

Rooted & Grounded (Book 2)

Grace Reformed Baptist Church

Mebane, NC

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Introduction

Purpose and Audience

This study is intended for use as a syllabus consisting of 6 thematic lessons that examine further aspects of Scripture and Biblical Doctrine, building upon the foundation established in Book 1. Activities comprising the lessons are arranged and structured as practical aides to the systematic growth of new, young, or less mature Christians.

How to Use This Guide

Although the use of this guide as a physical or virtual resource may be self-directed, it is optimized by traditional use in smaller-group settings or one-on-one with a dedicated, knowledgeable, and prepared leader. The guide is composed of sequential topical readings, pertinent questions requiring thoughtful written responses, directed classroom discussion, and after-class assignments, including Scripture memorization. Each of these aspects is to be modeled by the leader. It is highly recommended that participants and leaders use the same version of Scripture.

You will find that each question in this study has one of three symbols indicating its type.

- ☉ - **Observation:** Indicates a question that is directly answered in the text
- ✚ - **Interpretation:** Indicates a question that unearths the original meaning of the text
- ⇒ - **Application:** Indicates a question that encourages personal reflection and obedience

How Sessions Are Conducted

Ideally, participants will answer the questions of each session on their own within one week. Leaders and participants will then meet to review the material learned. During this review, leaders will creatively reinforce the material and introduce the next week's material. This cycle should continue until the final session is complete. A second study is available for those who wish to continue this model with further topics.

Note for leaders with unchurched or new believers: We suggest that the leader complete the first session with the participant(s). This gives the leader an opportunity to model how to complete each session, assess the participant's level of familiarity with the Bible, and provide additional basic instruction if needed (i.e. how to find Psalms, the difference between the Old Testament and New Testament, etc.)

As guides, leaders are encouraged to follow the syllabus closely and conduct each session using the mnemonic acronym WATER, as follows:

- **Worship** - Begin with praise and prayer. Praise God for His work in each others' lives and pray for His help.
- **Accountability** - Ask how session participants are doing. Inquire about their progress in completing last week's assignments. Encourage their progress.
- **Teaching** - Go over the week's session.
- **Equipping** - Practically and personally apply the session's content. Explain session assignments. Model and complete some assignments with participants.
- **Requesting** - End with praise and prayer, asking God for help to grow.

God alone gives and grows spiritual life by the power of His Word. Once the seed of faith is planted in good soil, personal Bible study, Godly instruction, and good models of Christian living, "WATER" the believer's life to encourage growth (see 1 Corinthians 3:5-7).

The acronym "WATER" is used throughout each meeting as a reminder to nurture what has been planted by God while trusting in Him alone to give spiritual growth.

10: Know the Trinity

Begin with prayer. Thank God for the saints who labored in study and prayer to help us understand the Trinity. Ask God to help you know and love Him better through this topic.

Objectives

By the end of the study, participants will be able to...

- Know and worship our Triune God better.
- State the truths which God has revealed in Scripture about His Triune nature.
- Trust in these truths even though we cannot fully comprehend them.
- Recognize common misinterpretations of the Trinity and avoid false doctrines.

The Nicene Creed (A.D. 381)

The Nicene¹ Creed, also called the Nicene-Constantinopolitan Creed, is a statement of the orthodox faith of the early Christian church in opposition to certain heresies. These heresies concerned the doctrine of the Trinity and of the person of Christ. This creed goes back partially to the Council of Nicaea (A.D. 325) with additions by the Council of Constantinople (A.D. 381). Read the creed below and note its Trinitarian structure:

I believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men² and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures and ascended into heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead, whose kingdom will have no end.

And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets.

And I believe in one holy catholic³ and apostolic Church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come. Amen.

¹ Nicea was an ancient Greek city in northwestern Anatolia located within the modern Turkish city of İznik

² Us men: meaning all people

³ Catholic: the original (A.D. 325) text reads “catholic,” defined then and now as the whole or “universal” Church as it confesses the wholeness of Christian doctrine regardless of denominational affiliation, not to be confused with the Roman Catholic Church.

The Trinity: Three Essential Affirmations

1. © **Read Romans 3:30 and Matthew 28:18-20.** Notice that the word “name” in **Matthew 28:19** is singular. What do these verses tell us about God?

The Trinity is one being/nature/essence. God’s essence *is His* being, what He is, and the Trinity is one God.

TRUTH 1: God IS one. Belief in the Trinity is NOT belief in three distinct gods (Heresy: tritheism/polytheism). There is only one God.

2. © **Read John 14:16-17.** Note all the personal pronouns in this passage (e.g., “he,” etc.). What do these pronouns teach you about the Father, Son, and Spirit?

TRUTH 2: There ARE three distinct persons in God, the Father, the Son, and the Holy Spirit. God is NOT one person who took three different modes of existence, like how one man may fulfill multiple roles of a husband, father, and doctor in his life and career; or like water that changes from solid (ice) to liquid (water) to gas (steam) forms (Heresy: modalism).

The Trinity is one being/nature/essence and yet are three persons. However, the word “person” can be misleading, depending on how we define it. God is not like a human person. Human persons:

- a. Are separated from others by space (different physical bodies from each other)
- b. Have a distinct consciousness from one another (self-awareness, mind)
- c. Have a separate will from other persons (volition)

However, the persons in God:

- a. Cannot be separated in terms of space because “God is spirit” (**John 4:24**)

- b. Can't be distinguished by their "individual life" or "mind." They do not possess three minds since each person of the Trinity equally shares in the fullness of the one mind & life of God (**John 5:26; 1 Corinthians 2:11**)
- c. Do not have three separate wills. The persons share the one and the same Divine will, from the Father to the Son by the Holy Spirit (**John 5:19-20**)

We must not impose the categories and experiences of human personhood upon our understanding of Divine personhood.

