

I CAN TEACH !

A TEACHER'S GUIDE TO PERSONAL EVANGELISM USING THE BIBLE STUDY QUESTIONS

Note: While this booklet is specifically directed at the teacher, there is no reason that the student of even a non-Christian should not read it. It is intended to instruct on better ways to communicate God's truth. The Great Commission commands all Christians to "teach them whatsoever I have commanded you" Matthew 28:18, and this page is to assist in that regard.

INTRODUCTION

The purpose of this guide is to provide supplementary information for those who are using the Bible Study Questions to teach others the truth. This introduction provides some general considerations and suggestions with regard to overall approach. This includes considerations of who should teach, the focus on God's word, difficult questions, and the attitude of the teacher.

First and foremost, recognize that there is no power in a method or a personality. The power is in the gospel and in the gospel alone (Rom. 1:16). Faith comes from hearing and hearing from the word of God (Rom. 10:17). If someone studies and learns God's word long enough, they will be converted! Only when they refuse to continue hearing will they put themselves beyond hope. We need to continue to make every effort to put the total emphasis on the gospel and its power to do the saving.

It is recognized that each Christian will develop a unique approach toward personal work. This guide is not an effort to discourage individual effort in this regard. Rather, it is to provide some hints and aids, and to furnish a starting point to those new at this most important task.

Individual Responsibility to Know God's Word

What is the very first and most important thing that we should teach those who are learning the gospel? Surely the plan or salvation is high on the list, Matthew 28:18 – but let us propose something that might be even more important to cover first.

It is essential that we impress upon others that the bible is the only standard. Since we are all fallible humans, our students have a major responsibility to verify that what we are teaching is from God's word before accepting it as truth. We must encourage them to challenge us to prove what we are teaching, and it is up to us to encourage them to ask questions if anything sounds at all strange. The burden of proof is on the teacher to confirm the truth, not on the student to prove the teacher wrong.

This principle was taught even before Jesus' personal ministry. In Matthew 3:8-9 we read of John the Baptist preaching: *"Bring forth fruit worthy of repentance: and do not think to say within yourselves, we have Abraham as our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."*

We might see this as an emphasis upon the need for their repentance, and it certainly was. But it is also an appeal for each of those who were hearing John the Baptist to recognize their individual responsibilities. They were not going to be saved as a nation, a religious organization, or any other collective. Each of us must come to God individually. John the Baptist would get the same point across today by preaching: "... and do not think to say within yourselves, I am a member of the XYZ church, ..."

The principle of not being saved because we are "children of Abraham" goes way beyond being a warning to the Jews. We realize and take for granted that we are not saved just because we are Jews, Gentiles, bond, free, or any other economic, racial classification, Acts 10:34-35. However, many people do not see their personal responsibilities because they think church membership is enough. Think about the similarities of being saved by being a member of "the right church" and being saved by being "children of Abraham."

Recognize that this destroys the whole idea of being saved by "finding the right church." We have known people who were trying to visit every church in town to find the right one. What they should be looking for is God's plan of salvation, and the only place to find that is in the bible. If we accept God's plan of salvation and accept the conditions that Jesus has placed on our salvation we will be baptized for the remission of our sins, Acts 2:37-38 into the body of Christ, Romans 6:3; Acts 2:41. Ephesians 1:22-23 *"... and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that fills all in all."* This is the church that Jesus said he would build, Matthew 16:18, so there is no reason to look for it -- if you obey the gospel you are already in it. On the other hand, once we have obeyed the gospel, 2 Thessalonians 1:8; 1 Peter 4:17, we need to locate others of "like precious faith" 2 Peter 1:1 so that we can worship and work with them as a local church, Hebrews 10:24-25.

While this is God's will, recognize that merely joining even a scriptural bible-based church does not give us a pass to heaven. This is not to say that we cannot learn from those who are mature Christians and experienced teachers. The bible teaches our responsibilities to look to such mature Christians to guide us to greater understanding and wisdom. But it is still up to each of us to verify that what we are being taught is the truth.

Next time you go outside, look around and observe the stones. What is it that is so different about stones? For one thing, they have no life in them at all. The trees, the grass, the plants all grown and thrive from the earth. Even the mulch in the dirt rots and produces benefits. But the stones are totally passive. If they had faith you would have to say that it is faith only.

Recognize that God can raise up members of a church (any church) from these stones. It is wrong to take comfort in a given church, even if it happens to be a sound one. John the Baptist essentially tells them that relying on such a membership makes them no better than the passive stones that you see around you. What a resounding condemnation!

