

WELCOME!

Hi! I'm John, nobody all that special in the eyes of people—well, no, my poor deluded Kay and our four kids and four grandkids in Australia seem to like me, and we have a great team of patient friends who are amazingly supportive of our work in Africa. But even so, the way I look at me doesn't hang too much on how special I look in the eyes of people. Why not? Because whatever happens in my life, there is Someone very, very special who ALWAYS thinks I'm incredibly special—God himself. And you can't find anyone more special than that. So, dear enemies, jump around as much as you like in front of me and shout insults, but, sorry, it's not easy for me to see you. My eyes are on my Father, whose big arm is always around me even when I mess up badly and really upset him.

But that's not how everyone sees God. I've taught in churches in Zambia, Tanzania, Uganda and Malawi. Wherever I go, most people tell me this: even if you're born again, you only stay God's child as long as you're good enough to deserve it. You're thrown out when you sin, and you get back in when you repent. If you die first? Hell!

I'd love you to meet our second daughter, Asha. She was three years old when we adopted her. The High Court ordered that Asha Kangai Telunya Oyani would now become Asha Kangai Rowse. She's an incredibly devoted and obedient child, but what happens when she disobeys us? Does she go back again to being Asha Kangai Telunya Oyani? And do we have to go back to court and adopt her again when she repents? That seems to be how many people in East Africa view their relationship with God. In this workbook, we take this question to the Bible, to see whether people's thinking agrees with God's thinking!

I, too, used to wonder what would happen to me if I died before repenting of some sin. Then I was challenged to get into the Scriptures and see what God says about why Jesus died. On the cross, when Jesus went through the horrible darkness of separation and death, it was for me. God the Father and God the Son had agreed together that the court of heaven would find Jesus guilty of all my sin—all the evil in my heart and my life *till the day I die*—and the Father would punish him for it. Christ's sacrifice paid in full for God's arm to be around me and to *stay* around me for ever—i.e. even when I'm really bad. Now that's news—great news, at least to those of us who've been brought low enough to accept such a deal. Some will never submit to a deal where they get to heaven solely because Someone else paid in full for them to get there. They won't be there, and they're not God's children now. They're outside the house because they're too big to get in the door.

How did I come to hear this great news? I had to be brought low and to “weigh up” my beliefs on the “scales” of the Scriptures. You can't be 100% sure about what churches or people insist is true – even if millions have agreed on it for centuries and say God led them to think this way! But there sure is *certainty* (*uhakika*, in Swahili) in God's Word. **So, welcome to the “Uhakika” Program.** For much of this course you will be teaching yourself. You will be asked many questions and you will need to hunt for the answers in the Bible. **Begin by asking God himself to teach you, to show you his cleanness and your dirt, and then work through page 61.** If you do this study in a group, remember this: there is no *uhakika* in what the group decides. It's between God's Word and you. The rest of the group may not like what the Bible says! And where I give explanations, don't just swallow it. Weigh up what I say, too. Now let's go to the ‘scales’!

JOHN ROWSE.

HOW TO USE THIS BOOK.

In the boxes like this one you'll find brief summaries of the teaching. On pages 50 and 51, many of these boxes are gathered together. So these two pages can help you see quickly the teaching of chapters 1-4, and to remember it.

When you read the book for the first time just answer the questions and pass by these grey 'HELP' boxes. →

← When you go out to teach, go with a photocopy of these two pages (50-51). They've been designed to help you quickly remember the questions, etc., so that you can just *talk* and not *read* to people. They'll understand better this way.

HELP

These boxes have illustrations and explanations to help you teach others what you've learnt. (Everything in these boxes is written in sloping letters.)

1. Step One:

Read and answer the questions written in ordinary letters (Just leave the 'HELP' boxes). It's best not to write your answers in this book. Use an exercise book or make a photocopy of *The Student's Answer Page* (p.63). Then someone else will be able to use this book without seeing your answers. Someone who has to feed himself will learn better than someone who has all the answers fed to him!

2. Step Two:

When you've done all the questions in a chapter, you can mark yourself by looking at *The Teacher's Answer Page* (p64). BUT ... if you look at the teacher's answer before you've answered the question yourself, you're robbing yourself of the chance to really learn well. If you force yourself to struggle and find the answer in God's Word, you'll profit from it. But if you just run to p.64 you won't benefit greatly! You'll just get the thoughts of the writer of this course, instead of seeing with your own eyes what the Scriptures say!

3. Step Three:

Now go back and read the whole book again – i.e., read (1) the questions you have already answered, together with (2) the words in the “*HELP FOR TEACHERS*” boxes.

4. Step Four:

Read the questions to your family at home. Go slowly. Each day, during your family worship, use half an hour to go through a page or two. Have the answer page with you, but don't give them the answers straight away. Help them TO DISCOVER FOR THEMSELVES what the Bible teaches. Firstly, *read* them the illustrations. Later go back and try to simply say it to them without reading. Use your family (the children too) to help you with role plays. If you practise in your own home (or with a few friends), it will make it easier later to give the illustrations, etc., in church.

5. Step Five (pages 59-60):

- a) On p.59, pastors will see how to use this course with their churches.
- b) The course is so designed that it can also be used in TEE (Theological Education by Extension) or in Bible schools (see pages 59-60 to find out how). It is designed to help students spread the teaching to villages where people may not be able to read or may not have enough money to buy the book. If even just one person has a Bible and can read it, it should be enough. If we use questions and stories, the locals can be taught in the same way the old people (at least) are used to being taught. In other words, this is *Oral TEE*.

Chapter 1: Counterfeit Christians and True Children of God.

A: COUNTERFEIT CHRISTIANS.

Willy Weed wanted to marry the pastor's daughter, Amina. But he knew she would

refuse to marry a man who was not saved. So in January, 1990 he went to an evangelistic meeting. The evangelist said many frightening things, but he did not explain why Jesus died. He promised people many material blessings, but said nothing about the sufferings and trials of the Christian life. Willy was very glad to hear that he would become wealthy and never be sick again. So he decided he would stop drinking – and he really did stop.

His new friends at church were very excited. They could see the change in his life. He testified that the reason for the change was that he'd received Christ. However, although he'd prayed the prayer of repentance at the back of a tract, he had a problem. He did not see that his sinfulness was so serious that God was angry with him. So did not see any need for a Rescuer to die for him.

He really enjoyed the praise he got – especially the noise the women made whenever he gave his testimony. He learned to imitate (copy) the other imitators, and pray the way they did. He knew how to shout at God to heal the sick, and how to command demons to come out. Amina was so happy, "Oh yes! this is a spiritual man! For sure, he will be my husband." After the wedding they appointed Willy to be an evangelist, because he played the guitar really well and had the voice of a lion. He knew how to yell and scream out "Aaalleluuuu-yaaaagh!" He knew to say, "Praise the Lord!" several times every minute, and to do it louder and louder until he got back an "Amen" that shook the earth. He closely watched the great preachers and imitated them. After each sentence people heard a wondrous spiritual sound coming from his gullet. When he preached, people's tears flowed and many were "slain", falling down backwards (especially the young women).

He was chosen to go to Bible school to train to be a pastor. Instead of studying, though, he preferred to watch and pray all night with the young women. When his teachers tried to help him, he decided that they were spiritually dead, and told them he'd heard the Lord calling him out of "this school of darkness"!

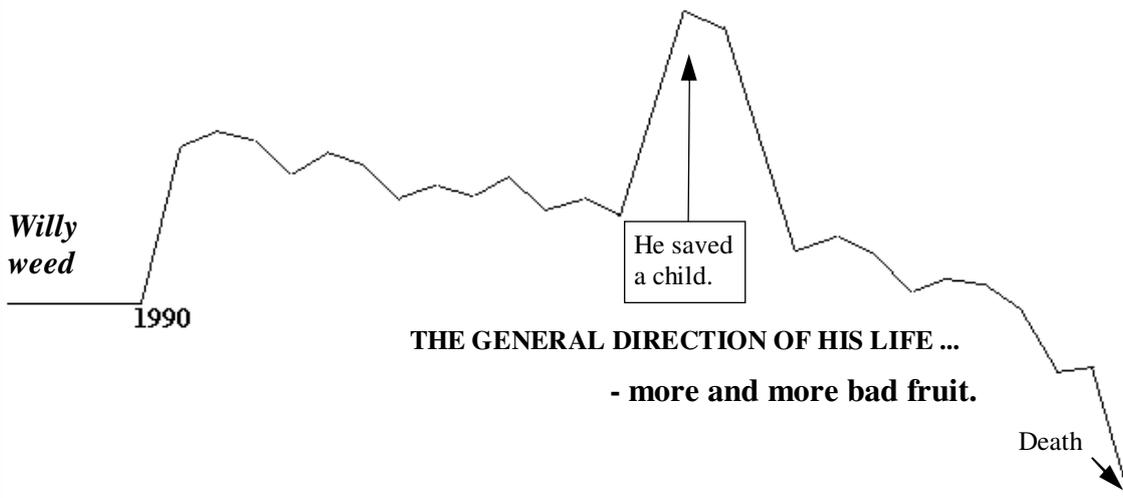
Back in his home church, when he saw that the pastor was now reluctant to give him any position of leadership, he got angry and started saying bad things about him. He eagerly wanted to be a leader that people looked up to, a big man with authority to angrily rebuke people. He declared that the pastor, Amina's father, could not recognize spiritual gifts in a man. He shouted at him, "You are quenching the Spirit! I must depart from this 'Egypt'!" He left and started a new church, with himself as the leader. He called himself "bishop", and bought a purple shirt and socks, and his followers were just filled with admiration.

Several days of all-night "prayer watches" with the young women had cooled his love for Amina. He began rebuking her savagely and even beating her. His excuse was, "I'm not beating you; I'm beating Satan inside you!" And so, although at first he'd been able to deceive people, slowly his real character came out. In the end he gave up excusing himself, and went right off. He started drinking again, and insulting the few followers he had left, and then he stopped going to church altogether. One day, people were chasing a

thief, and Willy saw the chance to quench his thirst for blood. He got in front of all the other dog-like people and beat the thief till he died. Later, in the bar, he was a hero. Then he went home and beat his wife so badly he put her in hospital.

After this, he didn't spend many nights at home. He preferred to sleep in bars and other AIDS factories. Whenever he came home Amina was terrified of being infected with HIV. Her father pleaded with her to move back to her old home and church, which she did. But it was too late: Willy had already given her the virus. Also, the stress her body suffered when she had a baby hurried the progress of the virus, till she had little power left to fight illness. When the church found out, they put her out. They told her that having AIDS meant she was not saved. The pastor tried to stand up for his daughter: "She's not the one who committed adultery! She's been a completely faithful wife!" But then they simply put the pastor out as well. Amina died soon after, and they refused to give her a Christian burial.

Willy moved to the city and pretended again to be a believer so he could marry a Christian woman. But the pastor was a very wise man. He told them, "These days in East Africa, so many people are infected that to marry without AIDS testing first is plain irresponsible. Being negligent with God's gift of life (even your own) is plain sin. Please understand that it would be a sin for me to conduct a sinful marriage." Willy was afraid to be tested, and so he protested to the church elders. When they saw he was very rich (and the church building needed a new roof), they sacked the pastor. Two years later Willy's new wife died with AIDS. He himself died three years later, after passing the virus on to many women, who took it home to their faithful husbands. Some infected their children during birth. Willy never repented.



Look at the line of Willy's life. When he sins the line goes down; when he repents and does good again it goes up. But, although sometimes he does good things, *usually* his line is going down – bad fruit is on the increase. One day the line jumps up. He risked his life to save a little girl from being hit by a bus. The bus hit him, but he survived. But if you look at the *general direction* of his life the line goes down.

- 1) **Question:** What do you think? In 1990 when Willy said, "I have received Jesus as my Saviour!", did he have true faith?
- 2) What do you think? Did Amina go to heaven?

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

Don't put your answers here.
Use *The Student's Answer Page* (p.63).

FAKE CHRISTIANS ...**More and more bad fruit!**

Heb.3:6 - 4:13; 6:4-9 (good soil and bad);
 2Pe.2:10-22 (people and dogs/pigs); Mt.7:15-
 23 (“I NEVER knew you”); 1Jn 2:18-19; 1Jn
 3:6-10 (“HAS either seen him or known him”);
 1Jn 5:18 (“born”); Jas.2:26 (faith with works /
 ‘faith’ without works).

Just as there is fake money, the Bible warns us that there are fake Christians.

For a while they can look just like true children of God, but in the end the fruit they produce gets worse and worse.

Read Hebrews 3:6 - 4:13. The Israelites were freed from slavery by means of miracles (the plagues, the parting of the sea, etc.). Then in the desert the Lord kept his promise to “rain down bread from heaven” (Ex.16:4). But they kept disobeying Him: “ ... ‘ Their hearts are ALWAYS going astray, and they HAVE NOT known my ways.’ ” (Heb.3:10) They had the gospel preached to them, but they “did not combine it with FAITH.” (Heb.4:2 as in NIV footnote.)

3) (a) Had they been true children of Israel at the start, but later stopped believing, or (b) were they just Israelites by blood, but from the start had not known God ?

(a) (b)

Read Heb.6:4-9: In the illustration of rain and soil (6:7-8), “land” (NIV) is the same word translated “soil” in Mt.13:8. In Christian fellowships, fake Christians may be present together with God’s true children, being blessed along with them, even “rained on” with them with the ‘rain’ of many blessings. But even if it is blessed with plenty of rain, bad soil won’t produce a good crop. Good soil will, though. But until either type of soil starts producing something, it’s hard to see the difference.

4) In Heb.6:7-8, the soil that produced thorns and thistles, (a) did it change into good soil when the rain came but later went back to being bad soil, or (b) was it bad soil all the time —and even after El Nino rains, it still wouldn’t produce a good crop?

(a) (b)

5) What do you think now? Those people who fall away (v6), where have they fallen from? (a) Have they fallen from being true children of God (good soil), or (b) have they fallen from a state of *resembling* (looking just like) children of God (i.e., they never were good soil)?

(a) (b)

Read 2Peter 2:10-22.

6) Is it (a) a person, or (b) a dog, that goes back to eat his vomit?

(a) (b)

7) These false prophets, (a) were they people who went back to being dogs, or (b) were they dogs all along, who then went back to eat their vomit – i.e. at first they certainly appeared to be people, but later their true nature showed itself very clearly ?

(a) (b)

Read Matthew 7:15-23 (“I NEVER knew you”).

8) What did Jesus say? (a) “I used to know you, when you were prophesying in my name. But these days you’ve fallen right away, and so now I don’t know you!”, or (b) “Even *then*, when you were prophesying in my name, I did not know you! You were counterfeit Christians, not true children of God!”?

(a) (b)

Read 1 John 2:18-19.

9) Those who “went out from us”, (a) did they once “belong to us” but now they don’t any more, or (b) even when they were “with us” did they not “belong to us”? (a) (b)

Read 1 John 3:6-10 & 5:18 . The person “who lives in him” (v6—i.e. STAYS in him) does not STAY in sin. God’s child “cannot go on sinning” (v9 NIV). Some see it as meaning “... is not allowed to sin”. Either way, John does **not** say that true children of God never sin at all! (See 1:8). Some older versions confuse people here.

10) The person “who continues to sin”, (a) has he perhaps seen God and known Him in the past, but not any more, or (b) has he never seen Him or known Him? (3:6) (a) (b)

11) The person “who continues to sin”, (a) was he once the child of God (i.e. he had been “born of God”— v10), but now he’s moved to the devil’s family, or (b) was he never “born of God” (see 5:18)? (a) (b)

The Context of 1 John 3:6 -10 (i.e. where it lives – its ‘country’ and its ‘culture’). When John was writing, it seems that some people were starting to come up with the sort of false teaching that later on ‘Gnostics’ were known for. They said we have special inside knowledge: material things – things you can touch and see – are what’s evil. For example the body is evil (they refused to agree that God the Son became a man with a body like ours of meat and bones – see 4:2-3.) But ANYTHING else is spiritual, so it’s good. For example, lawlessness is good, and anything that brings joy – you can’t touch joy. Presumably they also thought, “If sex outside marriage brings you a brief moment of joy, it can’t be wrong.” They saw themselves as very spiritual, and yet they loved sinning. Sin was their way of life. John says, “People who are content to abide or live in sin, are they God’s children? No way!”

If a pig and a sheep fall into mud, the pig is quite at home there, but the sheep loses his peace: “This is not my home. Let me get out of here.” The child of God has the Holy Spirit in him, and so cannot be “at home” in the mud of sin.

12) From what John says in these verses, have people like this been born again? ^{Yes} ^{No}

13) What do you think John means when he says, “No one who is born of God will continue to sin ...”? Is he saying, (a) “If you sin ONCE (e.g. if you are envious of someone for one minute), it proves you have not yet been born of God”, or (b) “If it’s usual for you to keep on sinning (i.e. it’s normal and it doesn’t bother you much), if this is the *direction* you’re headed, then it shows you have not been born of God”? (a) (b)

Read James 2:14-18,26.

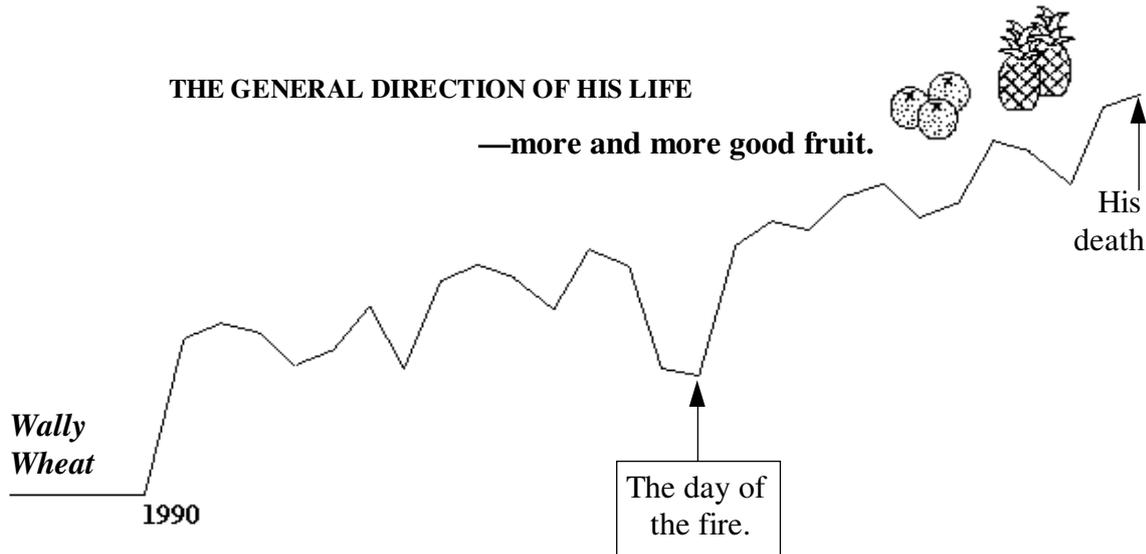
14) What is 2:26 saying? (a) “If normally a person is not doing the good things that come from a loving heart, it shows he does not have true faith”, or (b) “Even though someone is usually producing good fruit, if he does *one bad thing* it proves he did not have true faith”? (a) (b)

In the rest of this course, when we read about what God promises to “believers”, we are talking about **true** believers, not **counterfeit** (fake) Christians. When you teach others about God’s promises to His children, it is very important that you should warn them: “If there are people here who are just playing around – they’re not serious about God – then they should take no comfort whatsoever from today’s teachings – for example, the promise of eternal life. It is only those who are really God’s children who have eternal life, not fake Christians!”



B: TRUE CHILDREN OF GOD

The second story is about **Wally Wheat**. In 1990 there was a big change in *his* life, too. So the line of his life jumped up, just like Willy's had. (In fact he belonged to the same church as Willy Weed. They prayed and sang together.) Like Willy, his line also had its ups and downs. But even so, take a look at the *general* direction of Wally's life:



1) If we look, not just at each up and down, but at his *whole journey*, where is he going? What's his *general direction*? Usually, is he going (a) up, or (b) down?

(a) (b)

Now go back to page 4 and look again at the general direction of Willy Weed's life. Although from time to time he does good things, **usually bad fruit** is on the increase. But with Wally Wheat, though from time to time his line slips down, the *general direction* – his whole journey – is heading upwards. **Usually good fruit** is on the increase. It's true that when he believed in Christ, he did not jump up right away to be a perfect Christian. No-one does! However, if we look at the line of his life, his character is changing. Where is he headed (what direction)? He's becoming more and more the sort of person that Jesus is – i.e. in general, his line is climbing up and up.

In 1990, when Wally first believed, he knew that coming to Jesus would bring him a lot of trouble. He really loved Maria, the girl he was engaged to. But she had warned him, "If you become a Christian, I'll leave you straight away!" He knew that his friends would laugh at him. He also knew that at work he wouldn't be able to keep his mouth shut any longer when he saw his friends accepting bribes. They were going to hate him for this, and he could well lose his job. But the big thing that cried out to him in his heart was how dirty he was in the eyes of God. He could see clearly: "I have actually stood up to, and rebelled against, the Creator Himself! I'm just loaded with guilt! For sure, I deserve a terrible punishment. God..., save me!"

So when he heard the good news, he received it gladly: "Lord Jesus, thank you, thank you! It's incredible! You were actually punished instead of me! You took my guilt for me. My heavy load got put onto you! Oh Lord, accept me, clean me, come right into me and change me! Be my boss totally! You lead me 100%!"

Then he began to change ... AND he started to get picked on – i.e. to really suffer!

At work, once he started warning people that he would open his mouth, he soon got lots of enemies. They agreed together that they would frame him, and they falsely accused him of taking a bribe. None of his friends from church would help him. Some were afraid that his accusers might frame them too; others were just plain lazy. However, a Muslim man stood up for him in court, and he got off. Then he started to lose heart, because the Christians had not stood by him. But a very old, lame man encouraged him to look to Jesus, not to other Christians. As he continued to grow in Christ, whenever he sinned he was very upset with himself. In fact, the more he came to know the Lord, and how clean and loving the Lord was (i.e., the closer he came to the light), the more he saw the dirt that still remained in his own heart. Every year he steadily grew to hate sin more and more. He never sought to be a leader in the church, but quietly the Holy Spirit was using him to lift the hearts of people with AIDS and other problems.

