

HB2J

Theology

Caleb Institute
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P.S. Only God is perfect. My notes aren't. Be nice! :)

Monday Morning: The Other Side of the Cross

1. Introduction:
 - a. The Grand Canyon: You were created to enjoy something far greater than yourself.
 - b. You were created to stand in awe and enjoy the glory of God.
 - c. The Four Living Creatures
 - i. If they were forced, it doesn't say much for the glory of God. ("I'm not that exciting, I had to force them.")
 - ii. If they have a free will, it teaches us that God's glory satisfies our soul and sustains our physical bodies.
 - d. Most Christians aren't focused on God's glory because they only see one side of the cross.
2. Body:
 - a. There are two sides to the cross
 - i. Jesus suffered to die for man's sin
 - ii. Jesus suffered to die for the glory of His Father
 1. Are these two sides equal, or is one greater than the other?
 - b. There has been conflicting, confusing, communication going on in the church.
 - i. What is the primary purpose of the church? Answer: To glorify God
 - ii. What is the primary purpose of Christ's Death? Answer: to die for our sins.
 1. The first communicates that life is all about God.
 2. The second communicates that life is all about us.
 - iii. Most music points us to us. What is being sung is not incorrect, but it is incomplete. And because there is no mention of God's glory, we conclude, "He died solely for me!" and therefore non-verbally assume life is about us.
 - c. Four ways Christ's death points us to the Father's glory
 - i. Christ's death upholds and restores His Father's reputation.
 1. Because God did not judge David by killing him, He was looking like a hypocrite.
 2. People thought, "God must not be that glorious anymore, holy anymore...etc"
 3. Romans 3:25 God sent his son to demonstrate his justice.
 - ii. Christ death satisfies the wrath of God.
 1. Romans 3:23: We fall short of God's glory. We have communicated to God that there are other things/people/feelings/thoughts that are more valuable to us than God.
 2. Eph 5:3,4, Romans 1:18, 1 Thess 1:10, Gal 3:13, John 3:36... all scriptures that say God's wrath will come on those who have fallen short.
 3. Hell is eternal, not because of the sin we have done, but because of the glory we have rejected. Because God's glory is infinite, hell must be eternal. If it ever stopped short, it would communicate that God's glory is not infinite.
 - iii. Christ's death will restore creation to its original state
 1. Gene 3:17-19: The ground was cursed along with Adam and Eve.
 2. Revelation 21:1: The new earth will not be cursed.
 3. Rom 8:20,21 The earth is groaning under the curse.
 4. Col 1:19,20/Acts 3:21: God is reconciling all "things" unto himself, not merely all people.
 5. Revelation 5:13 Praising Jesus will be creations "in the sea"
 - iv. Christ's death allows humanity to fulfill their original purpose
 1. Isa 43:6,7/61:1-3, We were created to glorify God.
 2. Isa 59:2, our sins keep us from glorifying God
 3. Romans 15:8,9 Christ came to the earth **so that** the gentiles might glorify God (get back to the original purpose we were created for.)
 4. Psalm 86:9 Not only us, but all nations as well.

- d. Does Jesus agree with this?
 - i. John 12:27,28 Jesus cries out going to the cross, “Father, glorify thy name.” This certainly was the primary reason why He went to the cross.
- e. There are key differences in life with the two different sides of the cross.
 - i. Jesus suffered and died for me, therefore I’m not going to have to suffer any more. He did it all for me!!!
 - ii. Jesus suffered and died to reveal His Father’s glory. He has left me an example that I should be willing to suffer for the Father’s glory as well.
- f. A Consistent Theme:
 - i. The primary purpose of the church is to glorify God
 - ii. The primary purpose of Christ’s death is to glorify God.
 - 1. They now agree!

Monday Morning: Defining Glory

1. Defining Glory from the Hebrew and Greek
 - a. Hebrew: Kabod: “Weight” to be heavy in a figurative sense.
 - b. Greek: Doxa: To Think
 - c. UnveilinGLORY’s detailed Definition:
 - i. God’s Glory is any revelation or expression of His excellencies in His provision, presence, rule, creativity, character and/or wisdom.
 - d. UnveilinGLORY’s Easy Definition:
 - i. God’s glory is anything that makes God look good!
2. Apply The Definition:
 - a. Scenarios with factors to consider:
 - i. How did it affect God’s reputation?
 1. Good
 2. Bad
 3. Indifferent
 - ii. In whose eyes?
 1. God’s Eyes
 2. The Angel’s Eyes
 3. Other Human’s Eyes
3. Discover the Freedom in living for God’s glory
 - a. Those who live for the glory of God have freedom because they can always glorify God in any and every situation they are in.
 - b. Those who live for something other than the glory of God (usually themselves) do not have freedom because their life goals can be blocked.

Conclusion:

If the gospel you embrace can’t apply to an American completely blessed and a Chinese pastor thrown into jail for 20 years, you have no gospel at all.

Monday Afternoon: Cat and Dog Theology

1. Introduction:

- a. If the church were a selfish bride, we would seek God, not for who He is, but for what He could give to us.
- b. Most evangelicals are bored with Genesis chapter 1 because we're not in it. As a result, we have communicated to God non-verbally that the Bible is really all about us!

2. Two Different Types of Christianity: Cat and Dog Theology

- a. Seven quick differences
 - i. Getting to Heaven: Cats walk away from hell. Dogs walk toward heaven.
 - ii. Obedience: Cats want God to obey them, Dogs want people to obey God.
 - iii. Quite Times: Dogs focus on God's glory. Cats focus on what God can do for them.
 - iv. Prayers: Praying "Thank you Lord for dying on the cross for our sins" is not incorrect, but it is incomplete. We should add, "so that we might honor you and glorify you and point to your glory."
 - v. America and God: Cats say "God bless America" where as Dogs say, "America bless God."
 - vi. Worship: Cats worship God primarily for what He has done for them, secondarily for who He is. Dogs worship God primarily for who He is and secondarily for what He has done for them.
 - vii. Blessings and Glory: A cat's desire to be blessed by God is greater than their desire to see God glorified. A dog's desire to see God's glorified is greater than their desire to be blessed by God.
 1. When focused on themselves, there is no way they are going to think about taking God's glory to the nations. It is not a priority and it gets in the way of being blessed.
- b. Cats are basically living for themselves in a Christian context. They want to get from birth to death in the safest, softest, easiest, most comfortable process they can. Because they study Meology instead of Theology, they want God's blessings more than they want God.
- c. A Danger of Cat Theology
 - i. Cats always relate to the major character of the Bible, never to the minor Character.
 - ii. They relate to Job, never Job's kids. What did Job's kids learn? My life can be a sacrifice so someone else can learn about God's glory.

3. Conclusion:

- a. Dogs keep asking one question in life: What does God get out of this? They even read the Bible that way, and as a result, look at the joy God had in creation!

God is moving the church from Cat Theology to Dog Theology.

Monday, February 10th: Homework Assignment

1. List the top five (of what you believe to be) Cat Worship Songs the church in India sings.
2. Write two paragraphs on the difference between Cat Lordship and Dog Lordship.
3. Write a paragraph on what impacted you the most in today's lectures.

**The Six Dangers of
Cat Theology!**

Laying centuries of Cat Theology brings about many dangers in the Christian life.

Danger #1:

Feel Good Theology

Cats only read verses that make them feel good. If they read verses that don't make them feel good, they skip over them and simply say, "That doesn't apply to me" or "That doesn't make sense."

Danger #2:

Cats Expect Life To Be Fair

Look at three lives: Jabez, a "young girl" in 2 Kings 5, and Stephen.

Jabez was greatly blessed. The young girl was sent away as a slave and reached another Gentile leader. Stephen was stoned to death.

Which life was God fair to? It is the wrong question. Life wasn't designed to be fair. Life was designed to be a series of opportunities to reflect and reveal the glory of God. These three lives did that—revealing God's glory is a "golden thread" that runs throughout the entire Bible!

Danger #3:

Winner' Circle Mentality!

When Cats read the Bible, they always focus on the major character, never the minor character—falsely assuming God loves the major character more than the minor.

Why don't we ever relate to: Job's children? The 70,000 fighting men who died because David sinned? David and Bathsheba's firstborn? The firstborn of all Egyptians who died? Korah's wife and children? Wandering around in the desert for 40 years? The 14,700 who died of the plague? The wife and children thrown into the lion's den after Daniel was found innocent?

We don't relate to them because we only want to relate to the "winners" in the Bible.

Danger #4:

Cats Develop Wrong Priorities

A Cat's first priority is to stay alive and be healthy.

Their second priority is safety and security. They do whatever they can to be safe and secure in this world.

Their third priority is the desire to be blessed by God for their own gain.

Their fourth priority is that their church meets their needs. If their church isn't meeting their needs, they quickly switch churches.

After these are brought before God, they may pray for God's glory. But rarely is the glory of God a first consideration when they first say their prayers.

Way down on the Cat's priority is world missions. They rarely talk about it, and if they do talk about it, they are usually trying to address the needs locally.

Danger #5:

Cats Become The Prodigal Son

There were two prodigals sons: the younger brother and the older brother.

Everything the younger brother did to the father, the older brother did to the father.

Jesus was trying to teach us that we can be self-centered by breaking all the rules outside the church and we can be self-centered by keeping all of the rules inside the church.

Danger #6:

Cats Rob God Of His Glory

Cats are trying to live a greater percentage of the Christian life in their own power and strength. They do this by praying "Help Me" prayers. By living this way, they are robbing God of his glory.

"Cause Me" prayers are signifying to God that they are totally dependent upon him for everything in their life. This is found in God's promised in Ezekiel 36:26,27.

Danger #7:

Worship Is A Part Of Life!

When Cats are so focused on themselves, they worship God during their quiet times, during Sunday morning services, and possibly while listening to worship music. Everything outside of those times is "everyday life."

But "everyday life" was designed to be one big worship service. This can happen when we start to ask the simple question, "What Does God Get?"

- What does God get when you hug a child? What does God get when you see a sunset?
- What does God get when you listen to music?
- What does God get when you look at a flower?
- What does God get when you see a butterfly?
- What does God get when you taste a chocolate covered strawberry?

When you begin to look for what God gets, life can become one big worship service! When this happens, you don't do anything differently in life, you simply do it with an entirely new perspective!

A Prayer To The Lord:

- Lord, we do not live for ourselves, we live for Your greatest glory.
- Bless us with all things or give us nothing.
- Honor us before others or bring us low.
- Put us to doing or appoint us to suffer.
- Give us work or keep us unemployed.
- Send us overseas or keep us home.
- Shatter any dream that is not yours.

- We freely and wholeheartedly yield all things to Your pleasure and disposal.
- All we ask is that we delight in Your glory!

Tuesday Morning: Diversity with Unity

1. The more instruments that are added to a melody, the better it sounds.
2. God reveals greater glory by unifying that which is diverse.
 - a. God is not any more glorious than he already is.
 - b. But like clouds opening in the sky and the sun peeking through, we begin to see God's glory in a greater way.
3. This is why God said, "I want people from every tongue, tribe and nation."
4. Something happens to us when we worship God with people from every tongue, tribe and nation.
 - a. We get greater joy!
 - b. This links His greatest glory with our greatest joy!

Tuesday Afternoon The Story of the Bible

Introduction

Greatest Glory -

God knows that his greatest glory will shine when there are people from every tongue, tribe and nation worshipping him. Therefore, he intended to create diversity right from the beginning. We see this in Genesis 1:28 with the words, "fill the earth." Over centuries of time, a language breaks down and creates diversity. God wanted to create diversity, so he could bring it back together in harmony, so he could reveal his greatest glory.

Genesis 11:1-4 - A Three - Fold Problem: "Protect" and "Divide and Conquer"

As man was trying to somehow gain equality with God, He saw their tremendous pride welling up. That pride could separate mankind from God. God also saw that with one lie, Satan could mislead all of mankind with one wrong story. On top of all of this, they were not willing to diversify.

To protect mankind and break that pride, He took their one language and divided it into many different languages. This kept Him from having to judge them as He did with the Flood and separated them into distinct people groups enabling Him to reach out to them at a later point in time as an act of mercy rather than judgment.

God wanted diversity so he could bring it back together in harmony through his son revealing his greatest glory.

The Story

Genesis 12:1-3 - "The Great Commission"

God's covenant to Abraham is recognized as having two equal parts. The "Top Line" of the Covenant is the fact that God wants to bless Abraham. With that comes a "Bottom Line" responsibility: Abraham is to reach out to all the peoples on the face of the earth. The term *peoples* refers to distinct ethnic groups, groups of people that call "us us and them them." Because God used the word *all*, what we have here in Genesis is The Great Commission.

How to Break Down The **Abrahamic Covenant . . .**

There are nearly 400 passages which are paraphrased abridgments of the Abrahamic Covenant. They all break down into two basic parts . . . God's desire to bless the Israelites and His desire to have the nations blessed. The sample passages looked at are: Psalm 67:1,2; Isaiah 49:6; Romans 15:8,9; Galatians 3:14.

Genesis 26:3-4, 28:13,14 - Repetition

God repeats the covenant five times – three time to Abraham, once to Isaac and once to Jacob. He is using repetition as an attention-focusing device to help His readers understand what is foundationally important . . . His desire to bless them and to have them bless the nations!

Genesis 22:16-18 - “A Special Emphasis”

Swearing in the Old Testament is today's way of “signing your name on the dotted line.” God swore on His own name regarding the covenant (swearing being infinitely trustworthy) making His already trustworthy promise “Hyper-infinitely” trustworthy!

Ezekiel 5:5 - “The Promised Land”

The Promised Land was a land of milk and honey; this dealt with the Top Line of the Covenant. There was also a Bottom Line responsibility. The Promised Land was a strategic piece of property where major trading routes existed. This offered the Israelites an opportunity to be witnessing to Gentiles.

Psalm 67:1,2 – Why God blesses us

Most people only read verse 1, which focuses on the top line. They never read verse 2, which talks about why God wants to bless us. He blesses us to reach the nations!

Psalm 84:4-6 – The registers of the peoples

God is keeping track of every ethnic group that has existed on the face of the earth. He is going to be sure to reach every one of them.

Multiple Bottom Line Passages

1 Chronicles 16:23-24 - “Sing to the Lord all the earth...”

Psalm 67:3,4,7 - “...may your ways be known on earth, your salvation among all nations...”

Psalm 72:11, 17 - “. . . all kings will bow down to Him . . . ”

2 Kings 19:17-19 - “...so that all kingdoms on earth may know you...”

Isaiah 25:6-8 - “...for all peoples...”

Isaiah 61:11 - “...so the Lord will cause righteousness and praise to spring up before all nations...”

Jeremiah 3:17 - “. . . all nations . . . will honor the Lord . . . ”

Daniel 7:13,14 - “. . . men of every language worshipped Him . . . ”

Haggai 2:7 - “. . . the desire of all nations will come and fill this house with glory . . . ”

Zechariah 8:23 - “...ten men from all languages...”

Malachi 1:11 - “...My name will be great among the nations...”

Luke 24:45-48 - “The Upper Room Seminar”

Here is Jesus with His disciples breaking the Old Testament down into two simple themes. Luke records that He broke them down as follows: Jesus probably reviewed The Great Commission in Genesis 12:1-3 rather than Matthew 28:18-20, since His disciples in their later writings referred to that passage as the

foundation for reaching all nations (Acts 3:25, Galatians 3:8, Hebrews 6:13). We also know this because when Jesus reviewed “the scriptures” all he had was the Old Testament. This means that the Great Commission was 2,000 years old when Jesus came on the scene, it is 4,000 years old today. It should be the DNA of our lives, our families and our churches.

The Conclusion

Revelation 5:9-10 - “The Finale”

Here, in a picture of the future, we find that the Lamb is worshiped because He has redeemed people from every tongue, tribe, and nation. What He set out to do in Genesis 12, He pulls off in Revelation 5:9, allowing us to read our Bible as one book. If Thomas is still doubting in heaven at that time, the Register of the Peoples will be there to prove He has redeemed people from all nations on the face of the earth.

Greatest Glory—Greatest Joy

When we worship God with people from other cultures, our vision of God gets bigger! Here is the principle: God reveals more of His glory when He unifies that which is diverse. When more diversity is unified, more of His glory is revealed. (Please note, God isn’t any more glorious, we just see His glory more clearly.) This is why God said I want people from *every* tongue, tribe and nation. (He could have given us a percentage, but He didn’t.) Then and only then will God reveal His greatest glory.