So, then, how do we distinguish between the divine persons? **Definition of a Trinitarian Person:** The Father, the Son, and the Holy Spirit are differentiated as "persons" only by how they eternally relate to each other. The Father is distinguished as the person of the Father because He eternally begets the Son. The Son is distinguished as the person of the Son because He is eternally begotten⁴ (**John 1:18**). The Spirit is distinguished as the person of the Spirit because He proceeds⁵ from the communion of Father and Son (**John 15:26**). In other words, the relationships are the persons.

- 3. ✚ **Read Matthew 3:13-17.** How does this passage teach us that God can't be one "person" who took three different modes of existence?⁶

⁴ **Eternal Begetting:** Jesus is the Father's only begotten Son. "Begotten" describes their divine and eternal Father-Son relationship. The Son is eternally from (i.e., in eternal relationship with; not after or below) the Father and the Father communicates the distinguishing relational property of Sonship to Him. . But the Son never "began" to exist. There was never a time when the Father was without His Son (John 1:1, 5:26). Unlike human generation, divine begetting does not require a "creation," nor is it susceptible to the limitations of time. Thus, God's begetting transcends the human experience of begetting.

Basil, an early church father, supplies us with a helpful illustration: "However, in a case such as fire and the light shining from it, the fire is certainly first, as the cause (or source), and the light second, as the effect, but there is no "interval" [of time] separating the two: they are "first" and "second," not by an arrangement, but as a consequence of their nature. So, in the case of the Father and the Son, in relation to causality, the Father is [classified] before the Son, but neither according to a difference of nature nor by a temporal preeminence." As a flame cannot exist without its brightness, the Father was never without the Son.

⁵ **Eternal Procession:** The Spirit eternally "proceeds from the Father" and the Son (John 15:26). The Holy Spirit is eternally breathed out by the Father and Son, communicating the distinguishing relational property of spiration to Him. The Spirit shares the one divine, eternal essence as a Person in the Trinity. However, He is not unbegotten like the Father or begotten like the Son. Instead, He is "spirited" from the Father and the Son, and He is the eternal and personal communion between them.

⁶ Answer: All distinct persons of the one God are present at the same time.

Remember:

- The Father is neither the Son nor the Spirit.
 - The Son is neither the Spirit nor the Father.
 - The Spirit is neither the Father nor the Son.
 - Yet, they are one God, and each person has the whole fullness of deity.
4. ☉ Read the passages below and list which person(s) of the Trinity are mentioned:
- a. John 6:27 -
 - b. John 20:28 -
 - c. Acts 5:3-5 -
 - d. Romans 9:5 -
 - e. Philippians 1:2 -
 - f. Titus 2:13 -

TRUTH 3: Each person IS truly, fully, and equally God. The Three Persons are NOT each “part of God,” like the leaves on a three-leaf clover (Heresy: partialism). The Son and Spirit ARE equal in Divinity to the Father in every way WITHOUT inferiority (Heresy: Subordinationism). The Son IS Very God from Very God, eternally begotten and NOT created (Heresy: Arianism), nor was the "man" Jesus 'divinely adopted' into the Godhead (Heresy: Adoptionism). The Son and the Spirit do NOT emanate from the Father, like the emission of radiation energy waves from material uranium, steam from hot water, or the sweet scent from a blossoming flower, each representing a lessening of perfection (Heresy: Emanationism).

Is the Trinity Contradictory?

God is one in essence but three in Person. This formulation can show us why there are not three gods, and why the Trinity is not a contradiction. Theologian R.C. Sproul cites as an example Dickens’ famous line, “It was the best of times, it was the worst of times.” Obviously, this was a contradiction if Dickens meant that it was the best of times **in the same way** that it was the worst of times. But he avoided contradiction with this statement because he meant that **in one sense**, it was the best of times, but **in another sense**, it was the worst of times.

Carrying this concept over to the Trinity, it is not a contradiction for God to be both three and one because he is not three and one **in the same way**. Instead, He is three in a different way than he is one. Thus, we are not speaking with a forked tongue — we are

not saying that God is one and then denying that he is one by saying that he is three. This is very important: **God is one and three at the same time, but not in the same way.**⁷

5. ✚ **Read Ephesians 2:18.** How does knowledge of the Trinity deepen and ensure true worship?

Conclusion

1. God is one.
2. There are three distinct persons in God, the Father, the Son, and the Holy Spirit.
3. Each person is truly, fully, and equally God.

As Martin Luther summarized, “We believe the divine majesty to be three distinct persons of one true essence.” While finite human minds cannot fully comprehend this doctrine, it is a doctrine on which professing Christians throughout history agree. Hence, we cannot be flippant with this essential doctrine, without which there is no Christianity.