However, like all Christians, even Wally did not suddenly become a *perfect* Christian. Still, from time to time, he brought sorrow – in fact real grief – to God, his new Father. One day when Wally and the rest of the choir were practising, someone rushed in, yelling, “Quick, everyone, help us! There’s a fire, and it’s nearly reached the old man’s maize field!” They all raced out, grabbed leafy branches and worked like crazy to put the fire out. But after just a few minutes, Wally sat down in the grass. His friends called out to him, “Wally, what’s the matter? Are you sick? Why aren’t you working like the rest of us? Surely you can’t be tired already; we’ve just started! The old man’s going to lose his crop!”
“Ah, leave me alone,” Wally answered, “I’ll do something later.”
“Come on, Wally” they said, “You don’t get tired like this when you’re playing football. Hey, don’t you know laziness is sin?”
“Yes, yes, I know! Now go and leave me alone.” And he stretched himself out in the grass for a while. But soon he fell asleep.

Suddenly the wind changed and turned the fire around and drove it right to where Wally was lying asleep. Not only that, but the strong wind broke a huge branch off the tree he was lying under. It came crashing down and missed his head by just one meter! The ground shook, and Wally woke up suddenly. He jumped up in horror to find that the fire had already caught hold of his shirt. He tore it off and ran for his life. Then he stopped and poured out his thanks to the Lord for rescuing him. He begged for forgiveness, and threw himself into the work of beating the flames.

He learned so much that day. And he continued learning and changing right up into his old age. He kept on showing more and more of the love of Christ until he died.

2) **What do you think?** In 1990 when Wally said he had come to Christ, do you think he had true faith?

Yes No

Wally Wheat, where will he go?

NOW LET’S CHANGE THE STORY .

Let’s say that when that branch crashed down, it hit Wally right on the head and killed him.

He died before waking up, and his body was burnt up. His friends had warned him that laziness was sin, but he did not repent. If he’d repented he would not have gone to sleep. He went to sleep before repenting, and died before waking up.

3) **What do you think?** Did Wally Wheat go to heaven?

Yes No

Chapter 2: True Children of God — their Cleanness.

Their clean jacket ...

Every child of God has a clean jacket. On the back, it says, “**Not guilty!**”

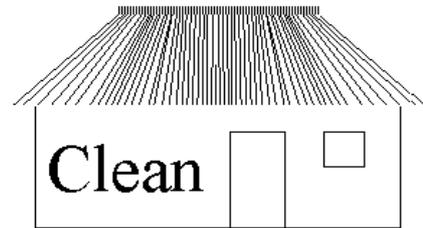
God is CLEAN – i.e. He is Holy and Just and Good!

Before you go any further, read 1 Samuel 6:19-20, 2 Samuel 6:1-7, Isaiah 6:1-5, Galatians 3:10, James 2:10 and Matthew 22: 35-40, and ask God to show you how *clean* He is and how dirty you are. If you don’t obey him as you should, it’s because of *you*, not God. If you don’t think you’re dirty try the questions on p61.

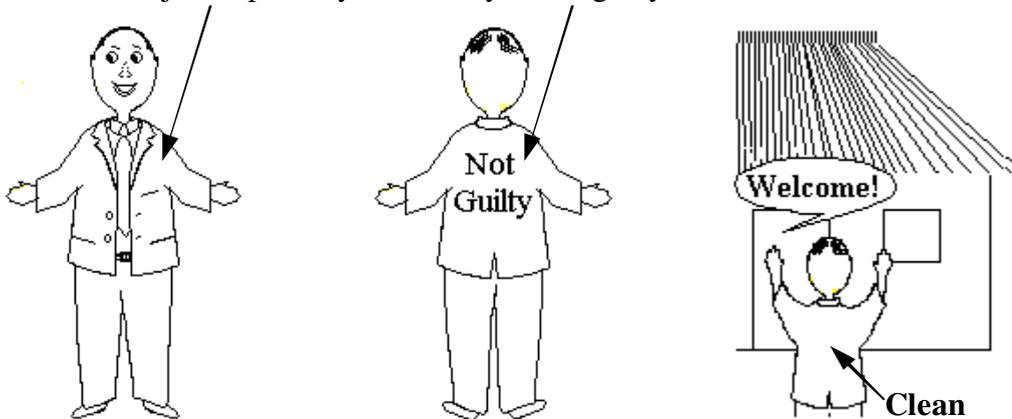
We were born DIRTY. We were born *fighting God* – that’s one type of dirt. And so we were born *guilty* – that’s another type of dirt. To be guilty means you must be punished.

God the Father’s family is CLEAN.

Anyone who is dirty with **guilt** can’t be welcomed inside God’s clean house. He can’t be His child until his guilt is washed away.



In Romans, chapters 3 and 4, **to be justified** means **to be judged, ‘Clean’**. Once you’re justified, you’re **100% clean** in the eyes of God the Judge. If you want to be adopted into God’s clean family, He must find you “Clean” (“Innocent”). Until that happens, He sees you wearing a dirty jacket that says, “Guilty”, and you can’t come in! To be justified is to have a new clean jacket put on you, that says “Not guilty”.



Justification is a change of jacket. And once you’re dressed in the ‘clean jacket’, straight away you’re welcome inside! You’re His child. (Not everyone is God’s child – Jn 1:12.)

How dirty are we? Read Luke 10:25-28. Do any of us love God as much as we ought to? None of us does! And yet to love God a certain amount, but not 100%, is disobeying His command to love Him *totally* – so it’s sin. Because of my weak love for God, I’m only good enough to deserve eternal death (i.e. Hell), not eternal life. But Jesus Christ (God the Son, who became a man) died for me. On the cross He took my punishment instead of me taking it in Hell. He was ‘wearing’ my guilt and got punished for it – terribly! So now *anyone* who’s rebelled against God, (1) if he’s really disgusted at how he’s been rebelling, and sees how hopeless it is trying to make up for it, and (2) if he trusts Jesus to have taken his punishment, then ALL his rebelling and disobeying has been punished. That means he doesn’t have a case any more in God’s court. He’s clean. So now he’s God’s son! →

➔ And from now on, like all God's children, this new believer has a **Guest** living *in* him, a Cleaner, who'll be cleaning him **in his heart**. The Guest he's been given is God the Holy Spirit, who is washing away that other type of dirt, the rebel mind in him. This inside cleaning will take a long time, but don't forget, he's *already* totally clean *in God's court*! God's children still have sin in them, so the Spirit has plenty of washing to do inside, but they won't be found again with the dirt of *guilt* – or *could* they? Let's try together to answer this question: "When I sin, do I still get to keep the clean jacket? Am I still clean in court, or does the Judge change his verdict? If I sin, will I be thrown out of God's clean family, or do I stay his child?"

HELP FOR TEACHERS. ***How can we explain the meaning of "being justified"?***

Ask for four people to help you with a role play. You'll need a bicycle owner, a thief, and a good judge. Then later you'll need a bad judge.

1) In just one sentence, the bicycle owner accuses the thief in front of the good judge. The thief defends himself (in one sentence). Straight away the judge gives his verdict: he finds the thief "Guilty!", and gives him two years in prison.

2) Now get them to do it again, but this time change the judge. Firstly, though, the thief will give the judge some money (make sure everyone sees what he is doing), and so this bad judge judges him, "Not guilty". As he announces his verdict, he puts a clean jacket on him. Explain that on the back it says, "Not guilty!" (Don't write it: they can imagine it's there.) Explain to people that the thief "has been justified" by the bad judge. Explain that "to be justified" is "to be judged, 'Innocent'".

Then ask them, "Is God a good judge or a bad judge?" After they answer, explain clearly that **GOD DOES NOT TAKE BRIBES!** Then ask them, "If a person is bad and breaks God's laws, can God acquit him – i.e. can He let him go free?" When you teach this section, you need to have checked first in Romans 4:5, in the translation that most people will be using, to see what words come after, "...who justifies the ...". Then use that word in your next question – e.g. NIV uses "ungodly". So now ask them, "Can God, the good Judge, justify – or acquit – a wicked, ungodly person? In other words, can He let a bad person go free?" Give them time to answer you. Then ask someone to read Romans 4:4-5 (Please note: it is not easy to explain these things from the Good News Bible – NIV is clearer). Let him read the whole verse once. Then get him to read it again, but when he reads, "... trusts him who justifies the wicked", stop him and ask them, "... trusts him who justifies' WHOM? The good people?" Get two people to stand up. Touch one of them and say, "He is ungodly" (or whatever word your Bible translation uses), and then touch the other and say, "He is godly. Tell me, which one of these two is good and which is bad?" Now touch the 'bad' one, and ask, "Could God, a good Judge, let him go free?" If they say, "No", read v5 again and ask, "Can God acquit bad people, who've disobeyed Him?" When they see that v5 answers, "Yes", ask them, "O.K., but WHICH bad people does he let off? Everybody?" No. it is anyone with true faith: "... his **faith** is counted as righteousness" (ESV). Who is that? The person **who does not work** for it, but **trusts** instead.

"But still," ask them, "**even though** they have repented and believed, how **can** this good Judge acquit wicked people? A just judge is supposed to send law-breakers to be punished. How can God let me, a law-breaker, go free? Where's my punishment gone?" **Read Romans 3:21-26.** Explain that God, the just Judge (v26), was able to acquit me because my punishment went to Jesus (vv24-25). On the cross, **He was punished instead of me!** God acquits **those** bad people who trust their Saviour's death to get them off in his court, instead of trusting their own obedience or faithfulness to get them off.

Already?

What do you think?
 Have true believers *already* been judged innocent? Are they *already* clean in God's court? Are they *already* dressed in the clean jacket?

What does the Bible say?
 Ro.5:1-2, & 5:9.

What do you think?

Some people say, "I already know God the Judge's verdict on me. He's already decided: I'm already judged, "Innocent!" – i.e. "Not guilty!"
Others say, "I'm waiting till I see the Judge. Then I'll know his verdict on me."

1) What do you say? If you truly believe, (a) are you *already* justified (judged innocent), or (b) not yet?

(a) (b)

What does the Bible say?

Read Romans 5:1-2, & 5:9

2) According to Ro.5:1-2, if you have faith, (a) are you *already* justified (judged innocent), or (b) not yet? ...

(a) (b)

3) According to Ro.5:9, if you have faith in the blood

(ie in the death) of Christ, are you *already* dressed in the clean jacket that says, "Not guilty!"?

Yes No

We have been justified "by his blood" (Ro.5:9). Believers have been judged "Not guilty" because their guilt was taken by Jesus on the cross. To be guilty means you must be punished. But believers will not receive their punishment. Why? Because Jesus received their punishment for them: He was punished instead of them being punished in Hell. To put it plainly ...

** When Jesus went to the "shop" of Calvary, he bought me a clean jacket.*

** When I repented and trusted Jesus to have saved me, he put the jacket on me. How can the Judge find me "Not guilty!"? What's happened to the heavy load of my guilt? Jesus carried it for me – on the cross.*

4) See Ro.3:23-25. We "...are justified freely by his grace **through** ..." what?

a) Through *living like Jesus and not sinning* or (b) through the 'ransom payment' (redemption) that Jesus paid by his death (i.e. his death was not a bribe, but a sacrifice that turned God's holy anger away from me – his anger fell on *Jesus*

(a) (b)

Sin?

What do you think?
 People dressed in the clean jacket, is it still possible they might choose to do something they know is wrong?

What does the Bible say?
 Gal.2:11-14.

What do you think?

5). Once someone has been justified, is it still possible he might later commit sins such as lying or hypocrisy – i.e. things he knows are wrong?

Yes No

What does the Bible say?

Read Galatians 2:11-14 & Acts 2:4,14-40.

6). (a) Did Peter *deliberately decide* to pretend that he wasn't eating with those Gentiles, because he was afraid of the shame if those other Jews saw him eating with them, or (b) did his legs, all by themselves, carry him

away from the table – without his head agreeing (i.e. he did not choose to do it!)?

(a) (b)

7) In Acts chapter 2, was Peter, who preached on the day of Pentecost, a true believer?

Yes No

8) So was he *already* justified – i.e. acquitted?

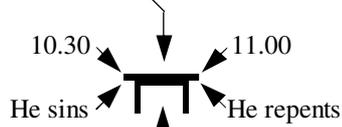
9) In Gal.2, did that same Peter knowingly sin? (Check your answer to Question 6.) ...

10) So is it still **possible** that someone who has been justified might sin? Certainly he **must not** sin, but could it happen?

Being judged innocent . . .
IS IT WAGES
OR A GIFT ?

What do you think?

Is the child of God still dressed in the clean jacket **here?**



Right **here**, is the child of God still dressed in the clean jacket ...

... *if the jacket is wages?*
 ... *if the jacket is a gift?*

What does the Bible say?
 Ro.3:23-25. Is the jacket wages or a gift?

So when you sin, has the Judge changed his verdict?

If the child of God dies while sinning, where will he go?

What do you think?

11) When Peter was sinning by being a hypocrite, (a) was he still judged innocent (i.e. was he still justified), or (b) did the Judge change his verdict? (a) (b)

12) **If** being judged innocent is the *wages* you get for obeying God's commandments, (a) at the time of his hypocrisy was Peter still judged innocent, or (b) was he condemned again (i.e. judged guilty again)? (a) (b)

13) **If** being judged innocent is a *free gift* (that you're given without deserving it), (a) at the time of his hypocrisy was Peter still judged innocent, or (b) was he condemned again (i.e. judged guilty again)? (a) (b)

14) Now what do you think? To be judged innocent, is it (a) *wages* or (b) a *free gift*? (a) (b)

What does the Bible say?

Read Ro.3:23-25.

15) Are believers justified (acquitted) because they deserve it (23,24)? *Yes* *No*

16) Are they justified because of Christ who died for them (24,25)? *Yes* *No*

17) Therefore for us who believe, is our justification (a) a gift, or (b) is it our wages? (a) (b)

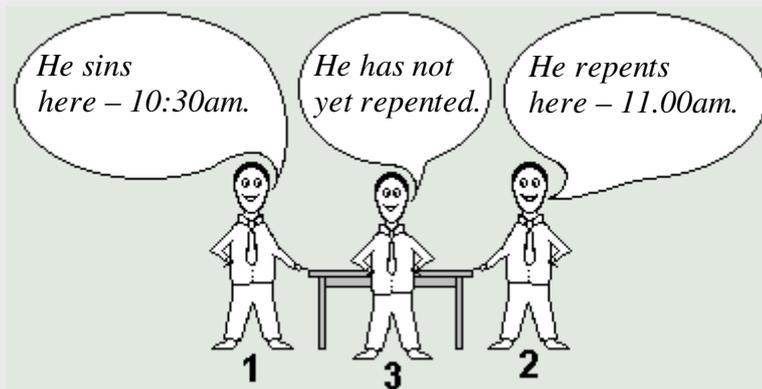
18) So at the time of his hypocrisy (a) was Peter still judged innocent, or (b) was he judged guilty again? (a) (b)

19) If Peter had died in the middle of his hypocrisy, would he have gone to heaven ? *Yes* *No*

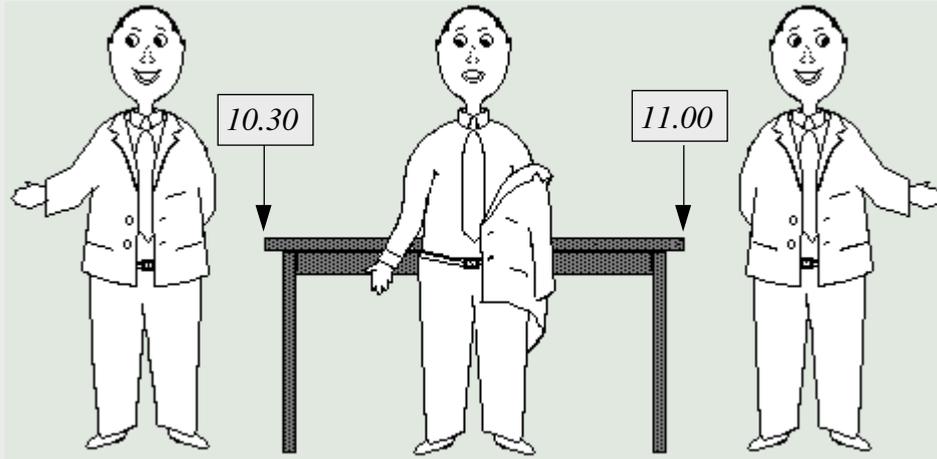
HELP FOR TEACHERS

m2

Use the table in front of the people. One end of the table is 10.30am; the other end is 11.00am. Let's say that Peter sinned at 10.30 and then repented at



→ (HELP FOR TEACHERS —CONTINUED)



1. Stand here with the jacket on, and say this: “Here he has not yet sinned. **If the jacket is the wages** you get for obeying God, is Peter wearing the jacket here?”

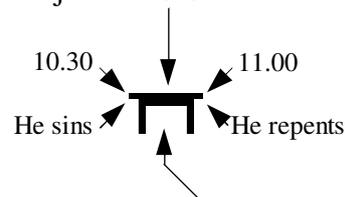
3. Stand here with the jacket on, and ask them, “**If the jacket is the wages** you get for obeying God, is Peter still wearing the jacket here? Or [now start to take the jacket off], has he lost it?”

2. Stand here with the jacket on, and ask them, “**If the jacket is the wages** you get for obeying God, is Peter wearing the jacket here?”

Now go back and do it again, but use these words: “**If the jacket is a gift** that you’re given free, without deserving it, is Peter still wearing it here?”

What does the Bible say?
Ro. 3:28.

So is Peter still wearing the jacket **here** ?



If Peter dies **here** will he go to heaven?

What do you think?

20) Is a person justified (judged *innocent*) by means of (a) faith *together* with good works (i.e. in keeping with God’s law) or (b) by faith *apart from* good works?

(a) (b)

What does the Bible say? Read Romans 3:28.

21) Is a person justified (judged *innocent*) by means of (a) faith *together* with good works (i.e. that God’s law tells us to do), or (b) by faith *apart from* good works?

(a) (b)

22) So when a *believer* breaks God’s law, does he keep wearing the jacket of ‘*innocence*’ (the jacket of ‘*righteousness*’)?

Yes *No*

23) Peter, at the time of his hypocrisy, (a) was he loving God with all his heart, *or* (b) was he breaking God’s law?

(a) (b)

24) When he broke God’s law, did he keep the jacket?

25) After he’d broken God’s law, (a) was he still justified, *or* (b) is a person justified by faith *together* with good works (i.e. by faith *and* obeying God’s law)?.....

Yes *No*
(a) (b)

26) If Peter had died right in the middle of being a hypocrite, would he have gone to heaven?

Yes *No*

Is the clean jacket wages or a gift?
(Continued)

m3

HELP FOR TEACHERS.

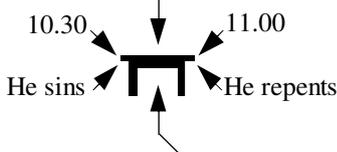
Before you read Ro.3:28, go back in front of the table and ask,

1. **"If a person is justified by faith together with works of obedience, is a true believer like Peter justified here (between 10.30 and 11.00)?"**
2. **"If a person is justified by faith apart from works of obedience, is a believer justified here?"**
3. Now read them Ro.3:28 and ask, "What does the Bible say? Is Peter still wearing the jacket here?"
4. After you have heard their answer, remind them that here Peter has not yet repented of his hypocrisy. Then ask question 3 again.
5. Go back to Ro.3:28 again and again until they understand. Then, when they agree, "Yes, he's still wearing the jacket", suddenly fall down in front of the table (i.e. in the middle) and ask them, "If he dies here where will he go, because he's still wearing the clean jacket that says, "Innocent" ? Where does everyone who is found 'Innocent' go?"

This jacket of 'innocence' or 'righteousness' (i.e. cleanness in the eyes of the Judge), is it wages or a gift?

What does the Bible say?
Ro.4:4,5; 5:16-17.

So will the Judge change his verdict (his judgment) here?



If Peter dies here, where will he go?

What does the Bible say?

Romans 4:4-5. See "Help" on the next page. Note that we are not thinking about just any work. Paul is talking about someone working at obeying the law so that the Judge will be impressed and let him off (i.e. "justify" him). See Ro.3:28 again.

27) In 4:5, when it says, "his faith is credited as righteousness" (i.e. innocence), whose faith? Who is it talking about? (a) Is it "the man who works and trusts ..." or (b) is it "the man who does not work but trusts ..."?

(a) (b)

28) Now read vv4&5 together. To be found clean in court (to be "justified"), does it come to believers (a) as a free gift they don't deserve, or (b) is it the wages they earn by working hard at obeying God?

(a) (b)

Ro. 5:16-17.

29) Innocence (i.e. in older English, "righteousness"), or "a clean record", (a) is it a gift to believers, or (b) is it their wages?

(a) (b)

30) **Therefore** while Peter was being a hypocrite (i.e. before he had repented of it), (a) was he still "justified" (did he still have the clean coat on?), or (b) did God take away his clean coat, and find him guilty again?

(a) (b)

31) If God the Judge left the clean coat on Peter, even while he was still being a hypocrite, did the Judge see him as guilty at that time?

Yes No

32) What if he'd died right there (i.e. before repenting of his hypocrisy)? (a) Would he have gone to Heaven, or (b) is Heaven the wages you get for being good?

(a) (b)

HELP FOR TEACHERS
HOW TO EXPLAIN ROMANS 4:4-5 AND THE MEANING OF "FAITH"

m4

1. Ask the women, "Whom do you trust with the **work of cooking ugali (nshima)**? Do you trust your husband with that work, or do you only trust yourself with that work?" Then ask the men, "Who is it you trust with that job?"
2. Now ask the men again, "Whom do you trust with the **work of putting the roof on your house**?" Next, ask the women the same question.
3. Then ask everybody, "What about the work of digging the garden? Is this the husband's work, or the wife's work, or is it work that both of them can do together?"

Then say, "Now let's think about a different job – not cooking or putting the roof on, or gardening. Let me ask you about a very special work: whom do you trust with the **work of saving you from Hell**? But don't answer yet! First, I need the help of three people."

Call three people out the front and ask them to turn and face everyone.

Give them new names. Call one "Samson" and ask him to stand on the left side – the people's left side. Call the second one "Petro" and stand him on the right side. Put the third one, "Amani", in the middle. Whisper to each one, telling him how he will answer the question:

Samson says, "I am trusting **myself**, without any help from the Lord."

Petro says, "I am trusting **Jesus alone**, without any help from me."

Amani, in the middle, says, "I'm trusting **Jesus and me** together with this work."



Try to teach everyone this question: "Who is it you're trusting with the work of saving you from Hell?" Then get some of them to ask the question: don't ask it yourself. One can ask Samson, another can ask Petro, and another Amani, who is standing in the middle. He should be the last one to be asked. If the church members ask the question themselves now, it will help them to remember it later on. It should be a big help to them in their evangelism. After each one (Samson, etc.) answers, stand next to him and add a little to his answer:

1. After Samson's answer, say ... "All the work of saving me from Hell is **my work** – without any help from the Lord! Every day, I work really hard at obeying God's commandments so that I'll be saved. On the day of judgment the Judge will say, "Samson, I find you "Not Guilty", because you have lived your life without sinning even a little!" I really thank God, because I've kept his commandments 100%. I'll definitely be acquitted."