When we worship God with people from other cultures, we also get greater joy. When we are worshiping him with people from every tongue, tribe and nation, we will have the greatest joy!

Matthew 24:14 - “Then the End Will Come”

This shows the significance of the Story of the Bible. He needs to reach all nations before the end comes, so He will not have broken a promise to Abraham and be called a liar for all eternity.

Tuesday, February 11: Homework Assignment

1. Write a paragraph on what you believe to be the greatest “Cat danger” the church in India has embraced.
2. Write a paragraph on how you believe “The Story of the Bible” could change the DNA of the church in India.
3. Write a paragraph on what impacted you the most in today’s lectures.

1. Circle the Top Line in these following passages and underline the Bottom Line in these passages.
 - a. May God be gracious to us and bless us and make his face to shine upon us, Selah that your way may be known on earth, your saving power among all nations.
 Psalm 67:1,2
 - b. God shall bless us; let all the ends of the earth fear him!
 Psalm 67:7
 - c. He says: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel. I will make you as a light for the nations, that my salvation may reach to the end of the earth."
 Isaiah 49:6
 - d. "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."
 Jeremiah 1:5
 - e. You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your offspring shall all the families of the earth be blessed.' God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness."
 Acts 3:25,26
 - f. Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"— so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.
 Galatians 3:13,14
 - g. To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: 23 that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles."
 Acts 26:22,23
 - h. Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.
 Luke 24:45-47
 - i. "Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth!"
 Psalm 46:10

Daniel 6:25-27 - "Daniel in the Lion's Den"

Most of us learn the lesson from Daniel in the lion's den that God will take care of us in times of trouble. This is true, but it is only half the story. King Darius, after seeing that Daniel was saved by His God, wrote a message to all the nations on the face of the earth saying "Check out the God of Daniel." The Bottom Line lesson is that God can use your faithfulness to influence internationals, who will in turn influence other internationals.

Discover on your own the Bottom Line! – Look for Bottom Line Lessons and Applications

David and Goliath 1 Samuel 17

BL LESSON AND APPLICATION:

Esther: Esther 8

BL LESSON AND APPLICATION:

The First Missionary: Genesis 12

BL LESSON AND APPLICATION:

Jesus and the location of his ministry: Matthew 4

BL LESSON AND APPLICATION:

The Ten Plagues: Exodus 12

BL LESSON AND APPLICATION:

The Ten Commandments: Deuteronomy 4

BL LESSON AND APPLICATION:

Solomon and His Riches: 2 Chronicles 9, 1 Kings 10

BL LESSON AND APPLICATION:

Nathan Rebuking David: 2 Samuel 12

BL LESSON AND APPLICATION:

The Dedication of the Temple: 1 Kings 8

BL LESSON AND APPLICATION:

Elisha healing Naaman: 2 Kings 5

BL LESSON AND APPLICATION:

Jonah and the Ninevites: Jonah 3

BL LESSON AND APPLICATION:

How Did The First Three Get Involved?

David obeyed his father and acted because he was _____ for the Lord's reputation

Esther was _____ to go.

Abraham was forced to go through circumstances and was given a _____ chance.

Note, none of them were "Called" to go. They simply got involved. There are multiple scriptures which point to the fact that we don't need a call to join what God has been doing for 4,000 years.

What God is looking For

God is looking for people who can _____ the blessings.

**THIS IS SOMETHING WORTH LIVING FOR.
THIS IS SOMETHING WORTH SUFFERING FOR.
THIS IS SOMETHING WORTH DYING FOR.**

Wednesday Afternoon: Giants and “Then The End Will Come”

What Giants in your life or ministry do you think the Lord would have you taken on?

How do the following passages point to the fact that all nations have to be reached before the end comes?

1. Matthew 24:14
2. Romans 11:25
3. Philippians 1:6
4. Revelation 5:9
5. Acts 1:6-9
6. 2 Peter 3:10-12
7. Matthew 28:18-20

How can the above passages be reconciled with the imminent return of our Lord? (Matthew 24:42-46)

The Goal Of Your Ministry: Matthew 28:18-20

There are four main verbs:

1. Go
2. Make Disciples
3. Baptize
4. Teach

The primary verb is # _____. We are then told how to do that in the next two verbs. Baptizing (which means getting people to identify with Christ) and Teaching (which means telling people what to do to obey him.) What do you have when you have a group of people who want to identify with Christ and obey him? You have a church.

Matthew 28:18-20: Go to every ethnic group and start a church.

Wednesday, February 12: Homework Assignment

1. Write a paragraph on how you believe the missing half of the Bible (not knowing the “Bottom Line”) has impacted the church in India.
2. Write a paragraph on whether or not you think the average Indian Christian believes that they can bring Christ back sooner by reaching on the nations, and if not, what kind of an impact will it have if they find out they can.
3. Write a paragraph on what impacted you the most in today’s lectures.

How Big Should The Study Be?

It is recommended that there be 4 to 8 people. An average study should take one to one and a half hours in length. If it gets bigger than 8 people, it will be too time consuming since everyone has to participate. If you find you have a group of ten people, you will either have to take more time for the study, or you can break the group down into two different groups of five each.

What Are The Six Questions of the Bible Study?

1. What did you like about the passage?
2. What did you not like about the passage?
3. What does it teach you about people?
4. What does it teach you about God?
5. What do you think God wants you to do or obey from this passage?
6. Who are you going to tell? (They can tell people what they learned or what they are supposed to obey. Either is fine.)

Why The Questions Are Key:

1. The first four questions are simply to get them talking. When Debby and I first did this in India, you could hear a pin drop on question number one. By question number five, you could hardly hear a thing because they were so excited!
2. Questions five and six are the key.
 - a. Question five gets them to do or obey something. If they obey, the Holy Spirit will give them more insight the next week they come.
 - b. If you discover week after week they aren't doing what they felt God wanted them to do, you may need to lovingly ask them to leave since this is a group that is for those who want to obey God.
 - c. Question six gets them talking to others about what they are learning or what they are obeying. Hopefully through this, others will become more interested, and as a result, want to be in a similar Bible study that someone in your group can lead. This will help it multiply.

How The First Day Works:

1. Choose any passage of scripture that is about 10-20 verses long. (There is no right or wrong amount. Some have chosen entire chapters; others look for the "headings" in their Bible and choose the verses between headings. Some use a couple of "headings" as the sample shows on page 7.)
2. Let the group know the first two questions they will be asked so that when they hear the passage, they can think about what they are going to say.
3. Read the passage.
 - a. I usually have it typed up with the six questions at the bottom so we are all reading the same version. This keeps them from distractions due to differing translations.
 - b. One person may read the entire passage.
 - c. Another way is to take turns reading one paragraph or a few verses at a time and rotate through the group. This way everyone gets to read.
4. Ask the first question.
 - a. Ask each person in the group to answer.
 - b. No one should be left out. Each person needs to participate.
5. Ask the second question with each person answering. (Note, do not answer their questions about what they don't understand. Simply say, "Yes, great question. We're not here to answer those

questions, just voice them. Whose next?" (Read "How to Keep it from Multiplying" to find out why.)

6. Tell them what the next two questions are going to be and then read the passage a second time.
 - a. Have a new person read the text.
 - b. Or, if you are "rotating" as to who reads, begin with the next person where they left off.
7. Ask the third question to each person.
8. Ask the fourth question to each person.
9. Tell them what the next two passages are going to be and then read the passage a third time.
10. Ask the fifth and sixth question to each person.
 - a. At this point, you will want to be taking notes on what each person thinks they are needing or wanting to do and whom they are going to tell.
 - b. I usually take these down on my ipad and then e-mail them out to the entire group the next day.
11. At this point the study is finished.

What To Do On Each Following Study:

1. The following studies are almost exactly the same, except for one thing. At the very beginning, you ask, "How did we do in what we felt the Holy Spirit was asking us to do?"
2. You then go around to each person and ask them how they did.
3. You may also incorporate praise or prayer into this opening if you wish.
4. I usually ask another person to choose the passage for the week and have them lead the group.
 - a. I still type up the passage and have it ready since it is usually held at our house. But holding it at other people's homes is even better.
 - b. I may encourage them to be sure every person has answered, rather than point out who hasn't answered!

What are the pro's and con's of the Discovery Bible Study?

Pro's:

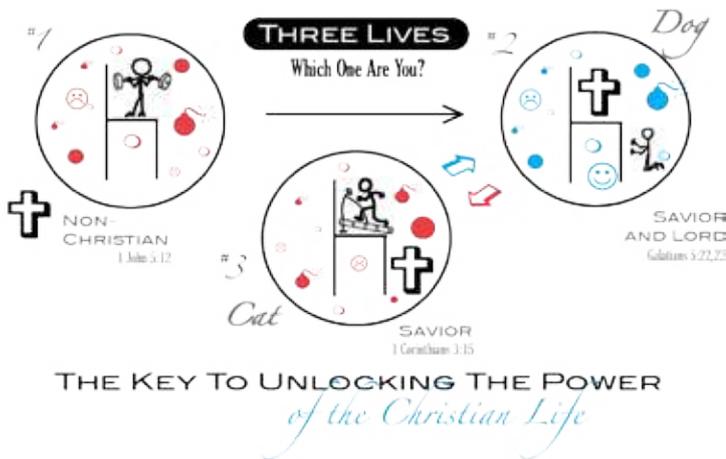
Con's:

Thursday Morning: Why Is God A Jealous God?

1. Exodus 34:14, Deuteronomy 4:20, 5:9, 6:15, Joshua 24:19
 - a. Why would you say God is a jealous God?
 - i. _____
2. Can jealousy be good?
 - a. 2 Corinthians 11:2
 - i. _____
3. John 12:27,28
 - a. What seems contradictory in verse 28?
 - i. _____
 - b. How does verse 28 contradict 1 Corinthians 13:4-7.
 - i. _____
4. Psalm 7:17, 9:11, 13:6, 18:46, 18:49, 22:23, 26:12, 30:4, 31:21, 34:1, 41:13, 48:1, 57:9, 68:19, 68:26 all have a common theme. They command us to praise God. Since all scripture is "god-breathed," what is God basically saying?
 - a. _____

5. God loves you too much to let you settle for "second best."
 - a. In what ways do Indian believers settle for less than the best?
 - i. _____
 - b. In what ways do Indian pastors settle for less than the best?
 - i. _____
6. Explain the following sentence: "In order for God to be a loving God, he must be a jealous God."

Thursday Afternoon: Three Circles



How To Practice

SPIRITUAL BREATHING

(Moving From Circle #3 to Circle #2)

Exhale

(1 John 1:9)

1. Confess your sins to God.
2. Recognize that God has already forgive your sins through Christ.
3. Repent, which means that you change your attitude toward your sin

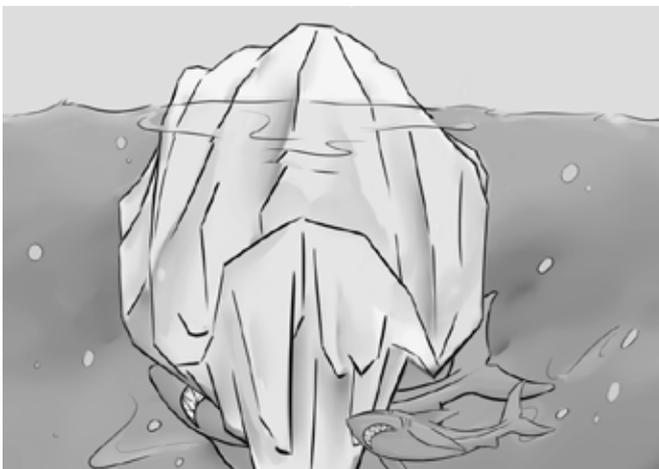
Inhale

(Ephesians 5:18)

1. Ask Christ to take back control of your life and renew your mind.
2. Thank Christ (by faith) that He has already taken control of your life.



Spiritual Breathing can be done several times a day.



1 John 1:9

10% of the iceberg is above the water: This represents sin we are aware of.

□ To forgive our sins...

90% of the iceberg is below the water: This represents sin in our lives we are not aware of.

□ To cleanse us from all unrighteousness...

Evidence of Circle #3 Christians in the Scriptures: What characterizes these believers?

1 Corinthians 3:1-4

Hebrews 5:11-13

Romans 14:1-3,13

1 Timothy 3:1-3

1 Corinthians 5:9-11

Philippians 1:17

James 2:2-4

2 Thessalonians 3:11

1 Tim 5:20

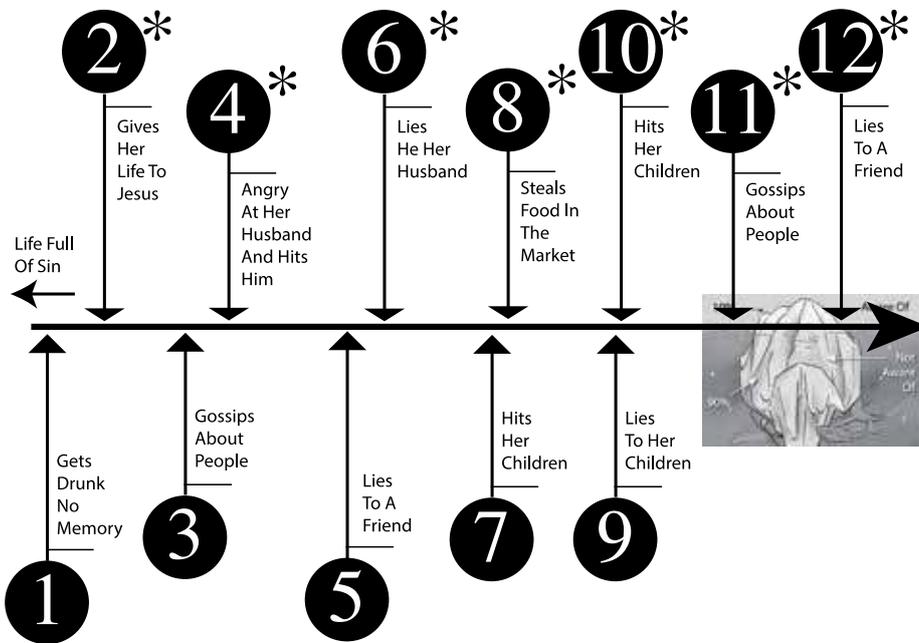
Galatians 2:13

1 Corinthians 15:34

1 Corinthians 11:20-22

1 Timothy 5:8

Applying 1 John 1:9



How could John 13:8-10 apply to this?

Thursday Afternoon: A New Look At Matthew 7:13,14

Who Is Jesus Talking About?