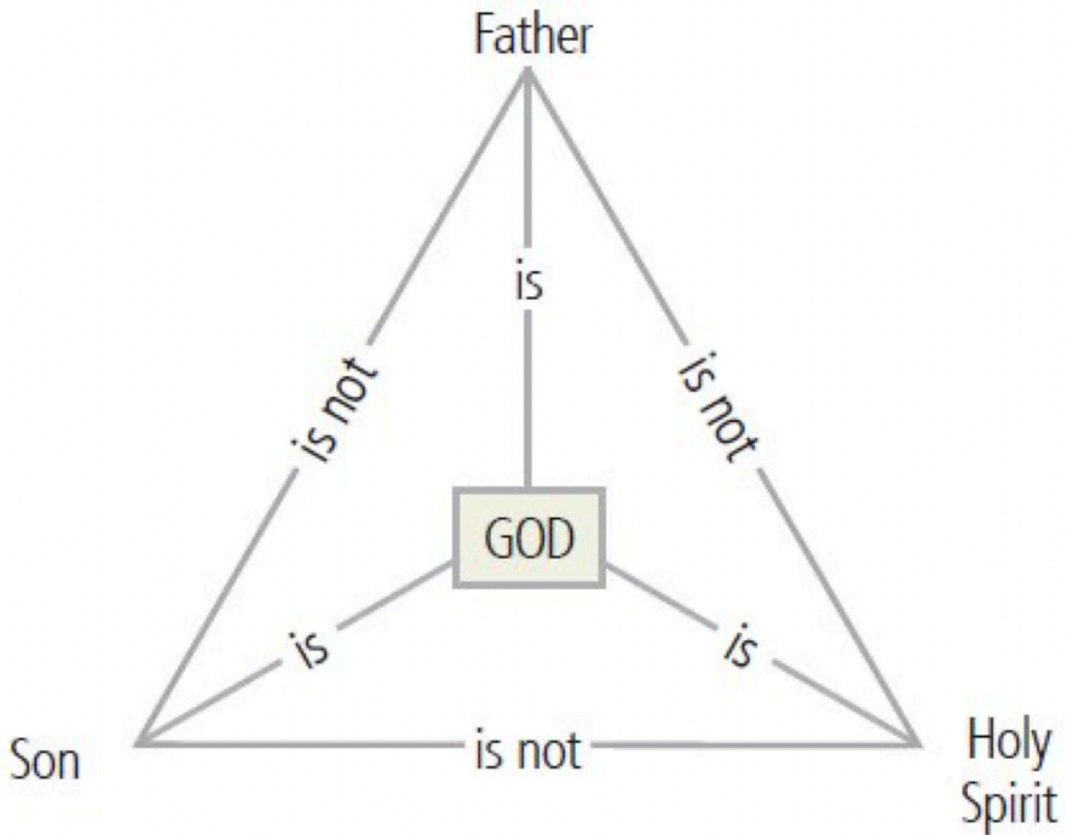
Furthermore, the apostles did not change, correct, or invent a new understanding of God different from the Old Testament Scripture. Theologian B.B. Warfield helpfully wrote,

The Old Testament may be likened to a chamber richly furnished but dimly lighted; the introduction of light brings into it nothing which was not in it before; but it brings out into clearer view much of what is in it but was only dimly or even not at all perceived before. The mystery of the Trinity is not revealed in the Old Testament; but the mystery of the Trinity underlies the Old Testament revelation, and here and there almost comes into view. Thus, the Old Testament revelation of God is not corrected by the fuller revelation that follows it, but only perfected, extended and enlarged.⁸

However, it is also true that we cannot possibly fully grasp the depth of mystery that is the Triune God. It is, after all, the leading mystery of our faith. We worship a transcendent God, for there is no one or nothing like him in all creation. Nothing can adequately portray him, which is why all human analogies for the Trinity fall short of His ultimate inscrutable glory. Through this doctrine, we remember that God is utterly distinct from His creation and that our faith upholds a glorious mystery before us. And so it should, for a god whom we can totally understand and fit neatly into a box is not a god worthy of our worship.

⁷ Matt Perman, [What is the Doctrine of the Trinity?](https://www.desiringgod.org/articles/what-is-the-doctrine-of-the-trinity) (<https://www.desiringgod.org/articles/what-is-the-doctrine-of-the-trinity>)

⁸ Benjamin B. Warfield, “The Biblical Doctrine of the Trinity”



The Essence of One God in Three Distinct Persons

End with Prayer. Worship the Trinity as three in one and one in three. Praise Him for being gloriously incomprehensible, so far above us that we cannot ever exhaust our knowledge of Him. Thank Him for giving us His Word so we can learn truths about Him and know Him more.

For Next Week

- Memorize the three Trinitarian truths
- Complete Session 13: The Person of Christ.
- Memorize **2 Corinthians 13:14**

11: The Person of Christ

Begin with prayer. Praise Christ for who He is and for being the perfect sacrifice to atone for our sins. Ask Him to help you know and love Him more through this session.

Objectives

By the end of the study, participants will be able to...

- Explain the distinctions between Christ's deity and humanity.
- Understand that Jesus is fully God and fully man, both of which are necessary for our salvation.

Christ's Deity and Humanity

The apostles taught that Jesus, the Eternal Son of God, is both truly man and truly God in one person. This doctrine is essential to the Christian faith and salvation. The Son's Divine Nature is united with His Human Nature in the Person of Christ.

1. © For each of the verses below, note what you learn about the Son of God and the reason(s) why He came in the likeness of humankind.
 - a. John 1:1-5, 14-18 (Here Jesus is referred to as the "Word") -
 - b. Romans 8:3 -
 - c. Galatians 4:4-5 -
 - d. Hebrews 2:10-18 -

2. † **Read Philippians 2:6-11.** How did the Son of God “empty Himself,” and how do the surrounding verses help you understand what this means? Did He lose, change, or set aside His eternal deity?

The Eternal Son emptied Himself by taking “the form of a servant, being born in the likeness of men.” Becoming flesh was an *act of addition* and not subtraction. The Eternal Son did not change or set aside His deity. Instead, He has *added* to Himself a human nature consisting of a human body and soul. He maintained His true and complete divinity while adding true and full humanity.

3. © Which two “forms” does the one Person of Christ possess according to Philippians 2:6-8? (“Form” means essence, nature, or substance.)