→

2) After Petro's answer (leave Amani till last), add: "Jesus, when he died on the cross, finished all the work of saving me from Hell. That work I don't even try to do; it's not my work to do. For sure, there's other work that I do – I really love to serve the Lord, and I want to live a holy life – but that work, the work of saving me, ah, I don't touch it! I leave that to Jesus. It's not my work – not a bit! I don't want to sin at all, but whenever it happens I'm still saved – because he's done all the work of saving me."

3) After Amani's answer, say: "I don't agree with Samson, who says, 'All the work of saving me is my work, without any help from the Lord.' I also can't agree with Petro, who says, 'All the work of saving me from Hell is the Lord's work, without any help from me: and it's not my work AT ALL!' No! I agree that Jesus died for me on the cross, but although he did the big part of the job of saving me, there is still a small part of that work left for me to do. My part is to obey him and serve him the best I can. It's not good to say that all the work of saving me is for Jesus alone to do. No, that's dangerous: it can even lead young people to think it's safe to sin!"

[BEFORE DOING IT WITH YOUR CHURCH, TRY READING THESE ANSWERS TO YOUR WIFE AT HOME. BUT WITH THE CHURCH, DON'T READ; JUST TALK TO THEM, WITHOUT READING. IF YOU READ, YOU'LL SEND THEM TO SLEEP!]

Now explain to them that for someone to be justified (and so to be saved from Hell) he must have true faith. Each one of these three people (Samson, etc.) has "faith", but which one has **true** faith? Ask them to give their answers all at the same time – and with very loud voices. Tell them,

"We'll have an election, and you will vote with your voice: each of these three people has faith, but which one of them has true faith? Out of Samson, Petro and Amani, which one has **true** faith? Is it ...

Samson, who **is working** for his salvation (i.e. working to please the Judge and so get himself off—and he's trying to do it all by himself), or ...

Petro, who **is not working** at all (at least, he's not working **for his salvation**), or ...

Amani, who **is working** together with Jesus for his salvation?

In other words, who is it that you, yourself, trust with the work of saving you from Hell? Do you agree with Samson here, or, at the opposite extreme, Petro, over here, or do you agree with Amani, in the middle? Choose just one name. Is everyone ready to answer with a loud voice? SAY IT!"

Let your three helpers sit down, but not too far away – you'll need them again. Now that everyone has told you what **they** think, ask them, "Now what does the **Bible** say?"

Read Ro.3:10 and 3:19,20, but first tell them something about the context – i.e. Paul is talking about how someone stands in the eyes of God the Judge. Ask them, "What do these words say about Samson: how does he stand in the eyes of the Judge? What will the Judge's verdict be, "Guilty" or "Not guilty"?" Then explain that we have all rebelled against God; we've broken his laws. So how can any of us be found innocent (a law-keeper)—i.e. how can any of us be justified? How can we be saved from the punishment we deserve? How can we be saved from Hell?

Read Romans 2:13, and explain: "It is those who obey God's laws who are clean in the eyes of the Judge (i.e. righteous). But who obeys the law 100%? We are all rebels. (Even those of us who are Christians, our obedience is way short of what it should be.) So how can anyone be found clean? How can anyone be justified?"

→



Read Romans 3:21-25.

*“There’s another way to be justified: there’s a way to be found clean, **quite apart from** whether we deserve it or not. This way is not the way of obedience. There’s a way whereby the Judge can find us clean, even though our lives are not good enough and we’re filthy with sin. Anyone who hates his sin and trusts Christ’s sacrifice to save him is immediately clean in God’s sight! He’s already judged “Not guilty!”, because instead of finding **him** guilty the Judge found **Jesus** guilty – there on the cross. Jesus carried the load of his guilt, and from the day he trusted Jesus to have done that (from that day on) he doesn’t have a case any more in God’s court. Why? Because all his sin has been punished.”*

Read 3:28 (in Romans, still), and ask these three questions:

1. “Is a person justified through trying really hard to live the way God has told us to?”
2. Is a person justified by **faith** (trusting Christ’s Sacrifice to save him) **and also** by doing the good things God’s law commands us to do?
3. Or is someone justified by **faith**, quite **apart from** how well he obeys God’s law?”

Read 4:1-3.

“Was Abraham justified because of the good things he did, or simply through faith?” Then ask, “But faith, true faith, what is it?”

Read 4:4 (but please don’t use the Good News Bible).

*“If a farmer pays a man **who works** for him, is he giving him a gift, or does he have an obligation to give him this money?*

*On the other hand, if a farmer gives money to a man **who does not work** for him, is this a payment that he’s obliged to give him, or is it a free gift?”*

Now read 4:5 (Again, not the GNB please).

“This next question is very important. When you answer, please don’t give me your thoughts; instead, give me God’s words. You’ll find the answer right here in verse 5. Let’s read verse 5 together.” After reading it with them, ask them,

*“When it says, “... **his** faith is counted as righteousness” (ESV), who is it talking about? Whose faith is counted as righteousness? Read me the answer from verse 5. Don’t read the whole verse, just the answer: whose faith is counted as righteousness?” Keep asking until someone says, “...the one **who does not work** but trusts ...” (ESV has “believes in”, but the footnote says, “trusts”).)*

*Now call your three helpers to come up the front again. Ask everyone, “Which one of these is “the man who does not work but trusts” ? Whoever it is, **his** faith is counted as righteousness. **He** is the one who is found clean in God’s court. Who is it?*

1. Who is Samson trusting with the work of saving him from Hell?” Let them answer, and then add, “Samson says, ‘That work is my work; it’s for me alone to do!’ So Samson is **a man who works** at making himself clean enough to be saved.

2. Amani (in the middle), is he also **a man who works** (together with Jesus) to save himself ?

3. What about Petro? Is he **a man who works** to make his life clean so the Judge will send him to heaven, or is he **a man who does not work** – at least, he does not work to get himself justified?” Explain that Petro has left **that** particular work to Jesus.

Now go back and touch each of the three (Samson, etc.), and as you touch each one, ask, “Is he **a man who works** or **a man who does not work** (for his salvation)?”



➔ Now go back to Romans 4:5 – “Answer me again in the words of Romans 4:5: “When Paul says, ‘... his faith is credited as righteousness’, who is he talking about? **Whose** faith is counted as righteousness?”

The answer: “The one **who does not work**, but trusts.”

“So out of Samson, Amani and Petro, who is the one **who does not work**, but trusts? Whose faith is counted as righteousness (cleanness)? Samson’s faith?” (Touch him.)

“Amani’s faith?” (Touch him.) “Is Petro’s faith counted as righteousness, innocence? (Touch Petro.) So which one is clean in God’s court?”

“We’ll see later that in Galatians 3, Paul teaches that the Holy Spirit is received by faith —i.e. true faith. Out of these three, who is it who has true faith?” (Give everyone time to answer.) “So out of these three, which one has the Holy Spirit in him?”

Now ask Samson and Amani to go back to their seats, but not Petro. Whisper to him that you will ask him two questions, and that he should answer (very strongly) “No” to the first question, and then, to the second question he should shout, “Yes, yes, yes!”

1) “Petro, tell me, are you working for the Lord, **so that you’ll be saved?**”

He will answer, “No!”

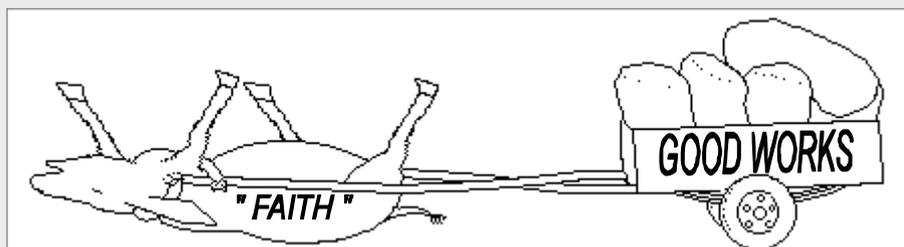
2) “Petro, are you working for the Lord?”

“Yes, yes, yes!”

Go back and do it once more to make sure they hear the difference between the two questions. Then ask them, “Is he working for the Lord **so that he’ll be saved?**” Let them answer, and then ask, “Even so, is he working for the Lord?” Give the answer yourself: “Yes, yes, yes! **with all my heart!**”

Explain that he is working for the Lord with all his heart **because now he has a new heart**. And he has a new heart because now God the Holy Spirit has come into his heart. Now he has a new love for God, the wonderful Giver who gave him the gift of salvation. Now, more than anything else, he wants to please his Saviour and to obey him. And so he loves God’s commandments more and more, and he hates sin more and more. When you have explained this, ask them, “So now what do you think? Out of these three, which one will be obeying the Lord more than the others?”

Read James 2:14-18,26. True faith (Petro’s faith) is like a live donkey; it will pull a “cart” of good works. But if a donkey’s cart does not move, it means the donkey has no life! Faith that does not bring a changed life is a “dead donk!”



[Some Christians are troubled by James 2:24. But in Greek the word that’s translated “justified” can mean (1) “**to be judged** to be righteous”, as in Romans 3:28, or (2) “**to be shown** to be righteous”, as here in James.2:24 – i.e. **to be shown** to have **true** faith, and so be righteous. Another instance of this is Matthew 11:19, where wisdom “**is justified**” or “**proved right**” (NIV) by her deeds. James 2:24 is saying that a man is proved to have true faith, and so to be righteous, by (literally, “out of”) his deeds – not simply by his ‘faith’!” And remember, he is talking about the general direction of someone’s life; he’s not saying that if you sin once, it shows your faith is not real.]

HELP FOR TEACHERS.

m6

WHAT SORT OF REPENTANCE GOES TOGETHER WITH TRUE FAITH?

Invite your three helpers to stand out the front again. Put the following question to each of them – to Samson, Petro, and Amani, in the middle – but first, whisper to each one his answer:

“Tell me, how do you see your sin? How serious is it in the eyes of a holy God, how ugly and dirty? How heavy is the load of your guilt?”

Samson: “Ah, no more heavy than **a very small stone!**”

(Add a little to his answer, “If I have any guilt, it’s as light as a small pebble!”)

Petro: “It’s a huge load, like **an enormous rock!**”

(Add: “There is so much rebellion in me, it really grieves me. If I had to carry the load of my guilt, I’d be really weighed down – in fact, I’d be squashed flat! It’s heavier than a 20-ton boulder!”)

Amani (standing in the middle between Samson and Petro): “It’s like **a big sack of maize.**”

(Add: “I’m not perfect, but I’m also not all that bad. I’m in the middle.”)

Try to help them all to see that to repent is not just saying, “God, forgive me, I made a little mistake. I didn’t mean to do it.” True repentance is to begin to see the ugliness and the awful weight of your sin. You are even shocked at the force of the rebellion in your heart. As you walk closer to the bright light of God’s holiness, you will see more and more of the filth in your heart. You will hate your sin more and more, and be more and more amazed at the love of your Saviour. As you see more and more how heavy the load of your guilt is, you will be increasingly amazed at the Saviour who agreed to have that heavy load put on him.

Read Isaiah 6:1-5, and ask them, “When Isaiah said, ‘I am a man of unclean lips ...’, what had he just seen?” (Answer: he saw himself to be so dirty because he had just seen the glory and holiness – i.e. the shocking cleanness – of the Lord.)

Ask them to imagine Isaiah lying on the ground: “Let’s ask him, ‘Isaiah, how do you see your sin? How heavy is the load of your guilt?’ What will he answer? Will he agree with Samson, Petro, or Amani?”

Now ask each one, “Could you carry your load from here to ... [Say the name of some village that is very near.]” Whisper to each one his answer:

1) Samson will answer, “Yes, of course – without any help!”

2) Petro: “You must be joking! Even with hundreds of people helping, I could not move my load one inch!”

3) Amani: “Yes, sure, if I have the help of someone really strong.”

Go back, now, to Petro: “Let’s say that some rich man arrives with a huge lorry that is used for carrying road-making vehicles. He agrees to carry your huge rock for you. The lorry’s powerful winch pulls your boulder onto the lorry. Then the lorry drives off very slowly, carrying your 20-ton boulder. Now tell me, Petro, will you need to walk alongside the lorry and help it to carry your load?”

Let him answer, and then ask all the people, “Will he need to help the lorry carry his load?”





Explain to them that this big lorry is Jesus Christ.

True repentance is to be weighed down and even to collapse under the heavy weight of your sin and guilt.

True faith is let the load of your guilt fall onto Jesus. Faith is to leave him with all your guilt. It is to trust Jesus to have carried the load of your guilt. Faith is to leave to Jesus alone all the work of saving you from Hell. If you try to help him, this is not true faith.

So now ask them, “Out of these three, which one has **true repentance**?”

Give them the answer: “It is Petro. He is the only one who has really begun to feel the real weight of his sin and guilt. He has totally despaired of even helping to save himself. He has just thrown himself on God’s mercy: “I am lost in sin, defeated – helpless to save myself. Oh God, please have mercy on me. Save me, I beg you!”

Now ask them which of the three has **true faith**. Then answer, “It is the same one who has true repentance. Petro says, ‘All the work of saving me, I’ve left to Jesus on the cross! It’s not my work – not one little bit! I cannot even help Jesus with that work!’ ”

Pick up some load (even your Bible will do), and say: “**To repent** is to be weighed down with the load of your guilt.” As you say this, put your load onto your back and start to fall under its weight. Explain: “**Faith** is to let your guilt fall onto Jesus.” As you say this, let your load (your Bible) fall off your back into someone else’s hands, and then stand up straight. Then add, “Faith is to leave with Jesus **all the work** of saving you from Hell. You must even give up trying to help him save you. Just agree to be given salvation as a gift.”

At this point you might ask the young people to sing a chorus such as the Swahili chorus, “Yote alimaliza...”, where they proclaim that Jesus has finished **all** the work of saving them from Hell. Stand next to Petro and say, “This is Petro’s song.”

But after the chorus, stand next to Amani, and sing the same tune, but change the words to say “Jesus has finished **only part of the work**.”

**AMANI’S WORK IS AN OFFERING MADE WITH DIRTY, GUILTY HANDS;
IT CANNOT HELP CLEAN HIM IN THE EYES OF THE JUDGE.**

Amani has a big problem. He thinks that if he works together with Jesus it will help to convince God the Judge to let him go free – to acquit him and welcome him into heaven. He thinks that his serving the Lord will help clean his record in God’s court. The problem is that while he is still not 100% cleaned (while there’s still some of the dirt of guilt there), he is still dirty in God’s eyes. That means that every good thing he does is like an offering that is made with dirty hands – not holy hands! As an offering for sin, it just won’t work; it can’t possibly please a holy God; in fact it stinks! So it can’t even **help** save him from Hell.

ILLUSTRATION: A man has to feed a very important guest. His wife works really hard, staying up all night, to cook the most delicious, fresh bread. Suddenly, just as the guest arrives, the baby is sick all over her hands. She wants to go and wash, but her husband shouts, “Quick, bring the bread!” So with smelly hands she places the bread on the table in front of the guest. Will he be pleased?

RESURRECTION.

What do you think?
 Will **every** person who has been justified also be raised (i.e. to life)?
What does the Bible say?
 Jn 5:24: "...will not be judged..." [condemned]
 Ro.5:9: "...how much more **shall** we be saved ..."
 Ro.8:30: "...those he justified he also glorified."

What do you think?

33) If, in the whole of history, fifty million people are justified while here on earth, how many of them will be raised to glory, (a) fifty million, or (b) fifty million *minus* those of them who died *before they had confessed some sin?*

(a) (b)

What does the Bible say?

34) According to Jn 5:24, is it still possible for someone who has believed to be condemned to Hell?
 35) According to Ro.5:9, if someone has already been justified, is it absolutely certain that he will be saved from God's wrath on the day of judgment?

Yes No

36) Look at Ro.8:1,34-39. Once someone has been justified, is it possible the Judge might later change his verdict (i.e. his decision)?

Yes No

37) Read Ro.8:18-30, to help you see the context of v30. Paul is talking about the day when the children of God will enter fully into their glorious inheritance, the day of the redemption of their bodies (v23) – i.e. when they are raised to glory. In v30, who is it who will be glorified, is it (a) "those he justified" or (b) just some of them?

(a) (b)

38) **Therefore**, if in all history God justified 50,000,000 people, how many of them will be glorified, (a) 50,000,000, or (b) 50,000,000 *minus* those of them who died before they had confessed some sin?

(a) (b)

When true children of God sin, are they condemned again?

If they die **here** (i.e. before confessing this sin) where will they go?

39) So once someone has been justified, (a) has he been justified until he sins again, or (b) has he been justified eternally (i.e. for ever)?

(a) (b)

40) If someone has been justified *for ever*, if he then commits some sin, is he still justified (Ro.8:1)?

Yes No

41) If he sins and then repents after half-an-hour, how does he stand during this half-hour? (a) Is he still wearing the clean coat (i.e. is he still clean in God's court), or (b) is he condemned again (Jn 5:24)?

(a) (b)

42) If a true believer is still justified even when he is sinning, then what happens if he dies when he is sinning? Will he go to heaven?

Yes No

43) When Peter (Jesus' disciple) came to believe in Jesus, did God justify him?

44) Was he justified (a) for a period of time, or (b) for ever?

(a) (b)

45) If he had died right in the middle of his hypocrisy (Gal.2:11-14), would he have been glorified (i.e. would he have been raised to glory on the last day)?

Yes No

46) If, in the whole of history, 50,000,000 people are dressed in clean coats, how many of them will be raised to glory, (a) 50,000,000, or (b) 50,000,000 *minus* those of them who died before confessing their last sin?

(a) (b)

HELP FOR TEACHERS: Wearing your clean jacket, stand in front of the table (in the middle) and ask the people this question: "If, in all of history, 50,000,000 people are given clean coats, how many of them will be raised to glory on the last day, a) 50,000,000, or (b) 50,000,000 **minus** me if I die **here**?"

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Therefore, do true children of God have ... **everlasting cleanness?**

47) Therefore (a) are God's children clean (in court) only until the next time they sin, or (b) do they have **everlasting cleanness?**

(a) (b)

HOW MUCH?

Ro.3:23-25; Gal.3:10,13;
Isa.53:4-6; Heb.9:11-14;
10:11-14; Mk10:45.

— Read all these verses.

HOW MUCH?

48) When Christ went to the ‘shop’ of Calvary, he bought me a clean coat – a coat of **innocence**. How much did he pay? Did he pay (a) lots of money, or

(b) his blood (i.e. his death)?

(a) (b)

49) When I put my trust in Jesus, he put this coat of **innocence** on me – i.e. I was judged **innocent**, I was justified. All true believers have been justified – that is, they have been judged, “*Not guilty*”! What does Romans 8:30 say? Is a believer justified

(a) just for now, or (b) forever?

(a) (b)

50) In other words, has he been found innocent (a) just for now, or (b) forever?

51) If a believer has been justified **eternally** (i.e. forever), what happens the next time he sins? (a) Will the Judge change his verdict and find him guilty again, or (b) has he been acquitted for ever and ever?

(a) (b)

52) When a believer sins, will he still remain with this coat of **innocence**?

53) If a believer has been judged, “*Not guilty*” for **ever**, then did Jesus bear **all** his guilt when he died for him?

Yes No

54) So what about you, yourself? Has **all** your guilt, for **all** your sin, already been taken away?

Yes No

55) In other words, was **all** your sin punished on the cross?

56) Has **all** your sin been covered, so that the Judge does not count **any** of it as guilt?...

57) Is your sin of **yesterday** covered by the sacrifice of Calvary?

58) Is your sin of **today** covered by the sacrifice of Calvary?

59) Is your sin of **tomorrow** already covered by the sacrifice of Calvary?

60) If a true believer has some sin that he has not yet repented of, is it already covered by the blood (i.e. the death) of the Lamb of God?

Read Heb.10:14. (“... by one sacrifice he **HAS** made perfect **FOREVER** those who are being made holy.”)

61) (a) Have you been made perfect **forever** (i.e. have you been perfectly cleaned in God’s court **forever**), or (b) have you just been cleaned until you sin again?

(a) (b)

Where will **Wally Wheat** go?

62) Although **Wally Wheat** had already been justified, one day he went to sleep right in the middle of being lazy (i.e. before repenting of it), and then died in his sleep. Will he go to heaven?

Yes No

HELP FOR TEACHERS.

To say “I am guilty” means “I have to be punished.” If I have been found not guilty **forever**, it means that I will never be punished. If I’ve been found not guilty **forever**, it means that all my guilt for all the sin of **all** of my life (until the day I die), has already been taken away. I have been dressed in the clean coat forever. Has my guilt for yesterday’s sin been taken away? Yes. Where was it taken away? On the cross, Jesus suffered the punishment for that sin. Has my guilt for today’s sin been taken away? Yes. Where was it taken away? On the cross. And my guilt for tomorrow’s sin? Yes. Where was it taken away? On the cross. There on the cross Jesus was dressed in my old, dirty coat of guilt – **all** my guilt, even for the sinning I do in days to come! Otherwise, how could the Judge have already found me “*Not guilty*” **forever**? If my future sin was not already punished, I could not have been “justified” forever, but just for **now**.



→ To make this clear, choose two people to help you. Get one to stand behind you, and the other in front of you. Say your name: "I am 'John of **Today**', and I am a believer in Jesus Christ!" Put your hand on the head of the person behind you, and say, "His name is 'John of **Yesterday**' (i.e. of the past, from the day I was born)." Put your hand on the head of the person in front of you and say, "This is 'John of **Tomorrow**' (i.e. of the future, until my last day on this old earth)."

1. Touch the head of "John of Yesterday", and ask, "Are my sins of yesterday already covered? Are they already punished, so that the Judge won't count them as guilt? In other words, do they still need to be punished, or are they already covered by the sacrifice of the Lamb of God?"

2. Touch your own head, and ask, "In the eyes of God the Judge, are my sins of today already covered – i.e. the sins I've done today and have already repented of, are they covered by the sacrifice of the Lamb of God?"

3. Touch the head of 'John of Tomorrow', and say, "In the eyes of God, the Judge, are my sins of tomorrow already covered by the blood of the Lamb of God? I have not done them yet, and so I haven't repented of them yet. Are they already covered?"