How does this relate to our personal responsibilities? Well, if we are depending on our preacher, elders, or the members of our local church to be our final authority, or to do all the work for us, then we are not discharging our personal responsibilities as God would have us. If we are depending on some conference, convention, or the hierarchy of some church government in a far-off place, this is certainly not what God had in mind when He said that we ourselves are a royal priesthood, 1 Peter 2:5, and a holy nation, Revelation 1:6, clearly referring to individuals and not organizations.

God wants our hearts, souls and minds. Any shortcut of reliance upon someone else for establishing our religious beliefs for us just not acceptable.

John the Baptist's implication for us is – "first things first." You cannot possibly bring forth fruits worthy of repentance (i.e., the change of heart essential to your salvation) as long as you have it in your mind that you are already passively sitting on the right bus – the one labeled Children of Abraham, Roman Catholic, Mormon, Watchtower Society, faith only, [insert any church name here], or anything else. Salvation is not obtained by finding the right religious organization or repeating some catch-phrase gimmick. It is found by understanding what God has revealed to mankind and subjecting our entire lives to it, Romans 12:1-2 *"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."*

WHO SHOULD TEACH

Teaching others the gospel of Jesus Christ is the noblest activity that anyone can perform. The soul of the prospect is most certainly at stake, and this should make us approach this activity with considerable sobriety. Since all Christians are commanded to engage in this activity Matthew 28: 18-20, to the best of our abilities, we should not retreat from any opportunity to spread God's word. Recognize that in many situations, there are certain people that only you can reach.

Many feel inadequate and uncomfortable in teaching. The questionnaires are designed to ease these problems, especially for those who have little teaching experience. Recognize that you do not have to be an "expert" in the Bible to teach the truth. In fact, if you know enough to become a Christian, you know enough to teach someone else to obey the truth. Sometimes the experts fall flat on their faces while the sincere new convert is very effective in expounding the simplicity of God's word. Just stay within what you know to be the truth. If you are going to use the bible questions, then by all means, become totally familiar with all of the passages referenced. You may not know the answers to every potential question that may arise -- but for that matter, no one does. So, do not let that stop you.

You should not feel responsible to teach anything that you do not totally understand. Never be ashamed to admit that you do not know the answer to a given question, and cheerfully seek the help of your fellow Christians in getting the scriptural basis for a response. Do not respond to a question unless you are totally sure that you can give book, chapter, and verse for your statements. It is so much better to respond to your prospect: "I am not sure of the answer to that, so let me find the scriptures and get back to you when we meet next week." Rather than showing weakness, this reinforces the prospect's appreciation for your dependency upon God's word and your sincerity and honesty.

(RE)FOCUS ON GOD'S WORD

The major advantage of the bible question method is that it focuses attention upon the bible as opposed to the thoughts of man. Because the questions contain no narrative materials whatsoever, all the knowledge obtained to answer the questions must come from the bible itself. While there is nothing wrong with the use of supplementary materials in teaching the bible, there is a danger of the prospect believing that such material emanates

from some super organization or denominational clergy. That supplements to the bible are needed is a very common misconception, due to the nature of the vast majority of religious organizations, with which most prospects are familiar. The correction of this misconception is one of the most critical aspects of leading someone to the truth. The prospect should see that the objective is not to switch religious organizations but to render total obedience to Jesus Christ.

The continuous redirection of attention away from an organizational perspective and toward the bible is one of the most important aspects of your teaching, and it could be more important than any other point of doctrine. If you can instill within the prospect the belief that the bible is God's word, that it is understandable, and that its teachings are unique, most other doctrinal points will take care of themselves. While respect for scriptural authority might seem rather elementary to you, it is a radical departure for most religious people, even those who believe that Jesus is their Savior. This is because they have been taught from their earliest understanding one or more of the following: (1) the bible is too hard to understand -- only those educated in divinity degree should attempt to draw conclusions from it, (2) you can prove anything with the bible, (3) it doesn't matter what you believe (within reason), just so that you are sincere, and thus bible study is not important.

In this regard, your prospect may become very uncomfortable, and possibly shocked, when definitive answers are given to religious and moral questions, see Matthew 7:28-29. It is essential that you not fall into the trap of voicing your own opinions if they cannot be supported by scripture. This is essentially the same as denominational methods for establishing their beliefs. What do you do when asked what do you believe on a given subject? Refocus: remember, what "I" believe is not important, what counts is what the bible says. What a given church teaches is not important unless it is teaching the truth from God's word.