1. Let's see how this applies in Matthew 7:13,14.
 - a. "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.
 - b. Questions we need to ask to determine its meaning.
 - i. Is this being addressed to his disciples or to non-believers?
 - ii. When is the gate to be entered? Is the "gate" that is entered into an immediate gate that they are now about to face (hence Jesus is talking about a lifestyle), or is the gate at the end of their life that they will one day face upon death (hence Jesus is talking about salvation)?
 - iii. What is meant by the word "way?"
 - iv. What is meant by "Broad?"
 - v. What does "narrow" mean?
 - vi. What is meant by the word "destruction?"
 - vii. What is meant by the word "life?"
 - c. Let's address each one of these.
 - i. Who is this being addressed to?
 1. Matthew 5:1 To the disciples. If this is the answer, what is happening?
 - a. His disciples have just heard an earth-shaking sermon. Now comes the question, "Are they going to apply it?"
 2. Matthew 7:28: To those listening—the broader world at large.
 - a. He is challenging them to follow his teaching.
 - ii. Is the entering immediate or at the end of their life?
 1. This could go either way. Asking this question alone doesn't give any indication as to which Jesus is talking about.
 - iii. What is meant by the word "Way"
 1. The Greek word is "hodos. I primarily refers to a way of life, the manner of life demanded by God."
 - a. James 1:5-8

- i. If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways (hodos).
 - b. James 5:20
 - i. Let him know that whoever brings back a sinner from his wandering (hodos) will save his soul from death and will cover a multitude of sins.
 - c. Luke 11:6
 - i. For a friend of mine has arrived on a journey (hodos), and I have nothing to set before him’;
 - d. Romans 3:16:
 - i. “Their feet are swift to shed blood; in their paths (hodos) are ruin and misery, and the way (hodos) of peace they have not known.”
- 2. Way seems more to be about a way of life, rather than salvation.
- 3. But, we can “twist” the scriptures to our own theological beliefs and say that the “way” is speaking about eternal life—though there is nothing in the text to suggest this—unless you see “destruction” as meaning hell.
- iv. What is meant by “Broad?”
 - 1. The Greek word is “Platys” and simply means broad, or flat and wide.
 - 2. But in the context of a way into a city, it was the main thoroughfare by which someone entered.
 - 3. There were shops on every side. It was like walking into a mall.
 - 4. There you could expect to get ripped off.
- v. What is meant by “Narrow?”
 - 1. The Greek word is “Thlibo.”
 - 2. It is defined as to press (as grapes),
 - a. press hard upon a compressed way /
 - b. narrow straitened, contracted /
 - c. metaph. to trouble, afflict, distress
 - 3. A similar Greek word is “Thlipsis” which always refers to persecution.
 - 4. Paul uses it in 2 Corinthians 4:8
 - a. We are afflicted (thlibo) in every way, but not crushed; perplexed, but not driven to despair;
 - b. This sounds like the life of a genuine believer who is facing troubles as the follow the “narrow way.”
 - 5. Luke uses it in a similar way in Acts 14:22
 - a. ...strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations (thlibo) we must enter the kingdom of God.
- vi. What is meant by “destruction?”
 - 1. The Greek word is “apoleia.” It means destroying, utter destruction of vessels/ a perishing, ruin, destruction of money / the destruction which consists of eternal misery in hell
 - 2. Where is it used in other places?
 - a. Matthew 26:8,9
 - i. And when the disciples saw it, they were indignant, saying, “Why this waste (apoleia)? For this could have been sold for a large sum and given to the poor.”

- b. 2 Peter 3:7
 - i. But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction (apoleia) of the ungodly.
 - 3. Apoleia/destruction (the noun) is used 18 times in the NT
 - a. 11 times it refers to eternal damnation.
 - b. 4 times it refers to temporal ruin and possible physical death.
 - c. 2 times of waste or ruin
 - d. 1 time here in Matthew 7:13
 - 4. The verb “destruction,” apollumi, is found 90 times in the NT.
 - a. Matthew never uses it to refer to damnation.
 - b. It means “to ruin” as in Matthew 9:17
 - i. Neither is new wine put into old wineskins. If it is, the skins burst and the wine is spilled and the skins are destroyed (apollumi). But new wine is put into fresh wineskins, and so both are preserved.”
 - c. The verb is commonly used as a spiritual ruining of a believer.
 - i. 1 Cor 8:11 And so by your knowledge this weak person is destroyed (apollumi), the brother for whom Christ died.
 - ii. Rom 14:15 For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy (apollumi) the one for whom Christ died.
 - d. This makes it clear that true believers can be “destroyed.” Today we would call that a dysfunctional life.
 - 5. In the Greek version of the Old Testament (the only context they knew):
 - a. Apoleia and apollumi never mean perdition or to go to perdition.
 - b. They commonly refer to waste by wear and tear or loss. (Page 296 of Final Destiny, Joseph Dillow.)
 - c. It also refers to a wasted life or ruin:
 - i. I have gone astray (apollumi) like a lost sheep... (Psalm 119:176^a)
 - ii. How long shall this man (Moses) be a snare to us? Let the men go, that they may serve the Lord their God. Do you not yet know that Egypt is destroyed (apollumi)?
 - 6. But, if we are biased, we will assume “destruction” applies to hell. When we apply that to Matthew 7, this brings about two problems.
 - a. If this is addressed to non-Christians, then they are being told that they must live a life of good works while enduring persecution in order to secure their eternal salvation—which contradicts salvation by faith!
 - b. If this is addressed to his disciples (who are believers), then they are being told to worry about eternal separation from God if they don’t endure persecution, which is not possible if you believe in eternal security.
 - c. But if you are an Arminian, this fits in perfectly with your theology— You can lose salvation.
- vii. What is meant by “life?” The Greek word is “Zoe.”
- 1. There are two options.
 - a. If you believe “destruction” is hell, then life would refer to eternal life, i.e. getting into heaven.
 - b. If you believe “destruction” is a dysfunctional life, then life would refer to a rich life full of purpose here on the earth and a rich welcome into heaven.
 - 2. Jesus uses it in both ways:

- a. Mathew 18:8 And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life (Zoe) crippled or lame than with two hands or two feet to be thrown into the eternal fire.
 - i. Here, Jesus is referencing eternal life.
- b. Luke 16:25 But Abraham said, 'Child, remember that you in your lifetime (Zoe) received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.
 - i. Here, Jesus is referencing our lives here on this earth.
- c. John 10:10 is always referred to as an abundant life, not getting to heaven.
 - i. The thief comes only to steal and kill and destroy. I came that they may have life (Zoe) and have it abundantly.
- 3. The verb can also mean "life abundantly."
 - a. 1 Thes 3:8
 - i. For now we live (Zao), if you are standing fast in the Lord.
 - ii. Paul is not saying, "If you stand fast in the Lord we get to go to heaven."
 - iii. He is saying, "We will be so happy—a life full of significance—if you stand firm."
- 4. In the Greek Old Testament, Zoe usually represents life here and now.
 - a. "And now, O sons, listen to me: blessed are those who keep my ways. Hear instruction and be wise, and do not neglect it. Blessed is the one who listens to me, watching *daily* at my gates, waiting beside my doors. For whoever finds me finds life (Zoe) and obtains favor from the Lord, but he who fails to find me injures himself; all who hate me love death."
 - i. Because of watching "daily" it must refer to life here on this earth and injure and death refer to a dysfunctional life.
- d. Is there any reference in the Old Testament that might help us?
 - i. Two Ways of the Old Testament
 - ii. Deuteronomy 30:15,16
 - 1. "See, I have set before you today life and good, death and evil. 16 If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it.
- e. So, depending upon how you want to interpret words and contexts, this passage could mean two things.
 - i. You better be sure you get to heaven and the way to do it is to live a disciplined life with persecution because an undisciplined life with lots of things will surely lead you to hell.
 - ii. Christians, an undisciplined life with lots of things will lead you to a dysfunctional life. But a life full of discipline (as outlined in the sermon on the Mount) will lead to an abundant life full of significance here and for eternity.
- f. Which way would a Cat want to interpret the passage?
- g. Which way would a Dog want to interpret the passage?

Thursday, February 13: Homework Assignment

1. Write a paragraph on why God is a jealous God.
2. Write a few paragraphs on whether you agree or disagree that Matthew 7:13,14 is geared toward the church or not—and why.
3. Write a paragraph on what impacted you the most in today's lectures.

Friday Morning: Grace Vs. Works

Introduction

1. Catholics Vs. Protestants both have scripture to back up their positions.

Body

1. Ephesians 2:6,7 tells us that God wants to “show off/live out/put on display” his grace and glory. What could be the greatest revelation of His glory in eternity future? Ruling and reigning with Christ.
 - a. Revelation 3:21 “sitting on his throne”
 - b. Revelation 2:26 “over nations”
 - c. Hebrews 3:14 “partners with Christ”
 - d. 2 Timothy 2:12 “reign with him”
 - e. Matthew 25:34 “inherit a kingdom prepared for you”
 - f. But wait, they all seem works oriented. Isn't salvation by grace? (Ephesians 2:8,9?)
 - i. Revelation 3:21 “overcomes”
 - ii. Revelation 2:26 “overcomes...till the end”
 - iii. Hebrews 3:14 “if we hold fast till the end”
 - iv. 2 Timothy 2:12 “if we endure”
 - v. Matthew 25:35 “For I was hungry and you gave me food...”
2. Entering Versus Inheriting the Kingdom of God
 - a. Jesus spoke of entering the kingdom of God and inheriting the kingdom of God. Both are correct, but they have different meanings.
 - i. “Entering” is usually present tense and faith is required.
 - ii. “Inheriting” is usually future tense and works are required.
 - b. When Jesus spoke of the “inheritance,” the disciples knew of it from the Old Testament meaning.
 - i. The “exodus generation” was given the promise of an inheritance—the Promised Land (Deuteronomy 4:1, 37,38).
 - ii. But there were stipulations put on it: it had to be earned (Joshua 1:6,7 Deuteronomy 11:11-13).
 - iii. The inheritance could be lost.
 1. The exodus generation lost it. (They believed the 10 spies.)
 2. Most lost it through disobedience.
 3. Achan got it, but never fully gained it.
3. Our Inheritance is **not** heaven itself.
 - a. 1 Peter 1:3-5 If the inheritance is **in** heaven, it can't be heaven itself.
 - b. Colossians 3:23,24 work will bring about an inheritance as a “reward.” The word “reward” is compensation for work done.
 - c. Matthew 5:11,12 “your reward in heaven is great.” Again, the word reward is the same word translated as “wages” in 1 Timothy 5:18
4. You Earn Rewards
 - a. What you earn is your inheritance, a kingdom.
 - i. Revelation 3:21 “throne”

- ii. Revelation 2:26 “authority over nations”
 - iii. Hebrews 3:14 “partners with Christ”
 - iv. 2 Timothy 2:12 “we will reign with him.”
- 5. But notice, you get the right to rule and reign through works.
 - a. Revelation 3:21 “overcomes”
 - b. Revelation 2:26 “overcomes...till the end”
 - c. Hebrews 3:14 “if we hold fast...from the beginning”
 - d. 2 Timothy 2:12 ‘If we endure...”
 - e. ***Ruling and Reigning is earned by works and lost by disobedience.***
- 6. Jesus preached a “Best Case Scenario”
 - a. Had Jesus only preached “Get to heaven” his message would have only been full of grace.
 - b. But Jesus preached, “Get to heaven and earn your full rewards” therefore his message had to be full of grace and works.
- 7. Jesus repeatedly spoke of rewards.
 - a. Matthew 5:46 Loving the unlovable earns rewards.
 - b. Matthew 6:3,4 Giving to the poor earns rewards.
 - c. Matthews 6:5,6 Praying in secret earns rewards.
 - d. Matthew 6:17,18 Fasting privately earns rewards.
 - e. Matthew 16:27: When Jesus speaks of coming back and rewarding every man according to his deeds, he’s not talking about judging people for getting into heaven. He’s talking about rewarding people.
- 8. All Christians will be judged.
 - a. Two great thrones
 - i. The great white throne—this is where non-Christians go and are sent to hell (Revelation 20:10).
 - ii. The judgment seat of Christ—this is where Christians go and have their works tested.
 - b. All Christians will be judged (2 Corinthians 5:10).
 - c. 1 Corinthians 3:12-15 says our works will either stand the test of fire, or be burned. If burned, we will “suffer loss” which can easily be translated, “forfeit.” What will we forfeit? Our inheritance.
 - d. After realizing they’ve lost their inheritance, they will cry for a period of time. Then God will wipe away every tear from their eyes. (Revelation 21:3,4)
- 9. Eternal rewards (and loss of rewards) will make eternal differences in us.
 - a. Some will be great, some won’t (Matthew 5:19).
 - b. Some will shine like the sun, others like the moon, and others like stars (1 Corinthians 15:35-42).
 - c. Some will rule over 10 cities, others over 5 cities, and others won’t rule at all (Luke 19:17-19).
- 10. Over whom will we be ruling and reigning?
 - a. Angels (1 Corinthians 6:3)
 - b. The world (1 Corinthians 6:4, Matthew 5:5)
- 11. What is the extent of ruling and reigning?
 - a. We are co-heirs with Christ (Romans 8:16,17). Therefore whatever Christ inherits, we inherit.
 - b. Christ inherits the universe (all things) Hebrews 1:1,2. Therefore we inherit the universe to rule and reign over it.
 - c. Matthew 24:45-47 “put him in charge of all his possessions.”
 - d. Luke 16:10-12 “who will give you property of you own?”
- 12. Bruce Wilkinson:
 - a. What we **believe** determines **where** we spend eternity.
 - b. What we **do** determines **how** we spend eternity.
- 13. But Wait! We will all be full of joy in God’s presence (Psalm 16:11)
 - a. Marrying the grace of God and the justice of God

- i. God's grace is seen in that whoever makes it to heaven will be "full of joy" (Psalm 16:11).
 - ii. God's justice is seen in that if we work hard here on earth, we will be rewarded richly in heaven.
 - b. There will be the greatest in the kingdom of heaven and the least as well.
- 14. There needs to be a threefold motivation for serving God.
 - a. 1 Cor 10:31—For the glory of God.
 - b. Matthew 6:6—For Rewards
 - c. 2 Cor 5:14—God's Love Compels Us
- 15. Conditional Statements by Jesus.
 - a. If you love me, keep my commands. (John 14:15)
 - b. You are my friend if you do what I command. (John 15:14)
 - c. There is a difference between being a child of God and a friend of God.
 - i. All Christians are children of God.
 - ii. Not all Christians are friends of God.

Conclusion

- 1. There are three types of people. (Revelation 21:6,7)
 - a. He who thirsts...without cost.
 - b. He who overcomes...He will be my son.
 - c. The disobedient who go to hell.
- 2. Revelation 22:12 does NOT say
 - a. "...I will give to everyone according to what he has believed."
 - b. "...I will give to everyone according to the correctness of his theology."

Friday Afternoon: Are We Being Selfish?

- 1. Matthew 6:20—What is the heart of what Jesus is trying to say?
 - a. _____
- 2. Is This A New Testament Idea Only?
 - a. Proverbs 11:18
 - i. _____
 - b. Proverbs 13:21
 - i. _____
 - c. Proverbs 14:14
 - i. _____
 - d. Proverbs 19:17
 - i. _____
 - e. Proverbs 24:12
 - i. _____
 - f. Proverbs 25:22
 - i. _____
 - g. Psalm 19:11
 - i. _____
 - h. Psalm 62:12
 - i. _____
 - i. Ecclesiastes 5:15
 - i. _____
 - j. Ecclesiastes 12:14
 - i. _____
- 3. How are the key words to Revelation 2:23, and 14:12, 13 that back all of this up?
 - a. _____
- 4. When do we get the rewards?

- iii. *To say, “I don’t do anything for the reward—I do it only because it is right,” may appear to take the spiritual high road. But in fact it’s pseudo spiritual. It goes against the grain of the way God created us and the way he himself motivates us. And it completely contradicts all the passages of Scripture that clearly attempt to motivate us by our desire for rewards. When we say, “You shouldn’t do anything to get a reward,” do we imagine we are more spiritual than Jesus, Paul, and God’s Word?*
- iv. *When our daughters lived in our home as teenagers, suppose I’d told them, “If you do a full day of work around the house, I’ll pay you fifty dollars and take you out to dinner.” Would it be wrong for her to want to earn the fifty dollars? Would it be wrong for her to look forward to going out to a nice dinner with her dad? Of course, it wouldn’t be wrong! I’m her father, I made the offer and I want her to want those things!*
- v. *Of course, it would be inappropriate if my daughter refused to work unless I offered her rewards. But because rewarding her was my idea, not hers, she would have every right to be motivated by the rewards I offered her. In fact, my own joy would be lessened if she didn’t want the rewards I offered her—especially the reward of enjoying that special dinner together.*
- vi. *“But God doesn’t owe us anything,” you might argue. “He has the right to expect us to work for him with no thought of rewards.” True, we should be willing and happy to serve him, even if there was no payoff. Jesus addressed this when he said, “SO you also, when you have done everything you were told to do should say, ‘We are unworthy servants; we have only done our duty.’” (Luke 17:10)*
- vii. *The point is, God owes us nothing. So if we came to him and said, “You owe us—we want to be paid,” we would be dead wrong.*
- viii. *But here’s the incredible thing, the factor that turns the entire debate on its head—it wasn’t our idea that God would reward us. It was his idea! Satan didn’t make up the idea of incentives. Our sin nature didn’t make it up. A corrupt world didn’t make it up. God made it up. He designed us to need incentives to motivate us to do our jobs and do them well.*
- ix. *Supposed my daughter did the yard work joylessly and then said, “Dad, I just did my duty. I refuse the money, and I don’t want to go to dinner with you.” How would that make me feel?*
- x. *We flatter ourselves—and insult God—when we say, “I don’t care about rewards.”*
- xi. *He doesn’t have to reward us for anything. He does it because he wants to.*

12. Logically thinking through rewards.

- a. “What does God get out of giving rewards?”
 - i. _____
- b. We get joy when we see the Father happy!
 - i. What child would be considered selfish if he wanted to do the dishes to please their parents?
 - ii. Visiting an elderly couple to bless them is never seen as selfish.
 - iii. How can this apply to Hebrews 12:1,2
 - 1. _____
- c. Satan didn’t think this up.
 - i. If a father says to his child, “Son, mow this lawn for me and I’ll give you \$50,” should the child be rebuked because he is motivated by the \$50? Not at all! It was the father who thought it up and it will please the father to give it to him. Just as our earthly fathers know what motivates us, so does our heavenly Father!
- d. You’ll be closer to Jesus emotionally forever!
 - i. Revelation 3:21 “sit with me on my throne...”
- e. We say “Thanks” to the Lord by giving them back to him.
 - i. Revelation 4:10,11

- ii. Does the text say that Jesus takes them? _____
- iii. What do you think Jesus might say?
 - 1. _____
- f. Will we be boasting?
 - i. What does Psalm 57:2, Isaiah 26:12 and Ezekiel 36:26,27 tell us?
 - 1. _____
 - ii. What does Matthew 19:29 and Romans 8:18 tell you about the proportional rewards we will be getting and how does that help you think through logically about rewards?
 - 1. _____
 - iii. To whom does that keep the focus?
 - 1. _____

Friday February 14: Homework Assignment

1. Write out a simple paragraph as if to a child, explaining the difference between grace and works.
2. Write a paragraph on whether or not you believe it is right or wrong to want rewards and explain why.
3. Write a paragraph on what impacted you the most in today's lectures.