Many may say "No" to the last question, but explain to them, "ALL my sin is already covered! Even my guilt for tomorrow's sin was carried away by Jesus on the cross. How do I know? I know because I have already been **justified forever!** I have been dressed **forever** in the clean coat that says, "Not guilty!" on the back. I will never, never be found guilty. I will never have a case to answer in God's court. I cannot say I will never be found with sin again; but I can say that I will never be found with guilt again. How do I know I am justified forever?" Read them Rom.8:30, "... those he justified, he also glorified." (NIV; but the Greek reads, "... those he justified, **these** he also glorified.") Why am I already judged, "Not guilty"? I will never be found with guilt again because all my guilt was taken away at Calvary. I'll never have a case in God's court, because even if I sin tomorrow, it is already punished. This is the gospel."

1. Now hold the clean coat in front of John of Yesterday, and ask, "In the eyes of the Judge, is John of Yesterday guilty?"

2. Hold the clean coat in front of John of Today (you, yourself), and ask, "In the eyes of the Judge, is John of Today guilty?"

3. Hold the clean coat in front of John of Tomorrow, and ask, "In the eyes of the Judge, is John of Tomorrow guilty?"

Next, ask some of the old men to talk about the tribal sacrifices. Explain, though, that demons are the servants of the father of lies, and they deceive people. They lead people to think that when things go wrong here, it is because someone has made their dead fathers angry, and they have to make offerings to please these ancestors so they'll bring peace again. In fact, the spirits of the dead have no authority here on earth. It is Jesus who has ALL authority here on earth (Mt.28:18). When unbelievers die, their spirits are locked up straight away in a prison, and they will never go free. They have no control over the rain, or over anything that happens here on earth. And they cannot be made happy by any offerings – in fact no-one can do anything to make them happy. When you've explained that, ask the old men these questions:

1) "What do the pagans say? When the spirits of the ancestors are pleased by an offering or sacrifice, does that mean they are pleased for ever, or just for now?"





2) “How many times did the sacrifice of Christ have to be offered?”
Then tell them, “Even the priests of Israel had to offer sacrifices again and again. But the one sacrifice of Christ has covered **forever** every sin we believers will ever do.”

Read Heb.10:11-14, and ask everyone,

- 1) “How many times did the sacrifice of Christ have to be offered?”
- 2) The sacrifice of Calvary turned God’s anger away from me till when?”
Place yourself and your two helpers under an umbrella (or a banana leaf), and say this: “The heavy rain is God’s anger, and the umbrella is the sacrifice of Calvary:
 - 1) How many of us are covered, one, two or three?
 - 2) In the eyes of God, are the sins you commit tomorrow already covered?
 - 3) Any sins that you have not repented of yet, are they already covered?”

Now use the table again,

- 1) Stand to one side of the table (for the people watching you, you’ll be on the left side of the table), hold the umbrella over your head and ask, “Am I covered here?”
- 2) Stand on the other side of the table (on the right), hold the umbrella over your head and ask, “Am I covered here?”
- 3) Stand in front of the table (i.e. in the middle, between 10.30 and 11.00 hours), hold the umbrella over you again, and ask, “Am I covered here?”

Let them try to answer, and then help them: “Yes, I am still covered even here. Even here, when I am sinning, I am still not guilty in the eyes of the Judge, because Jesus on the cross took away ALL my guilt!” Read them Hebrews 10:14 again. Finally, stay standing in front of the table, in the centre, and ask them these four questions.

- “1) We who believe in Christ, have we been justified (found not guilty) just **for now**, or have we been justified eternally – i.e. **forever**? Are we clean in God’s court just for now, or forever?
- 2) What did we see in Romans 8:30, have we been justified **forever**?
- 3) Therefore, my guilt for this sin here (that I have not repented of yet), was it taken away at Calvary? Am I still covered here by the blood of the Lamb of God?
- 4) If I die here (i.e. when I have not yet repented of this sin), will I go to be punished, or have **all** my sins already been punished on the cross?
- 5) So if I die here, where will I go?” [Remember, you need to be standing in front of the table when you say this – i.e. between 10.30 and 11.00 hours.]

JESUS HAS BEEN BURNT ALREADY.

Here is a good question to ask the old men, especially any old hunters:

“You are standing in long, dry grass, and there is a circle of fire all around you. What would you do? It is still some distance away, but it’s closing in on you. What would you do?” Give them a chance to answer. Then offer this suggestion:

“Get some dry grass and try getting close enough to the fire to light it. Take it back to the middle, check the wind, and then light a new fire that you can control with a leafy branch. After a while you should be able to go into this area where the grass is already burnt. Go right inside and sweep away the ashes (if you have a hoe, put some soil there) and lie down so the smoke won’t trouble you later. When the big fire comes, if you are inside this burnt area, will it get you? You should be safe. Why? →



Because if grass has already been burnt, it is not easy for it to be burnt again!"

Now explain that Jesus is this area of grass that has already been burnt:

*"There, at Calvary, Jesus was 'burnt' by the fierce fire of God's holy anger (Read Isa.53:4-6,10-12; 1Pe.2:24; Lk.22:41-44; Gal.3:10,13). All those who are "in Christ" (that means, all believers) will not be 'burnt' on the day of God's anger (the day of judgment). In other words, they will not be punished, because God finds them inside Christ who has already been punished. He was punished **instead of** all those inside him."*

Finally, ask Samson, Amani and Petro to stand out the front again. Touch Samson and ask everyone,

"Whom does Samson trust with the work of saving him from Hell?"

Now ask Petro the same question, and, last of all, ask Amani. Then ask everyone two questions:

1) "Which of these three has true faith?"

2) "So which of these three is found 'in Christ' – i.e. inside the burnt grass?"

Now again touch each one in turn, as you ask everyone two questions about him:

1) "Where is he, in the area of ashes, or outside in the grass that's not burnt yet?"

2) "On the day of judgment, will he be burnt?"

FINAL EXAMINATION (This illustration can be presented as a drama.)

m11

*Someone who has truly **repented** is like a student who has read his exam paper and given up in despair: "Ah, these questions are far too hard! It's hopeless! I've failed!" Someone who has repented knows this: "In God's exam, I can't possibly pass; I've already failed completely! I am supposed to love God with all my heart, all my strength, all my soul and all my mind – ALL my mind, 100% of it, not some of it! If I love him a lot, but not totally, then I've disobeyed him. If I love him 99% I'm still rebelling against him. If my marks don't reach 100% I've failed. And yet I don't come anywhere near 100%! I'm just full of rebellion. I've been running away from God, leaving him out of my life. Oh God, I've had it! I'm finished! God, I beg you, have mercy on me."*

*To have **faith** in Jesus is to agree that Jesus wrote my exam for me, and answered every question perfectly. He earned 100% for me. From the day he was born he never sinned. He was 100% innocent. So the Lamb sacrificed on Calvary was 100% clean. And the Priest who offered the Lamb (himself), he too, was 100% clean. So this offering was 100% pleasing to God the Father. Why did he raise Jesus from being dead, lift him up and sit him at the place of highest honour?*

*Let's say that Jesus is a mathematics professor. He wrote my exam for me without making one mistake. Someone who has repented says, "It's hopeless. God, save me!" He crunches up his exam paper and throws it away in despair. To this person, Professor Jesus says, "Here, take this exam paper that I have written for you. Would you like me to write your name at the top?" To believe is to say, "Oh Yes, Jesus, I beg you! Please do!" Jesus answers, "It's done. In the eyes of the Examiner your mark is 100%! And that's your mark **forever!**"*

Where will **Willy Weed** go?

- 63) Let's go back to **Willy Weed**, that counterfeit Christian: did he ever have true faith ?
- 64) So was he ever justified?
- 65) In other words, was he ever dressed in the "Not guilty" coat ?

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

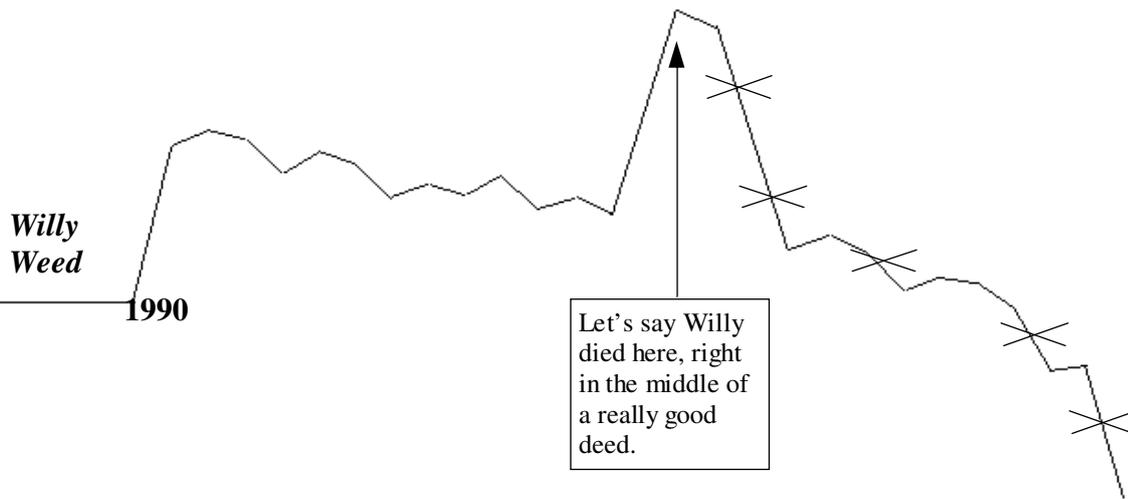
If you look at the general direction of his life, bad fruit was on the increase, which showed that he did not have true faith even at the beginning. Note carefully, we did not say that he only did bad things. No. From time to time he did good things – for example, when he saved that little girl. He risked his own life to save her from being hit by the bus. Willy himself was hit by the bus, although he later recovered.

NOW LET'S CHANGE THE STORY so that, this time, he does not recover. One day Willy was walking along the road. He saw the pastor's very small daughter playing in the middle of the road. Suddenly he heard the roar of a bus coming round the bend very fast! The little girl couldn't hear it because she was deaf. Willy raced across to her, and just managed to push her out of the way of the bus. But, although the bus missed the little child, it hit Willy! The pastor saw what happened and ran to help the man who'd saved his daughter. But he couldn't help him. Willy Weed was already dead.

In brief: Willy was not a believer, but he gave his life to save that little deaf girl. He died saving the pastor's daughter.

- 66) **Question:** What do you think? Did Willy Weed go to heaven?

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>



HELP FOR TEACHERS.

Do the illustration on page 20 again. That lady worked really hard all night to cook bread for the special guest – bread that smelt beautiful! But when she put it on the table in front of the guest, she had dirty hands. The bread stank. In the same way, Willy Weed's good deed was offered with dirty hands, because he had not yet been cleaned from the dirt of guilt. He was not clean in God's court. As an offering to make up for sin, it could not possibly please God. It could not cover any sin at all! There's only one offering that's good enough to do that – the sacrifice of Jesus on the cross. Anyone who does not trust the sacrifice of Jesus to clean him is still dirty. There's no other way to get clean. No other sacrifice will do.

m7
again

Chapter 3: True Children of God — their Life.

Do they have *eternal* life (i.e. life that cannot end) or life that will end if they sin?

What do you think?

1) If a person believes in Jesus, is he given (a) eternal life, or (b) temporary life?

(a) (b)

What does the Bible say?

In Greek (the original language of the New Testament) 'eternal life' is 'zoe aionios' – that is, 'the life of the age' (the age to come). This present age has an end. The age to come has no end. Therefore the life of the age to come has no end.

2) Therefore, is eternal life (a) life that *could possibly* end, or (b) endless life?

(a) (b)

3) (a) Is there anything that could make eternal life end, or (b) is it endless life?

4) (a) Could sin make eternal life end, or (b) is eternal life endless?

5) When Peter, the Apostle, committed the sin of hypocrisy (Gal.2:13), (a) did his eternal life end, or (b) is eternal life endless?

(a) (b)

Soma Jn 6:35.

6) Have you eaten today?

Yes No

7) Even so, will you be hungry again tomorrow?

8) So will you need to eat again tomorrow?

9) ... And the day after tomorrow?

10) Jesus is amazing food: if you come and eat Jesus, the bread (nshima/ugali) of life, will you ever go hungry again?

11) So if someone has already come to Jesus to eat him, will he some day need to come and eat him again (compare 4:13-15, especially v15.)?

12) It's true that all believers need to come and talk with Jesus again and again, so that they grow in their faith, but (a) will they need to keep coming to him *to eat him so they can have life*, or (b) will they never again need to come to him *for life*, because after coming the first time, they have already been given *eternal* life (see v47 – "has eternal life" – and see Jn 4:13-15 again)?

(a) (b)

13) Do we need to come back to the table day after day so we stay alive *physically*?

14) But we who believe in Jesus, (a) will we get hungry and need to eat Jesus day after day so that we stay alive *spiritually*? Or (b) after eating him, will we never get hungry and have to come and eat him again?

Yes No

15) If a believer sins, (a) will he get hungry again *for life* and need to come back to eat Jesus again so that he lives, or (b) will he not go hungry again ever?

(a) (b)

16) A true believer, (a) **will he live (spiritually) only until** he sins again, and then he'll be hungry again and need to eat Jesus to get life? Or (b) **will he live forever** (i.e. he will continue to live *even when he is sinning*, but the Holy Spirit, 'the Spirit of life', will be changing his heart so that he grows to hate sin more and more and to leave it?)

(a) (b)

17) If someone eats Jesus, the bread of life, will he live (a) for a period of time, or (b) forever?

What do you think?

18) Pastor Joel taught this: "Your body is like a clay pot. If you walk in front of a bus you will drop and destroy your physical life. Eternal life, too, is like a clay pot that you can drop and destroy. You can lose it. Although a believer has eternal life

We're continuing with this question:
Children of God, do they have spiritual life that cannot end, or life that will end if they sin?

right now, it does not necessarily mean that he will live forever! The Bible only says that a believer has been given eternal life; it does not say he will live forever." Do you agree with Pastor Joel?

Yes *No*

What does the Bible say? Read John 6:51& 58.
(Remember, to come and eat = to believe.)

Yes *No*

- 19) If someone eats Jesus, will he live forever?
- 20) So does Jesus agree with Pastor Joel?
- 21) So is eternal life (a) life that could possibly end, or (b) life that cannot end (i.e. it cannot end even if you sin)?
- 22) When a true believer has a sinful thought, or is proud, etc., (a) does he continue to live (spiritually), or (b) does he die? (*Read 6:58 again.*)
- 23) People who have eternal life before they die, when they pass through the door of death where will they go? (a) Will they go to be punished, or (b) will they go to live with Christ in glory?
- 24) So if a true believer dies when he is sinning by being proud, (a) will he go to live with Christ, or (b) is eternal life ... life that can end?

(a) (b)

(a) (b)

(a) (b)

(a) (b)

Read Jn 10:27-28. (*In v28, while some translations say, "will never get lost", the main English translations say will never "perish". The point is **not** that they will never sin, but that they will never be spiritually ruined or destroyed: they will never die spiritually. Do they merely have something that **itself** is eternal, but they may not have it tomorrow? No, **they** themselves will never perish!*)

- 25) So in v28, out of all these who have been given eternal life, (a) will some die (spiritually), or (b) will all of them live forever?
- 26) So if someone has eternal life, (a) will he live forever, or (b) if he has a bad thought, or envy in his heart, could it end his eternal life?

(a) (b)

Read Jn 6:40.

- 27) Will EVERYONE who's been given eternal life be raised to life on the last day?
- 28) So (a) is it certain that **everyone** with eternal life will live forever, or (b) could eternal life possibly end?

Yes *No*

(a) (b)

Already?

What do you think?
Have God's children already received eternal life, or here on earth have they just received a ticket to enter life later on?

What does the Bible say?
Jn 5:24; 6:47;
1Jn 5:11-13.

29) *Now Pastor Joel has been greatly helped: he has begun to see that nothing can destroy or end eternal life. Now, though, he says this:*

*"We still can't say, though, that sin and eternal life can be found together in one person. While we're in this body, it's still possible we might sin. And if that's so, then we can't have eternal life itself yet. What we have now is just **the promise** of eternal life."*

Do you agree with Pastor Joel now?

Yes *No*

What do you think?

- 30) While we're still in this world, (a) have we believers already been given eternal life, or (b) have we been given the **opportunity** to get eternal life later on (i.e. we've been given friendship with God, and this is our **ticket** to eternal life. When we meet the Lord, if he finds us with the ticket, then he'll give us eternal life)?

(a) (b)

Already?
(Continued.)

31) In other words, (a) should we say that a true believer *has* eternal life (and so he *must* live forever, even if he dies while saying bad things about someone), or (b) should we say that a true believer *will have* eternal life (i.e. if he looks after his ticket)?

(a) (b)

What does the Bible say? John 5:24; 6:47; 1John 5:11-13.

32) Does Jn 5:24 say (a) that a believer “HAS” eternal life (i.e. *he has it now, and he will have it later, too*), or (b) that he “WILL HAVE” it (i.e. *he doesn’t have it now*)? ...

(a) (b)

33) Does v24 say that a believer (a) “HAS crossed over from death to life”, or (b) “WILL cross over from death to life”?

(a) (b)

34) Does Jn 6:47 say that a believer (a) “HAS eternal life”, or (b) “WILL HAVE eternal life”?

(a) (b)

35) In 1Jn 5:11-13, what does the Apostle John say, (a) “... you HAVE eternal life”, or (b) “... you WILL HAVE eternal life ”?

(a) (b)

36) So how does the Bible answer the question we asked earlier: here on earth do we believers (a) already have eternal life, or (b) do we just have the chance (like a ticket) to have eternal life later when we meet the Lord, if he finds us with the ticket?

(a) (b)

37) In other words, (a) does it say a believer *has* eternal life (and so he *must* live forever, even if he dies when he’s saying unkind and untrue things about someone), or (b) merely that he *will have* eternal life *later* (if he looks after his ticket)?

(a) (b)

38) Therefore, (a) does a true believer already *have* life that cannot end (and therefore we can be sure God will keep him so that he keeps believing), or (b) should we just say that later he *will have* life that cannot end, if he keeps believing till he dies (i.e. he might stop believing and then the “life” he has now would stop)?

(a) (b)

39) So if you’ve already received life that cannot be ended or destroyed by sin (or by the death of your body), where will you go if you die before repenting of some sin? (a) Will you go to live with Christ, or (b) will you go into God’s prison, and on judgment day be sentenced to the second death, but you’ll still have eternal life there?

(a) (b)

¹ Note that Jesus also taught that we WILL HAVE eternal life (Mt.19:28-29; 25:46). There are many blessings of eternal life that we’ll be given later on. You can find the same thing in other places in the New Testament: for example, when Paul talks about *eternal life* in Titus 3:7, it seems he has in mind our *complete* inheritance – i.e. that time when we’ll be totally saved, even from *physical* death.

SIN?
What do you think?
If someone has eternal life, is it still possible he might sin?

What does the Bible say?
1Jn1:8-10.

*Now, perhaps, Pastor Joel might say this:
“I agree that a true believer would still have eternal life even if he sinned, because eternal life never ends. I agree totally. But it will never happen! It’s not possible for anyone with eternal life to sin!”*

What do you think?

40) A true believer – that is, someone with eternal life – is it still *possible* for him to sin?

Yes *No*

Sin?

What does the Bible say?
1Jn 1:8-10.

What does the Bible say? Read 1John 1: 8-10.

41) John, the Apostle who wrote 1 John, was he a true believer?

42) So did he have eternal life?

43) (a) Did he tell them, "If **you** claim to be without sin, **you** deceive yourselves ..." (i.e. "but I, myself, since I'm saved, if I say I have no sin, I'm *not* deceiving myself!")? Or ...

.... (b) did he say, "If **we** claim to be without sin, **we** deceive ourselves..." (i.e. I am a sinner too!)?

44) Was John (a) a sinner who was still being changed, or (b) a sinner who remained as he was, unchanged, still the slave of sin (i.e. for him, his sin was still "Lord Sin")?

45) Is it true to say John was *a sinner* (a sinner, though, who was changing) and yet he still *had eternal life* (i.e. he had both SIN and LIFE)?

46) This John, who had eternal life, was it still possible for him to sin?

Yes No

(a) (b)

(a) (b)

Yes No

Yes No

Eternal Life . . .

WAGES OR A GIFT ?**HELP FOR TEACHERS.**

m12a

1. Pick a flower.
2. Ask one of the church members to come up the

front so you can play a game with him.

3. Tell him, "We're going to play a game. If you win, you'll get to keep this flower. It will be your wages. Hold the flower, but don't hold it too tightly, because it's not yours yet: it's mine! If you win, it will be yours."

4. Say this, "You and I will talk together. When you talk, don't say "I" or "me". Don't even say "my" or "mine". You may say anything you like, but don't say these words. If you win, you'll keep the flower: it will be your **wages**. But if you make a mistake, you won't get any wages. And watch out! If you pause, and don't answer straight away, you've lost your wages! Are you ready?"

5. Ask him many questions very quickly, so you can trip him up and make him say, "I", "me", "my" or "mine". If it is taking too long, let him go with his wages, and call up someone else. Harass this person now until he slips up. Then take the flower from him, with a loud cry and a big move of your arm, so everyone sees.

6. Now invite someone else to try, but explain that this time the flower is a **free gift!** To make sure the people understand, ask them what will happen if he makes a mistake now. Help them see that the flower is still his, even if he slips up.

7. Trouble him with many fast questions until you trip him up. Then move your hand towards the flower as if you're going to snatch it from him, but don't take it. Instead, ask everyone, "What should I do now? Should I take the flower back? If someone says, "No! Don't take it!" ask him, "Why not?" They'll probably answer, "Because it's a gift!"

Then you can protest loudly, "But he made a mistake!"

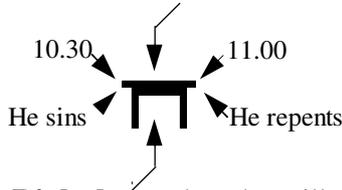
Hopefully they will explain, "Yes, but a gift is a gift!"

(We'll continue a little later with this illustration – see page 32.)

Wages or a Gift?

What do you think?

If a child of God already has eternal life, does it end when he sins? Does he have eternal life **here**?



Right here, does he still have eternal life ...
 ... if eternal life is a gift?
 ... if eternal life is wages?
 So which is it, wages or a gift?

What do you think?

Some people say that eternal life is given to the believer as a free gift – a totally free gift that he does not deserve to receive.

Others say that eternal life is the wages a believer earns by living a good life and not sinning.

47) What do you think? Is eternal life (a) simply a gift to the believer, a gift he doesn't deserve, or (b) is it wages he gets for serving the Lord faithfully? (*Don't answer this question too quickly. Read the next two questions first.*)

(a) (b)

48) **If** eternal life is **wages** you get for not sinning, then what happens if you sin? Do you lose your eternal life?