Let's consider some scenarios to exemplify refocus on God's word. The responses given below could be obnoxious to your prospects if not presented with love and a sincere desire for their souls. The objective is not to win an argument; it is to communicate the truth in the most effective way possible. The suggested responses are to exemplify ways in which you can refocus from the typical religious discussion to a concentration upon determining what the bible says on a given subject. Consider the following scenarios:

1. Prospect: "What does your church teach on ...?"

Suggested response: "Those with whom I worship respect only the bible, and it says ..."

Rationale: In the denominations the concept that doctrines and traditions emanate from some super organization, called the "church," is quite common. This is a holdover from Roman Catholic concepts that hold that the church officials and traditions have as much authority as the bible does. Answering this question directly infers that there is some ecclesiastical organization that creates doctrine as well. This should not be the case -- all local churches are independent and there is not superior rule other than Christ Himself.

2. Prospect: "What do you believe on ...?"

Suggested response: "What I believe does not matter, what is important is what the Bible teaches. ... (go on to give scriptural references) ..."

Rationale: The denominational concept is that one person's belief is just as good as another's, which is true as long as none of them hold a biblical view. Since the bible is generally not the sole basis for their views, much time is spent in interesting conversations attempting to determine what each other believes as opposed to determining the unique statements of the bible. When we enter into such discussions with an "I think," or an "I believe," we merely reinforce the view that we acquire the basis for what we believe in the same way that everyone else does, but not directly from the bible.

3. Prospect: "Where is your church?"

Suggested response: "The Bible teaches that the church consists of those who are called out by Christ. The Bible never uses the word "church" to mean a building."

Rationale: Here the problem is the common vs. bible meaning of the word "church." While most prospects readily agree that the use of the word to apply to a building is not scriptural, they continue to use it that way. In addition, they do not understand its proper use. They might say that "the church is the people," but for the most part they do not view it as a bottom-up organization of individuals, Matthew 18:20, which forms as a result of the obedience of several individuals in a given area. Rather, they see it as a top down, pre-existing mystical organization which we "join." When we talk of the Lord's church in these same terms it tends to reinforce this error. While this is something that cannot be overcome easily, the truth can be taught by consistently going over the correct use of the word and the Bible teachings on the nature of the Lord's church.

4. Prospect: "What church do you belong to?"

Suggested response: "I have done my best to find a group of Christians who are committed to serving the Lord to the best of their ability strictly according to the teachings of the New Testament."

Rationale: It is important that the prospect not view your evangelistic effort as a "church requirement" (e.g., as is true with the Jehovah's witnesses and the Mormons). In fact, it is not. It is your individual response to the commands of the New Testament, not what the church is mandating. The important thing is not our confession of our church (which will be viewed as a denominational organization by prospects), it is our confession of Jesus Christ. We are not trying to convert people to some church, we are trying to convert them to Christ himself. Given that they are converted, they will affiliate themselves with the right organization.

5. *Prospect:* "You are the church that doesn't believe in organs or pianos, aren't you?"

Suggested response: "Our only objective is to worship God in the way that he has stated in the New Testament. While the absence of an instrument is an obvious distinction, virtually all of our work and worship is different from that found in most religious organizations."

Rationale: Instrumental music is a result, not a cause. The question is not over personal preference, nor the teaching or practice mandated by a given church central authority. The question is: what does the bible teach? Many people feel comfortable if they can identify some peculiarity which effectively "defines" a given religious organization. If this is the only difference between "them and us," then this is a rather insignificant difference, which reinforces the general beliefs of ecumenical denominationalism.

6. *Prospect:* "There really isn't a whole lot of difference between what you believe and what we believe."

Suggested response: "The difference is in the source of authority. If a given religious organization does one thing by Biblical authority, why doesn't it do everything by Biblical authority?"

Rationale: While we do not want to emphasize differences, if the prospect does not see significant differences between their beliefs and practices and the teachings of the New Testament, they have no reason to even consider changing.

7. *Prospect:* "Isn't that just your opinion?"

Suggested response: "You will not be judged by my opinion, and my opinion should not affect you in any way. All that we should be concerned with is what the bible says. If what I am saying, is in fact what the bible teaches, then we will all be judged by it. So,

let's study to determine what the bible says and determine if this is just a matter of opinion."

Rationale: Again, the focus is off of our opinions and back to the bible.

In many of the cases above the question itself is ambiguous (i.e., it could easily mean one thing to the questioner and another thing to the one answering). This is not to say that they are not sincere attempts at learning the truth! It is normal and natural for prospects to ask these types of questions, and they fully represent the orientation of most religiously trained people in our society. But, giving what seems the obvious answer to such questions will generally not communicate a complete understanding of the truth to the prospect. The responses given are offered as examples of ways to refocus thought from the denominational concepts to Biblical authority.