Scripture speaks of Christ in two ways: it says some things of Him concerning His divine nature (2:6 - “in the form of God”), and it says other things about Him referring to His human nature (2:7 - “taking the form of a servant”).

Scripture upholds the divine and human natures of Christ without confusing or dividing Him. Some texts refer to the Son in His divine nature (2:6 - “equality with God”), and some texts primarily refer to the Son in His human nature, which He became for the sake of accomplishing our salvation (2:8 - “He humbled Himself by becoming obedient”).

But in the Divine Trinity, no Person is greater or lesser than another. Jesus is co-eternal and co-equal in power and glory with the Father and the Spirit “in the form of God.” The Son submits to the Father “in the form of a servant,” pertaining to His manhood. Therefore, read Scripture in such a way that you discern these two different manners in which Scripture speaks of Christ without confusing, dividing, or diminishing Him.

4. ☉ **Read Matthew 4:1-11, John 8:46, Hebrews 4:15, and 1 Peter 1:19.** How is Jesus' humanity different than ours? Why is this important?

5. ☉ **Read Hebrews 7:22-28.** How is Jesus perfectly qualified to meet our every need, particularly as the atonement for our sins?

The Function of Christ's Two Natures

6. ⇨ **Read Hebrews 2:14-18 and 1 Peter 2:21.** Why must our redeemer be human?

7. ⇨ How does this knowledge enhance our fellowship with Him?

Humankind is responsible for their sin and needs a perfect human representative. Therefore, as theologian Louis Berkhof writes, “Only such a truly human mediator, who had experimental knowledge of the woes of mankind and rose superior to all temptations, could enter sympathetically into all the experiences, the trials, and the temptations of man.”

8. © **Read Colossians 1:15-20, 2:9-15.** Why must our redeemer be truly God?

9. ⇨ How does this deepen our worship of Him?

God has no obligation to redeem, yet He is the only one able to do so. Jesus must also be truly God to fully bear and satisfy God’s infinite wrath, provide a sacrifice of great value that would please God, and rise victoriously from the dead. Only the Son of God could provide such a sacrifice and share the benefit with believers. Since only God can perform what only humans are obligated to do, satisfaction must be made by one who is both God and man in one Person.

Conclusion

Jesus Christ is one Person with two natures, Divine and human. How exactly do we understand this? Well, the incarnation represents another sublime mystery of the Christian faith. Theologian J.I. Packer said,

Here are two mysteries for the price of one— the plurality of persons within the unity of God, and the union of Godhead and manhood in the person of Jesus. It is here, in the thing that happened at the first Christmas, that the profoundest and most unfathomable depths of the Christian revelation lie... But once the Incarnation is grasped as a reality, these other difficulties (the virgin birth, the atonement, the resurrection, the miracles of Christ) dissolve.⁹

⁹ J.I. Packer, *Knowing God* (Downers Grove, IL: IVP, 1973), 53.

While we cannot fully fathom the mystery of the incarnation, the ancient Chalcedonian confession provides us with some necessary boundaries.

The Chalcedonian Creed (A.D. 451)

Roughly 126 years after the Council of Nicaea, the Chalcedonian Creed was adopted at the Council of Chalcedon¹⁰ in 451 A.D. in Asia Minor as a response to particular heretical views concerning the person of Christ.

It is not so important at this point that you understand everything covered in this creed or all the intricacies of the doctrine of the Person of Christ. It is crucial, however, that you have a basic understanding of what the Scriptures teach about our Savior. Therefore, read this confession slowly, and then read and discuss the commentary underneath it.

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards His Godhead, and at the same time of one substance with us as regards His manhood; like us in all respects, apart from sin; as regards His Godhead, begotten of the Father before the ages, but yet as regards His manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.

This creed teaches that the Person and natures of Christ are:

Without confusion: The Person of Christ is NOT the result of mixing or blending the Divine nature with the human, like mixing blue and yellow together results in green (Heresy: Monophysitism). Instead, “*the property of each nature [IS] preserved.*”

Without change: In assuming human flesh, the Word did NOT cease being what he had always been, the Divine Son of God, nor did He empty Himself of any of His Divine attributes (Heresy: Kenosis). He did NOT lose His divinity at the incarnation. He IS “*one and the same Son and Only-begotten God the Word.*”

Without division: Jesus Christ is NOT half God and half man. He isn't composed of separate layers, with the divine essence in His soul or mind and human nature in His physical body (Heresy: Apollinarianism). He IS “*at once complete in Godhead and complete in manhood.*”

¹⁰ Chalcedon is today a large, populous, and cosmopolitan district in the Asian side of Istanbul, Turkey.

Without separation: Jesus Christ is NOT two *persons* united in one body (Heresy: Nestorianism). The union of the human and Divine in the Person of Jesus Christ is a real, organic union, where his Divine and human nature come “*together to form one Person and subsistence.*”

End with prayer. Praise Christ for His perfect and complete divinity and humanity.

For Next Week:

- Complete Session 14: The Holy Spirit
- Memorize **Hebrews 2:17-18**

12: The Holy Spirit

Begin with prayer. Praise God for His triune nature, even as it is beyond our ability to comprehend fully. Ask Him to use this lesson to develop an accurate doctrine of the Holy Spirit (pneumatology), which honors our Lord.

As with other doctrines, developing an accurate understanding of the Holy Spirit will take time. Do not expect to understand everything about the Holy Spirit by the end of this lesson. Brilliant theologians spend their entire lives wrestling with these concepts. This lesson is a foundational introduction to the Person and work of the Holy Spirit. To grow in understanding, one must continue to pray, search the Scriptures, and seek reliable resources. We pray that you are encouraged by the holiness, majesty, and incomprehensibility of our Triune God!

