others. The Spirit & the bride say "Come"

Christ will return in physical form, glorious, visible to all the earth, with the clouds his chariots, the angels his heralds, and the raptured church his glittering retinue.

There will be the creation of a new heavens and new earth



## Addendum

### Amillennialism

- The first resurrection (Rev 20:5) should be identified with the new birth of the believer.
- The binding of Satan (Rev 20:1-3 & 7-8) occurred during Christ's earthly ministry. (Col 2:15; Luke 10:17-20)
- Christ reigns in the lives of believers and his influence throughout the world holds the forces of evil from overwhelming and devastating humanity.
- Christians reign in life with Christ (Rev 20:4; Rom 5:17; John 10:10; Eph 1:3; 2:6; Phil 3:20)
- The millennium was inaugurated by Christ at the time of his resurrection, and the church has lived in it from then until now, and will continue to live in it until Christ comes again. ("a thousand years" being a figurative expression)
- The millennium must be viewed spiritually as fulfilled in the church.
- Old Testament prophecies concerning Israel in the latter days are mostly to be seen as having their fulfilment in the church.
- Whilst there may be some vast improvements in the human condition and the church may enjoy some wonderful missionary success, nevertheless the overall state of affairs in the world at large will worsen culminating in a time of intense tribulation prior to the time of Christ's return.
- When Christ returns the rapture of the church will occur (Matt 24:31 & 40-41) Christians who are living here on earth at the time of Christ's return will be taken to be with Christ without going through death. (like Enoch (Heb 11:5) and Elijah (2 Kings 2:11) The church in Philadelphia is promised by Christ that because of their faithfulness they will be kept from the hour of trial (judgement) that is going to come upon the whole world. (Rev 3:10-11) This is a message for all churches. (Rev 3:13 & 22) Paul says a similar thing. (1 Thess 1:10 & 4:17)
- At the return of Christ the final judgement will take place, when the forces of evil will meet their Armageddon
- The present heavens and earth will be supplanted by the "new heavens and the new earth" (Rev 21:1)
- The eternal kingdom of God will begin with the marriage of the Lamb and his spotless bride, the New Jerusalem (Rev 19:6-8; 21:2; Matt 22:2 & 25:10)

### Pre-millennialism.

- Whilst there may be some vast improvements in the human condition and the church may enjoy some wonderful missionary success, nevertheless the overall state of affairs in the world at large will worsen during this present age. (between Christ's first and second coming)
- The rapture of the church will occur, before the great tribulation takes hold.
- There will be a time of intense tribulation on earth.
- Christ will return and defeat the forces of evil at Armageddon.
- Christ's return will occur before (pre) the millennium, in fact his return will mark the commencement of the millennium.
- The millennium will be a literal kingdom on earth, having national Israel as its base, ruled over by Christ and his church.
- Redeemed believers from every tribe, language, people & nation (Rev 5:9-10) and martyrs from the tribulation (Rev 20:4) will reign with Christ during the millennium.
- The prophecies of the Old Testament concerning Israel refer to national Israel and cannot be applied to the church.
- At the end of the millennium there will be a brief, Satan led, rebellion
- Then will follow the final judgement of unbelievers
- The present heavens and earth will be supplanted by the "new heavens and the new earth" with the bride of Christ being the New Jerusalem.

**Post tribulation pre-millennialism.** This is a variation of pre-millennialism as follows:

- The church will remain on earth throughout the time of the great tribulation.
- The rapture of the church will occur at the end of the tribulation period and coincide with the return of Christ.

### Post millennialism

- The church will succeed in its missionary mandate and will Christianise the world.
- The millennium should be viewed in literal terms as an earthly kingdom. It will dawn gradually and continue for an indefinite but vast period of time ("a thousand years" being a symbolic expression)
- No special place should be accorded to national Israel in the millennium.
- The Old Testament promises to Israel are fulfilled spiritually in the church
- Christ will not come again until after (post) the millennium.



# turningpoint CHURCH

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