All the problems above, tend to have a common thread of a misunderstanding of the nature of the Lord's church. They have never experienced religion separate and apart from some (usually universal) pre-existing organization. Our society in general seems to be incapable of doing much without institutionalization. Individual efforts and responsibility seem to become more and more scarce.

While the church is God's ordained organization through which we mutually support each other and serve God, it functions as a result of individual obedience, and it is not the primary cause of it. The clergy-laity concept of the denominations is just the opposite of the Biblical concept. Essentially, the clergy does the religion and most of the individual members would have little idea of how to function religiously without the clergy (organization).

It is inconceivable to most prospects that an organization can exist with no other authoritative guide than the Bible. All denominations and other false religious organizations (including liberal apostasies within the church) cannot last long without an organization above that of the local congregation. [It is essential to their consistency.]

If, in fact, it is impossible to just have the bible as the authority (and this is the general denominational belief), then the arrangement that we have (total congregational autonomy) is also impossible. And yet, we know that it is not only possible, it is a reality!

It is important that we understand the preconceived beliefs that we are up against if we are to be effective in combating them. However, these crumble quickly if the prospect has a love for the truth.

WHO IS SAVED?

Due to the high potential stumbling-block nature of this question, we consider it as a separate subsection:

1. *Prospect*: "Do you believe that only members of your church will be saved?"

Suggested response: "I think we believe the same on this issue. I think you believe what Matthew 7:21 says: " ... *not every one that says to me 'lord, lord' will enter the kingdom of heaven, but he that doeth the will of my father who is in heaven.'* " Everyone who has done God's will is a member of His church. Let's study God's word and determine just what God's will is.

Rationale: It is very strange and "cultist" in most people's view for you to think that the way that you believe is the only way that is acceptable to God.

Refocus: it is not what we believe that is perfect and unique, it is what the bible says. We do not claim to have perfect knowledge of it; and even that which we do know, we often fall short of due to our own sin. However, this does not change reality. The bible is the word of God, and it can be understood and obeyed. It is our obligation to teach it to the best of our knowledge and ability.

Recognize that the most predominant unwritten doctrine of denominationalism is that of toleration. According to this doctrine, you can believe and teach a broad range of doctrines, but you cannot teach that others are wrong, or, if you do, it cannot infer that their sin will condemn them to hell.

2. *Thus, the question* (Do you believe that you are the only ones saved?) is posed, usually to put you on the defensive. After all, how could anyone believe such a thing?

Obviously, any quick answer to this question will not communicate the truth on this subject. The important thing to communicate is that what we believe on this issue does not in any way control reality. If I am lost, the entire world believing that I am saved will not make me one inch closer to being saved, and vice versa. Again, it is essential that we not argue this issue, but rather refocus on what the bible teaches.

Rationale: I am glad that I am not the judge, and I refuse to be drawn into judging. However, if I did not believe that those outside of Christ were lost, I would not bother to teach them the gospel. All religious groups (except possibly Universalists) believe that those who are not in fellowship with God are lost. Otherwise, they would not evangelize.

As with most of the questions above, the major problem in answering this question has to do with a misunderstanding of what constitutes the Lord's church. The definition of what

constitutes "members of your church" is not of common understanding. The Bible does not recognize any church other than the Lord's church, which He said He would build in Matthew 16:18. By definition, all faithful members of the Lord's church are saved, and anyone outside of the Lord's church is lost. Thus, if "our church" is the Lord's church, then only members of it are saved. It behooves us to study the Bible and assure that the church that we have been added to is not "our" church, but is the Lord's church.

ATTITUDE OF LOVE

It is important to recognize that conversion is not just a small adaptation from denominational thinking -- it is a complete revolution in the way of looking at everything. It will require a major change in outlook, friends, habits, recreational activities, and possibly job and family relationships. Inferring that the differences between the prospect's current beliefs and the bible are relatively small cannot precipitate such a major change. Not only is this counterproductive to conversion, it is a deception! This is not to say that every attempt should be made to take advantage of the similarities and possible commonalities in our beliefs that arise from our common understanding of God's word. However, when real differences exist, what seems to be an accommodating compromise can be sending an extremely misleading message.

While it is essential to communicate the difference to the prospect, this must be done in a loving and kind manner. In fact, the attitude of the teacher could have much more effect upon the prospect than the facts that are taught (rightfully or wrongfully). The most important thing is to keep from getting emotionally involved, especially in argumentation. Do not teach yourself, teach Christ. If the teaching is rejected, it is not a rejection of you, it is a rejection of Christ. This will create sadness in you if you have the proper love for your prospect; it should never create any animosity. If it does you need to get your attitude adjusted.