Yes No

49) **If** eternal life is a free **gift**, that you are given by grace (i.e. you don't deserve it), what happens when you sin? Do you lose your eternal life?

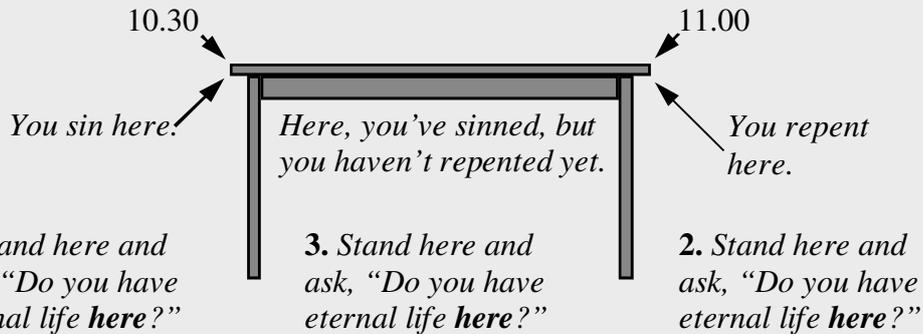
Yes No

*No doubt you are not planning to sin tomorrow! But let's just say that you do sin tomorrow, at 10.30 in the morning. Perhaps God will see pride in your heart, or some bad thought. Then after half an hour, at 11.00 hours, you repent of this sin. Let's talk about your condition **right here**, between 10.30 and 11.00.*

HELP FOR TEACHERS.

m12b

Use the table in front of the people, if there is one (or use two chairs, or hoes).



50) **If** eternal life is the **wages** a believer gets for not disobeying God, then **right here**, between 10.30 and 11.00, (a) will he still have eternal life, or (b) has he lost his eternal life?

(a) (b)

51) Therefore, **if** eternal life is **wages**, if the believer dies here before repenting of that sin, will he go to heaven?

Yes No

- 52) But **if** eternal life is a **gift**, then what do you think:
 Between 10.30 and 11.00 (a) does this believer still have eternal life,
 or (b) has he lost it?
- 53) In other words, while he has not yet repented of that sin he committed at 10.30,
 does the true believer still have eternal life?
- 54) So if he dies here, before repenting of this sin, will he go to heaven?

(a)	(b)
<input type="checkbox"/>	<input type="checkbox"/>
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

So what do you think now?

- 55) Is eternal life (a) **wages** (and so the believer who dies between 10.30 and 11.00 will go to hell),
 or (b) **a gift** (and so the believer who dies between 10.30 and 11.00 will go to heaven—even though he has died before repenting of that sin of 10.30)?

(a)	(b)
<input type="checkbox"/>	<input type="checkbox"/>

What does the Bible say?
 Ro.6:23

Therefore when you sin
 will your eternal life end?

If the true child of God
 dies while sinning, where
 will he go?

What does the Bible say? Romans 6:23.

The Context of v23 (i.e. the main teaching of Romans, Chapter 6).

*In this chapter, Paul teaches about two masters, or lords. Those of us who live in the Lord Jesus have been set free from the control of Lord Sin. There's still sin in us, but it's not **Lord Sin** now. We're free to disobey it. This lord can't **force** a former slave to sin if that slave is now dead. Who can make a dead body do anything? So when we believers sin, it would be a lie to say, "My flesh made me do it!" or "Satan made me do it!"*

This bad master pays his slaves bad wages – death (v23)! Those who follow him, he takes to eternal death. But we are slaves of a good Master. When our Lord calls us to do something we are live slaves, free to obey him because his Spirit is in us. All the same it is very sad that we still do not obey him as much as we should. But we are not afraid. He does not pay us wages! Instead, he freely gives us a wonderful gift we don't deserve – eternal life!

- 56) What does Ro.6:23 say? For us who are in Christ, is eternal life (a) a gift,
 or (b) wages?
- 57) So when you sin, (a) will you still have eternal life, or (b) will your eternal life stop?
- 58) Therefore, if you die before you've confessed that sin you committed at 10.30 (i.e. if you die between 10.30 and 11.00), (a) will you go to heaven, or (b) will you go to God's prison and on judgment day be sent to hell?

(a)	(b)
<input type="checkbox"/>	<input type="checkbox"/>
(a)	(b)
<input type="checkbox"/>	<input type="checkbox"/>
(a)	(b)
<input type="checkbox"/>	<input type="checkbox"/>

HELP FOR TEACHERS (Taking further the flower illustration of p30.)

The person who did **not** get to keep the flower, get him to stand up. Ask everyone two questions:

1. "Why didn't he get to keep the flower?" (Answer: because the flower was the **wages** you get for not making a mistake, and he made a mistake!)
2. "So if eternal life is the **wages** you get for not sinning, what happens if you sin? Do you keep your eternal life?"



m12a
 tena

➔ Now ask the person who received the flower as **a gift** to stand up, and to show everyone his flower. Ask people:

1. "Does he still have his gift?"
2. "But he made a mistake, didn't he? Why does he still have it?"
3. "Does he deserve to have it? Has he earned the right to keep it?"
4. "If eternal life is a **gift** which the believer has already been given without deserving to receive it, what happens when he sins? Does he keep it?"
5. "If he still keeps eternal life, even when he's sinning, what happens if he dies here? Where will he go? Could someone with eternal life be found later in hell – i.e. in eternal death? Where will he go?"
6. "What do you think now, is eternal life wages or a free gift?"

After hearing their answers, take them to Ro.6:23, and ask them,

1. "What's the Bible say? For the believer, is eternal life wages or a gift?"
2. Read the first part of 6:23 (up to "death"), and get them to clap their hands to the left when they say "wages" and to the right when they say "death". Then say it backwards: "In other words, death [clap to the right] is ... wages [clap to the left]. Then ask, "Is death wages or a gift?"
3. Now read the second part of the verse ("but ... life"), clapping to the left on "gift" and to the right on "eternal life". Then do it backwards: "In other words, eternal life [clap to the right] is ... [clap to the left, and let them finish before you] wages." Then ask them, "Is eternal life wages or a gift?"
4. If they agree that it's a gift, ask them, "After you've been given the gift of eternal life, what happens if you disobey God? [Stand in front of the table – in the middle.] Will you still keep this gift of life?"
5. If they answer, "No", go back to the one who still has the flower. Ask him to stand in front of the table (in the middle), and to say, 'My!' (or whatever he said that broke the rules of the game). Ask everyone, "Here he has broken the rules. Does he get to keep the flower, if it's a gift?" If you need to, go back over this again and again; don't rush ahead if they still don't understand.
6. Read them the last part of v23 ("in Christ ...") Explain clearly that Willy Weed does not have eternal life, because he has never come to be "in Christ Jesus our Lord." But Wally Wheat, when **he** sins, he still keeps his eternal life!

EPHESIANS 2:8-9.

You can also explain Ephesians 2:8-9 using the flower just as you did with Ro.6:23, although you don't need to go back and do the game again. This time the flower is not eternal life; it is salvation. Salvation (even faith) is "the gift of God – not by works".

10.30 ➔

1. Stand here with the flower in your hand, and say, "Here, I am doing good things – nothing bad. Am I saved here?"

3. Stand here holding the flower, and say, "Here I've done something bad, and I haven't repented of it yet. Am I saved here?"
If they say 'No!' read them Eph.2:8-9 again.

← 11.00

2. Stand here holding the flower, and say, "Here, I've repented. Am I saved here?"

RESURRECTION.

What do you think?
Will **all** those who've been given eternal life be raised?

What do you think?

59) Out of everyone who has been given eternal life, how many of them will be raised to glory on the last day, (a) **all** of them, or (b) **some** of them?

(a) (b)

60) If, in the whole history of the world, fifty million (50,000,000) people will have been given eternal life, how many of them will be raised on the last day,

(a) 50,000,000,
or (b) 50,000,000 **minus** those believers who died before confessing their last sin?

(a) (b)

HELP FOR TEACHERS.

m13

Use the table again, as you ask this question:

“Let’s say that we have reached the end of the world, and we are looking back. Let’s say that in the whole of history fifty million (50,000,000) people were given eternal life. How many of these people will be raised to glory, (a) 50,000,000, or (b) 50,000,000 **minus** me if I die **right here**?”

When you say “**right here**” stand in front of the table, at the centre – i.e. between 10.30 and 11.00.

Resurrection.

What does the Bible say?
Will **everyone** who’s been given eternal life be raised?

Jn 6:35-40,44,65;
Jn 10:26-30.

What does the Bible say?

Read Jn 6:35-40.

(If you read first Jn 6:1-14, and 22-34, it will help you to understand the context of verses 35 and following.)

61) (6:35) Jesus says, “...whoever comes to me [the bread of life] will never go hungry ...”

(i.e. he will live forever), and

“... whoever believes in me will never be thirsty ...” (i.e. he will live forever).

So (a) are there two different ways to get eternal life, or (b) are “whoever comes to me” and “whoever

believes in me” both the same thing – that is, *to come to Christ* (and eat him or drink him) *IS to believe in Christ*?

(a) (b)

62) (36) Those Galilean Jews, were they believing in Christ (i.e. coming to him)?

Yes No

63) (37a: “*All those the Father gives me will come to me*” – i.e. “will believe in me”) Who is it who will believe, (a) everyone, or (b) all those the Father gives to the Son? ...

(a) (b)

64) How is it that you came to believe in Jesus? (a) Is it because you were more clever than others, or more educated, or a better person, more humble, etc., OR (b) is it simply because God the Father gave God the Son a gift – you?

(a) (b)

What will the Son do with his gifts from the Father? How will he look after them?

65) Out of all those who come to Christ, is there anyone whom the Lord Jesus would throw out straight away? (37b)

Yes No

66) Although he won’t throw any believer out *straight away* (i.e. as soon as he comes), what happens when one of these gifts sins? Will the Lord throw him out? (37b)

67) If this person now dies before repenting of that sin, will he be among those whom Jesus, the Judge, will throw into “outer darkness” – i.e. Hell? (37b)

Resurrection (continued).

Will **everyone** who's been given eternal life be raised?
What does the Bible say?
 Jn 6:37-39,40

What do you think?

68) Although the Lord Jesus won't throw out any one of those who come to him, all the same is it possible that one of them *might throw himself out*, and be totally lost, and so not be raised on the last day?

Yes No

69) Although the Lord won't force him out, is it possible that some day a true believer might cease to believe, and so be lost for ever?

What does the Bible say?

70) (v38) Do we have any reason to doubt God the Son's obedience? In other words, is there anything missing or lacking in the way Jesus obeys the Father?

71) Can we be 100% sure that Jesus would perfectly fulfil the Father's will?

72) (v39) Now look closely at the Father's will, which the son will perfectly fulfil.

Will the Son lose even one of his 'gifts' from the Father?

73) But, although the Son won't lose even one of his 'gifts' from the Father, is it possible that one gift might lose himself, and so be totally lost and **not be raised** on the last day? Could it happen? (See v39b (ESV) "... **And I will raise him up ...**")?

Yes No

Now go back to v37.

74) If Jesus is given 50,000,000, how many of them will come to him,

(a) (b)

(a) 50,000,000 or (b) 50,000,000 **less** someone?

75) If Jesus is given 50,000,000 and all 50,000,000 will come to him, how many of these will be raised to glory on the last day, (a) 50,000,000 or (b) 50,000,000 **less** those of them who died before repenting of some sin?

(a) (b)

HELP FOR TEACHERS.

m14

1. Ask 2 of the men to come to the front to help you.
2. Get them to stand next to each other, facing the people. Call one "the Father", and the other "the Son". The Son should be on the right of the Father.
3. Ask the Father to call any five people to come up and stand on his left, with angry faces! They should turn away from him so that their backs face him.
4. Ask the Father to announce to the Son, "These five are my gifts to you!"
5. Ask everyone two questions:
 - i) "How many gifts did the Father give to the Son?"
 - ii) "How many of them will come to the Son?"
6. If they answer, "Five", ask them, "How do you know? What does v37 say – the first part of the verse?"
7. Read them v44 and ask them, "Without being drawn by the Father, how many would be able to come to Christ?" If they answer, "None of them could!" then get the Father to gently turn one of them around, and pull him across to the right hand side of the Son. Then he should go back and do the same with each of the others. As the five turn around, they should change their angry faces into smiles. As the Father draws each one across, all the people should cheer: they are the angels in heaven rejoicing over each sinner who repents.
8. As the Father brings the last one across, stop him: "But this is Osama bin Laden! If Osama had truly come to Christ before he died, would he have been welcomed, or would the Son have said, "I don't want him!" and thrown him out?"



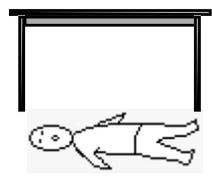


straight away? What does verse 37 say – the second half of the verse?”
 Let them find the answer for themselves. Stress that “whoever” would include even Osama, if he truly repented and believed.

9. Now take the hand of another one of these five ‘gifts’, and say, “OK! He won’t throw out any of these five straight away – as soon as they come – but perhaps twenty years later, could he say, ‘This one is giving me too much grief!’ and throw him out. Could that happen? What does verse 37 say – the second half of the verse?”

10. Ask them, “Is it true? Did Jesus promise that whoever came to him he would **definitely not** throw out?”

11. Take this person and stand him in front of the table, in the middle, and say, “This person is a true believer, but he sinned at 10.30, and he has not yet repented of that sin. When he sinned did the Lord throw him out, or is he still saved? Right here, is he inside salvation or outside salvation? What does verse 37 say – the second half of the verse?”



12. Whisper to your helper to suddenly fall down as though he were dead. Once they stop laughing, ask them, “**If he dies here**, before repenting of this sin, will the Lord throw him out? What does Jesus say in verse 37?” (You may have to go back and ask this question again and again. Don’t rush ahead until they understand and say, “No! He will definitely not throw him out. He

will go to heaven.” Then take your ‘dead’ helper back to stand with the other five.

14. Now ask them, “For sure, the Lord won’t throw him out, but is it possible he might throw himself out? I’m not saying the Lord will drive him away. No! But is it possible he might take himself away – right away – so that he is totally lost and so is not raised to glory on the last day? Could it happen that one of these five gets lost, and only four of them are raised on the last day?”

15. Let them say what they think, and then ask: “What do the next verses say?” First, read just v38, and ask, “Can Jesus be trusted to obey the Father’s will – to fulfil it completely?” Let them answer, and then continue: “And what is the Father’s will?” Get them to read v39, and then ask ask them: “So out of these five, how many will be raised to glory on the last day, all five or just four?”

16. Now ask the same question you asked earlier (this time, though, they have heard what the Bible says!): “If God the Son was given fifty million (50,000,000) gifts, how many of these gifts will come to him? And how many of them will be raised on the last day, all fifty million, or fifty million **less me** if I died **right here**?” (As you say this, be standing front of the table – i.e. between 10.30 and 11.00).

Read Jn 6:40.

76) If, in the whole history of the world, 50,000,000 looked to the Son and believed in him, did *all* of them, the whole 50,000,000, receive eternal life?

Yes No

77) Out of these 50,000,000 who were given eternal life, how many will be raised (to glory) on the last day, (a) 50,000,000, or (b) 50,000,000 **less** those of them who died before confessing some sin?

(a) (b)

78) Therefore, if someone who has eternal life dies before repenting of his last sin, will he be raised to glory on the last day?

Yes No

Resurrection (continued).

We're continuing with this question:

Will **all** those who've been given eternal life be raised?

What does the Bible say?

Jn 6:37-39,40,44,65;

Jn 10:26-29.

Read Jn 6:41-44 and 65.

79) *Those Galilean Jews were still refusing to believe.*

Who is it who *does* come to Christ (v44)? (a) Is it the person who can *draw himself* to Christ, or (b) is it the person who *is drawn* by the Father?

(a) (b)

80) When Jesus said, "I will raise **him** up at the last day, who is this "**him**"? Is it (a) the Father himself, or (b) the one who has come to Jesus because he was drawn by the Father?

(a) (b)

81) Do *all* those who truly come to Christ come

Yes No

because they have been drawn?

82) Of those drawn, how many will be raised, (a) all of them, or (b) some of them?

(a) (b)

83) If in the whole history of the world, 50,000,000 truly came to Jesus, were 50,000,000 drawn by the Father?

Yes No

84) If 50,000,000 came to Jesus (because they were drawn), how many of them will be raised, (a) 50,000,000, or (b) 50,000,000 **minus** those who died before confessing their last sin?

(a) (b)

Read John 10:26-29.

(Read verses 1-6, 14-16, and 25-30, to help you get to know the context.)

85) (v26) These Jews who refused to believe in Jesus, were they his sheep?

Yes No

86) So (a) are *all* people Christ's sheep (even these Jews), or (b) are only *some* people his sheep?

(a) (b)

87) (v27) *(Now let's follow the progress of "my sheep".)*

Who are the people who listen to the voice of the Good Shepherd? (a) Is it those he calls "my sheep", or (b) is it everyone?

(a) (b)

88) When Jesus said, "I know **them**" and "**they** follow me", who are "**they**"? Is he still talking about the people he calls "my sheep"?

89) (v28) When he said, I give **them** eternal life", is "**them**" still referring to his "sheep"?

Yes No

90) When he said, "**they** shall never perish", is he still talking about these same "sheep" he gave eternal life to?

91) Therefore, out of all those in **this group**, his "sheep", how many are given eternal life, (a) *all* of them, or (b) *some* of them ("... I give **them** eternal life ...")?

(a) (b)

92) Out of **this group**, his "sheep", how many could perish (or die spiritually), (a) *some* of them, or (b) *none* of them ("... **they** shall never perish ...")?

(a) (b)

93) Or, if your Bible translation says, "... will never get lost", out of **this group**, his "sheep", how many could be lost eternally, (a) *some* of them, or (b) *none* of them ("... **they** shall never get lost ...")?

(a) (b)

94) Therefore out of all those who've been given eternal life, how many will *live* forever, (a) all of them, or (b) all of them **except** those of them who died before confessing some sin?

(a) (b)

Resurrection.

Let's continue with this question: Will **all** those who've been given eternal life be raised?

Therefore, when people with eternal life sin, does their eternal life end?

If they die **right here**, where will they go?

95) Someone who has already been given eternal life, if he dies before repenting of some sin, will he *live* forever?

Yes No

HELP FOR TEACHERS.

1. To explain John 10 you can use those same 7 people who helped you with John 6. But this time the Son is the Good Shepherd and the five gifts are his sheep. Ask the same five to stand up where they are – they should not come up until they are called. The Father announces to the Son that these five sheep are his gifts to him (read them v29a).
2. Then the Shepherd calls each one by name and he comes and stands on the right-hand side of the Shepherd.
3. Now ask five questions. Except for the first question, all the answers are in verses 27-28. Get them to **read the answers** (and not just read the verse!)
 - 1) How many sheep did the Father give the Good Shepherd? (i.e. five.)
 - 2) How many of them heard their Shepherd’s voice and followed him? (v27)
 - 3) How many of them does the Shepherd give eternal life to? (v28)
 - 4) How many of them will die? (v28)
 - 5) How many will live forever, (a) all five, or (b) five **minus** this sheep who died right here (get one to ‘die’ in front of the table – between 10.30 and 11.00).

Resurrection.

Let’s continue asking this question: Will **all** those who’ve been given eternal life be raised?

What does the Bible say?
Jn 10:26-29.

People with eternal life who die before repenting of all their sin, where will they go?

So do children of God have ... **eternal life**?

Where will **Wally Wheat** go?

- 96) In **v28**, did Jesus say that everyone who’s been given eternal life will never perish – i.e. **will never die** (spiritually)?
- 97) But did Jesus say that everyone who’s been given eternal life **will not sin again**?
- 98) Therefore someone who has eternal life, if he sins, (a) will he die spiritually, or (b) will he still have eternal life?

	Yes	No
	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>
(a)	<input type="checkbox"/>	(b) <input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>

A very helpful question to ask yourself (from John 10:16&26-27) is, “Did you become Christ’s sheep when you believed, or did you believe because you were his sheep?”

- 99) Although Wally Wheat had already been given eternal life, one day he went to sleep in the middle of being lazy, and then he died in his sleep. Will he go to heaven?

	Yes	No
	<input type="checkbox"/>	<input type="checkbox"/>

HOW MUCH?

Jn 6:51c; 1Th.5:9-10;
1Pe.1:18-19.

HOW MUCH?

Read Jn 6:50-54.

- 100) Who paid the cost for us to have eternal life, (a) is it he who **gave** his flesh as a sacrifice (51c – compare 1Th.5:9-10; 1Pe1:18-19), or (b) is it he who **eats** the flesh of Christ (54) – that is, he who trusts the sacrifice of Calvary to have saved him from Hell?

(a)	<input type="checkbox"/>	(b)	<input type="checkbox"/>
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Chapter 4: True Children of God — their Inheritance.

GOD, THE HOLY SPIRIT, WHO IS CLEANING ME, IS THE GUARANTEE OF MY INHERITANCE.

HELP FOR TEACHERS.

(1) TO BE CLEANED IN COURT, AND (2) TO BE CLEANED INSIDE.

Explain to everyone, “The moment I believed in Christ, that very moment, God put a clean coat on me.” Turn around and show them the back of your coat. Put your hand in the middle of your back and say, “Here it’s written, ‘Not guilty!’” A sinner wearing this coat is ‘justified’ – he’s clean in the eyes of the Judge. He has been cleaned **in court** (let’s say “on the outside” ¹), but there’s still another sort of dirt, rebellion, **in his heart**. He’s still dirty “inside”. The moment he was cleaned **outside**, though, he was given a Guest, God the Holy Spirit, to live inside him. And he will go on cleaning, cleaning, cleaning him **inside**.”



m16

“When I believed in Christ, I was given two gifts immediately (straight away),
(1) a clean coat,
and (2) a Guest, the Spirit of Christ, to clean me more and more inside. If someone just stays dirty inside – i.e. a rebel – without his life and character changing, then he has not received this second gift, the Holy Spirit. But if he has not yet received the Spirit, then that means he never received the first gift either, the clean coat!”

(1. Not “outside”, though, the way many Jews were outwardly “cleaned” by the blood of animal sacrifices, but they didn’t have the faith that leads to a changed life – Ebr.9:13.)

Their Guarantee.
(The Holy Spirit is the Guarantee of their inheritance.)

Read Eph. 1:11-14; 2 Co. 1:21-22; 2 Co. 5:4-5.