Monday: Power, Possessions, Pleasures: Deny Now, Gain Later

1. Is Radical Obedience Worth It?
 - a. Here's how a Cat thinks: "I prayed the prayer. I'm going to heaven. Jesus is already building a mansion for me, therefore the pain in going to the nations isn't worth just getting a bigger kitchen or an additional bedroom on my mansion."
 - b. Rewards: Many Christians are confused with Rewards because the Bible seems to contradict itself.
 - i. Jesus tells us to store up treasures for ourselves (Mat 6:20) while at the same time telling us to die to ourselves (Luke 9:23,24).
 - ii. These seem to work against each other.
 - c. Satan tempted Jesus and Eve in three areas:
 - i. Power, Possessions and Pleasure.
 - ii. The key to note is that neither of them had a sinful nature. Satan was tempting their human nature, not their sinful nature.
 - d. God wants to motivate us with power, possessions and pleasure as well by appealing to our human nature.
 - i. Power: We can rule and reign with Jesus. (Revelation 3:21, 2:26 and 2 Tim 2:12)
 - ii. Possessions: God wants to give us possessions of our own and a kingdom. (Luke 16:11,12, Mat 25:34)
 - iii. Pleasure: God has eternal pleasures waiting for us. (Psalm 16:11)
 - e. Power, possessions and pleasure form the foundational motivation for earning rewards. But they have to be earned.
 - i. If you conquer... (Rev 3:21)
 - ii. If you overcome and are firm to the end... (Rev 2:26)
 - iii. If we endure... (2 Tim 2:12)
 - f. Earning rewards has nothing to do with getting into heaven.
 - i. We get to heaven by faith alone. You cannot do anything to work your way to heaven. It is **not** faith plus works.
 - ii. We earn rewards, which determines how much of a kingdom God is going to give us.
 - g. Jesus spoke about rewards in the Sermon on the Mount.
 - h. When Jesus says He's going to come back to reward us, it has nothing to do with getting into heaven, it has everything to do with earning our kingdom.
 - i. Some EROI will be big, some will be small.
 - i. Matthew 5:11,12 (There are some great rewards and some not so great rewards)
 - ii. 2 Peter 1:10,11 (Some will receive a rich welcome into heaven, some not so rich.)
 - j. There is a judgment day for all believers. This judgment day will determine how much of our kingdom we earned.
 - k. Because of Judgment Day, there will be eternal differences.
 - i. Some of us will rule over ten cities, some over five cities, and some won't rule over any cities. (Luke 19:17-20)
 - ii. Paul also suggests that some of us will shine like the sun, some of us like the moon and some of us like stars. (1 Cor 15:41,42)
 - iii. There will also be different levels of authority in heaven.
 - l. Since we are co-heirs with God, we will co-inherit the universe just like Jesus. (Romans 8:16,17, Hebrews 1,1,2)
 - m. Our motivation should be examined. If we were to prioritize all the motivations, it would look like this:
 - i. Because we love God.
 - ii. Because we love others.
 - iii. Because we do things to the glory of God.
 - iv. Because Christ love compels us.
 - v. Because we want rewards.

- n. Warning: Paul tells us that we can get to heaven yet lose your kingdom. (1 Corinthians 3:12-15)
 - i. See 2 John 8
 - ii. See Revelation 3:11
 - o. God's formula for earning power, possessions and pleasure is "Deny Now, Gain Later."
 - i. Deny power now, learn to pray more and trust God to work on our behalf.
 - ii. Deny Possessions Now: Give your money and life entirely away for His kingdom.
 - iii. Deny Pleasure Now: Fast whatever satisfies you more than God.
2. Conclusion:
- a. Jesus could be saying the following in John 14:2,3:
 - i. Throughout the Universe (where My Father dwells) I am preparing a residence for you in a city or village where you will govern (rule and reign with Me).
 - b. It is not a question of whether your mansion will have a nicer kitchen or another guest bedroom, but whether or not God will give you the kingdom He had planned for you since the beginning of time.
 - c. It is totally worth giving your life up for God's kingdom. (Romans 8:18)

Monday Morning: The Bride of Christ

1. Who is the Bride of Christ? We derive our theology from the following scriptures:
 - a. Jeremiah 3:8
 - b. John 3:29
 - c. Mark 2:19
 - d. Matthew 22:2
 - e. 2 Corinthians 11:1
 - f. Ephesians 5: 25-32
 - g. Revelation 19:7-9
 - h. Revelation 21:2
 - i. Two Positions
 1. We the Church make up the bride.
 2. It is the city of Jerusalem.
2. Why use the analogy of a bride?
 - a. _____
3. We do know that there are invited guests.
 - a. Matthew 22:2,3
 - b. Revelation 7:9-7
4. If the wedding garments represent the righteous acts of the saints, one of two things must be true.
 - a. Option 1:
 - i. _____ Christians are a part of the bride.
 1. This would agree with the Reformed theological view.
 - a. Note 1 John 5:4
 - b. But note also 1 John 2:28
 2. This would also agree with the Arminian view.
 - a. Matthew 24:13
 - b. Option 2:
 - i. Only those who do _____ qualify to be a part of the bride.
5. Are we entitled to be the Bride? Does Jesus' blood qualify automatically give us good works? Put a check by the texts that show that Christ's death credits us good works:
 - "He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,

in whom we have redemption through His blood, the forgiveness of sins.” (Colossians 1:13,14)

- “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence.” (Colossians 1:7,8)

- “For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.” (Hebrews 8:12)

- “For if, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!” (Romans 5:10)

- “So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.” (Romans 5:18)

- “For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures.” (1 Corinthians 15:3)

- “He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.” (2 Corinthians 5:21)

- “...and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.” (Colossians 1:20)

- “...having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.” (Colossians 2:14)

- “...knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.” (1 Peter 1:18,19)

- “For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.” (1 Peter 3:18)

- “and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:2)

6. Being reconciled means an exchange—Christ’s sinless life for our sinful life. It does not mean his perfect works for our choices.

a. Colossians 2:13,14

7. What word in the following verses makes our inheritance “tentative?”

a. Hebrews 9:15

i. _____

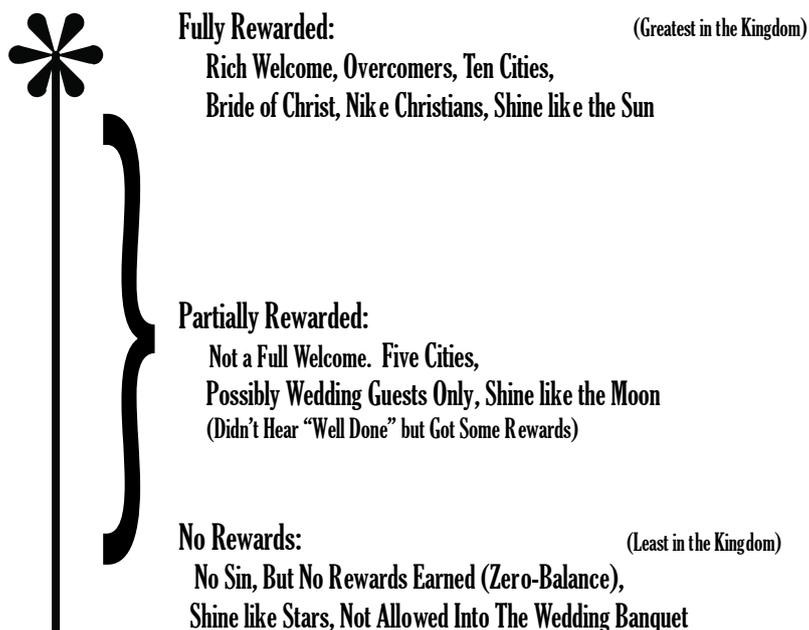
1. “may” (Greek: *lambanō*) can be defined as:

- a. to take what is one’s own, to take to one’s self, to make one’s own
- b. to claim, procure, for one’s self
- c. to seize, to lay hold of, apprehend

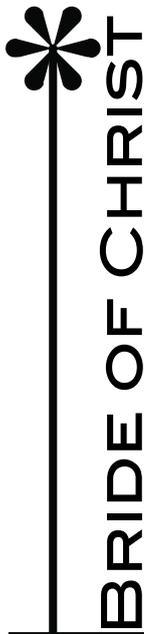
- d. to take by craft (our catch, used of hunters, fisherman, etc.)
 - e. to appropriate to one's self
 - f. catch at, reach after, strive to obtain
2. Note, action is required of the person.
- b. Titus 3:4-7
- i. _____
- c. 1 John 2:28
- i. _____
- d. 2 Thessalonians 2:14
- i. _____
- e. Jude 1:24
- i. _____
8. But what about Colossians 1:12:
- a. *...giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.*
 - i. The Greek word for qualified can be defined as: to equip one with adequate power to perform duties
9. And what about Ephesians 1:13, 14 which says we are guaranteed to have this.
- a. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.
 - i. The Greek word for "guarantee" is the Greek word "Arrabon".
 - ii. "Scholars differ on how this word should be translated. The NASB, RSV and NCB render it as "pledge/guarantee," a view followed by many Reformed interpreters.
 - iii. The NIV, NAB, ASV, HCSG, Message and NET Bible on the other hand opt for "deposit" or "earnest." In that case "Arrabon" refers to a "first installment, down payment, deposit, pledge." This "obligates the contracting party to make further payments" if the buy provides what is purchased.
 - 1. Colossians 1:29—To this end I strenuously contend with all the energy Christ so powerfully works in me.
 - 2. 2 Peter 1:3—His divine power has given us everything we need for a godly life...

10. Explain the difference between these graphs.

a.



b.



(Greatest in the Kingdom)

(Least in the Kingdom)

c.

11. Many of God's Promises are **CONDITIONAL**:

- a. Numbers 14:28-30 and Deut 1:34,35
- b. Psalm 37:4 Delight yourself...he will give you...
- c. Eph 6:2 Children obey...that it might go well with you
- d. Prov 3:5,6 Delight yourself in the Lord...he will make your paths straight.
- e. Mat 5:4, Mourn...you'll be comforted
- f. Mat 5:5 Be gentle, humble and meek, you'll inherit the earth
- g. Mat 5:10 Be persecuted...the kingdom is yours...
- h. Mat 7:7 Ask...it will be given you.
- i. Mat 24:45-47 Be faithful in little things...you'll be in charge of it all
- j. Mark 9:41 Give a cup of cold water...get a reward.
- k. John 3:16 Believe in Jesus...you'll have eternal life.
- l. Phil 3:21-4:1, stand firm...your body will be transformed
- m. James 1:5-6 Ask in faith...God will give you wisdom
- n. James 1:12 Endure...get a crown
- o. James 4:8 Draw near to God...he will draw near to you
- p. 1 Peter 5:1-4 serve the flock...get a crown
- q. Revelation 2:7 Persevere over evil...eat from the tree of life
- r. Rev 2:10 be faithful...crown of life
- s. **Becoming a part of the Bride is conditional! It is a "Best Case Scenario."**

12. Revelation 3:1-5

- a. Verse 1 is referencing _____ (alive but are dead.)
- b. "Wake up" means they should _____.
- c. "Found your deeds unfinished"
 - i. Psalm 139:16
 - ii. Ephesians 2:10
 - 1. If you finish strong (Nikeo Christian), you will get a reputation for yourself.
 - 2. That reputation will be something God whispers to you (Revelation 2:17).
- d. "Come like a thief."
 - i. What do thieves do? _____
 - ii. What will be taken? _____



e. Up to his point:



- f. It now transitions to those who have him as Lord:
- i. Verse 4: Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.
 1. How can they be worthy?
 - a. _____
 2. How does it agree with Luke 17:7-10?
 - a. _____
 3. We are _____ for Judgment 1, but we can be _____ for Judgment 2.
 - a. See 2 Thess 1:4-5
 - ii. Verse 5a: The one who is victorious will, like them, be dressed in white. I will never blot out the name of that person from the book of life,
 1. Why is "Victorious" key?
 - a. _____
 2. What does "dressed in white" signify?
 - a. _____
 3. What does it mean that their name won't be "blotted out?"
 - a. _____
 - b. "Our names are written in ink but our reputation is written in pencil."
 - iii. Verse 5b: but will acknowledge that name before my Father and his angels.
 1. What will be acknowledged?
 - a. _____
 2. What is implied about circle 3 people?
 - a. _____

13. Other scripture which backs up this idea:

- a. Matthew 10:32
- b. Psalm 119:46
- c. Luke 12:48
- d. 2 Timothy 2:11-13
 - i. If we died with him, we will also live with him;
 1. _____
 - ii. 12 if we endure, we will also reign with him.
 1. _____
 - iii. If we disown him, he will also disown us;
 1. _____
 - iv. 13 if we are faithless, he remains faithful, for he cannot disown himself.
 1. _____
 2. _____
 3. _____

Monday Afternoon: Not Allowed Into The Wedding Banquet

The Wedding Banquet

1. Verses 3-6: Clearly non believers
2. Verse 8: The key word is "worthy" Why is it so important?
 - a. _____
3. Both bad and good responded to the invitation.
4. This particular "guest" responded to the invitation. What does that tell you?
 - a. _____
5. What could "no wedding garments represent?"
 - a. _____

6. How did God address him and what does it tell you?
 - a. _____
7. Where is the “here” in verse 12?
 - a. _____
8. Three things happened to this man:
 - a. Bound hand and foot.
 - i. _____
 - b. Cast into outer darkness.
 - i. _____
 - c. Historical context:
 - i. The man would propose.
 - ii. The women would prepare her wedding dress.
 - iii. At some point in the future (that the bride did not know), he would come and get her.
 - iv. It happened at night in the wedding banquet hall.
 - d. Weeping and gnashing of teeth.
 - i. _____
9. What could be the meaning of verse 14 if they are not going to hell?
 - a. _____

3 Carnal Servants:

The First: The Wicked Servant (Matthew 24:45-51)

1. The context is the
 - a. The temple being destroyed—70 A.D. (Verses 1-2)
 - b. Signs of the end of the age (verses 3-43)
 - c. The Conclusion: Be ready (verse 44)
2. 2 Servants or 1 Servant?
3. What is the goal of that servant?
 - a. _____
4. What does the faithful and wise servant get as a reward?
 - a. _____
5. What in verse 46 leads you to think it is the same servant or a totally different servant?
 - a. _____
6. What could “cut into pieces” be a metaphor for?
 - a. _____
7. Where does Jesus call Christian hypocrites?
 - a. _____
8. Explain the meaning of the parable in your own words:
 - a. _____

The Second: The Five Foolish Virgins

1. The context: Meeting the bridegroom. (We’re talking about a wedding banquet.)
 - a. If this is about getting into heaven, then the parable is teaching that heaven must be obtained by a life-time of works.
2. Remember the historical context and background for a wedding.
3. The contrast is between:
 - a. The Faithful vs. The Wicked
 - b. The Wise vs. The Foolish
4. What proof is there that all ten are believer?
 - a. In Paul’s letter to the Corinthians (11:2), it is insinuated that the virgins are regenerate believers.
 - i. If you think that they are not believers, the parable is saying that you have to be faithful to the end to get into heaven (which Reformed do.)