Recognize that every objection does not have to be addressed, especially right at the time that it is raised. It takes a tremendous amount of wisdom to know what to reply to and when to address it. Argumentation should be avoided, and subjects that require maturity to understand should be deferred until that maturity is attained.

In this regard, there are many popular subjects that are not the best starting points for teaching the gospel. Social drinking, divorce and remarriage, instrumental music, premillennialism, and many other subjects should be deferred until the first principles are

covered. It is not that the Bible is not definitive on these subjects -- it is. However, those in need of milk cannot be expected to be able chew and digest meat. On the other hand, the first principles of the gospel of Jesus Christ are very simple and clear to anyone who is interested in learning. These are the subjects covered in the **Bible Study Questions**.

STUDY THE BIBLE FOR YOURSELF

You have probably learned a lot about the Bible from others. There is nothing wrong with that; just don't let that take the place of your own personal study. Quite often in His exchanges with others about the Scriptures, Jesus would ask, "Have YOU not read?" or something very similar, Matthew 12:3,5,etc ... When a lawyer came to Jesus with the question, "*Teacher, what shall I do to inherit eternal life?*" Jesus replied, "*What is written in the law? What is YOUR reading of it?*" Luke 10:25-26. The point we're trying to make here is very simple. You need to read the Scriptures; you need to draw your own conclusions from your own personal study. Here are just some of the benefits to studying and learning on your own.

1. There is a certain amount of satisfaction that comes from learning something on your own, from seeing the results of your own diligent study. "*The sleep of a laboring man is sweet*" Ecclesiastes 5:12—that would seem to apply to any form of labor, including Bible study.

2. When you learn something on your own, you tend to learn it more thoroughly; it sticks with you longer. You know that to be true in other areas, so why would this not apply to Bible study, too?

3. Learning on your own produces stronger convictions. When you see the truth in God's word for yourself; it's going to be very hard for someone to lead you astray. God wants you to become "*grounded and steadfast*" in His word, Colossians 1:23, to "*no longer be ... tossed to and fro and carried about with every wind of doctrine*" Ephesians 4:14. Doing some study on your own will go a long way toward accomplishing that goal.

4. When you have put in some study of your own, the teaching you receive from others will be clearer, and will sink much deeper into your heart. When Philip began with what is now Isaiah 53 and preached Jesus to the Ethiopian treasurer, it had a great impact because the treasurer had already been reading from that passage, Acts 8:26-39. Your own study will help you benefit even more from the study of others, and you will be able to contribute to their understanding.

5. Doing a lot of study on your own will make you a much better teacher, for many of the reasons already cited. You will be excited about the things you have learned for yourself; you have learned them more thoroughly; and your convictions are much stronger. You are then able to separate truth from error, so the chances of you leading someone astray are greatly diminished. You know what God says on any particular matter, and you want to share it with others.

So, go ahead. Get busy today with your own study. *“Yes, if you cry out for discernment, and lift up your voice for understanding; if you seek her as silver, and search for her as for hidden treasures; then you will understand the fear of the Lord and find the knowledge of God”* Proverbs 2:3-5.

Take the time to go through this series of five lessons yourself so that you will have a solid foundation of Bible knowledge. The Lord expects every individual Christian to be actively involved in the work of saving souls.

Copies of the individual lessons are available or can be copied/printed for any prospects you may have in mind to teach. Contact one of the elders if you have any questions or need assistance.

These bible study questions were created to provide assistance to those who wish to engage in a study of God's will directly from the word of God.

Instructions: Please answer each question with a response of Yes or No based upon the information obtained from studying the verses given.

Lesson 1

ON PLEASING GOD

1. Genesis 1:1; 26-27; Matthew 25:46; Ecclesiastes 12: 13-14. Does the bible answer the questions: (1) Where did man come from? (2) Is there life after death? and (3) What is man's purpose on earth?
2. Hebrews 11: 6. Can you please God without believing Him and seeking to do His will?

ON GOD'S COMMUNICATION WITH MAN

3. 2 Peter 1: 21; 2 Timothy 3: 16-17. Did the men who wrote the Bible write simply from their own observation and experience?
4. Hebrews 1: 1-2. Did God at one time speak through the Old Testament prophets? Does God speak to man today through His Son?

ON DIFFERENT BELIEFS

5. Matthew 28: 18-20; John 14: 6. Does the fact that there are different races nations indicate the He approves of different religions?
6. John 4: 23-25; Matthew 15: 9. Will God accept whatever man chooses to do in worship? Is it possible for our worship to be in vain?
7. I John 3: 4. Can we determine what sin is without some law?