Objectives

By the end of the study, participants will be able to...

- Explain that the Holy Spirit is co-equal with the Father and the Son within the Trinity.
- Recognize the Holy Spirit's work in inspiring Scripture, saving people, and growing fruit in our lives.
- Understand that even though the Holy Spirit worked in visibly extraordinary ways in the early church, He still works in and through us now.

Creeds

Possibly written in the fifth or sixth century AD, The Athanasian Creed is a faithful Christian statement focused on the Trinity and Christology. Although Athanasius (A.D. 293-373) did not write this creed, it is named after him because he was a champion of Trinitarian orthodoxy. It eloquently affirms the divinity of the Holy Spirit and his full equality with the Father and the Son. One paragraph reads:

And the catholic¹¹ Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, is all one, the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit.

¹¹ In the Creed, "catholic" means the whole (or universal) Church throughout time and space as it confesses apostolic Christian doctrine. It does not refer to the "Roman Catholic Church."

Likewise, the Nicene Creed (A.D. 325) affirms the Holy Spirit as one of the three Persons of the Trinity, with equal glory to the Father and the Son, and who is worthy of our worship. It reads,

And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets.

The Holy Spirit Is Lord and Giver of Life

1. © **Read 2 Corinthians 3:17-18.** What title does the apostle Paul use when referring to the Holy Spirit, and what does that title teach you about Him (the Spirit)?

2. © What is the Holy Spirit's role in our spiritual transformation?

The Holy Spirit enables us to behold the glory of the Lord because He is Lord Himself. Whenever the Bible speaks about the Father, the Son, or the Holy Spirit, it assumes they are each God and each Lord. They are not three distinct lords or gods but one Lord and one God, coequal with one another.

3. ✚ **Read Genesis 1:1-2.** What do we learn about the Holy Spirit at the end of verse 2? What does His presence and activity at creation tell us about who He is?

All Christians are Baptized with the Spirit When They Repent and Believe

13. © **Read 1 Corinthians 12:3,13, Galatians 3:2, and Ephesians 1:13.** How does Paul describe the baptism of the Spirit? When and how are people baptized in the Holy Spirit?

14. © **Read Luke 3:16, Acts 1:5-8, and Acts 2:1-11.** Who baptizes with the Holy Spirit? Summarize the events of when it first and most dramatically happened.

15. ⇨ Which elements from Pentecost in **Acts 2:1-11** are repeatable, and which are once and for all? Fill in the table below before comparing your answers to the answers listed on the next page.

Once and for All	Repeatable

Once and for All

- The rush of wind and tongues of fire are not repeated.
- After Acts 2, the Bible never again tells Christians to WAIT for the coming of the Holy Spirit (**Acts 1:8**).
- Speaking in tongues (the supernatural ability to speak other human languages) does repeat, but it is not the typical experience of most Christians. People speak in tongues in Caesarea (Cornelius's household, **Acts 10**) and Ephesus (**Acts 19**) and possibly in Samaria (**8:17-18**), where it was "seen" that the Spirit had been given. But Saul (the great apostle Paul) did not speak in tongues after he was filled with the Spirit (**Acts 9:17**). Neither did the Ethiopian eunuch (**Acts 8**), Lydia and the Philippian jailor (**Acts 16**), or the 3,000 plus people converted on the Day of Pentecost itself (**Acts 2**). None of these received a so-called "second baptism" of the Spirit. None spoke in tongues as a manifestation of having received the Spirit, yet they were, indeed, filled with the Spirit. God does not give most Christians the gift of speaking in tongues (**1 Cor. 12:30**).

Repeatable

- The Spirit fills Christians repeatedly throughout their life, giving them a sense of God's greatness and strengthening them in character and service.

16. © Each of the following verses correlates one or more specific (positive) character traits to being filled with the Spirit. List the matching trait(s) below.

- a. Acts 4:31 -
- b. Acts 6:3 -
- c. Romans 15:13 -
- d. Ephesians 5:18-21 -
- e. Galatians 5:22-23a -

To be "filled" means that the graces in these verses mark your life and conduct. Christians are given these graces at salvation, but we are not always filled with them to the same degree in every season of life. Yet, God fills us again through our faith in His grace and power. As we grow in faith, He satisfies us with Himself and from His bounty with joy and peace (**Romans 15:13**) so that we can repeatedly experience this kind of filling of the Spirit. And we should pray for that, yearning for more of the Spirit's power in our lives and service.

The Holy Spirit Works in Our Lives

© Read each text listed below and write the corresponding activity of the Holy Spirit.

17. John 6:63 -

18. John 16:8-11 -

19. John 16:12-15 -

20. Romans 5:5 -

21. Romans 8:13-16 -

22. Romans 8:26-27 -

23. 1 Corinthians 2:11-13 -

24. 1 Corinthians 6:11 -

25. 1 Corinthians 12:7-11 -

For next week:

- Complete Session 15: Multiply Your Life
- Memorize **John 16:13-15**

13: Steward Your Resources

Begin with prayer. Thank God for the multitude of resources He has given you, and ask Him to open your eyes to how you can better honor Him with these gifts.

Objectives

By the end of the study, participants will be able to...

- Explain the purpose of stewardship.
- Identify the resources God has given them.
- Use principles from Scripture to steward their resources and make decisions in a God-honoring manner.

Your Resources

1. ⇒ List the resources, skills, and blessings that God has given you.