- b. Both had lamps. Both were burning. They all started off with oil. (Matthew 5:14—they were a light to the world.)
- c. They were told to go “buy” oil. If this is in regards to getting to heaven, what is it communicating?
 - i. _____
- d. If it is not about getting into heaven, what else could the “buy” be referring to?
 - i. _____
- e. “I do not know you.”
 - i. The Greek word is “Oida”
 - ii. It is used in 1 Thess 5:12:
 1. We ask you, brothers, to respect (“Oida”) those who labor among you and are over you in the Lord and admonish you,
 - iii. In 1 Thess 5:13, it is synonymous with “being esteemed highly”
 1. and to **esteem them very highly** in love because of their work. Be at peace among yourselves.
 - iv. What could Jesus be saying to the five foolish virgins:
 1. _____
- f. What are the implications of verse 13?
 - i. _____

The Third: A Wicked and Lazy Servant: (The parables of the Talents, Matthew 25:14-30)

1. The difference between Matthew 25 and Luke 19



- a.
2. For... (Therefore) In this beginning word, Jesus is linking the past parable to the present parable. So you would think he is addressing another carnal Christian who isn't living as if Christ is coming soon.
3. The man going on a journey is Jesus.
4. He called his “his own” (idios—this carries personal emphasis) slaves” (Doulos)
 - a. In the ancient world, slaves were either born into slavery or they were purchased suggesting the spiritual analogies of regeneration and redemption.
5. The one who had five and made five heard the words, “Well done.” Why?
 - a. _____
 - b. “Jesus does not judge us on how much we have produced for Him. Instead, He evaluates us on the basis of how much we make of the abilities we have and the opportunities He gave us with which to work.” Joseph Dillow, Final Destiny, page 816.
 - c. “A janitor or a poor widow may not have the worldwide impact of a Mother Theresa, but he or she may have the same rewards, if he or she fully invests his or her life using what he or she has.” Joseph Dillow, Final Destiny, page 816
6. The one who had two and made two heard the words, “Well done.” Why?
 - a. _____
7. Slave #3 responds:
 - a. It is difficult to explain the slaves answer. Either
 - i. He may have felt inadequate. (I can't make that big of a difference, so why try?)
 - ii. Possibly it was self-interest. He possibly thought, “I will not get any significant personal benefit from whatever my gifting has, so why do it?”
 - iii. Maybe he actually thought God was harsh, distant and disapproving.
 - iv. Perhaps his excuse was insincere and the slave was a hypocrite.

8. God's response: "You wicked and lazy slave."
 - a. Why was the focus on his laziness or fear?
 - i. _____
 - ii. For too many Christians, the reason for a lack of commitment is that it is simply too much trouble. They have a comfortable life and do not want it disturbed by self-sacrifice." Joseph Dillow, Final Destiny, Page 818
 - b. How does it fit into the context of the sequence of parables?
 - i. _____
9. Verse 29 is the key. What do you think it means?
 - a. _____
 - b. For whoever has _____ will be given more _____. Whoever does not have _____, even what _____ he has, will be taken away from him.
10. Verse 30: This servant goes into the "outer darkness" as well. What are the two possible meanings this could have depending upon your theological viewpoint?
 - a. _____
 - b. _____
 - c. How could 1 Corinthians 3:12-15 back up one of these views?
 - i. _____

The Final Judgment Matthew 25:

1. If this is a parallel between the "Best Case Scenario" and the "Worst Case Scenario", how is Jesus defining "eternal life" in verse 46?

What about Matthew 20:1-16?

1. Vs. 1 They are being "hired."
 - a. This seems to say it is not about salvation, but about rewards. You don't "work" for salvation. You do work for rewards.
2. Vs. 2: He "agreed."
 - a. There seems to be some type of bartering going on here.
3. Payments;
 - a. Assuming 10 hours of work and \$100 was the fee agreed upon..
 - b. Those who "bartered" got \$10 per hour.
 - c. Those who trusted in the goodness of God got \$100 per hour.

Will there be jealousy in heaven?

1. Our old nature will be gone (Revelation 21:27)
 - a. There will be no envy or jealousy, but rather praise. It will not be, "Why did you get more rewards than I?" but more likely "It is wonderful how you allowed the power of the Lord to work in you," or, "It is amazing what persecution you endured for the Lord." Finally, everyone in heaven will realize that rewards, like salvation, are of God's grace, and will give him praise accordingly.
 - i. "Reward" by Hoehner

Monday February 17: Homework Assignment

1. Write a paragraph (as if to a child) as to why they have to earn the right to be a part of the Bride of Christ.
2. Write a paragraph on whether you agree or disagree that there can be a negative assessment of a believer's life on Judgment Day and why.
3. Write a paragraph on what impacted you the most in today's lectures.

Tuesday Morning: What Does It Mean To Be Saved?:

Based on: *Eternal Life* by Lucas Kitchen

1. His experience in the largest church in the United States:
 - a. “Based on your sermon, I’m wondering: Can a person have eternal life even if they don’t do a good job of loving one another... He said, “I don’t know.” I was stunned. Here was the pastor of the largest church in the nation (at the time), trained at one of the most respected evangelical seminaries, speaking to forty thousand congregants a week, and thousands more online, and he can say, “I don’t know.” I found his honesty refreshing, but at the same time, the admission was disturbing. He went on by saying, “I believe in eternal security, but First John is brutal to those who don’t love their brothers. So, I don’t know the answer to that.”
 - b. He went to some of their 600 staff and asked, What does someone have to do to receive eternal life?
 - i. Each person gave a different answer.
2. He went to Social Media:



- a.
3. Why people are leaving the church in America:
 - a. They question the teaching. Let that sink in for a moment. People avoid church primarily because they don’t believe, or agree with what they hear. It’s not a people or policy problem; it’s primarily a message problem. The church’s message is too often confusing, frustrating, or contradictory.
 - b. The Gospel message is clouded with “dirt”
 - i. We are saved by faith, but faith is never alone.
 - ii. We are saved by faith plus works.
4. The purpose of the Bible:
 - a. The main purpose statement of the Bible is not to get people saved.
 - i. Kitchen, Lucas. *Eternal Life: Believe To Be Alive* (Eternal Series Book 1) . Kindle Edition.
 - b. Based on 2 Timothy 3:16-17, what would you say is the main purpose of the Bible?
 - i. _____
1. Titus 3:8 be careful...
 - c. Which book of the Bible do you go to find out about:
 - i. Wisdom: _____ -
 - ii. Praise: _____
 - iii. Prophecy: _____ & _____

- iv. To get Salvation: _____
 - d. In John 20:30-31, what does John say is his primary purpose in writing the book?
 - i. _____
5. The book of John
- a. Your very spiritual survival depends on meeting this spiritual obligation. What's the obligation? Well, the Gospel of John uses the word believe in some form 96 times. That's about ten times as many as any of the other Gospels, and way more than any other New Testament book. John is obligating his readers to believe if they want to have spiritual life. To get the reader to believe, which is a verb form of the noun faith, is the goal of the Gospel of John. This can be seen in what is often called the purpose statement of his book.¹⁹
 - i. Kitchen, Lucas. *Eternal Life: Believe To Be Alive* (Eternal Series Book 1) . Kindle Edition.
 - ii. Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and **that believing you may have life in His name.** (John 20:30-31)
 - 1. What is John's requirement in this passage to have (eternal) life?
 - a. _____
 - b. Believe in the N.T.

THE MEANING OF "BELIEVE"

In the New Testament



HOW PAUL USED THE WORD: Saving faith & belief = "fully convinced." (Rom. 4:20-24)
HOW LUKE USED THE WORD: Believed = "were persuaded." (Acts 17:3-4, 37) The opposite of disbelieved = "were persuaded." (Acts 28:24)
HOW JOHN USED THE WORD: Believed = "convinced Jesus' words were true." (Jn. 4:50)
HOW JESUS USED THE WORD: Believe = "Be convinced His statement was true." (Jn. 4:21)

There are many more examples in the New Testament.

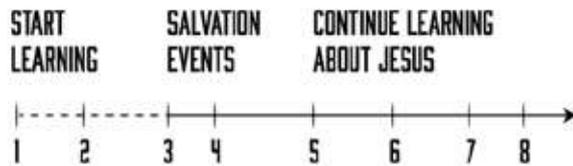
- i.
- c. How does Acts 28:24 give you a parallel meaning to the word "believe?"
 - i. And some were persuaded by the things which were spoken, and some disbelieved. (Acts 28:24)
 - ii. _____
- d. Faith (and belief) is mental agreement. If Jesus intended to use the word believe differently when He discussed saving belief, then there would be evidence in the text. There simply isn't. I like what David Anderson wrote on this subject: We have no conclusive evidence in the NT for different categories of faith... Faith is faith, real faith, genuine faith, through and through.
 - i. Kitchen, Lucas. *Eternal Life: Believe To Be Alive* (Eternal Series Book 1) . Kindle Edition.
- e. No doubt you've noticed that not everyone agrees on what it means to believe. In fact, when I was in Bible college, I had a professor who outright claimed, "when you see the word believe in the Bible you have to understand that believe implies repentance." I was stunned since repentance has a different definition than believe. He gave no more explanation than that, but it always sat like a prickly barb in the pit of my stomach. I never felt right about

it during college, and now I know it's simply incorrect. Pastors, preachers, and worrisome grandmothers through the ages have tried to connect extra meaning to the word believe or even replace it with the word behave. They often say that believe also means commit, repent, or submit. This is not how Greek literature used the word believe, and

- i. Kitchen, Lucas. *Eternal Life: Believe To Be Alive (Eternal Series Book 1)* . Kindle Edition.
 - ii. Do you agree or disagree?
 1. _____
- f. Synonyms for believe are:
- i. Be Persuaded
 - ii. Cognitively Accept
 - iii. Intellectually Accept
 - iv. Consider Trustworthy
 - v. Be Convinced
 - vi. Mentally Agree
 - vii. Consider Truthful
- g. What do you need to believe in so that you might be saved?
- i. John says there are a lot of things you don't need to know about: John 20:30, 21:25. You don't have to know everything about Jesus in order to be saved.
 1. And truly Jesus did many other signs in the presence of His disciples, which are not written in this book... And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written.
- h. Jesus says, "Most assuredly, I say to you, he who believes in Me has everlasting life." John 6:47
- i. Peter affirms his believe in Jesus: "You have the words of eternal life. Also, we have come to believe and know that You are the Christ, the Son of the living God." (John 6:68-69)
- i. If Jesus is right, and I'd stake my life on the fact that he is, then Peter and the others have eternal life at this point in the story. They have eternal life at this point, but they only knew about half of what Jesus would do and say. Thus, someone can get saved without knowing everything Jesus said and did.
 1. Kitchen, Lucas. *Eternal Life: Believe To Be Alive (Eternal Series Book 1)* . Kindle Edition.
- j. This event in chapter six is an example of the disciples verbally expressing their faith, but it's not the moment when their belief began. For that, we have to look much earlier in the story. The Gospel of John says that the disciples believed in Him in chapter two and some even in chapter one.
- i. Right after Jesus did His first public miracle John tells the reader: This beginning of signs Jesus did in Cana of Galilee and manifested His glory; and His disciples believed in Him. (John 2:11)
 1. Kitchen, Lucas. *Eternal Life: Believe To Be Alive (Eternal Series Book 1)* . Kindle Edition.
- k. John's other statement:
- i. But to all who did receive him, who ***believed in his name***, he gave the right to become children of God (John 1:12)
- l. The Time Line of Believing in John:

DISCIPLES' EDUCATION TIME LINE

In the Gospel of John



TIME LINE EVENTS	
1. John the Baptist announces Jesus' identity in public.	(1:54)
2. Andrew and John spend the day together with Jesus.	(1:37-39)
3. A few disciples believe in Jesus for salvation.	(1:41,45,49)
4. The other disciples believe in Jesus for salvation.	(2:11)
5. Peter reaffirms the disciples' belief in Jesus.	(6:68)
6. The disciples learn that Jesus knows everything.	(16:30)
7. The disciples learn that Jesus rose from the dead.	(20:1-29)
8. They learn what Jesus meant by raising the temple.	(2:22)

- m.
6. Do we need to pay Jesus back for what he did for us?
- Imagine that you walk into a local store. As you look through the items, you find something that you're interested in buying. You pick it up and see no price tag attached. You hold it above your head and ask the clerk about the price. "How much is this," you say. It's a simple question, right? You expect an equally simple answer.
 - "It's free, but it will cost you five dollars," the clerk says. She smiles as if she's delivered good news. You need clarification, so you ask once again. "How can it be free and five dollars?"
 - "It's a free gift from the manufacturer, but they require that you pay five dollars for it," the clerk says. You feel an urge to argue but decide to put the item down instead. After setting it aside, you slink quietly out of the store. After all, the clerk is obviously deranged.
 - Now let's imagine that you go to your pastor's office the Monday after a very fiery sermon. His previous morning's sermon concerned you. You want to know how to be saved. If he is the average American pastor, the conversation will go something like this. "What do I have to do to be saved?" you ask, hoping the price is not too much to pay. He might say a few things about sin and redemption before he lands on this well-worn statement.
 - "Salvation is free," your pastor says with a smile, but then he adds, "But it will cost you everything." You wrinkle your nose trying to understand. The wheels in your head are turning now. Is this a trick? You think through the meaning of all the words he used, but you can't make sense of it. You ask once more for clarification, and he repeats his enigmatic statement. "Salvation is free, but it will cost you everything," he says as if it's good news, rather than the ridiculous nonsense that it is.
 - The basic rules of logic prevent this obvious contradiction from being a successful sales tactic in a department store, yet pastors all over the world peddle this same illogical nonsense from their Sunday pulpits. There was a time in my life, as a minister, when I heard these exact words coming from my mouth. People have left the church in massive numbers in the last three decades, and it's no wonder when foolish phrases like this are the foundation of most gospel presentations.

- i. Kitchen, Lucas. Salvation and Discipleship: Is There A Difference? . Kindle Edition.
- g. From a Mormon: “Our sin-debt was too much for us to pay. So, Jesus paid the debt. Now we owe Him. He’s reduced the debt to something we can pay by doing good works.” As they said this, it occurred to me that many evangelicals would probably agree. Yikes! The Mormon view, and possibly many others, is that Jesus is a debt consolidator.
 - i. Kitchen, Lucas. Eternal Life: Believe To Be Alive (Eternal Series Book 1) . Kindle Edition.
- h. John 6:26-29
 - i. Jesus says he will give them eternal life.
 - ii. They ask what they must do? (Works)
 - iii. What is Jesus answer?
 - 1. _____
- i. Believing and Behaving?
 - i. It is not a free gift if you have to behave a certain way to maintain it.
- j. The one who believes in Jesus will:
 - i. NEVER thirst (4:14)
 - ii. NEVER hunger (6:35)
 - iii. NEVER THIRST (6:35)
 - iv. NEVER see death (8:51)
 - v. NEVER taste death (8:52)
 - vi. NEVER perish (10:28)
 - vii. NEVER die (11:26).
- k. Eternal Security:
 - i. Why could Ephesians 2:6,7 point to eternal security?
 - 1. _____
 - ii. Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. (John 5:24)
 - iii. In John 5:24 Jesus states three things that happen for the one who believes. **First**, the person **has** everlasting life. Everlasting life is *the present possession of the believer*. As a host of scholars have noticed, the believer *does not wait until death to receive the gift of eternal life*. The person has it the moment they believe. That the gift of life is everlasting is self-evident from the title. Thus, if eternal life is the present possession of the believer, then the believer’s possession of it must be eternal as well.
 - iv. The **second guarantee** the believer receives is that he will not pass into judgment. *After death the believer will not be subject to penalties*. Jesus has not only explained the present possession of eternal life but now the *guaranteed future of the same*. You not only get it the moment you believe, but you can never shake it. It’s sticky.
 - v. The **third promise** offered to the believer in John 5:24 is that they have passed from death to life. Passed in Greek means *‘go to another place*, basically the same as it means in English. All people will pass from life to death, but Jesus offers the reversal of this state of affairs to the one who believes in Him. This passage is a one-way road. If you pass from death to life, you can’t pass back into death once again. This is a one way trip. These three past, present, and future promises show the nature of eternal life. It is a final transaction that
 - 1. Kitchen, Lucas. Eternal Life: Believe To Be Alive (Eternal Series Book 1) . Kindle Edition.
 - vi. He speaks to his atheist friends....
- l. The Present Possession of Eternal Life
 - i. It is only “eternal” life if having it *now* means having it *always*. Otherwise, it is misnamed.
 - ii. He who believes in the Son has everlasting life... John 3:36

Tuesday Afternoon: Salvation and Discipleship: Is There A Difference?