8. John 17: 20-21. Does Jesus want unity among His followers in our age?

ON THE GOSPEL

9. Romans 1: 16. Does the gospel of Christ possess the power to save?

10. Romans 3: 23. Is there a universal need for the saving power of the gospel?

11. Galatians 1: 6-9. Are we free to change the gospel in some particulars?

12. Luke 18: 29-30; I Timothy 4: 8. Besides teaching how to obtain eternal life, does the Bible also teach us how to find fulfillment in this life?

ON THE JUDGMENT

13. Matthew 7: 13-14. Will the majority of the world be saved eternally?

14. Matthew 10: 32-33. When Jesus comes again will he deny anyone before His Father?

15. Matthew 7: 21. Will everyone who accepts Jesus simply by calling Him "Lord" enter into the kingdom of heaven?

16. Philippians 2: 12; Hebrews 9: 27. After death, is it possible for someone to work out your salvation for you?

17. 1 Thessalonians 4: 16 - 5: 3. Can any man prophesy the day and the hour when Jesus will come again?

18. I Corinthians 15: 50-57. Does the Bible show how the fear of death can be changed in a personal victory?

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Lesson 2

ON THE OLD TESTAMENT LAW

1. Hebrews 8: 6-8. Did the first covenant have fault? Finding fault with it, did God seek a place for a second?
2. Colossians 2: 14. Were the ordinances of the law taken out of the way when Christ died on the cross?
3. Ephesians 2: 15-16. Did Christ abolish the law of commandments in order to reconcile both Jew and Gentile in His one body?
4. Romans 7: 6-7. Are we now delivered from the law?
5. 1 Corinthians 9: 20-21. If we are not under the law of Moses, does this mean that we are without law to God (that is, not under any law)?
6. Galatians 3: 23-25. Before faith came, were men living under the law of Moses? Is the law called a schoolmaster to lead us to Christ? Are we still under the schoolmaster now that faith has come? Are we still under the Old Testament law?
7. John 12: 48. Will you be judged by the word of Christ in the judgment? Will you be judged by the words of Mohammed, Joseph Smith, Mary Baker Eddy, Martin Luther or any other man in the last day? If we follow the teaching of men, what does this say about our faith in Jesus Christ?

ON THE VALUE OF THE NEW TESTAMENT

8. Ephesians 3: 3-5. Were the New Testament scriptures written so a person can read and understand what God's will is? Do you think that this is your personal responsibility?

9. 2 Timothy 3: 16-17. Are inspired scriptures (or writings) sufficient to furnish man thoroughly and completely to all good works?

10. John 16: 13 Did Jesus promise the apostles in the first century that they would be guided into all truth?

11. 2 Peter 1: 3. Did the first century Christians lack anything that pertained unto life and godliness?

12. 1 Peter 1: 23-25. Was the word of the Lord (the gospel) to pass away after being revealed? If all of God's truth was revealed in the New Testament and abides today, do we need additional revelation today?

13. Hebrews 8: 8-13. Is it your understanding that the New Testament is God's complete law to guide us in our age and that you are now living under that law? Does this make the Old Testament any less truthful?

ON GOD'S GRACE

14. Romans 3: 21-31. Does anyone merit salvation? Could anyone merit salvation by obedience to the law of Moses? Will anyone be able to claim salvation on the basis of their good deeds?

15. Luke 17: 9-10. Even if we had the heart and mind to do everything that God tells us to do today, could we take credit for that?

16. Titus 3: 4-7. Are we saved by the works that we do ourselves?

17. Titus 3: 8. Are we to be careful to maintain good works? Should they be the works commanded by God or the works invented by men?

18. Ephesians 2:8-9. Is salvation of ourselves? Is salvation of our works? Is salvation a gift of God?

19. Ephesians 2:10. If we have been created in Christ Jesus, is it for good works? Was it man or God who prepared these works?

20. (?????????????) Is there any scripture in the bible that teaches that man is saved without doing anything? Can you give an example of a biblical character who was saved without doing anything (see Hebrews 11)? Do the scriptures above teach that there are no conditions to our salvation?

21. Joshua 6: 2, 17. Prior to the conquest of Jericho, did God state that he had already given it to them? Was Jericho a free gift of God to the Children of Israel?

22. Joshua 6. If the Children of Israel had not been obedient to the commands of God, would he still have given it to them? Does their obedience make it any less a free gift?

23. Mark 10: 29-30. Is there any service which we can give to God for which we will not receive more than we give? Is there any way that we can earn or justify our salvation?