In Eph.1:14, the Holy Spirit is called “**the guarantee**” (ESV) of our inheritance, or “**a deposit guaranteeing our inheritance**” (NIV). What is a deposit? Let’s say there is just one red bicycle left in

the shop. You really want to buy it but you won’t have enough money until next month. Perhaps the owner of the shop will agree not to sell the bicycle to anyone else, IF you are willing to give him now a **deposit** of 10,000 T.shillings. But then if you don’t bring him the rest of the money before the end of the next month, you’ll lose your 10,000 shillings, and he’ll be free to sell the bicycle to someone else. So if you do give him the deposit, it shows you’re serious, and it assures him that you will definitely come back with all the remaining money before the agreed time. Who wants to lose 10,000 shillings? In the same way, the Spirit is God’s Deposit, assuring his child that one day he will certainly enter into **all** the blessings of his eternal inheritance.

- 1) Does God break His promises?
- 2) If God has already given you the Spirit as the Deposit guaranteeing your inheritance, is it certain you will inherit?

m17

<i>Yes</i>	<i>No</i>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

ALREADY?

What do you think?

Have God's true children **already** received the Guarantee (i.e. when they believed, did they receive the Spirit straight away?)

What does the Bible say?

Eph.1:13-14;

Gal.3:2,5,14; Jn 7:39.

Therefore should we say,

(a) God's children *are* heirs, or (b) *perhaps* they will inherit? Ro.8:9-17; 1Pe.1:3-5 (he HAS given us a new birth ... into an inheritance ...)

3) Have you been sealed with the Spirit (a) from the time your mother gave birth to you, or (b) from the time you heard the gospel and believed (Eph.1:13)?

(a) (b)

4) (a) We who believe, (a) are we *already* enjoying our full inheritance, or (b) have we just been given *the Guarantee* of our inheritance? (Eph.1:13-14)

(a) (b)

Read Gal. 3:2.

5) Does Paul say, (a) "Did you receive the Spirit ...", or (b) "Will you receive the Spirit ..."?

(a) (b)

6) In v2 what answer is Paul expecting to his question, (a) "by the works of the law", or (b) "by believing what you heard?"

(a) (b)

7) Have all true believers already received the Holy Spirit?

Yes No

8) Have all true believers already received the Guarantee of their inheritance?

9) Are all true believers heirs who will definitely receive their full inheritance later on?

Read Ro. 8:9-17.

10) If someone does not have the Holy Spirit in him, is he a Christian? (8:9)

Yes No

11) Therefore if someone is a true Christian, has he already received the Holy Spirit?

12) If a church member is someone led by the Holy Spirit, (a) is he just a church member, or (b) is he a child of God? (8:14)

(a) (b)

13) Is everyone in the world a child of God (i.e. in God's special family)? (8:14-16)

Yes No

14) Have God's children already received the Holy Spirit? (8:15)

15) Are God's children heirs? (8:17)

16) Are those people who belong to Christ heirs already?

Read 1Pe. 1:3-5

17) *When we were born again, what were we born into? We were born "into a living hope through the resurrection of Jesus ..." (v3) AND "into an inheritance that can never perish, ... kept in heaven ..." for us (v4).*

So what should we say, (a) **perhaps we will be** heirs later on, or (b) **we are already** heirs, although for now our inheritance is being kept for us in heaven?

(a) (b)

Sin?

What do you think?

If someone has the Guarantee, is it still possible he might sin?

What does the Bible say?

Eph.1:1; Eph.4:29-31

("you were sealed ... get rid of ...").

Read Eph. 1:1 ("saints" means "holy people").

18) Did Paul write this letter to people who truly believed in Christ?

Yes No

Read Eph. 4:29-31.

19) In v30, what sort of people was Paul writing to, people who had already been sealed with the Spirit?

Yes No

20) In v31, who is it he is telling to get rid of all bitterness, rage, anger, brawling, slander and malice?

(a) is it these saints, holy people, sealed with the Spirit, or (b) is it some unbelievers?

(a) (b)

Sin? (Continued)

If someone has the Guarantee, is it still possible he might sin?

Eph.4:29-31 (“you *were* sealed get rid of”);
1Pe.1:22 - 2:1

21) So was it possible for bitterness, etc., to be found among these saints Paul was writing to?

~~Yes~~ No

22) If people *have already been sealed with the Spirit*, is it possible for them to have bitterness in their hearts, (or even to insult others)?

23) This sin of bitterness, does it just happen by accident?

24) So if someone has already been sealed with the Spirit, is it still possible he might sin *intentionally* – i.e. it’s not by accident?

Read 1 Pe.1:22 - 2:1.

25) When Peter tells them to get rid of malice, deceit, hypocrisy, envy, etc. (2:1), was he talking (a) to children of God, or (b) to people who’d not been born again (1:23)?

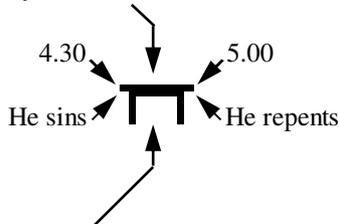
(a) (b)

26) If someone has been born again, is it still possible for him to be found with such sin as malice, deceit, hypocrisy, envy and slander (2:1)?

~~Yes~~ No

The Holy Spirit, is he ...
WAGES OR A GIFT?

What do you think?
The Holy Spirit (the Guarantee of your inheritance), is he still in you **here**?



Right here, does the believer still have the Spirit (the Guarantee) in him ...
... *if the Spirit is wages?*
... *if the Spirit is a gift?*

Is the Spirit ...
wages or a gift?

27) Does the Holy Spirit (the Guarantee) live in *your* heart?

~~Yes~~ No

28) Let’s say that tomorrow at 10.30 hours the Lord sees bitterness in your heart; then at 11.00 hours you repent of it. What do you think? *After you have repented* of it, will the Spirit be in you?

29) Between 10.30 and 11.00 (i.e. *before you have repented* of that bitterness),

(a) is the Spirit still in you, or (b) has he left you?

(a) (b)

30) Let’s just say that the Spirit’s continued presence in you (his staying on inside you) is *wages* – i.e. payment you get for not sinning. IF this is so, then what happens when you sin? (a) Will the Spirit still stay in you, or (b) will he come out of you?

31) Now let’s say that the Spirit’s presence is *a gift you do not deserve*. IF this is so, then what happens when you sin? (a) Will the Spirit still stay in you, or (b) will he come out of you?

32) So which do you think is true? Is the Spirit in you (a) wages, or (b) a gift?

The Spirit (the Guarantee) ... wages or a gift?

What does the Bible say? Gal.3:1ff.

Therefore when you sin will God the Father take the Spirit (the Guarantee) away from you?

Eph.4:30: We have been sealed with the Spirit till what day? If the Guarantee of your inheritance is still in you when you sin, are you still an heir when you sin?

If heirs (God's children) die when sinning, where will they go?

What does the Bible say?

Read Gal. 3:1-14, and John 7:37-39.

33) Let's ask the question again, what answer does Paul want to his question in Gal.3:1-2, (a) "by the works of the law" (i.e. by obeying God), or (b) "by believing what you heard" (i.e. by faith)?

(a) (b)

34) Here (in Gal.3:1-2,5,14 and Jn 7:37-39), does it say (a) that we believers have been given the Spirit because we have tried hard to obey God's commandments, OR (b) that the Holy Spirit is received simply through believing?

(a) (b)

Read again Eph. 1:13.

35) Were you sealed with the Spirit (a) when you did some good deed, or (b) when you heard the good news of salvation and believed?

(a) (b)

36) Therefore, to have the Spirit living in you, is that (a) wages or (b) a gift?

(a) (b)

37) So if the Holy Spirit has come into you, will he stay in you when you do something bad?

Yes No

Let's go back to Eph. 4:30.

38) When you were sealed with the Holy Spirit, you were sealed till when? Were you sealed (a) till the day

of redemption (i.e. the day of your resurrection), or (b) till the next time you sin (and then God the Father will take the Spirit away from you until you repent of that sin)?

(a) (b)

39) During that period, from 10.30 when you sin to 11.00 when you repent, will the Spirit remain in you (i.e. will he be in you when you haven't repented yet)?

40) In other words, will the Guarantee of your inheritance stay in you when you sin? ...

41) If THE GUARANTEE OF YOUR INHERITANCE still stays in you when you are bitter or insulting people, then are you still AN HEIR at that stage – i.e. are you still God's child?

42) If you are still an heir even when you sin, then what will happen to you if you die when you are sinning? What will happen to you if you die between 10.30 and 11.00?

(a) Will you inherit – will you enter into your inheritance (i.e. will your spirit go to be with Christ and will you inherit a glorious new body on the resurrection day), or

(b) was God lying when at 10.30 he left you with the Guarantee to assure you that you would inherit?

(a) (b)

43) Therefore heirs (children of God), whenever they sin, (a) will they be thrown out of God's family, or (b) will they stay in BUT, until they confess that sin to their Father and turn away from it, they'll be making him very sad?

(a) (b)

44) Even your own parents, what did they do? Every time you sinned did they throw you out of the family?

45) If a child of God dies right in the middle of insulting someone, where will he go, (a) to be with Christ, where Abraham is and where all God's children go, or (b) to the place of agony?

(a) (b)

RESURRECTION.

What do you think?
Will **every** person who has been sealed with the Spirit be raised to glory?

What does the Bible say?
Ro.8:11; Eph.1:11-14; Eph.4:30; 1Pe.1:3-5
("into an inheritance that can never perish ... kept in heaven for you")

When God's children sin, are they still his children – and heirs?

If heirs die when sinning, where will they go?

So do God's sons have ... **eternal SONSHIP?**

Read Ro. 8:11-23. In v23, the Spirit is "the firstfruits" of our glorious inheritance (see vv17-19), and that inheritance includes "the redemption of our bodies" (i.e. resurrection). Firstfruits come before the full harvest. In v11 we have an amazing promise: "And if the Spirit ... is living in you, he [God] ... WILL also give life to your mortal bodies..."

46) On the last day (a) will *all* those people who've had the Spirit living in them be raised to glory, or (b) only some of them?

(a) (b)

Read again Eph.1:11-14 (na 4:30).

47) Has the believer been sealed with the Spirit (13-14) because he is (a) God's possession, or (b) Satan's?

(a) (b)

8) If God has sealed someone with the Spirit to assure him, "You are my possession", is it certain this person will inherit his full redemption later on?

Yes No

49) On the day of redemption, (a) will *some* of those who've received the Spirit since Pentecost be fully redeemed (be raised to glory), or (b) *all of them*?

(a) (b)

50) If fifty million people will have received the Spirit from Pentecost till the last day, how many of them will be raised to glory, (a) fifty million, or (b) fifty million **minus** any of them who died while sinning?

(a) (b)

HELP FOR TEACHERS: Stand in front of the table (in the middle) and ask, "If 50,000,000 people were given the Spirit since Pentecost, how many of them will be raised to glory, (a) 50,000,000, or (b) 50,000,000 **minus** me if I die right here?"

m18

51) Therefore if a child of God dies right in the middle of committing some sin, will he be raised to glory on the last day?

Yes No

Remember 1Pe.1:3-5: "... He has given us new birth ... into an inheritance that can never perish" That inheritance is "kept in heaven" for us, while we ourselves are "shielded by God's power" through faith (v5) until our salvation in all its fullness comes "in the last time". It is those who persevere to the end who will be raised to glory, since it is only they who are truly saved in the first place (Ro.8:17, Heb.3:6,14)! But there is no doubt, those who are really God's children will persevere because the God will make it happen!

52) Are the sons of God heirs (a) for a while, or (a) for ever?

(a) (b)

53) Do they have (a) SONSHIP that lasts for a while, or (b) ETERNAL SONSHIP?

Where will **Wally Wheat** go?

54) Although **Wally Wheat** had already received the gift of the Holy Spirit, one day he went to sleep in the middle of being lazy, and then he died in his sleep. Will he go to heaven?

Yes No

HOW MUCH?

Col.1:12-14;18-20; Heb.9:15.

HOW MUCH?

Read Col.1:12-14;18-20; Heb.9:15.

55) (a) Did *you* qualify yourself to be an heir, or (b) did *Someone else* qualify you to be an heir (Col.1:12)?

(a) (b)

A very important question. Contrast Eph.4:30 with Mt.12:22-35 and 1 Jn 5:15-17.
 56) To **grieve** the Spirit, is that something that could be done by a son of God?
 57) To **blaspheme** against the Spirit (also, to commit the “sin that leads to death”) brings a person to eternal death. But every son of God already has eternal life and eternal sonship. So to **blaspheme** against the Spirit, is that something that could be done by a son of God?

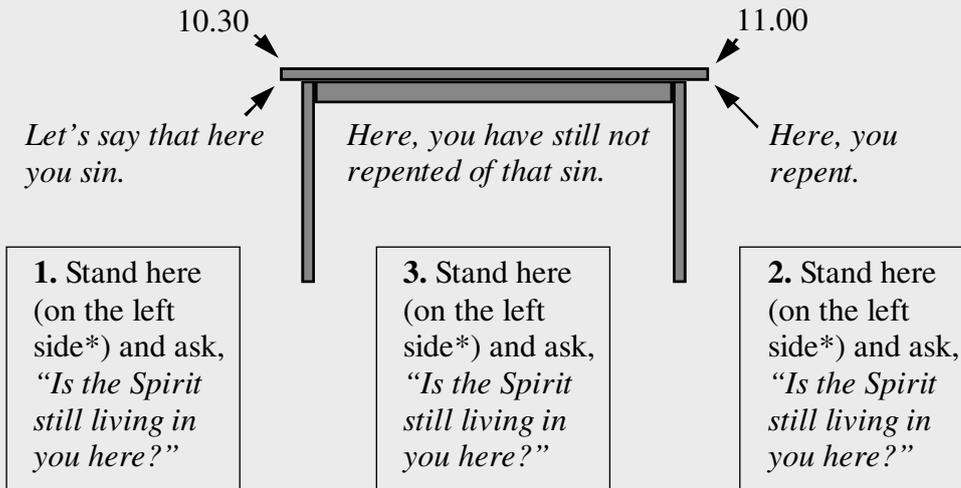
Yes No

Yes No

HELP FOR TEACHERS.

m19

Use the table out the front again.



(* that is the left side in the eyes of the people you are teaching.)

The third time you ask the question (i.e. when you are in front of the table) if they answer, “No! Here the Spirit has left you!”, read them Eph.4:30 and ask, “Tell me, you have been sealed with the Spirit **till when?** Till the next time you sin?” [Walk towards the table from the left side. When you reach the left end of the table (i.e. 10.30) stop suddenly!] “And then will God the Father take away the seal, the Spirit?” [Go back again to where you started, well to the left of the table] “OR have you been sealed with the Spirit ...” [Walk again from the left, but this time don't stop at 10.30; just walk right on past the table.] “... till the day of your redemption?” [Now go back to stand in front of the table, at the centre] “In other words, even **here**, are you still sealed? If you were sealed for the day of your redemption, tell me, is the Spirit still in you **here?**”

Read them Eph. 1:13-14, and explain: “God has given you the Spirit as a Guarantee to assure you that you will inherit.” Now go back and stand to the left of the table, and ask: “Is **the Guarantee of your inheritance** living in you here?” [Then move to the right of the table.] “And here?” [Stand in the middle.] “And here?” Then do it again, asking this question: “So, **are you an heir** here ...” [Stand on the left.] “... here,... [Stand on the right.] “... and here?” [Stand in the middle.] While you are still standing in the middle, say this: “If you die here, **will you inherit?**” Let them answer, then ask again, with different words: “God, who gave you the Guarantee to assure you that you'd inherit, is he a liar?” Then, still standing in the middle, ask them: “If you die when God has left the Guarantee in you, will you inherit, or is God a liar?”

ARE YOU GOD'S PAID WORKER OR HIS CHILD?

Heb.12:5-6; Eph.1:14; 4:30; Ro.3:28; Lk.11:2-4.

What do you think?

1). A shop owner is robbed by two people, his paid worker (his employee) and his own son. Out of (a) his paid worker, and (b) his child, which of them will be more afraid to confess (because he is scared of being thrown out)?

m20a

(a) (b)

2). Out of (a) his paid worker, and (b) his son, which of them will be more free to confess, and say, "I robbed you"?

3). Joseph thinks that if he sins again he'll be thrown out of salvation. Freddie thinks that if he sins again he will make God very sad but he won't be thrown out of salvation. Out of (a) Joseph, and (b) Freddie, which one is thinking like a paid worker?

m20b

4). Out of (a) Joseph, and (b) Freddie, which one is thinking like a son?

5). Therefore, out of (a) Joseph, and (b) Freddie, when either of them has sinned, which one will be more afraid to say, "Lord, I have sinned against you"?

6). Out of (a) Joseph, and (b) Freddie, when either of them has sinned, which one will be more free to say, "Lord, I have sinned against you"?

7). Out of (a) Joseph, and (b) Freddie, who is more likely to keep justifying himself – i.e. excusing himself and hiding his sins (saying, "It's not sin to do this")?

8). Out of (a) someone who has to keep justifying himself when he sins, and (b) someone who is usually willing to admit, "I've really done wrong!", who is going to stay the prisoner of sin?

9). So out of (a) Joseph, who sees himself as God's paid worker, and (b) Freddie, who sees himself as God's child, who is more likely to grow in holiness and in obeying God's commandments?

10). Do you see yourself as (a) God's paid worker, or (b) God's child?

11). Each time you sin does God throw you out of salvation?

Yes No
Yes No

12). If you die when you are sinning (i.e. while you have not yet repented of this sin), will you go to heaven?

If you answered, "No", then you are thinking like a paid worker!

What does the Bible say? Read Hebrews 12:5-11.

13) If a believer has to be rebuked by the Lord (v5), then (a) is he still God's child, or (b) has he been thrown out of God's family?

(a) (b)

14) If God the Father needs to discipline some believer, then (a) is this person still a son who is loved by his Father, or (b) has he been thrown out of the Father's family?

Read again Eph. 1:14 and 4:30.

15). When you are grieving the Spirit, (a) are you still sealed with him, or (b) has he come out of you?

16). The Spirit (the Guarantee of your inheritance), while he remains in you are you still an heir?

Yes No
Yes No

17). Therefore while you are grieving the Spirit, are you still a child of God?

Read Ro. 3:28.

18). It is clean people (clean in God's court) who are children of God. When you break God's commandments, are you still clean in God's court? In other words, can you still stay in God's clean house — i.e. in his clean family?

Read Lk. 11:2-4 (the Lord's prayer).

19). What comes first in this prayer, (a) "Father", or (b) "forgive us our sins"?

(a) (b)

20). So when you have sinned but not yet repented of it, is God still your Father and are you still his child?

Yes No

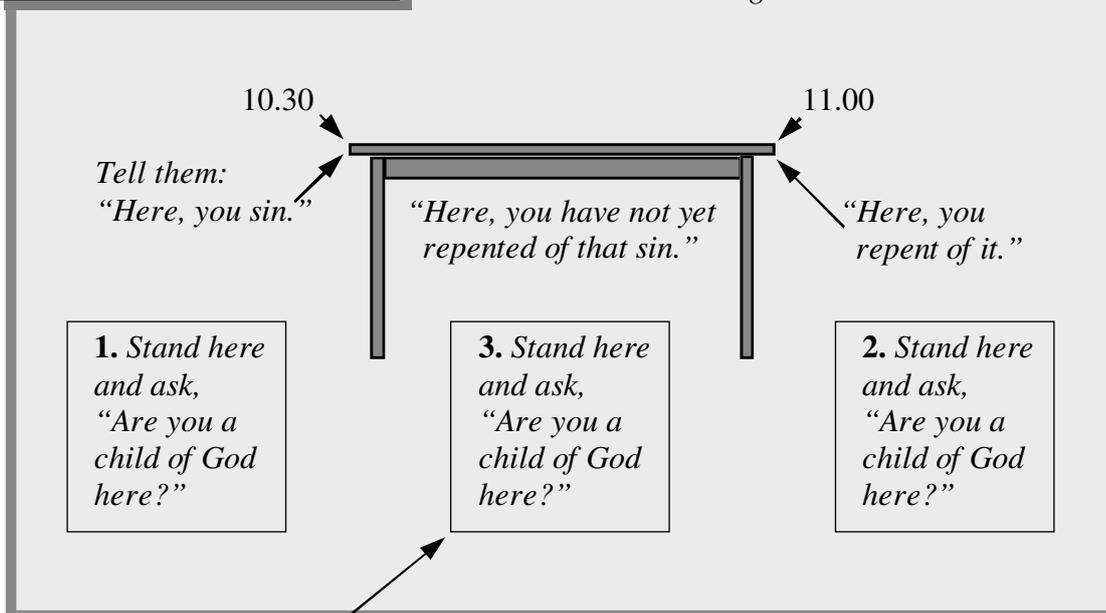
Now talk with God as his son – not merely as his paid worker.

*Paid Worker, or Child?
(continued)*

HELP FOR TEACHERS.

m21

Use the table again.

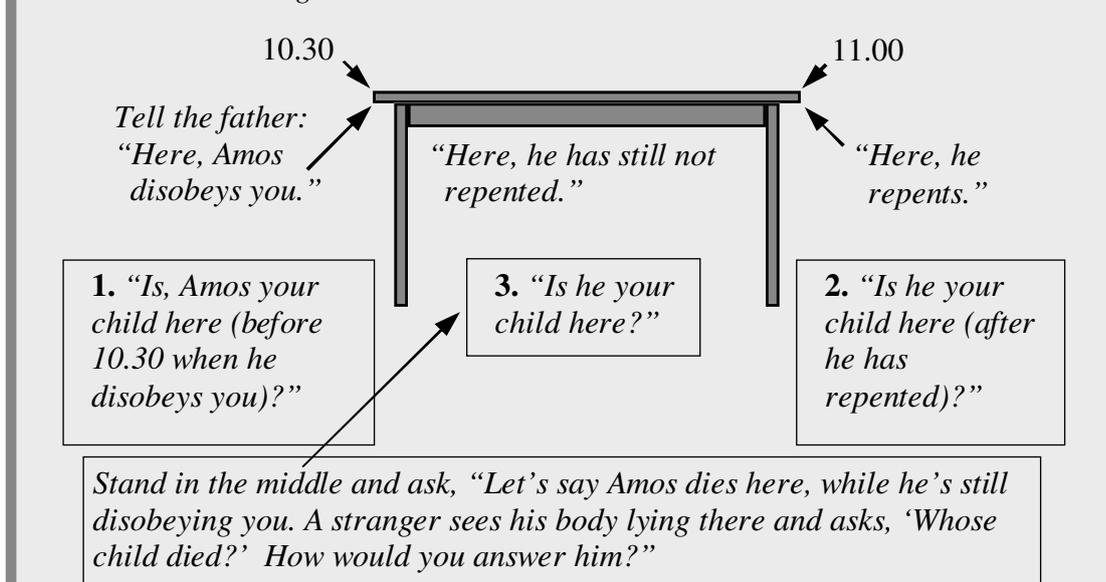


If they say "No!" here, they are still thinking like paid workers. Read Heb.12:5-6.