Stewardship is glorifying God through the wise use and maintenance of the various resources He has given us. This session will focus primarily on our time, money, and decisions.

Time

Since God created time, it has a divine purpose. Do not let its invisibility fool you; we do not have an endless supply of time. Therefore, we must consider how God wants us to use our time.

2. ☉ For each of the following passages, list what you learn about how God wants us to use the time He gives us.
 - a. James 4:13-16 -

 - b. Ephesians 5:15-17 -

 - c. Psalm 90:12 -

 - d. Titus 3:14 -

3. ✚ Does this mean that it's evil to make plans for the future? **Consider Proverbs 16:9 and 21:5.**

4. ⇨ How, therefore, should we honor God with our time?

Most of us can do a better job of using our time in a God-honoring way. Yet, we must remember that God intentionally created us with finite time and energy. One of the greatest blessings that He gives us is rest and communion in Him. The more we find joy in God, the more we will be able to glorify Him. If we begin to overload our schedule with doing things for God such that we neglect our relationship with Him, we will burn ourselves out. Likewise, if we dismiss all opportunities to serve, our joy in Him will grow stale and eventually corrode.

Honoring God with our time means that we are committed to be in His presence and serve Him, just as we would with a loved one. So, don't burn out doing everything or rust out doing nothing. Instead, pour yourself deeply (**2 Timothy 4:6**) into doing a few things excellently.

5. ⇨ What is one activity that you can add to or increase in your schedule to honor God with your time?

6. ⇨ What is one activity that you can reduce or eliminate from your schedule in order to honor God with your time?

Money

7. ☉ **Read Proverbs 10:22 and 1 Timothy 6:10.** Is money *itself* evil? Why or why not?

8. ☉ **Read Matthew 6:21, 24 and 1 Timothy 6:9-11.** What does our attitude toward and use of money reveal about our hearts?

9. **Read 2 Corinthians 8:9.** Why must we be generous?

10. ☉ **Read 2 Corinthians 9:6-11.** As you read, consider how our need for and use of money display belief in God's promises. What kind of givers should we be? How is generosity a means of grace and an act of worship?

11. ☉ List the promises given in verses 6, 8, 10, and 11.

12. ✚ **Read Matthew 22:19-21 and Luke 16: 10-13.** Summarize Jesus' view of money.

13. ⇨ How do we honor God with our money?

18. ✚ Read Galatians 5:18-26. What fruits will be evident in someone led by the Spirit? How might this influence your decision making?

19. ✚ Read Matthew 6:25-34. Why should we refrain from making decisions based on our anxiety?

20. © What does God say we should value most (6:33)? Why?

It is helpful to divide decisions we face into the following three categories:

1. Matters of Right and Wrong

These are matters, choices and instances in which God clearly directs, leads, or instructs us what to do or not to do in His Word. We don't need to wonder about His will in these matters.

2. Matters of Discernment and Judgment

These are matters that are not straightforwardly righteous, or unrighteous. After seeking God in his Word and prayer, good decision making involves making observations, evaluating motives, learning by experience, seeking counsel from trusted advisors, and then exercising good judgment in making the correct decision. When you have identified multiple decisions as "righteous" (not against God's revealed will in Scripture), then you cannot step outside of God's will when choosing freely from among them.

3. Trivial Matters

These are decisions of little appreciable significance or discernable consequence.

Test Case: Marriage

1. Matters of Right and Wrong

a. Whether to Marry

1 Corinthians 7 states that there are advantages to being single. Some are gifted for this. Others are not. It is not good for those without the gift of singleness to be alone. The status that helps you best serve the Lord and grow in holiness is desirable. We are free to marry or not marry.

b. Whom (Not) to Marry

If we choose to marry, we must not marry a blood relative (**Leviticus 18:6-17**).

If we choose to marry, it must be to a member of the opposite sex (**Genesis 2:24, Matthew 19:4-5, Romans 1:27**).

c. Sexual Contact

Whether we choose to marry or not, we must not engage in sexual contact outside of marriage (**Genesis 2:24-25; Acts 15:19-20; 1 Corinthians 5:1, 6:18-20, 7:2, 7:8-9; Galatians 5:19-21; 1 Thessalonians 4:3-5; Hebrews 13:4**).

d. Whom to Marry

If a believer chooses to marry, they must marry another believer (**2 Corinthians 6:14-18, 1 Corinthians 7:39**).

2. Examples Constituting Matters of Judgment

When selecting a spouse, there may be a number of people who may be viewed as potential candidates because they are not disqualified according to Scriptural standards. The proper judgment [assessment] of character is primary. **Ephesians 5:25-32** tells us the ideal husband is gentle, loving, and lays down his life for the Lord and others. **1 Peter 3:1-6** tells us that God values a woman's inner beauty, one who is gentle and quiet in spirit. We must learn to value what God values.

Seeking wise counseling is paramount. Family (when applicable), church, and close friends should affirm this relationship (**2 Timothy 2:22, Proverbs 15:22**).

3. Examples Constituting Trivial Matters

Some of the characteristics which the world applauds should actually be trivial to us. For example: height (**1 Samuel 16:7**), eye color, etc. Any characteristic of a person that has no bearing on his or her willingness and ability to serve the Lord would fall into this category.

Quiz

Indicate the numerical type [1. Righteousness, 2. Judgment, or 3. Trivial] for each matter listed below and discuss your choices.