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Lesson 3

ON LOVE AND OBEDIENCE

1. Matthew 22: 37. Must we love God with all our hearts to be saved?
2. 1 John 5: 3-4. Will loving God produce a definite change in our lives?
3. Romans 6: 17-18. Can you be "free from sin" without having "obeyed from the heart" God's form of doctrine."
4. Matthew 7: 21-23. Did Jesus say you could be saved by doing the will of men? Did Jesus say you could be saved by doing the will of God? Will some who have been sincere in their religious practices be lost because the practices were not according to the will of God?
5. Hebrews 5: 8-9. Is Jesus the author of eternal salvation even to those who do not obey Him? Is it your understanding that you must obey Him to be saved?
6. 2 Thessalonians 1: 7-8. Can people obtain salvation who do not obey the gospel?

ON GOD'S PLAN OF SALVATION

7. John 6: 44-46. Can a person be saved who refuses to hear, be taught, and learn the word of truth?
8. John 3: 16; John 8: 24. Must you believe in Jesus in order to have everlasting life?
9. Romans 10:17. Can a person believe if he refuses to hear the word of Christ?

10. Luke 13: 3; Acts 17: 30-31. Is repentance the natural result of one's belief?

11. 2 Corinthians 7: 10; Matthew 3: 8. Is genuine repentance more than being sorry? Can being truly sorry before God for sin lead to repentance? Should one bear the fruit of a changed life after repentance?

12. Matthew 10: 32-33. If you believe and repent but will not confess Jesus before men (that is, be willing to state your belief that He is the Son of God), can you be saved?

13. Romans 10: 9-10. Must you confess Jesus with your mouth in order to please God?

14. Mark 16: 15-16. Is baptism to result from belief (faith)?

15. Acts 2: 38. Is baptism commanded to those who have repented?

16. Acts 8: 36-37. Is baptism a natural result and part of confession?

17. 1 Peter 3: 21. Does baptism place a person in a saved condition before God?

18. Given the biblical definition of these words, does God's word teach that a person must hear, believe, repent, confess and be baptized to be saved?

These bible study questions were created to provide assistance to those who wish to engage in a study of God's will directly from the word of God.

Instructions: Please answer each question with a response of Yes or No based upon the information obtained from studying the verses given.

Lesson 4

ON SIN AND ITS SOLUTION

1. Isaiah 59: 1-2; Romans 3: 23. Does sin separate man from God and His favor? Have all sinned?
2. Luke 19: 10; Romans 1: 16. Did Jesus, the Son of man, come to save man from sin?
3. Mark 16: 15-16. Is the gospel for all nations and races? Does the gospel say man must both believe and be baptized to be saved?

ON BAPTISM

4. Acts 2: 36-41. Does being "pricked in their hearts" indicate they believed? When these sinners asked what they must do, were they told that there was nothing they could do? Were they commanded to repent and be baptized for the remission of their sins? Did those who gladly received the word refuse to be baptized?
5. Acts 22: 16; 1 Peter 3: 18-21. Was baptism commanded because sin was already washed away? Does baptism have anything to do with saving a person?
6. Acts 8: 36-39. Did this man confess faith in Jesus before being baptized? Was this example of Bible baptism a baptism in water? Did both Philip and the eunuch both go down into the water? Does this indicate that Philip immersed the eunuch?
7. Romans 6: 3-4; Colossians 2: 12. Was Paul buried with Christ in baptism? Would you be pleasing God to be baptized as Paul and the eunuch were? Is it God's will for men to substitute sprinkling or pouring for baptism?

8. Acts 2: 41, 47. Does the Lord immediately add those who are baptized to the saved?
9. James 2: 24; Acts 2: 47. Since "faith only" does not justify, would the Lord add anyone to His church who claims salvation by "faith only?"

ON DIVISIONS AND DENOMINATIONS

10. Ephesians 4: 4-6. Does the Bible teach there are many valid baptisms? Does the Bible teach there is one body, just as there is one Lord and one God?
11. Ephesians 1: 22-23. Is the one body the same as the church?
12. John 17: 20-21. Were God and Jesus divided in any way? Is Jesus concerned when there is division in His church?
13. 1 Corinthians 1: 10-13. Are we permitted to speak different things in religious matters from that which was spoken by the authority of Christ? Was Christ pleased when some called themselves after Paul, Apollos, and Cephas? Is Christ pleased with the division of the denominational system today where some are called after men and others after various doctrines rather than after Christ?

ON CORRECT DESIGNATIONS

14. Acts 11: 26; 26: 28; 1 Peter 4: 16. Were the disciples called Christians in the New Testament? Is it right to be called a Paulite Christian, an Apollosite Christian, or a Cephasite Christian?
15. Matthew 16: 18; Acts 20: 28; Romans 16: 16. Does the church belong to Christ? Have any group of men paid a purchase price for the church so that it belongs to them? Were several congregations called "churches of Christ?"