MORE HELP

m22a

Ask a father to stand out the front with his young child. Ask him the child's name and then say this: "Let's say that tomorrow at 10.30 your son, Amos, disobeys you. You ask him to help you with some work but he refuses and runs away. After half-an-hour he comes back and pleads with you: "Daddy, please forgive me: I've been really bad. But now I really want to do what you asked me to do." Now use the table again.



Finally, while you are still standing in the middle, ask everyone, "If a child of God died while sinning, and God was asked, "Whose child is he?", what would God say?"

*Paid Worker, or Child?
(continued)*

m22b

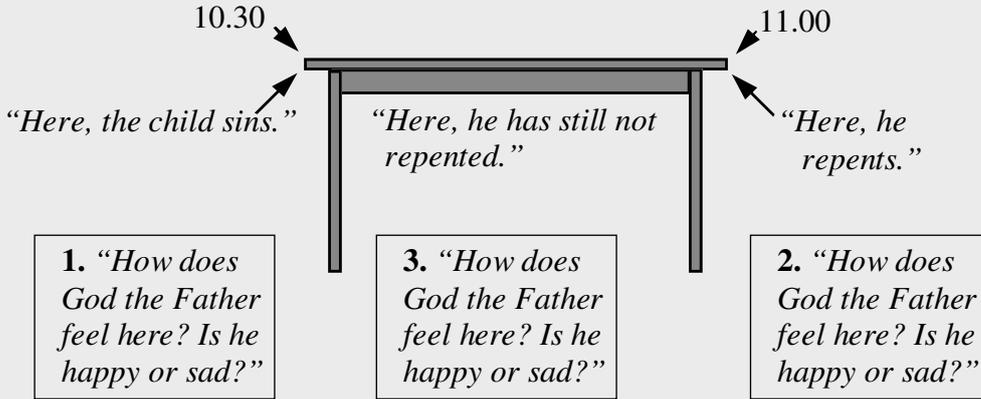
MORE HELP.

Now stand again (1) to the left of the table, (2) then to the right, and (3) lastly in the middle, each time asking the people how things are in the family – between Father and child. First ask Amos's father,

“How do you feel here, ... here, ... and here?”

Then do it again, asking the people,

“How does God the Father feel here, ... here, ... and here?”



WHEN YOU REPENT AND CONFESS, WHY DO YOU DO IT?

From time to time, when people begin to understand that a son is still a son even when he sins, they ask, “If a child of God who dies when he’s sinning goes to heaven, then why do we need to repent of our sins and confess them?”

21). When you, yourself, repent of some sin, why do you do it? (a) Do you repent in order to get back into God’s family (because you were thrown out when you sinned), or (b) you have not been put out of the family (and you never will), but you repent simply because you love your Father, and you don’t want to grieve him any more – and because the Spirit in you has made you hate that sin?

(a) (b)

22). In the last question, which answer would a paid worker give, (a) or (b)?

23). So are you (a) God’s paid worker, or (b) his child?

Read Ro.8:15 and 1Jn 4:18-19.¹

24) Should we who believe in Jesus see ourselves (a) as paid workers who could be thrown if we sin, or (b) children who are loved all the time, **even when we sin**?

(a) (b)

*If you are giving the sort of answers a paid worker would give, what does it mean? Perhaps you don’t understand the gospel fully, or perhaps you’ve not yet humbled yourself before the holy God, and agreed to receive salvation as a **gift** that you do not deserve. If that’s so, you need to ask God to humble you, and then beg him for mercy. You need to give up trying to save yourself, and instead, ask Christ to be your rescuer. Trust him to have finished ALL the work of saving you forever. Give up trying to help him with the job. Just receive salvation as a gift.* →

1. But let’s not say that there is no place at all for fear in churches. Even the greatest pastor, the Lord himself, in his word warns his people as a way of guarding them on their journey – for example, in Hebrews & 1 John. We should especially warn those who backslide so they’ll search themselves to make sure they are God’s children. However, there is no reason to fear that any of God’s true children will be lost eternally. That is not possible: they have eternal life, not just life that could turn out to be eternal.

→ Even if you are already a pastor, don't let pride stop you from seeking the face of the Lord, begging for mercy, and receiving Jesus as your only Rescuer. But after that will you need to receive him as Rescuer again every time you sin? No! Let's leave this pagan religion where you need to be saved again and again. You will **never** need to come to Christ again to get life (even after you sin!); he's already given you **eternal** life. You will never need to be saved again, because you've already been given eternal cleanness (in court), eternal life, and an eternal inheritance. So now you have ...
ETERNAL SONSHIP!

Willy and Wally again.

TO HELP YOU EXPLAIN ETERNAL SONSHIP.

Willy Weed. On the next page (p49) look at the diagram of Wally's life. In general, the direction he is travelling in is bad. Although from time to time he does good things, in general there is more and more bad fruit. This shows that ...

(1) Willy does not have true faith (James 2:26). But if he does not have faith, then ...
(2) Willy does not have a clean coat — he is not yet judged clean ('justified'). And if he is not justified, then (3) Willy does not have eternal life. In God's court, once you're found clean you get life; if you're found guilty you stay dead. In the diagram of Willy's life look at the thin line underneath — the line marked "death". Spiritually, Willy is dead all the time, even when the line above jumps up and he does something really good (such as saving the pastor's little girl). He never has a clean coat on — i.e. he's always guilty. None of his sins are covered by Christ's sacrifice. And, in the eyes of God the Judge, his good deeds cannot possibly cover all the rebelling in his life. So even if he'd died while saving that child, he would have to be sent to hell.

Because Willy is not dressed in a clean coat, he is still dirty with guilt.

Because Willy is dirty, he cannot be welcomed inside the clean Father's family.

Therefore (4) Willy is not God's child. Because it is only God's children who have the Holy Spirit in them, (5) Willy does not have the Spirit in him. Because he does not have the Spirit in him, we will not see "the fruit of the Spirit" in his life (Ga.5:22).

Look again at the direction of his life: it shows he was dead from the start. He never had the Spirit in him. He never had eternal life, and therefore we can't say he lost it.

ILLUSTRATION: Ask someone too young to own a car, "Do you have a car?" If he says, "No", ask him, "Could you lose your car?" Then ask everyone, "When Willy fell right away, did he lose eternal life?" They should answer: "No! He never had it!"

Wally Wheat. The general direction of Wally's life is good. There is more and more good fruit. This shows that when he believed in Christ (in 1990) he had true faith. The fruit of the Spirit shows that the Spirit is there inside him, and it is only true believers who have the Spirit in them. True believers are justified, judged clean in God's court. Since Wally has true faith, he is clean in court. It is only those who are clean who can be found in God's holy family. Since Wally is clean, he is a child of God. Because he was found clean in court when he believed, he was given **eternal** life there in 1990 — see the thick line marked "life": it never ends, even when the line above goes down. Willy Weed is always dead, even when doing good — see the thin line. But Wally Wheat is always alive, even when he is doing bad. Even if he died while sinning he could not go where the spiritually dead go. No-one with life will be found there.

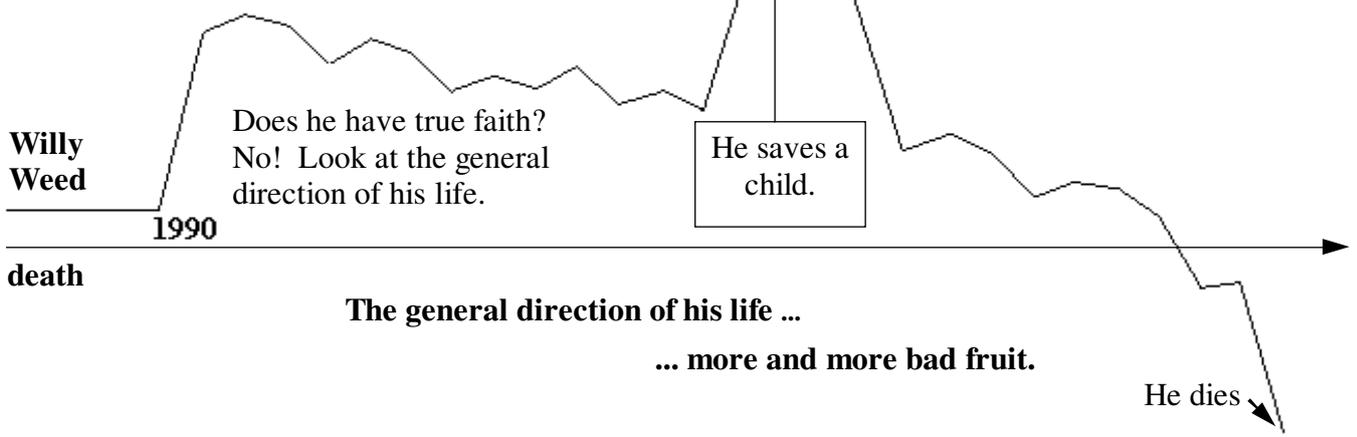
Now look at the two circles. Willy entered only the big circle. People go in and out of that circle. But Wally entered both circles. There is no arrow coming out of the inner circle, because this circle is God's sons, and they all have **eternal sonship!**

m23

m24

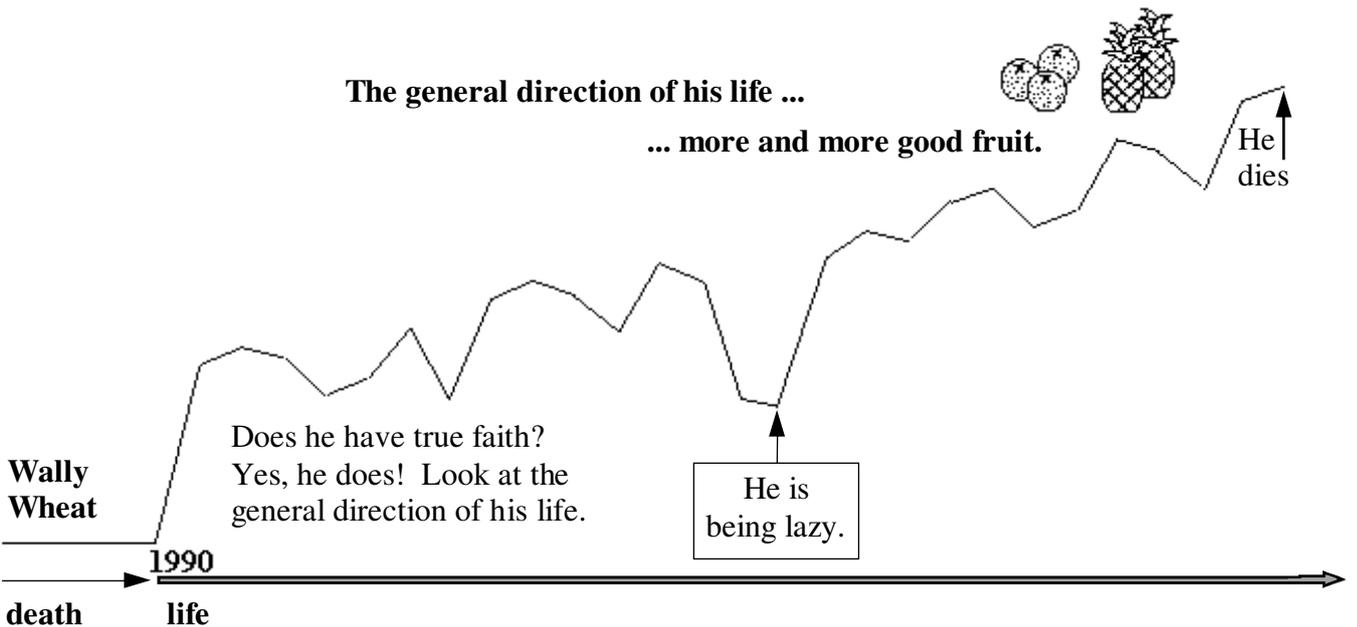
m25

Two church members - Willy and Wally



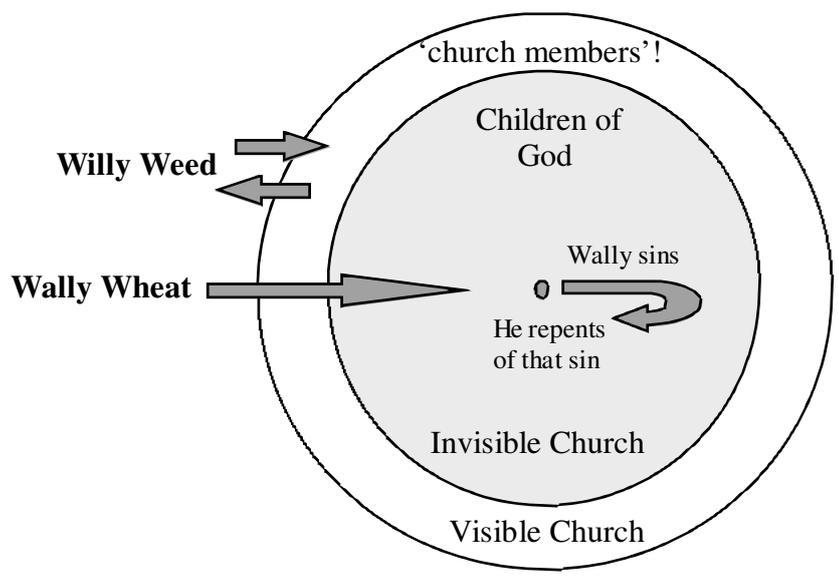
The general direction of his life ...
... more and more bad fruit.

He dies



The general direction of his life ...
... more and more good fruit.

He dies

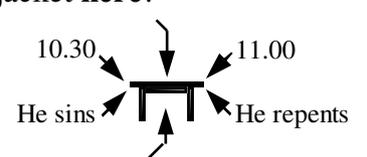
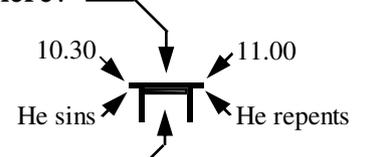
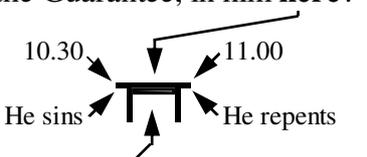


CHILDREN OF GOD – Chapters 1-4, in short form.

COUNTERFEIT CHRISTIANS – Willy Weed – more and more bad fruit!

Heb.3:6 - 4:13; 6:4-9 (good soil and bad); 2Pe.2:10-22 (people and dogs/pigs); Mt.7:15-23 (“I NEVER knew you”); Eze.18:10-13,24; 1Jn 2:18-19; 1Jn 3:6-10 (“HAS either seen him or known him”); 1Jn 5:18 (“born”); Jas 2:26 (faith with works / ‘faith’ without works). m5

TRUE CHILDREN OF GOD – Wally Wheat – more and more good fruit!

THEIR CLEANNES <i>– in the eyes of the Judge</i>	THEIR LIFE	THEIR INHERITANCE
They are clean in court. Every child of God has a clean jacket. On the back, it says, “ Not guilty! ” m1 (‘m1’ is ‘Illustration No.1’ - see p.10)	Do they have <i>eternal</i> life, or life that will end if they sin?	They have (1) cleanness <u>in court</u> , and (2) the Spirit, to clean them <u>inside</u> . m16 He is the Guarantee of their inheritance. m17
<p>1. Already? <i>What do you think?</i> Have true believers already been judged innocent? Are they <i>already</i> clean in God’s court? Are they <i>already</i> dressed in the clean jacket?</p> <p><i>What does the Bible say?</i> Ro.5:1-2, & 5:9.</p>	<p>Already? <i>What do you think?</i> Have God’s children already received eternal life, <i>or</i> here on earth have they just received a <i>ticket</i> to enter life later on?</p> <p><i>What does the Bible say?</i> Jn 5:24; 6:47; 1Jn 5:11-13.</p>	<p>Already? <i>What do you think?</i> Have God’s true children already received the Guarantee?</p> <p><i>What does the Bible say?</i> Eph.1:13-14; Gal.3:2,5,14; Jn 7:39.</p> <p>So are God’s children all heirs? Ro.8:9-17; 1Pe.1:3-5 (“he HAS given us a new birth ... into an inheritance”).</p>
<p>2. Sin? <i>What do you think?</i> If someone is dressed in the clean jacket, is it still possible he might sin?</p> <p><i>What does the Bible say?</i> Gal.2:11-14.</p>	<p>Sin? <i>What do you think?</i> If someone has eternal life, is it still possible he might sin?</p> <p><i>What does the Bible say?</i> 1Jn1:8-10.</p>	<p>Sin? <i>What do you think?</i> If someone has the Guarantee, is it still possible he might sin?</p> <p><i>What does the Bible say?</i> Eph.1:1; Eph.4:29-31 (“you were sealed ... get rid of”).</p>
<p>3. Wages or a gift? <i>What do you think?</i> m2 What if a child of God sins? Is he still dressed in the clean jacket here?</p>  <p>Right here, is he still dressed in the clean jacket if the jacket is <i>wages</i>? ... if the jacket is <i>a gift</i>? So which is it, wages or a gift? →</p>	<p>Wages or a gift? <i>What do you think?</i> m12a, m12b What if a child of God sins? Does he still have eternal life, here?</p>  <p>Right here, does he still have eternal life if eternal life is <i>a gift</i>? ... if eternal life is <i>wages</i>? So which is it, wages or a gift? →</p>	<p>Wages or a gift? <i>What do you think?</i> m19 What if a child of God sins? Does he still have the Spirit, the Guarantee, in him here?</p>  <p>Right here, does he still have the Spirit in him ... if the Spirit is <i>a gift</i>? ... if the Spirit is <i>wages</i>? So to have the Spirit in you, is that wages or a gift? →</p>

	<i>THEIR CLEANNES</i>	<i>THEIR LIFE</i>	<i>THEIR INHERITANCE</i>
3. cont.	<p>→</p> <p><i>What does the Bible say?</i> Ro.3:23-24; 3:28; m3 5:16-17; 4:4-5 ; m4, m5, m6 So has the Judge changed his verdict at 10.30? m7</p> <p>If a child of God dies at 10.45, where will he go?</p>	<p>→</p> <p><i>What does the Bible say?</i> Ro.6:23</p> <p>Therefore will your eternal life end at 10.30? m12a and m12b again</p> <p>If a child of God dies at 10.45, where will he go?</p>	<p>→</p> <p><i>What does the Bible say?</i> Gal.3:1ff.</p> <p>So will the Father take away the Guarantee at 10.30? (Eph.4:30 - We have been sealed with the Spirit till <i>what day?</i> m19) <i>Since the Guarantee of your inheritance</i> is still in you are you still <i>an heir</i> at 1045?)</p> <p>If an heir dies at 10.45, where will he go?</p>
4.	<p>Resurrection? <i>What do you think?</i> Will every person who has been justified also be raised?</p> <p><i>What does the Bible say?</i> Jn 5:24; Ro.5:9; Ro.8:30.</p> <p>Justified people (i.e.God's sons), when they sin, are they condemned again? m8</p> <p>If a child of God dies when sinning will he be raised to glory on the last day? <i>So do God's children have ... everlasting cleanness?</i></p>	<p>Resurrection? <i>What do you think?</i> Will every person who has been given eternal life be raised?</p> <p><i>What does the Bible say?</i> Jn 6:35-40,44,65. m14 Jn 10:26-30. m15</p> <p>People with eternal life (i.e. God's sons), when they sin, does their eternal life end? m13</p> <p>If a child of God dies when sinning will he be raised to glory on the last day? <i>So do children of God have ... eternal life?</i></p>	<p>Resurrection? <i>What do you think?</i> Will every person who has been given the Guarantee (the Spirit) be raised? <i>What does the Bible say?</i> Ro.8:11; Eph.1:11-14; Eph.4:30; 1Pe.1:3-5 ("into an inheritance that can never perish,... kept ... for you....")</p> <p>Heirs (i.e.God's sons), when they sin, are they still heirs? m18</p> <p>If a child of God dies when sinning will he be raised to glory on the last day? <i>So do children of God have ... eternal SONSHIP?</i></p>
H	<p>HOW MUCH? Ro.3:23-25; Gal.3:10,13; Isa.53:4-6; Heb.9:11- 14;10:11-14; Mk10:45. m9,m10,m11 (If Willy dies while doing good where will he go? M7again)</p>	<p>HOW MUCH? Jn 6:51c; 1Th.5:9-10; 1Pe.1:18-19.</p>	<p>HOW MUCH? Col.1:12-14;18-20; Heb.9:15.</p>
W	Where will Wally go?	Where will Wally go?	Where will Wally go?
P	<p>PAID WORKERS OR CHILDREN? m21 m22a If Wally Wheat goes to hell, believers are God's <i>paid workers</i>; If Wally Wheat goes to heaven, believers are God's <i>children</i>. Who is more free to confess his sins, a paid worker or a son? m20a Who is more likely to grow in holiness, someone who is afraid to confess his sins, or someone who is not afraid to confess his sins? m20b Why do <u>you</u> confess your sins? m22b Lines (m23) and circles (m25).</p>		

Appendix 1: Cleaned & Being Cleaned – more help for teachers.

LET'S NOT CONFUSE JUSTIFICATION AND SANCTIFICATION.

Although believers sin (Eph.4:31), the Bible still calls them “saints” (i.e. “holy people”, “set-apart-for-God people” – Eph.1:1,2). What does “holy” mean?

ILLUSTRATION: Pick a mango from a tree and wash it with clean water. This is a ‘holy’ mango, separated from other mangoes and cleaned so it can be eaten.

m26

Those of us who are God’s children are ‘holy’ or ‘sanctified’ because God chose us (Eph.1:4), set us apart from other people (1Pe.2:9-12; compare Ex.19:3-6), and washed us, so he could use us for his glory – and so that we could share in Christ’s glory (2Th.2:13-14). We’ve been separated from other people: they’re still dirty, the way they were born. All Adam’s children are born with two types of dirt. Firstly we were born with **the dirt of rebellion** in our hearts. (A baby lion is a lion!) However if you rebel against God you have a **case**, because he is a just Judge and must punish all rebellion. So, secondly, we were also born with **the dirt of guilt**. To be guilty means God is angry with you and you are supposed to be punished. All Adam’s children are born “children of wrath” – i.e. guilty (Eph.2:3). But if we are saints – holy people – then (1) **we have already been separated** from the dirt of guilt, and (2) **we have begun to be separated** from the dirt of rebellion:

(a) we **HAVE BEEN** separated from our old state where we were slaves to the rebellion in our hearts (where we had to fight God);

(b) we **ARE BEING** separated from the rebelliousness that is still left in our hearts. One day, when we leave this body, we will be separated 100% from the dirt of rebellion, the sin still left in our hearts before we died.