Type	Matter	Type	Matter
	Which laundry detergent to buy?		Read the Bible morning or night?
	What to study in college?		Obey lawful authorities or not?
	Work or not?		Provide for family or not?
	Steal something or not?		Exercise wisdom or not?
	Play horseshoes or badminton?		Where to place punctuation?
	Have dessert or not?		Kill someone or not?
	Whom to marry?		Where to go to school?
	Defrost the refrigerator or not?		Covet something or not?
	Pray or not?		Number your days or not?
	Which lawful profession to pursue?		What to wear to church?
	Where to spend your vacation?		Lie to someone or not?
	Read the Bible or not?		Brush your teeth or not?

End with prayer. Thank God for the multitude of resources and gifts He has given you, especially your time, money, and guidance. Ask Him to convict you of ways in which you can steward them better for His glory and thank Him for the ongoing work of sanctification by the Spirit, who enables you to do so.

For next week:

- Complete Session 11: Glorify God in Suffering
- Memorize **Matthew 6:33**

Jesus was upfront with His disciples when He promised that they would suffer. Yet this suffering was not without purpose. We live in a “crooked and twisted generation” where we are called to “shine as lights” (**Philippians 2:15**). Not only is God’s glory illuminated through our suffering, but God promises us current and future benefits when we suffer in His name.

4. ☉ List the benefit of experiencing suffering in each of the following verses.

a. **Philippians 1:14** -

b. **2 Corinthians 1:3-7** -

c. **Psalms 119:71** -

d. **Romans 5:3-4** -

e. **Matthew 5:10-12** -

f. **Mark 10:29-30** -

5. ✚ Read **2 Corinthians 4:17-18** and **Romans 8:18**. How does suffering impact our future experience of God’s glory?

6. ⇨ Many people who struggle with Christianity ask “Why does God let bad things happen to good people?” How would you respond?

Some people argue:

1. A good God would not want evil to exist, and a good and all-powerful God would not allow evil to exist.
2. Yet, evil exists.
3. Therefore, a good and powerful God cannot exist.

Logically, this argument has two hidden premises. First, it (rightly) assumes that there is objective "*good*" and "*evil*" in the world. It acknowledges the existence of an absolute moral standard, which can only exist if a personal God of justice exists.

But secondly, it mistakenly assumes an all-powerful, good God *does not have a good reason* for evil to exist. It forgets the Bible's assertion that God is infinitely wise. Some wrongly assume that there can't be a greater reason behind suffering and evil simply because they cannot always see a grander purpose themselves. For example, doctors often inflict measures of unwanted pain on their patients to bring about healing. Likewise, but in an even more profound sense, God can and does have perfectly excellent moral reasons for the existence of evil that we cannot fathom at present.

God moves in mysterious ways, working His sovereign will and performing unsearchable wonders. He is infinitely wise, and we are not. So, as the hymn writer William Cowper reminds us, "Judge not the Lord by feeble sense, But trust Him for His grace. Behind a frowning providence, He hides a smiling face."

Job 42:1-3

Then Job answered the Lord and said:

"I know that you can do all things,
and that no purpose of yours can be thwarted.
'Who is this that hides counsel without knowledge?'
Therefore I have uttered what I did not understand,
things too wonderful for me, which I did not know."

Remember Job, who never learned the reason for his suffering. But he did learn that God was always worthy of his worship and trust, no matter what. "For from him and through him and to him are all things. To him be glory forever. Amen" (**Romans 11:36**).

Testifying through Suffering

7. ☉ **Read Acts 7:54-60, 8:1,4 and 11:19.** Outline the sequence of events that occurred and the impact that suffering had on the church.

8. † **Read 2 Corinthians 4:7-12.** This passage highlights two benefits that others receive when we suffer - one for non-Christians and one for other Christians around us. How does our suffering impact each group?

9. ☉ **Read Colossians 1:24, 28.** What is Paul's goal in suffering?

10. **Read Psalm 63:3, Matthew 5:11-12, 2 Corinthians 12:9-10, Philippians 3:7-10, and Hebrews 10:34.** When we suffer well, what message do we send to the world about Christ?

11. ⇨ **Read 1 Peter 4:13-19.** From verse 19, what should we keep in mind while enduring trials in order to suffer well for the glory of God?

For next week:

- Complete Session 12: Know The Trinity
- Memorize **2 Corinthians 4:17-18**

15: Multiply Your Life (Making Disciples)

Begin with prayer. Thank God for including YOU in His design for expanding His Kingdom through the process of disciple-making, and ask Him to bring to mind specific people you can encourage, challenge, and build up in the Christian faith.

Objectives

By the end of the study, participants will be able to...

- Explain the nature, process, and importance of disciple-making within the church.
- Use examples of discipleship in the Bible to understand how to disciple others.
- Understand and be prepared for the joys and suffering included in discipling another person.
- Identify and/or pray for at least one specific person to approach and begin discipling.

The Basics of Disciple-Making

1. © **Read Matthew 4:18-20, 9:9, 16:24-25, and 28:18-20.** Here we see Jesus calling men to be His disciples. Write down what you see in these passages about what it means to follow Jesus.

2. © **Read 1 Corinthians 11:1 and Philippians 3:17.** What are Christians told to do?

3. ✦ **Read Philippians 3:17 and 2 Timothy 3:10-17.** One way that we can follow Christ is by following the good examples of Christians around us. Why are both imitating and being a good example to others important for Christian discipleship?

4. ☉ **Read Romans 15:14 and Colossians 3:16.** Once we are “filled with all knowledge” and the Word of Christ dwells in us richly, what does Paul expect us to do for others?

5. ☉ **Read 1 Thessalonians 5:11,14.** What does Paul tell believers to do for one another? Why is this necessary in the Christian life?

6. ☉ **Read Ephesians 4:11-16.** How do we grow up in Christ?