16. Acts 2: 36-41, 47. When these believed, repented and were baptized, did the Lord save and add them to His church? Did He add them to some man-made denomination? If you believe, repent, confess and are immersed for the remission of sins, will the Lord save and add you to His church? Would he add you to some man-made denomination?

ON THE LORD'S SUPPER, GIVING

17. Matthew 26: 26-29. Does Jesus indicate that the Lord's Supper would be in His kingdom (or church)? Were the disciples to partake of both "the bread" and "the fruit of the vine?"

18. 1 Corinthians 11: 23-26. Will His church proclaim the Lord's death by observing this supper "till he comes" again? If you were in His church, is it God's will that you regularly partake of the Lord's supper?

19. Acts 20: 7. Did the early Christians observe the Lord's Supper on the first day of the week (Sunday)? Should Christians today fail to observe this supper or change it to another day?

20. 1 Corinthians 16: 1-2. Did the church at Corinth meet and give into the treasury on the same day, the first day of the week? Was this a regular day of assembling for the church?

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Lesson 5

ON THE CHRISTIAN'S PERSISTENCE

1. Romans 12: 1-2. Should a Christian's life be conformed to this world?
2. Ephesians 4: 22-24; 1 Corinthians 6: 9-11. Should there be a change in life upon becoming a Christian?
3. Acts 2: 42; Matthew 6: 33. Were early Christians characterized by steadfastness in their worship and service to God? Should all Christians have this same steadfastness?
4. Philippians 2: 12. Would Jesus expect you to continue to obey His will?
5. Hebrews 10: 25. Is it right for Christians to forsake assembling together for periods of worship?
6. 2 Timothy 2: 15; 3: 16. Is it God's will that you study and come to a richer knowledge of His truth?
7. Romans 12: 12. Should prayer be a regular part of your life?
8. 1 Peter 2: 1-2. Does the Lord desire for you to grow spiritually?
9. Hebrews 3: 12-14; Revelation 2: 10. After becoming a Christian, must you remain steadfast unto the end to be eternally saved?

ON WORSHIP AND DOCTRINAL SOUNDNESS

10. John 4: 23-24. Can you worship God any way you choose and please Him? Must your worship be both "in spirit" (from the inner person or heart) and "in truth" (according to the teaching of God's word)?

11. Ephesians 5: 19; Colossians 3: 16. Does God require that you both sing and make melody in your heart? Do any passages in the New Testament mention a mechanical instrument of music? Are we commanded to speak to, teach, and admonish one another while singing? Can a mechanical instrument of music do these things?

12. Colossians 3: 17; 2 John 9. Is it permissible to do some things that we cannot do in the name of the Lord (by His authority)? If we do not abide in the doctrine of Christ, do we please God? Would you be abiding in the doctrine of Christ if you added: (1) potatoes to the Lord's supper? or (2) a piano to the singing?

13. Revelation 22: 18-19; Deuteronomy 4: 2, 1 Peter 4:11. Does God warn us not to add to or take away from His word?

14. Galatians 1: 6-9. Does it remove (separate) us from God if we follow after an altered gospel? If one preaches a different gospel, is he accursed? Understanding this, would you want to teach anyone that you love anything other than what you can read in the New Testament? Is there any worse thing that you can do to someone than to lead them to believe that they are saved when in fact they are not?

ON THE PLAN OF SALVATION

15. Titus 1: 2; 1 Peter 1: 4. Does the Christian's hope pertain only to this present life? Is the inheritance of a Christian reserved for him in heaven?

16. James 1: 22; James 4: 17. Is there any value to hearing the word of God if we do not become a doer of His will?

17. 1 John 5: 3; John 14: 15. If you love God and Jesus, will you obey their commandments.

18. Does Jesus want you to:

Believe on Him? John 3: 16; John 8: 24

Repent of sins? Luke 13: 3; Acts 17: 30

Confess belief in Jesus as the Son of God? Matthew 10: 32; Romans 10: 9-10

Be baptized for the remission of sins? Mark 16: 16; Acts 2: 38

Have you done these things for Jesus?

19. Acts 2: 47. If you do these things will the Lord add you to the saved, His church?

20. Acts 16: 25; 30-34. Did the jailor obey the gospel by being baptized immediately?

21. James 4: 13-15. Is there danger in delaying obedience to the Lord?

22. Acts 22: 16. Was Paul admonished not to delay but to be baptized and wash away his sins? Should you also be baptized and wash away your sins now?

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