1. We are asking the question, can Circle #3 be a permanent state of the Christian life? Hopefully we have answered that. But...
 - a. If you're strict Reformed, the answer is "No."
 - b. If you're Arminian, the answer is "They lose their salvation."
 - c. Much scripture seems to point to the fact that there can be these type of people.
2. Lucas Kitchen's Book: Salvation and Discipleship: Is There A Difference?
3. Chapter 2: Water and Food: SIMPLYBELIEF.COM/SD2
 - a. John 4:9-10: He references water to the woman who needs to be saved.
 - b. John 4:34: When talking to his disciples, he is talking about food.
 - i. Water=salvation=child of God
 - ii. Food=discipleship=Friend of God
 - c. John 4:36:
 - i. 36 Even now the one who reaps draws a wage (misthos) and harvests a crop for eternal life, so that the sower and the reaper may be glad together.
 - d. John 4:38:
 - i. I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor."
4. Chapter 3: Believe in Jesus as Savior, Believe in Jesus as Lord: SIMPLYBELIEF.COM/SD3
 - a. John 4:42
 - i. "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."
 - ii. John's consistent use of "believe" clearly communicates salvation in the sense of going to heaven.
 - iii. The people of the village believed in Christ as savior.
 - b. Lord? Luke 6:46
 - i. "Why do you call me, 'Lord, Lord,' and do not do what I say?"
 - ii. Lordship means obedience.
 - c. Is there any indication that obeying Jesus' as Lord is required to be saved? Nope! Clearly, he expects individuals to first believe in Him for everlasting life before they undertake discipleship. It's a given that discipleship is for believers who have counted the cost,⁸ and decide to follow Jesus on a daily basis. However, nowhere in this passage, or anywhere in the Bible, does it say that discipleship can earn a person their salvation. Nor does it say that obedience maintains that person's salvation.
 - d. Explain the significance of Matthew 28:18-20 with new eyes:
 - i. _____
 - e. What is the first step of becoming a disciple of Christ?
 - i. _____
 - f. Salvation requires us to believe in Jesus as Savior. Discipleship requires us to obey Jesus as Lord. These two are separate decisions. If someone says, "Jesus is my Lord and Savior," hopefully what they mean is, "I'm saved by faith, and I'm a disciple by choice."
 - i. Kitchen, Lucas. Salvation and Discipleship: Is There A Difference? . Kindle Edition.
5. Chapter 4: Faith and Works: SIMPLYBELIEF.COM/SD4
 - a. Ephesians 2:8,9
 - b. I used to wonder, "If salvation is a free gift by faith, why does Jesus give so many instructions in the New Testament?" At that time in my life, I would have answered it by saying, "Salvation is free, but we have to PROVE we have it by doing good works." Even then, that bothered me. I was no philosopher, but I could see that the logic was broken. If salvation is a free gift given to those who have faith in Jesus, but they have to do good works to prove they have it, then that means good works are required for salvation. Some have tried to

do intellectual acrobatics to make the two fit together, but it always bothered me until I realized that salvation and discipleship are two separate things. Paul uses the word 'faith' in reference to salvation, but then he turns around in the next verse and uses 'works.' By now, I bet you can guess why. That's right; he immediately jumps from talking about salvation in verse eight and nine to talking about discipleship in verse ten. The shift is so sudden that many have failed to notice it. It would be easy to lump it all together and call it salvation, but that would confuse the whole message. Read the verse that immediately follows what we just looked at in Ephesians 2:10: For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.³ Notice that this verse starts with the word, "For." That means he is connecting this verse to the last few. He just finished telling us that salvation is a free gift for those who have faith in Jesus. Now he is going to tell us what should come next: discipleship.

i. Kitchen, Lucas. *Salvation and Discipleship: Is There A Difference?* . Kindle Edition.

6. Chapter 5: Grace and Works: SIMPLYBELIEVE.COM/SD5

a. Romans 11:6

b. Discipleship begins the same moment that we receive our salvation, but it is either rejected, neglected, or maintained. Discipleship is a daily choice and will involve costs, sacrifices, and rewards. As long as we keep this distinction clear, we won't have to live with a useless grace-works concoction.

7. Chapter 6: Relationship with God vs. Fellowship with God. SIMPLYBELIEVE.COM/SD6

a. John 1:12

i. Believing in Christ begins your relationship with God.

b. 1 John 1:3

i. The same author wrote these verses and the previous passage. In 1 John we find that the purpose of the letter is to teach believers how to have a closeness with God. John wants to show people who have a relationship with God how to make that relationship a good one, which he calls fellowship. Ultimately he wants to teach saved people about a critical aspect of discipleship, which is fellowship with God.

c. 1 John 1:9

i. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

ii. Now that we know the context, we should quickly see that this verse is not explaining how to have salvation, as many have taught. Instead, it's about how to be close to God. The key is the confession of sins. *Confession is not a requirement for salvation* because salvation comes by faith alone in Christ alone. However, if you want to have fellowship with God; if you want to be close to Him, you are expected to confess your sins.

iii. You may be thinking, "Now wait a minute. I thought God already forgave my sins? Why do I have to confess?" He forgave all of your sins in order for you to be saved. Regarding judgment and salvation, you're forgiven, but we're not talking about judgment and salvation here, remember? We're talking about fellowship. To have a basic relationship with God is to be saved. However, you need to confess daily sins, if you want fellowship with God.

8. Chapter 7: Born Again and Grow: SIMPLYBELIEVE.COM/SD7

a. Look up: John 3:3,6,16

i. By believing you are born spiritually.

b. Does a child have to grow up to prove that they were physically born? Obviously not. The growth of a child is independent from their birthday. The birth happens in a moment of time, but the growth that a kid will experience continues for years to come. If a child is growing, it can be assumed that he was born. However, if a child is not growing properly it would be ridiculous to use that as proof that he was never born. Growth is a separate issue from salvation. Some will grow fast, some slow, and some not at all. We see the potential for varied spiritual growth patterns in these words of Peter:

- i. As newborn babes, desire the pure milk of the word, that you may grow thereby. 1 Peter 2:2
 - c. We learn a few things about growth in this verse. First of all, everyone who is born again should desire to grow. As a baby grows by drinking milk, a newborn believer should grow by consuming the word of God. It's important to notice what the verse does not say. It does not say that a baby will automatically grow. Secondly, the fact that Peter has to tell believers to do this lets us know that the growth is not automatic. Many have claimed that a person who becomes born again will automatically grow into a mature Christian, but if that were the case why is the Bible so packed with instructions on growing? In fact, as we will see in the final chapter, virtually all of the Bible is devoted to helping, encouraging, and instructing the believer to grow. That's a lot of wasted pages if the growth is going to happen automatically. The natural conclusion is that spiritual growth is not automatic.
 - d. The level of maturity that we attain in this lifetime is determined by our commitment to discipleship.
 - i. Kitchen, Lucas. Salvation and Discipleship: Is There A Difference? . Kindle Edition.
- 9. Chapter 8: Friend of God vs. Child of God: SIMPLYBELIEVE.com/SD8
 - a. James 4:4
 - i. Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.
 - b. No one wants God as an enemy. James makes it plain, only a few verses earlier, that he's talking to immature Christians. He reiterates this a verse later, as well, when he confirms that the spirit dwells within them collectively. So, indeed, he's talking to believers who are saved. You may find it surprising to see that someone who is saved can become an enemy of God. This does not constitute a loss of salvation, but a loss of discipleship and the benefits that come with it. James' words echo what Jesus said when he declared, "You are My friends if you do whatever I command you." ***James adds that we are His enemies if we don't.*** A person who is saved has a choice. They can either be an enemy of God, or they can be a friend of God. How sad it is that there are many people who are saved, and will certainly be in Heaven, but have made no effort to be His friend.
- 10. Chapter 11: FAITH IN CHRIST FOR EVERLASTING LIFE AND FAITH IN CHRIST FOR DAILY LIFE: SIMPLYBELIEVE.COM/SD11
 - a. Compare John 6:47 to Galatians 2:20.
 - i. This is where the second purpose of faith in Christ comes in. His daily life in the flesh requires faith as well. It's important that we don't confuse this with faith for everlasting life. He already believed in Christ, so that transaction is complete. However, his every day life now must be lived 'by faith.' This confused me for years until I realized the difference between faith for salvation and faith for daily living.
 - ii. Faith in Christ for everlasting life is a one time event. Living by faith will hopefully extend for the rest of our lives.
- 11. Chapter 12: Believe in Christ and Abide in Christ: SIMPLYBELIEVE.COM/SD12
 - a. John 8:30-32
 - i. As He spoke these words, many believed in Him. (vs. 30)
 - ii. Jesus was giving a talk to a group of Jews. Part of the audience became believers while they were listening to Jesus. They didn't pray a prayer or walk an aisle. They just believed. Jesus Himself acknowledges that anyone who believes in Him has everlasting life. So these people who believed in Him got saved right there on the spot.
 - iii. In the next verse, Jesus addresses those new believers. He gives instructions to this group who just got born-again. Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free." (Verse 31,32)
 - iv. There is hardly a clearer verse in the Bible that demonstrates the division between salvation and discipleship. Jesus, in talking to a group of new believers, says clearly

that there is a next step. Now that their salvation is in place, they need to 'abide' in His word.

- v. We've seen this 'abide' word before. In John chapter four Jesus was interacting with another group of new believers when it says: So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.⁴ Notice the words "stay" and "stayed" in the verse above. They are the same Greek word that Jesus uses when he says "'Abide' in my word."
- vi. So Jesus is not using some unfamiliar religiously ambiguous term. When Jesus says, "Abide in my word," he's saying, "Stay with me," or, "keep doing what I teach," or maybe even, "don't wander off."
- vii. He then explains what the benefit of abiding in his word will be. He says, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free."⁵ The result of abiding in Jesus' word is discipleship.
- viii. Not only is He offering genuine discipleship to those who abide, but He goes on to promise truth and freedom. **From this verse, we see that abiding and discipleship are not automatic outcomes of salvation since Jesus has to tell them to do it.** If discipleship were automatic, then Jesus would have just said, "You are my disciples now." However, we find that for them to be His disciples, indeed, they must abide, stay, or remain. Like a coach, He's telling these new believers to stick with it because there will be a great reward for those who do. At least two of the rewards of discipleship are truth and freedom.

b. According to 1 John 3:24, what is abiding in Christ all about?

i. _____

12. Chapter 17: Enter the Kingdom vs. Inherit the Kingdom: SIMPLYBELIEVE.COM/SB17

a. John 3:3-5 speaks of entering the kingdom by being born of water and spirit.

b. Galatians 5:13-22

i. If Inheriting isn't getting rewards, the Paul is saying that Salvation must be proven by works.

13. Chapter 18: Heirs of God vs. Fellow Heirs of Christ: SIMPLYBELIEVE.COM/SB18

a. Romans 8:17

b. The Comma Problem: Note the difference between what these two verses mean:

i. The Spirit himself testifies with our spirit that we are God's children. 17 Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

1. This seems to be communicating that you are going to have to suffer to prove/or be a believer.

2. Reformed would agree, so would Arminians.

ii. The Spirit himself testifies with our spirit that we are God's children. 17 Now if we are children, then we are heirs—heirs of God, and co-heirs with Christ if indeed we share in his sufferings in order that we may also share in his glory.

1. This is communicating that there are two different rewards. One just gets God (child) and for those who suffer, you get to be co-heirs (ruling and reigning for ever.)

c. Two Different Inheritances

i. Deuteronomy 18:1-2, The Levites inheritance was God alone.

1. Children are heirs of God.

2. Disciples are co-heirs with Christ.

14. Suffering is specific to greater reward:

a. 2 Thess 1:4-5

b. 2 Cor 4:17

c. 1 Peter 4:12-13

15. The Book of John vs The Rest of the Bible (2 Timothy 3:16,17)

a. 2 Timothy 3:16,17 could be called the purpose statement for the whole Bible. Do you notice

any important words that might indicate what category the rest of the Bible falls into? The statement ends with, “that the man of God may be... equipped for every good work.”

- b. Good works are always connected to discipleship. Therefore, the entire Bible has the purpose of equipping people for discipleship. In fact, even the Gospel of John fits this category. The gospel of John can strengthen and encourage the disciple, even though its primary purpose is evangelism.
- c. Yet, the whole Bible is designed for discipleship, while only the Gospel of John is designed specifically for evangelism. In other words, the purpose statement of the whole Bible applies to John, but the purpose statement of John does not apply to the whole Bible.

□Tuesday, February 18: Homework Assignment

1. Write a short paragraph (as to a child) explaining what it means to become a Christian.
2. Write a short paragraph (as to a child) explaining the difference between being a child of God and a friend of God..
3. Write a paragraph on what impacted you the most in today’s lectures.

WEdnesday Morning: Is Gehenna Hell?

1. Gehenna in the Old Testament:
 - a. Gehenna in the Old and New Testament times referred to the Valley of Hinnom, just south of Jerusalem. The Old Testament has thirteen references to the Valley of Hinnom and none of them refer to hell.
 - i. Final Destiny, Joseph Dillow, Page 832
 - b. According to most researchers, "In the 1st century AD the valley was used as a refuse dump for the city of Jerusalem."
 - i. Final Destiny, Joseph Dillow, Page 834
 - c. In addition to being a metaphor for judgment (on the earth), the Valley of Hinnom was also a metaphor for shame and disgrace.
 - i. Ibid, Page 835
 - d. While it is true that the judgment involved is "sire," that in no way justifies the claim that the fire of damnation must be meant. Charles Bing has shown that in the Old Testament, "the concept of eternal hellfire is difficult if not impossible to find." Bing cites Old Testament references where "fire" is used of divine discipline, and as a cleansing or purifying trial or judgment.
2. Gehenna in the New Testament
 - a. "Even though most of the commentaries and lexicons translate Gehenna as "hell," this is an interpretation, not a translation. In popular consciousness today it is associated with endless material torment, a concept completely foreign to the word in the Old Testament. In the intertestamental literature it spoke mainly of a purifying punishment that was not endless.
 - i. Ibid, Page 837
 - b. In essence, if they have a bias going into their interpretation, they'll always translate it with their bias in mind.

The 12 "Hell" Verses to Consider:

1. Matthew 5:22
 - a. But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell
 - i. Brother and sister connote that he is talking to believers (which is consistent with Matthew 5:1,2)
 - ii. This problematic because they were already saved (except for Judas whom he knew from the beginning would betray him—John 13:11,17,18)
 - iii. If it should be translated hell, Jesus is warning believers that they can lose their salvation.
 1. Reformers say, "They never were true believers."
 2. Arminians say, "They lost their salvation."
 - iv. If it means a place of shame, it could easily mean that if you are more worried about people, you'll end up in a dysfunctional, purposeless life—both here on earth and in heaven. It is a metaphor for a shameful life.
2. Matthew 5:27-29
 - a. "You have heard that it was said, 'You shall not commit adultery.' **28** But I tell you that anyone who **looks at a woman lustfully** has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.
 - i. Here are some reasons that it is doubtful that Jesus refers to being cast into the lake of fire because of adultery.
 1. Punishment for adultery in the OT was not eternal damnation, but stoning

(Lev 20:10, Deut 22:22), a temporal judgment.

2. David committed adultery, but he is not in hell (though he did repent.)
3. Solomon loved foreign women and built temples to their gods (with no sign of repentance.) If repentance were the key, Solomon should be in hell as well.
4. The passage is addressed to his disciples. Either there is security in eternal salvation, or there is not. (Or you must believe he is talking to the multitudes at this point.)