“Discipling others” means intentionally helping others follow Jesus by providing them personal instruction from God’s Word and being a person for them to imitate. At its core, making disciples of Christ is helping newer, younger, or less mature believers by practically showing them what it means to follow Jesus in the way set forth in Scripture. God gives us the privilege of discipling others and doing them spiritual good. We also need to continue being mentored and discipled by others throughout our Christian lives. This idea is sometimes referred to as having a “Paul” (someone to disciple you) and “Timothy” (someone you are discipling).

Life-on-Life Discipleship

7. ⇨ Do you consider yourself able to instruct others? Why or why not?

One of the amazing things about God's design for discipleship is that we don't need to be masters of the Christian faith in order to disciple others!

8. © **Read Philippians 2:22, 1 Thessalonians 1:1** (note who is included in sending the letter) & **3:2, 1 Timothy 1:2**. How does Paul relate to Timothy in these verses?

Paul chose a few specific, key men like Timothy, whom he trained to lead the churches he helped establish. Timothy would not have been capable of leading a church when they first met. Instead, he learned how to do so from Paul's life and teaching. They studied Scripture, prayed, and fellowshiped together. However, their relationship was more than strictly a teacher-student relationship in a classroom context. Paul brought Timothy into his daily life to model what it meant to be a Christian. This ongoing relationship is the essence of life-on-life discipleship - doing life together so that the more mature believer can train the less mature believer in Christlikeness and Kingdom service.

Sometimes, life-on-life discipleship will take the form of a Bible or Christian book study. One-on-one or small group studies are beneficial for establishing a relationship to begin life-on-life discipleship. It should not stop there, though. We must invite our disciples into our lives to train them properly. Therefore, have them over for meals. Ask them to get a haircut with you and model how to start a gospel conversation. Take them grocery shopping and show them why it is important to budget and eat healthfully for God's glory. Let them see you struggle with something and rely on the grace of God. So much of discipleship is showing, not telling. You won't always be around to help them, so aim to equip them to live the Christian life and multiply their faith, just as you have been equipped.

Specific Instructions from Scripture

9. © **Read Titus 2:1-8**. In this passage, specific instructions are given to various demographics within the church. For each of the following groups, note (1) who is supposed to teach them, (2) what they are supposed to be taught, and (3) whom they are supposed to teach.
 - a. Older Men

 - b. Older Women

c. Younger Women

d. Younger Men

10. ⇨ What are some overall principles of discipleship (applicable to everyone) that we can collect from these lists?

We as humans have finite time and energy. There is no way a pastor could disciple every church member meaningfully. Even Jesus only discipled 12 men during His ministry! This chapter is called "Multiply Your Life" because of how discipleship affects the church, as seen in Acts. If each church member were to identify and disciple even just 2-3 people over their lifetime, who each then disciple 2-3 more people with the cycle continuing under God's blessing, we would see prolific exponential growth in the church. It will be a unique joy to see our spiritual lineage of discipleship in heaven one day!

Preparing to Make Disciples

11. ✚ **Read 2 Timothy 2:2.** Upon whom should we focus our efforts when helping other believers develop in Christ? What qualities should be present in the people we disciple?

12. © Draw a diagram of the generations of disciples you see in this verse. (It's okay to use stick-figures!)

“Multiplying your life” means (1) leading people to Christ, (2) establishing new, young, or less mature believers in the faith, and (3) equipping people to go out and do likewise. It is making other disciples who make more disciples. Multiply your life through reproducing discipleship early, often, and for the rest of your life and, by God’s grace, make a significant impact. (Note, however, that you may not be involved with all three aspects of “multiplying your life” for each person you disciple. See **1 Corinthians 3:5-9**.)

How do you train others? Prayerfully follow this familiar pattern for training:

1. I do and teach; you watch and learn
2. I do and teach; you participate
3. You do and teach; I watch and help
4. You do and teach; someone else watches and learns
5. Repeat

You can teach others the very topics covered in these sessions. For example, teach them about the Bible and how to study it. Then, model it before them and do it with them until they can study independently and teach others to do likewise. Do the same for prayer, evangelism, local church involvement, etc.

Remember that we are all still humans in a fallen world, and are still sinful. The relationship you form with your disciple will definitely not be perfect. However, when choosing a potential disciple, make sure that you won’t be “throwing your pearls to pigs” by investing your life into someone who isn’t faithful, available, hungry, and teachable.

13. © **Read Colossians 1:24-28**. For what purpose was Paul proclaiming Christ?

14. ⇒ Who is one person that you want to see presented fully mature on the day of Christ? Write down his or her name and when and how you plan to establish/deepen this intentional relationship with them to train them for godliness. (Keep in mind that both the discipler and the disciple should know that they are forming a discipleship relationship. You should not try to do so against their will or knowledge, so be upfront about your intentions. This does not need to be a new relationship; consider people you already interact with regularly. Discipleship is both intentional and natural.)
15. ⇒ Who is discipling you? Be sure to talk with them and share about what you're learning and who you want to disciple. Take time to pray about it together, and once you start a discipleship relationship, consider arranging a time for all of you to get together so that your disciple can meet their "grand-discipler."

Congratulations on finishing Book 2 of Rooted & Grounded! We pray you are more equipped to live the Christian life due to the time and effort you've invested in it. As **Hebrews 11:6** states, "And without faith it is impossible to please Him, for whoever would draw near to God must believe that He exists and that *He rewards those who seek Him*," (emphasis added). This study aims to provide a framework for learning essential truths God has revealed in His Word. May you continue to grow and abide in the Lord, and may He supply you ample opportunities to share what you have learned with others!

For further guidance and study, read *Discipling* by Mark Dever.