3. Matthew 5:30

- a. And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than you whole body go into hell.
 - i. Jesus either switched to looking at the crowd, or he is telling his disciples that it is possible for them to go to hell.
 - ii. If to his disciples, he is warning them that they do not want the dysfunctional life either here on earth or in heaven.

4. Matthew 10:28,29

- a. Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in **hell**. 29 Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside **your Father's care**.
 - i. Jesus is clearly talking to believers (his disciples Matthew 11:1)
 - ii. If it means hell, it means there is a possibility of them losing their salvation.
 - iii. If it means hell, it also means that Jesus is warning his disciples of something he knows will never happen to them (unless it was solely for the purpose of Judas whom he already knew would betray him.)
 - iv. If it means a place of shame, it could easily mean that if you are more worried about people, you'll end up in a dysfunctional, purposeless life.

b.

5. Matthew 18:9

- a. And if your eye causes you to sin, tear it out and throw it away. It is better for you to **enter life** with one eye than with two eyes to be thrown into the hell **of fire**.
 - i. If "enter life" is to mean heaven, then it would want to point us to the fact that you will go to hell.
 - ii. But "entering life" could be referencing Matthew 7, the two options (ways of life) that all believers have to choose from. If that is the case, "entering life" could mean a life full of purpose and meaning.
 1. Jesus is not teaching that we can go to heaven with maimed bodies. This is a metaphor for radical discipleship. (It will be costly.)
 2. The translation could be, "It is better for you to have one eye and live a life full of purpose, then to have both eyes and live a dysfunctional, purposeless life."
 - iii. The context is to believers. If it should be "hell" it is problematic as discussed. It requires that Jesus is warning his disciples of a possibility (going to hell) that he knows will not happen to them.

b. Fire is used of purifying. 1 Cor 3:15 "saved through fire."

c. It can also be used of hell (Matthew 25:41)

d. This could mean that you don't want to go through a severe judgment on Judgment day (wood/hay/straw).

6. Matthew 23:15

- a. "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are."
 - i. Dysfunctional pastors will make dysfunctional children of God.

7. Matthew 23:33

- a. "You snakes! You brood of vipers! How will you escape being condemned to hell?"

- b. Here he is speaking to the Pharisees and calls them hypocrites. But he says it will come upon “this generation.”
 - c. Jesus is probably talking about the temporal judgment that will come upon Israel when they are invaded by Rome in A.D. 70.
8. Mark 9:43
- a. **42** “If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea. **43** If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire **never goes out.**
 - b. This parallels Matthew 18:8 (eternal fire.)
 - c. The actual word is “unquenchable” and does not necessarily mean “eternal.”
 - i. It can easily be a metaphor for shame that will last forever.
 - ii. Losing the opportunity to serve will last forever.
 - iii. Losing one’s reward will last forever.
 - iv. Losing one’s reputation (honor) that God wants to whisper to you will last forever.
 - v.
9. Mark 9:45
- a. And if your foot causes you to stumble, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell.
10. Mark 9:47
- a. And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,
11. Luke 12:5
- a. **4** “I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. **5** But I will show you whom you should fear: Fear him who, after your body has been killed, has authority to throw you into hell. Yes, I tell you, fear him.
12. James 3:6
- a. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole body, sets the whole course of one’s life on fire, and is itself set on fire by hell.
 - i. How can our tongue be set on fire from hell? Hell can’t set our tongues on fire. It must be a metaphore for something else.
 - 1. Is “Gehenna” Satan?
 - 2. The Old Testament says that our tongues are defiled by our heart (Proverbs 10:20, Jeremiah 17:9). So does the New Testament (Matthew 15:19)
 - ii. James had already given us an answer in 1:14,15
 - 1. but each person is tempted when they are dragged away **by their own evil desire** and enticed. **15** Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.
 - iii. *The “Valley of Gehenna” is a metaphor for man’s “own lust.” And what a fitting metaphor this is. The sin-nature is a rotten stench, full of maggots and city refuse. Neither Jesus nor the Bible ever bought into “the devil-made-me-do-it” and his older Brother (Jesus) would reject it entirely. The sin nature, not Satan, lights the fire. Satan can pour gasoline on it, but we have no excuse that he causes it (that excuse didn’t work for Eve either.)*
 - iv. *James is using the shock treatment to get his readers to realize that the sin-nature is not something that is rather tame; it must be aggressively dealt with. How shocking it would be to hear that the inner core of one’s being is a rotten stench infested with maggots, dung, and garbage. One does not need to go to Satan to be shocked about what is within. By calling their inner life this kind of thing, James is dramatically getting their attention*
 - 1. Final Destiny, Joseph Dillow, page 887.
13. Joseph Dillow’s Summary, Page 889:
- a. At this point in our discussion, let us review and summarize the argument that Gehenna has

nothing to do with damnation.

- i. There is no evidence for this identification in either the OT or any extra-biblical literature prior to 90 AD. Therefore, Jesus' listeners would never have made that association.
- ii. A first century Jewish audience upon hearing Jesus refer to the Valley of Hinnon (Gehenna) would immediately have thought of the burning garbage dump on the southeast side of the city in Jesus' time. That this was a metaphor for hell would never have occurred to them.
- iii. There is no compelling argument derived from any of the twelve New Testament references which requires interpreting Gehenna as hell.
- iv. It is theologically and morally impossible that Jesus' warning to his disciples could be interpreted as hell. It is theologically impossible because such an interpretation would require that final entrance into heaven is, in part, at least, awarded on the basis of not committing such sins as anger and lust. In other words, Jesus would be teaching salvation by works.
- v. It is morally impossible because if Gehenna refers to final damnation, they would embroil Jesus in using warnings to His disciples regarding destinies He knew could never befall them. In effect, he is lying to his followers in order to secure obedience to his demands.
- vi. Finally, the explanations given by Reformed theologians are, in this writer's opinion, unsatisfactory. There is good biblical evidence suggesting that the warnings regarding Gehenna do not refer to threats of eternal condemnation, but instead can be easily understood in three ways.
 1. It is a metaphor for a national catastrophe facing Israel if they do not repent as a nation and embrace Christ as the messiah.
 2. Second, it is a metaphor for the terrible rebuke Christ directs toward the unfaithful believer because of the shame and disgrace of his unfaithful and wasted life; a life that is of not more value than an unburied corpse cast into a burning refuse dump.
 3. Third, it is a metaphor for the rotten stench of our sin-nature.

Wednesday Afternoon: The Need To Finish Strong

The Greek word being studied is "nikeo". In a legal sense it means "to win one's case." The noun Nike means "victory."

1. Arminians take this to mean that if a person is not victorious in the end, they will lose their salvation.
2. Reformed take this to be proof that if you finish strong, you are a believer. If you don't finish strong, you never were a believer.
3. HB2J Theology says niko Christians are faithful to the end, the others are still believers, but they have lost their rewards.

The scriptures seem to point us to the fact that finishing strong has special rewards. Joseph Dillow would put these rewards in three areas: Honor, Service and Intimacy.

Treasures in Heaven



Honor:

1. How does Matthew 25:1-13 show that there will not be special honor given to the ones without good deeds?
 - a. _____
2. How does Matthew 22:11-13 show the same thing?
 - a. _____
3. How does Revelation 19:8 show the same thing?
 - a. _____
4. Revelation 2:7 Whoever has ears, let them hear what the Spirit says to the churches. To the one who is **victorious**, I will give the **right to eat from the tree of life**, which is in the paradise of God.
 - a. If “eating from the tree of life” is gaining salvation, it is based on “doing”—which goes against all the scripture of salvation by faith.
 - b. Eating in the Mediterranean culture is a symbol of fellowship and a place where you talk about significant things.
 - c. This is a great honor to eat in the presence of (with) the King of Kings!
5. Revelation 2:11 Whoever has ears, let them hear what the Spirit says to the churches. The one who is **victorious** will **not be hurt at all by the second death**.
 - a. “not be hurt at all” is a figure of speech: Litote
 - i. It is like saying, “Mahendra Sing Dhoni is not a bad cricket player.”
 - b. Not only will you not be hurt, but the very opposite is true. You will get great rewards!
 - i. Matthew 5:11 “reward will be great.”
 - ii. 2 Peter 1:11 “rich welcome”
6. Revelation 2:17 Whoever has ears, let them hear what the Spirit says to the churches. To the one who is **victorious**, I will give some of the **hidden manna**. I will also give that person a **white stone with a new name written on it**, known only to the one who receives it.
 - a. Hidden manna: There is not direct correlation as to what it is.
 - i. Best guess: “This seems to refer to the benefits of fellowship with Christ” (Walvoord, The Revelation of Christ)

- ii. Possibly some enhanced fellowship with Christ—possibly being at the wedding banquet.
- b. A “stone” back in the days of Jesus could also be a token for admissions into a banquet.
 - i. White could symbolize the purity of the overcomer.
- c. New Name” could be a nickname which characterized a person.
 - i. James was named “camel knees” because he spent so much time praying.
 - ii. Peter was “the rock.”
 - iii. Barnabas was the “son of encouragement.”
 - iv. Christ will give to each believer who finishes strong a new name—reflecting the life they lived on the earth.

Service:

1. Revelation 2:26 To the one who is victorious and does my will to the end, I will give authority over the nations—
 - a. Having authority over nations is reserved only for those who finish strong.
2. Revelation 3:21 To the one who is **victorious**, I will give the right to **sit with me on my throne**, just as I was victorious and sat down with my Father on his throne.
 - a. Sitting on a throne involves ruling and reigning.
 - b. With Christ (assuming 8 hours a day) involves far greater intimacy.

Intimacy:

1. Revelation 3:5 The one who is **victorious** will, like them, be dressed in white. I will **never blot out the name of that person from the book of life**, but will **acknowledge that name before my Father** and his angels.
 - a. Those who finish strong get to go to the wedding banquet.
 - b. The reputation that they earned while living on earth will be given to them. (Honor)
2. Revelation 3:11 I am coming soon. Hold on to what you have, so that no one will take your crown.
 - 12 The one who is **victorious** I will make **a pillar in the temple of my God**.
 - a. Gal 2:9 “Pillars” were prominent leaders in the community.
 - b. These pillars “in the temple.” What do prominent people “in the temple do?” They conduct worship.

Other Passages:

1. Revelation 21:7 Those who are **victorious** will **inherit** all this, and I will be their God and **they will be my children**.
 - a. Note the word “inherit.” It is not a free gift.
 - b. Children is “huious” a well-disciplined student.
 - c. Note it is different from verse 6: “free living water.”
2. Zechariah 3:7 “Thus says the LORD of hosts: **if you will walk in my ways and keep my charge, then you shall rule my house and have charge of my courts**, and I will give you the right of access among those who are standing here.
 - a. A conditional requirement for ruling and reigning.
3. Mark 10:43-44 Not so with you. Instead, whoever wants to become great among you must be your servant, 44 and whoever wants to be first must be slave of all.
 - a. Christ encourages them to want to be great.
 - b. But there are conditions, they must be servants. (This is works oriented.)

The First Shall Be Last...

1. “First”= Protos
 - a. first in rank, influence, honour
2. “Last” = Eschatos
 - a. of rank, grade of worth, last i.e. lowest
3. Matthew 19:28-30
 - a. The context is works—therefore Rewards, not salvation.

- b. Many who are of the “highest rank” (first—CEO’s Presidents, Kings, leaders) will be of the “lowest rank” (last—servants of all “least in the kingdom of heaven”.) And those who are of the “lowest rank” (servants of all) will be first (of the highest rank in heaven.)
- 4. Matthew 20:16
 - a. The context is having bartered with God versus trusting in his goodness.
- 5. Mark 10:29-31 (This is a parallel passage to Matthew 19)
- 6. Luke 13:22-30
 - a. Will many be saved? (sozo) Will many have a functional purposeful life here on earth and in heaven?
 - b. Enter through the narrow gate (crushing as in grapes.) Persecution is hinted at here. This is not salvation, but rewards.
 - c. I don’t know you. “I don’t respect you.”
 - i. 1 Corinthians 16:17, 18 I was glad when Stephanas, Fortunatus and Achaicus arrived, because they have supplied what was lacking from you. 18 For they refreshed my spirit and yours also. Such men deserve **recognition**. (epiginōskō)
 - d. Those who are last will be first...

Many Are Invited but Few Are Chosen

- 1. Matthew 22:1-14
 - a. The context is the wedding banquet.
 - b. Explain in your own words what you think “many are invited but few are chosen” means.
 - i. _____
- 2. How could Matthew 7:14 agree with this?
 - a. _____
- 3. Mark 9:33-35
 - a. How does the context of this agree with the idea of serving to be great?
 - b. _____

Wednesday February 19: Homework Assignment

- 1. Write a short paragraph (as to a child) explaining why it is important to finish strong in the Christian life.
- 2. Write a short paragraph (as to a child) explaining the significance of the word “Gahenna” in the Bible.
- 3. Write a paragraph on what impacted you the most in today’s lectures.

f. James 1:2-4

The BIG PICTURE of God's Word:

1. Eph 1:3,4 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. 4 For he chose us in him before the creation of the world to be holy and blameless in his sight.
 - a. Holy and blameless "in his sight."
 - b. Do you think he is referencing the first judgment or the second judgment?
 - i. What are the ramifications for the Christian life if it is the first judgment?
 - ii. What are the ramifications for the Christian life if it is the second judgment?
2. If the goal is to be holy and blameless at the second judgment, it will be difficult.
 - a. Phil 3:7-14
 - i. "Exanastasis" The only time this word is used
 - ii. Prefix is added: ek, meaning a compound word.
 1. There is an obscure usage of exanastasis in the second century AD where it is translated "ornament" in the sense of enhancing the beauty of something.
 2. It could be translated "fullness of resurrection."
 3. The "out-resurrection" parallels the prize.
 4. He is wanting a resurrection with the fullest rewards (which fits the context.)
 - iii. "straining toward what is ahead" is works oriented.
 - iv. What is the "prize" except the full reward!
 1. Hebrews 11:35 a "better" resurrection
 - b. Philippians 4:1,2
 - i. What works stand out that show this is going to be a struggle to be holy and blameless at the second judgment?
 - c. 1 Corinthians 9:24-27
 - i. What would you define as the prize?
 - ii. How could he, Paul, the writer of so much of the Bible, be disqualified?

Because Paul disciplines himself, he encourages others to do the same.

1. 1 Tim 1:18,19 Fight
2. 2 Tim 1:14 Guard
3. 2 Tim 2:3-6 Suffering, hard-working
4. Ephesians 6:10-18 Wrestling
5. Galatians 6:9 Do not grow weary
6. 1 Corinthians 15:58 Labor is not in vain
7. 1 Corinthians 16:13 "act like men" (ESV) Man up

Explain these passages in two ways: In light of being holy and blameless at the first judgment and secondly, in being holy and blameless at the second judgment.

1. 2 Corinthians 7:1 (look at the context as well.)
 - a. I will welcome you (6:17) to where?

- b. Sons (huios--mature)
 - c. Bringing holiness to completion...
- 2. Hebrews 12:10
 - a. That we might share in his holiness...
- 3. Heb 12:14
 - a. Make every effort ...to be holy. (Works)
- 4. Colossians 1:22,23
 - a. If... (This is conditional)
 - i. A Reformed theologian says, "Ah ha, they weren't true believers."
 - ii. An Arminians says, "They lost their salvation."
- 5. 1 Thes 3:13
 - a. Your heart has to be strengthened (conditional) in order to be holy and blameless
- 6. Phil 2:14-16
 - a. A conditional statement on being holy...
 - b. On the day of Christ...
- 7. James 1:4
 - a. That you "may be" perfect and complete...???
- 8. 1 Thess 5:23 Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.
 - a. Sanctify you **completely**
 - b. **Be kept blameless**
 - c. NOTE: THIS IS ALL DONE IN THE POWER OF THE HOLY SPIRIT.
 - i. Revelation 4:10 This is why we cast our crowns before his throne.
 - ii. Col 1:29 "We struggle with His power"
- 9. 1 Timothy 6:11-14
 - a. Take hold of the eternal life...
 - b. Without spot or blemish until the appearing of our Lord...
- 10. 1 John 4:17 This is how love is made complete among us so that we will have confidence on the day of judgment: In this world we are like Jesus.
 - a. "complete"
 - b. "confidence"—Which judgment is he referring to?
- 11. 2 Cor 10:3-6
 - a. Obedience is complete
- 12. 1 Thess 3:11-13
 - a. Blameless and holy in the presence of our God and Father
- 13. Phil 2:14-16
 - a. I did not run or labor in vain
- 14. 1 Timothy 6:13,14
 - a. unstained and free from reproach
- 15. James 1:2-4
 - a. Mature and complete, not lacking anything
- 16. James 1:12
 - a. crown of life
- 17. Hebrews 9:15
 - a. He "may" receive the promised eternal inheritance
- 18. Titus 3:7
 - a. We "might" become heirs
- 19. 1 John 2:28
 - a. "shrink back"
- 20. 2 Thess 2:14,15
 - a. "might share"
 - b. Stand firm...
- 21. Jude 1:24

- a. To him who is “able”...
- 22. Phil 2:14-15
 - a. May become...
- 23. 1 Corinthian 1:8
 - a. Blameless on the day of our Lord
- 24. Matthew 5:48
 - a. Be perfect...
- 25. Matthew 19:21
 - a. If you want to be perfect (conditional)

Fresh Eyes on Galatians 5:13-21

1. Vs 13: The text seems to indicate that they have the freedom to indulge in the flesh.
 - a. Why? Colossians 2:13,14,15
 - b. 1 Peter 2:16
 - c. 1 Peter 4:2
 - d. Eph 4:22
 - e. Eph 5:7-10
2. Vs. 16: We can gratify the desires of the flesh.
 - a. 2 Corinthians 10:2 Christians can walk according to the flesh.
3. Vs. 19-21:
 - a. I warn you (what was the warning?)
 - b. He had warned them before.
 - c. Do we warn our people in our churches today?
4. Paul’s Warnings:
 - a. Acts 20:30-32 I did not cease day and night to warn you...build you up...give you the inheritance
 - b. 1 Thess 4:1-7 Solemnly warned you....
 - c. Col 1:28 Warning everyone....present (where) mature in Christ.
 - d. 1 Corinthians 10:11

The Guarantee of the Holy Spirit

1. Ephesians 1:14
 - a. The Greek word for “guarantee” is the Greek word “Arrabon”. About this word, I read,
 - i. “Scholars differ on how this word should be translated. The NASB, RSV and NCB render it as “pledge,” a view followed by many Reformed interpreters. The NIV, NAB, ASV, HCSG, Message and NET Bible on the other hand opt for “deposit” or “earnest.” In that case *arrabon* refers to a “first installment, down payment, deposit, pledge.” **This “obligates the contracting party to make further payments”** if the buy provides what is purchased.
 - b. God’s grace is giving us the power of the Holy Spirit to live out the Christian life. But, it is our response/choice to call upon that power to live out that Christian life. And those who call upon that power will be richly rewarded.
2. 2 Corinthians 1:22
3. 2 Corinthians 5:5

The Two Fold Purpose Of Jesus

1. To die for the sin of man to restore the glory of His Father
2. To demonstrate that a life perfectly lived will be richly rewarded
 - a. Hebrews 1:3
 - b. Revelation 3:21
 - c. Revelation 2:26,27
 - d. Revelation 5:5
 - e. 1 Peter 1:11

“Thursday Afternoon: Is The Outer Darkness Real?”

Imagine a “born-again, modern day Jonah.”

1. He constantly runs away from obeying God—though he is a deacon of his church.
2. He constantly refuses to stand up for Jesus in front of others.
3. He’s quarrelsome, corrupts God’s Word, and is double minded.
4. He persists in sin and is a hypocrite.
5. He is a poor worker at his workplace.
6. He is constantly living for his kingdom, not God’s kingdom.
7. He’s greedy. He always gives little white lies. He also steals from the church through the offering—taking a few large bills out as he passes through a hallway alone to the church office—and is never caught.
8. Then he dies.

Is God going to say, “Oh well, I tried to discipline you so many times down there on the earth, but you did believe in me for your salvation, so come on into heaven. Your old nature is gone now. There’s nothing to worry about. My Son’s blood will cover all of that unconfessed sin. Our fellowship is restored.”

Is that just?

If it isn’t, what are the issues that should be considered?

Scriptures on Justice:

1. Deut 32:4
2. 1 Kings 10:9
3. Job 8:3
4. Job 12:22
5. Job 32:12
6. Psalm 89:14
7. Micah 6:8

Note the difference between how 2 Corinthians 5:10 is quoted.

1. For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad.
2. For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for all the good things done while in the body.

What “evil” could God be talking about if Jesus’ death covered ALL of our sin

1. In light of Judgment 1?
2. In light of Judgment 2?

Is there any example of God getting angry at his people in the Old Testament?

1. Psalm 60:1
2. Psalm 85:5
3. Psalm 89:38, 46-47
4. Psalm 95:7-11
 - a. Did this generation get to heaven?
 - i. They obeyed God (Exodus 12:28)
 - ii. They worshipped God (Exodus 15:1)
5. Psalm 106:40

6. Isa 57:14-17
7. Daniel 9:16

Is there any example of God judging New Testament believers?

1. 1 Corinthians 11:27-30 “bring judgment on themselves.”
2. Acts 5:5 “fell dead.”
3. James 3:1 “teachers...strict judgment”
4. James 5:12 “brothers...fall under condemnation”
5. Ephesians 4:26

Hebrews 12:5,6: Those whom God loves he disciplines.

Evidence of God’s Love Through Discipline After We Die for Unconfessed Sin and Broken Fellowship

1. Matthew 22:14
 - a. Outer darkness
 - b. Many are called, few are chosen.
2. Matthew 24:45-51
 - a. But if “that servant” (seems to be the same servant.)
 - b. Cut him to pieces (metaphor for “the sword of the Spirit”—judgment?)
 - c. Assign him a place with the hypocrites
 - i. Christians are hypocrites
 - ii. Not allowed to attend the wedding banquet.
3. Luke 12:42-46
 - a. Cut to pieces (metaphor for beaten up verbally)
 - b. Assigned a place with the “unbelievers”
 - i. Faithless
 - ii. Incredulous
 - iii. Not to be trusted
 - c. Beaten with many blows (metaphor for verbal beating—judgment?)
4. 1 John 2:28 “ashamed at the Lord’s coming”
5. 1 Thess 4:6
 - a. Context of sleeping around
 - b. Use of the word “brother”
 - c. Avenger: Exacting penalty
6. Colossians 3:25
 - a. Wrongdoer (1 Cor 6:8—believers are wrongdoers.)
 - b. “Will be paid back.” (A rebuke in heaven.)
7. 1 Corinthians 10:1-11
 - a. Vs. 5 “God was not pleased.”
 - b. Vs 10 “destroyed by the Destroyer.”
8. 1 Peter 1:17
9. Revelation 2:5
 - a. Remove your lampstand (make your life dysfunctional)
10. Galatians 6:7,8
 - a. Speaking to believers (vs 1)
 - b. Destruction (corruption or moral decay)
11. James 5:9
 - a. Don’t grumble, or you will be judged.

Where and the Goal of the 2nd Judgment: Loving God with Your Mind

1. 1 Peter 4:17
 - a. Who will be present?
 - b. Are they allowed into heaven?
 - c. This probably isn't taking place in what we call "heaven."
 - i. Matthew 5
2. 2 Corinthians 12:2
 - a. Third heaven mandates that there are two other heavens:
 - i. 1st Heaven: What we physically see.
 - ii. 2nd Heaven: Where the good and bad angels are battling it out right now. (Daniel 10:13)
3. What's the goal?
 - a. James 4:10
 - i. Humble yourself
 - ii. He will exalt you.
 1. 1 Peter 5:6—at the proper time...
 2. Luke 14;7-14
 - a. If the rewards come at the resurrection of the righteous, so might the humbling
 3. Luke 18:9-14
 - a. Did the Pharisee go to hell?
 - b. What could "before God" mean?
 4. Matthew 23:11,12 –In the context, he is speaking to believers. Could this not apply to the second judgment?
4. What will God be talking about? Unconfessed sin having broken fellowship with God.
 - a. Isa 59:2—"Hidden my face"
 - b. 1 John 1:5-10 "we live and do not live out the truth."
 - c. Eph 4:30 "do not grieve the Holy Spirit"
 - d. 1 Thess 5:19 "do not quench the Spirit"
 - e. Isaiah 54:8 In a surge of anger, I hid my face from you.
5. How Long will it last?
 - a. Matthew 5:26 "Paid the last penny." Until every unconfessed sin is dealt with.
 - b. For as long as the wedding banquet takes.
 - c. Then Christ will come out and "wipe away every tear."

Thursday February 20: Homework Assignment

1. Write a short paragraph (as to a child) explaining the "Big Picture" of what God is doing in light of Eternity Past and Eternity Future.
2. Write a short paragraph (as to a child) explaining why Paul writes, "It is required that a steward be found faithful..."
3. Write a paragraph on what impacted you the most in today's lectures.

Friday Morning: But What About James?

Common reply to most of this teaching is: “It really doesn’t matter, because James says that our faith will naturally produce works.”

What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? (James 2:14)

Show me your faith without deeds, and I will show you my faith by my deeds. 19 You believe that there is one God. Good! Even the demons believe that—and shudder. 20 You foolish person, do you want evidence that faith without deeds is useless (dead)? (James 2:18b-20)

As Martin Luther says, ““We are saved by faith alone, but the faith that saves is never alone.”

How do we deal with these passages?

1. Do James and Paul contradict each other?
 - a. You see that a person is considered righteous by what they do and not by faith alone. (James 2:24)
 - b. For we maintain that a person is justified by faith apart from the works of the law. (Romans 3:28)
 - i. James seems to indicate that we are righteous by our works, yet Paul says it is apart from works.
2. New Meaning To Old Words: ‘That was a sic shot, Dad.’
 - a. Faith: Does “faith” always refer to a saving faith?
 - i. But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. 12 Fight the good fight of the faith. (1 Timothy 6:11,12)
 1. Did Paul believe Timothy to be a believer? _____
 2. Note the context: Money and being pure.
 3. What fight do you think he was talking about?
 - a. _____
 - ii. How do the following verses agree that “faith” is not always a saving faith?
 1. 2 Cor 5:7 _____
 2. Galatians 3:11 _____
 3. Galatians 5:6 _____
 - b. Saved: Does “saved” always mean escaping hell?
 - i. In the Old Testament, it never referred to being saved from hell.
 1. Saved in battle (Psalm 33:16)
 2. Saved from other nations (Judged 13:5)
 3. Gaining Prosperity (2 Samuel 23:5)
 4. Saved from evil in general (plagues, etc) (Chronicles 20:9)
 - ii. In the New Testament, it has various meanings as well. The Greek word is “sozo.”
 1. It can me physical healing:
 - a. Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. 21 She said to herself, “If I only touch his cloak, I will be healed.” 22 Jesus turned and saw her. “Take heart, daughter,” he said, “your faith has healed (sōzō) you.” (Matthew 9:20-22)
 - b. 19% of time it refers to physical healing (Final Destiny, Joseph Dillow, Page 151).
 2. It can be from impending danger:
 - a. “Now my soul is troubled, and what shall I say? ‘Father, save (sōzō) me

from this hour'? (John 12:27a)

b. Jesus obviously wasn't worried about going to hell.

3. To remain strong:

a. Now I want you to know, brothers and sisters, that what has happened to me has actually served to advance the gospel. 13 As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. 14 And because of my chains, most of the brothers and sisters have become confident in the Lord and dare all the more to proclaim the gospel without fear. ...19 for I know that through your prayers and God's provision of the Spirit of Jesus Christ what has happened to me will turn out for my deliverance (sōzō).

i. Philippians 1:12-14.

4. To have purpose

a. But women will be saved (sōzō) through childbearing—if they continue in faith, love and holiness with propriety. (1 Timothy 2:15)

i. Remember the context. Women have just been told they aren't to speak in church. If they don't have that role (which is significant), what role do they have? Paul says, "You are mothering small children! That is significant." (She who rocks the cradle rules the world.)

5. Life of honor and productivity

a. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. 16 Watch your life and doctrine closely. Persevere in them, because if you do, you will save (sōzō) both yourself and your hearers. (1 Timothy 4:15,16)

i. If Paul is telling Timothy had his disciples there is the possible threat of them going to hell, he is contradicting himself because he speaks of completely assurance (Ephesians 2:6,7.)

ii. It would make sense that Paul is saying, "Don't lose your significance. Persevere in your doctrine because there is a rich reward of significance here on earth and in heaven.)

c. New Meaning: With the new meanings, reinterpret the following passages:

i. What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? (James 2:14)

1. _____

ii. Show me your faith without deeds, and I will show you my faith by my deeds. 19 You believe that there is one God. Good! Even the demons believe that—and shudder. 20 You foolish person, do you want evidence that faith without deeds is useless (dead)? (James 2:18b-20)

1. _____

d. What could they have been thinking?

i. "We don't have to live a life of good works to be rewarded fully. We're saved. We'll have the abundant life (maturity) here on earth and in eternity with or without doing good deeds and loving others. We're just going to worry about ourselves surviving this persecution and not worry about others."

3. Saved From What?

a. There are two judgments.

i. The Great White Throne

ii. The Judgment Seat of Christ.

b. Both can have negative results.

i. Great White Throne: Go to hell.

ii. The Judgment Seat of Christ:

1. Weeping and gnashing of teeth (Matthew 22:13)

2. "beaten with many blows" (Luke 12:47,48)
3. "Cut into pieces" (Matthew 24:51)
4. Assigned with the hypocrites (Matthew 24:51)
- c. Which Judgment do you think he was worried about being saved from?
4. Other Evidence: The entire book of James speaks of works which would infer, saved from a negative assessment of your life at Judgment 2.
 - a. In the context of persecution, there must have been believers who wanted to follow Christ quietly and not take a stand. James is telling them not to do that.
 - i. Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds,³ because you know that the testing of your faith produces perseverance. ⁴ Let perseverance finish its work **so that you may be mature and complete**, not lacking anything. (James 1:2-4)
 - b. Note, he references rewards!
 - i. Blessed is the one who perseveres under trial because, having stood the test, that person will **receive the crown of life** that the Lord has promised to those who love him. (James 1:12)
 - c. James sees death as a dysfunctional life. He's saying "Don't give in to it."
 - i. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death. (James 1:15)
 1. If death is "hell", he is contradicting salvation by grace.
 - d. He's clearly addressing believers and wants them to have a life full of purpose and meaning!
 - i. My dear **brothers and sisters**, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, ²⁰ because human anger does not produce **the righteousness that God desires**. ²¹ Therefore, get rid of all moral filth and the evil that is so prevalent and **humbly accept the word planted in you, which can save you**. (James 1:20,21)
5. Faith (salvation) or Works (Rewards)? Do the following verses point to the fact that James is talking about getting to heaven, or having a life full of purpose and meaning (both here on earth and eternally) through works? Check either works or grace.
 - a. James 1:19 ___ Works ___ Grace
 - b. James 1:21 ___ Works ___ Grace
 - c. James 1:22 ___ Works ___ Grace
 - d. James 1:25 ___ Works ___ Grace
 - e. James 2:1 ___ Works ___ Grace
 - f. James 3:9,10 ___ Works ___ Grace
 - g. James 4:8 ___ Works ___ Grace
 - h. James 4:11 ___ Works ___ Grace
 - i. James 4:17 ___ Works ___ Grace
 - j. James 5:8,9 ___ Works ___ Grace
6. Since he seems to be focused on works, you would think he would talk about judgment Day and rewards. Check out the following verses and write in the key words:
 - a. James 1:12 _____
 - b. James 2:5 _____
 - c. James 2:12 _____
 - d. James 3:1 _____
 - e. James 4:12 _____
 - f. James 5:9 _____
7. Reword James' concluding remarks:
 - a. My brothers and sisters, if one of you should wander from the truth and someone should bring that person back, ²⁰ remember this: Whoever turns a sinner from the error of their way will save them from death and cover over a multitude of sins. (James 5:19,20)
8. How could this new meaning apply to Matthew 24:13?
 - a. _____

Miscellaneous Material

Who Wins in the End?

God's Ultimate Goal: A universe filled with Free Will Worshipers with "0" sin.

Final Homework Assignment

Email me (1jealousGod@gmail.com) what these past two weeks have meant to you.

Email me a "Thank You" to the donors that helped get Debby and I to India.