We **have been sanctified** (separated from guilt and from slavery to sin) and we **are being sanctified** (separated from the remains of sin in our hearts). We have been cleaned (from the dirt of guilt) and we are being cleaned (from the dirt of rebellion).

1. THE DIRT OF GUILT.

When we believed in Christ we were instantly found clean in the eyes of God the Judge. Since Christ has already been punished because of our sin, we don’t have a case any more in God’s court. We have been cleaned by the sacrifice of the Lamb of God – we are “washed” or “sprinkled” with his blood, cleaned from the dirt of guilt.

ILLUSTRATION: Being cleaned of guilt is not the same as being cleaned in your heart. A man serves ten years in prison for stealing. When he comes out of prison, he is not guilty anymore, because his crime has been punished. He’s clean – in the eyes of the court. **BUT** if he still has the heart of a thief, he’s not clean in his heart.

m27

2A. THE DIRT OF REBELLION – SLAVERY TO THAT REBELLION (SIN).

I was found clean in God’s court the moment I believed (Ro.5:1), but even my believing was a gift. If God had not begun to break down the hostility that bound my heart, I would have refused to repent and believe. So the work of cleaning me inside had to start before I could believe and be cleaned in court. God gave me the gift of faith so that, by faith, I might receive the gift of justification – i.e. be acquitted. As we saw when we read John 6:44, if God the Father had not drawn me to Jesus, I could not have come to him – i.e. I could not have believed.

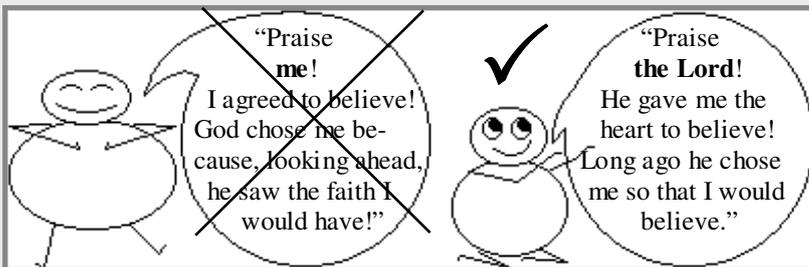


→ **ILLUSTRATION:** From the time of their grandparents, there has been a war between Steven's family and Mark's family. They are all unbelievers. Steven really hates Mark, and is looking for a way to kill him! One year Steven's family has a great harvest, but the harvest of Mark's family is destroyed by fire. They are so desperately hungry that Mark comes to Steven begging for food. Although Steven has plenty of maize, CAN he give any of it to Mark – i.e. is he FREE to give him any? He has the food to give, and arms and legs to bring it to him, but he can't do it. Why not? Because his hands and legs are bound by chains of hatred.

We were all born slaves of a bad slave-master, Lord Sin (Ro.6:20). Someone who still has the mind of the flesh (or "the sinful mind"- NIV) is hostile to God; he is bound by chains of enmity (Ro.8:7). He CANNOT repent and place himself under God's authority because he hates God. Also, someone who is still in his original state simply does not receive the things of the Spirit of God (1Co.1:14). So before I could accept the gospel, God had to work in my heart. Jesus said, "... no one can come to me unless it is granted him by the Father" (John 6:65—ESV).

THIS TEACHING HUMBLER US; IT STANDS AGAINST PRIDE.

Right from the beginning all the work of saving me was the work of God himself alone. All the praise for it goes to him. It is not right to say, "Although salvation is a free gift, and Jesus by his death did all the work that had to be done to buy it for me, at least I can claim some credit because I agreed to receive the gift!" No! Read 2Th.2:13 : "... God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth" (ESV). There is no room for self praise here. I was



chosen **so that I** might be saved through sanctification by the Spirit and believing. It is very humbling.

I, a mango, was chosen so that I might be separated from the other mangoes and from their enmity to God. I was separated from them (plucked from the tree) so that I might believe and be justified – found clean in God's court (washed in Christ's blood). Now I am clean (holy) – **because** I was chosen. I was not chosen **because** I was sanctified (plucked and cleaned). I was chosen **so that** I would believe, **not because** of my belief. I was not chosen because God, looking ahead, saw anything of merit in me – i.e. so that I deserved to be chosen! No, I was chosen by grace (Ro.9:10-16). Again, God did not choose me because, looking ahead, he saw the changes that the Spirit would make in my heart. Ephesians 1:4 says that "he chose us in him before the creation of the world **to be** holy ..." – not "**because** he saw we would be holy"! We were chosen **so that** (1) we might be set apart from others and set free, **so that** (2) we might believe and be cleaned in court, and be given the Spirit **so that** (3) we might continue being cleaned within and bring glory to the name of our Saviour. In short, we were saved by grace alone. We have no reason to say, "Praise be to me, because I agreed to repent and believe while others refused!" In Acts 13:48, Luke says an amazing thing about those who believed the →



gospel in Antioch (in Pisidia): "... all who were appointed for eternal life believed." (They were not appointed to (chosen for) life because they believed. No, they believed because first they were appointed to life. Goodbye pride!

*Think again about John 6:44 and Romans 8:7 and ask this question: can we say that God chose us because when he looked ahead he saw that we would believe? No! God looked ahead and saw only enemies and rebels and slaves of sin. If he himself had not set us free to come to Jesus, we would have refused to come (Jn 6:44). Before he "drew" us, we were completely **unable to believe** in Jesus. Because we were bound by enmity (hostility) we were **unable to repent** – that is, to bow down and put ourselves under his authority so we might obey him (Ro.8:7). When Christ died for us, he died for "enemies" (Ro.5:8-10). From the beginning God saw only dead people who needed to be made alive (Eph.2:1,5). So right from the start, salvation had to be by grace alone: "For by grace you have been saved, through faith—and this [i.e. this whole thing, even your faith¹] not from yourselves, it is the gift of God ..." - Eph.2:8-9(ESV)*

*Read Philippians 1:29: for Christ's sake we have been **given** two things, **to believe** and to suffer. In Acts 18:27 we read that in Achaia, Apollos "was a great help to those who **by grace had believed.**" Repentance, too, is a gift (Acts 5:31 and 11:18). In Acts 16:14, note what had to happen to Lydia's heart before she believed the gospel.*

*Because we were born so dirty, so bound by rebelliousness, we needed to be born again: we needed to **be born** of God (Jn 3:3-8).*

ILLUSTRATION: Ask the people you are teaching, "When you were born, were you able to give birth to yourself, or did you have to be born? In other words, was your birth your work or your mother's work? How can someone possibly give birth to himself?" Then pretend to be a baby who is just born, and say, "Praise be to me, because I came out! Oh, I am so clever!"

m29

*So there is the work of God to sanctify a person so that he believes and is justified – ie he plucked me so I could be washed, sprinkled by Christ's blood (1Pe.1:1-2). Once I was justified (found clean) I could be received into God's clean family. God's children all have the Holy Spirit **in** them to lead them (Ro.8:14), so they're free from **slavery** to the sin (rebelliousness) in them. When this sin tries to give orders, they have the power to refuse. Now the Spirit will go on cleaning them, washing away that remaining sin.*

2B. THE DIRT OF REBELLION

– THE REBELLIOUSNESS (SIN) STILL LEFT IN MY HEART.

*Read Romans 6, the whole chapter. When we believed we were joined together with the Christ who died for us and was raised. So the bad slave master, Lord Sin, should find us dead slaves (he's not our Lord now), and our new Lord, Christ, should find us live slaves! Dead slaves can't be **made** to do anything. We used to be dead slaves as far as the good Lord was concerned. Now we've been raised and we're his living slaves. Because the Holy Spirit is in me, the bad lord can whip me as much as he likes, but he can't **make** me obey him. He can't order me about: his old slave is* 

1. In the Greek, it says "this thing is not your own doing" The word "this" gathers up everything he's just mentioned – not only salvation, but faith too – and puts it all into one basket, and this basket is the gift of God. So even my faith is a gift. The new saved me, this new creation, is *all* his work (v10).

→ dead now. We need to be careful here. The Apostle Paul is not teaching that we can't sin any more; he is saying we **can't be forced to sin** by the one who used to be Lord Sin. There is still sin in my heart – i.e. what's left of the old rebellious me (Gal.5:16-17) – but these days this sin is no longer “Lord Sin”. Sometimes we may hear people saying, “Oh my dear brother, don't be so surprised that I sinned. I'm still in this old body. I didn't mean to sin; my old sinful nature made me do it.” Again, people say, “Satan made me do it!” Romans 6 says, “No!” Believers have been set free from slavery to sin. Lord Sin has no authority now in their hearts, because a new Lord, Christ, lives in them by means of the Holy Spirit.

On the other hand, there are other people who claim that it is not possible for them to sin now. They are deceiving themselves (1 Jn 1:8-10), and placing themselves in great danger. We still need to watch out and to pray and depend on the Lord Jesus to guard us. We still need him every hour! Sin is right here in my heart.

All the same, the Holy Spirit is breaking down the rebelliousness (the sin) that remains in me. He is changing me. In other words, I AM BEING sanctified. I AM BEING separated more and more from my original sinful condition. I look forward to the day when I will be separated totally from the remains of rebellion in me. When Jesus comes back (1Co.15:50-56), or when I die – whichever happens first – all the sin still left in my heart will be instantly removed. When I see the Lord face to face I will be completely clean – clean not only in court but in my heart also. In the meantime, though, I am still being sanctified. I still have a heart polluted (dirtied) with the remains of rebellion. But my heart is not as dirty as it was ten years ago. The Spirit is changing me, changing my character, more and more; he is gradually making my character more like that of Jesus. For example, he is leading me more and more to love people the way Jesus loved people.

I AM BEING cleaned inside (2Co.3:18; 2Co.7:1; Php.3:10-14; 1Th.5:23), and cleaned in a way that's different from the way I was cleaned in court. In justification, I just trusted the whole job to Jesus, and there was no work for me—Ro.3:28: “... by faith apart from works ...” (ESV). But in this ongoing work of sanctification, I am very active. Even so, I can't pat myself on the back for it, and say ‘Clever me!’. Why not? Because it is still God who's doing it all. In Romans 8:13 I am required to “put to death” the evil deeds of the body, but I must do it “by the Spirit”. See Php.2:12-13: if I do good, it's because God is doing it.

We've learned about two types of dirt, outside dirt (guilt) and inside dirt (rebelliousness). Many people seem to confuse (a) being cleaned outside (i.e. in God's court) and (b) being cleaned inside. They are confusing (a) justification and (b) inner sanctification. They think that if they're not completely cleaned inside, then they're not cleaned in court either – i.e. they're not saved from punishment (Hell) until they're 100% sanctified, perfectly holy. Sometimes even pastors confuse justification and inner sanctification, and tell their people that if they're sure they're going to heaven, they must be proud and think they're perfectly holy. No! Every believer goes to heaven only because he's clean outside (in court), and not because he's clean inside. The believers in Ephesus were called “holy ones” or “saints” even though they still needed to get rid of bitterness, etc. (Eph.1:1 & 4:31). They were separated from guilt and slavery to sin, but they weren't perfect!

→

→ **EVERY TRUE BELIEVER WILL KEEP ON BELIEVING**
 – i.e. **HE WILL ENDURE TO THE END.**

Jesus said, "... he who stands firm [endures] to the end will be saved" (Mt.10:22). God does not do just part of the work of our salvation. Jesus is "the founder and perfecter of our faith" - Heb.12:2 (ESV). He will finish the work he started (Php.1:6,10,11). **I will keep on believing because Jesus will keep me believing.** He who sanctified me (who set me apart for himself, who gave birth to me, who made me alive – Eph.2:5) will guard me on my journey so that I arrive safely (1Pe.1:3-5; Jude v1 – "kept for Jesus Christ" (ESV) – and v24). Every person whom the Father draws to the Son will not only come to the Son but will be raised by the Son on the last day (Jn 6:44). All that the Father gives to the Son (1) will come to him (all of them!), and (2) will never be thrown out. More than that the Son won't lose anything of all that the Father has given him and **won't even let any of them get lost**, because (3) the whole bunch – every single one of them – will be raised to glory on the last day. (Jn 6:37-39). From the start God chose certain people to be set apart to become as holy as Jesus, and to be glorified like him (Ro.8:29 & Col.3:3,4). And all these whom he chose he also called and justified (Ro.8:30). Because he washed away the dirt of their guilt, they were found clean in court. And "those he justified he also glorified" – i.e. the same people who were washed and found clean in court will one day be raised and found 100% clean in their hearts too. Read 1Thessalonians 5:23-24. My sanctification will definitely be completed. Why? Because "He who calls you is faithful; he will surely do it." - 1 Th.5:23,24 (ESV). See also 1Corinthians 1:8-9: "... [Christ] **will sustain you to the end**, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son ..." (ESV) In other words, my salvation does not depend on **my** faithfulness (my clinging onto him) but **his** faithfulness (his firm hold on me).

ILLUSTRATION: My safety is not like that of a baby monkey who desperately **holds on** to his mother. It is more like the safety of a kitten who **is held** by his mother. m30

The progress of my inner sanctification shows that I really was cleaned outside (justified) at the beginning. **If** a church member is led by the Spirit, it shows that he is not just a church member, but also a child of God (Ro.8:14). **If** someone is going to keep on trusting the Lord right **TO THE END**, he truly belongs to God's "house" **NOW** (Heb.3:6) and truly shares in Christ **NOW** (Heb.6:14). **If** you "continue in the faith", Christ **HAS NOW** reconciled you to God by his death (Col.1:21-23). **If** we will persevere even when it means suffering with Christ, then it means we are children of God and fellow heirs with Christ **NOW** (Ro.8:17).

ILLUSTRATION: A father fears he may have caught measles from his sick child. The doctor tells him, "You **HAVE** measles if you come out in spots later on." m31

It is not that you **WILL BE SAVED** if you keep on believing. No, you **ARE ALREADY SAVED** if you will keep on believing to the end (Note, it's **if**, not **because**, you keep on believing!). Don't despair though. You don't need to wait until the day of your death to have assurance of salvation! So how can I know if I truly believe? .

1) A true believer knows, himself, if he has truly repented and still is repenting. If he is increasingly sickened by the rebelliousness he keeps finding in his heart, it shows that the Spirit of Christ is in him to make him feel this way about sin.

2) He knows, himself, if he is trusting Jesus only with the task of saving him. →



3) *He, himself, knows if from time to time his heart cries out to his Father (Ro.8:15b) – this shows he is a child of God (Ro.8:15-16).*

4) *He, himself, can see something of what's happening to his character; he can see the **general direction**¹ he is moving in (if he is obeying the Lord more and more it indicates that the Spirit has entered to write God's law on his heart – 1Jn.3:24, Ez.36:25-27, Jer.31:33, Ro.8:14).*

5) *He himself knows if he is acting more in love to his brothers (1Jn3:14), and if he is genuinely displeased with himself when he is not.*

WHAT IS IT YOU'RE DEPENDING ON TO SAVE YOU FROM HELL?

ARE YOU TRUSTING (1) YOUR GROWTH IN HOLINESS,

OR (2) THE SACRIFICE OF JESUS ON THE CROSS?

Every believer will go to heaven only because he's been cleaned in court by the punishment Jesus took on the cross. The blood of Christ has washed him clean – it has completely removed the dirt of his guilt. But his cleansing in court ("outside") does help him inside too (Heb.9:14; 10:22). Firstly, being found clean in court meant he could be welcomed in the Father's clean family and have the Spirit come and live in him. It is only God's children (saints) who have the Holy Spirit in them. Secondly, being found innocent all the time sets you free from having to justify or excuse yourself when you sin. It sets you free to admit your sin, to confess it and turn from it. Confession frees you to love and obey God more – to grow in holiness. BUT your growth in holiness does nothing to make you deserve heaven. Only the death of Jesus qualifies you for an inheritance as one of the saints (Col.1:12,19-22)!

ILLUSTRATION: THE COAT AGAIN.

Every believer has been dressed in a clean coat, which is Jesus' cleanness. But although God the Judge now finds me clean with all the cleanness of Jesus, there's still dirt inside. When I believed I was given two gifts straight away, (1) a clean

m16
again

It is very important to try to help believers understand that they will go to heaven because of being clean outside (justified), and not because of being clean inside.

*coat, and (2) a Guest, the Spirit of Christ, who is cleaning me inside (in my heart). God won't clean someone just on the outside. If you're a true child of God, then this **must** lead on to more and more cleaning inside. This inside cleaning takes time – it won't even be finished before you die – but it **is** happening, or you were never justified and given the Spirit. If someone calls himself a Christian, but he's totally controlled by sin, then he was never justified. A justified person starts as a baby – he's just been born! – but he grows up spiritually. Someone clean outside will certainly be getting cleaned inside too.*

If someone's so-called 'faith' is producing more and more bad fruit, then it's not true faith (Jas 2:26), and so he was never justified and adopted as God's child in the first place. It is those who are led by the Spirit who are the sons of God (Ro.8:14). If there is no sign of the fruit of the Spirit (Gal.5:22) in someone, then the Spirit is not in him. If the Spirit is not in him, then he has never truly put his faith in Christ, since Christ promised that anyone who believes in him receives the Spirit (Jn 7:37-39). But someone without faith is not yet justified either (Ro.5:1). →

1. But don't despair if you have some big downs on your upward journey!

→ **THE DONKEY ILLUSTRATION AGAIN:** Dead 'faith' can't pull the cart of love and good works, but the cart behind a live donkey will move ahead. True faith does not remain alone, but is found with good works following. Ask people what they would say to someone who spoke like this: "Even if I sin, sin, sin, I'll go to heaven by grace, so let me keep on sinning: let me steal cars and beat my wife!" The answer is that this person is showing clearly that he's happy to stay sinning; he is still **the friend** of sin. He has never been born of God. He is Godwin Gugu!

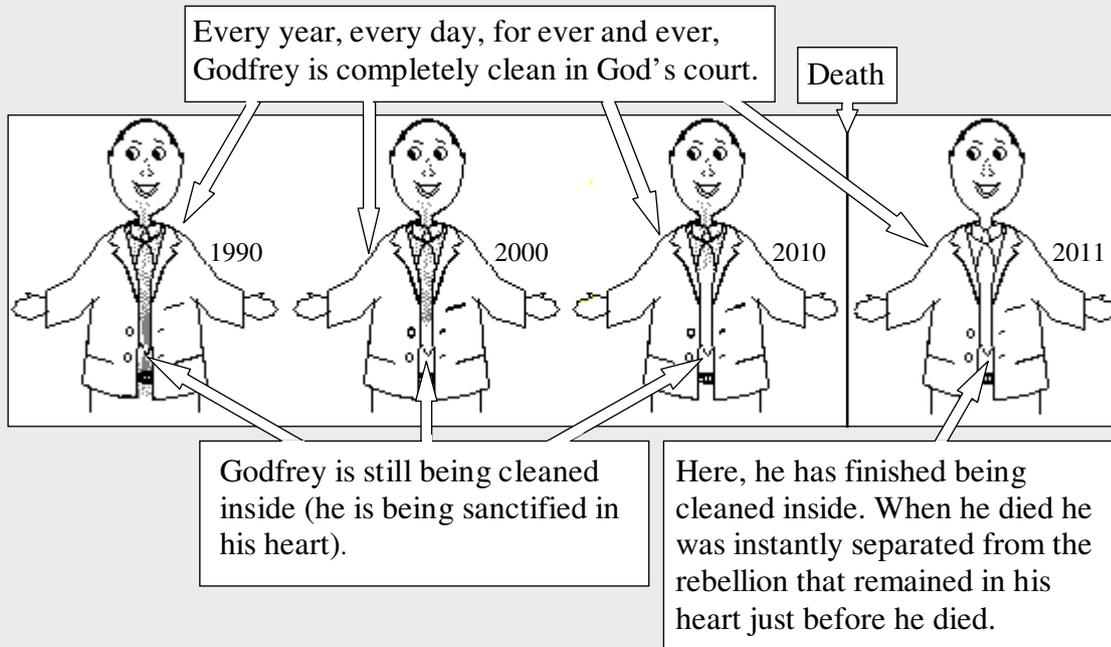
m5
again

All the same, it is true that a person "is justified by faith **apart from** works of the law." That means a believer is found clean in court **apart from good works** (Ro.3:28). Works of the law are good. Later Paul shows that the law is **good** (Ro.7:12 – and see 3:31). He gives as an example the tenth commandment, "You shall not covet" (Ro.7:7). Again, as we saw, Paul tells the Ephesians that they have been saved by grace and **not by works** (Eph.2:8-10). We have no reason whatsoever to say, "Praise me!" In regard to our salvation, we are **his** work entirely (Eph.2:10). He alone is the Craftsman who has made us again – i.e. who has saved us. But we were saved (and so made new) **IN ORDER THAT** we would do good works (2:10). Good deeds are the cart. They are the fruit of being saved, but being saved comes first. We won't get to heaven because of the fruit.

**Good works are ... the CONSEQUENCE of my salvation,
and not ... the CAUSE of my salvation.**

TO SUMMARISE:

Don't confuse (1) 'justification', and (2) 'inner sanctification'. God won't give someone the coat (Christ's cleanness or innocence) without at the same time giving him the Spirit. Godwin Gugu is not a man led by the Spirit. And if he doesn't have the Spirit, it's because he was **never justified**, so he doesn't have the coat either! Godfrey Ngano, though, is changing: he's being cleaned inside by the Spirit. **BUT that's NOT what will take him to heaven** – it won't even help. He'll go there because he's already justified – not because he's being made more holy. In fact he'll die before he's totally clean inside. But he will go heaven. Jesus has paid for him to go there. God's love is wonderful!



m16
again

1). Finally, the key question: **The minute you die, if you're 100% clean in God's court but you're only 60% clean in your heart, will you go to heaven?**

Yes No

Appendix 2 – How to Use this Book ...

... in a Church, Bible School, or T.E.E. Program.

A. In a church.

If you are a church leader, how could you use this book to strengthen your church?

- 1). Firstly use the book to teach **yourself and your family** (see page 2).
- 2) After taking your family through the course, do it again **with your church elders** and a few other church members. But this time try not to use the book so much – i.e. instead of reading to them, try to *talk* with them. And don't give them copies of the book just yet, because they may read it instead of listening to you. Spend many weeks teaching them..
- 3). Next, **choose three people** (perhaps elders, evangelists). Leave a copy of the book with each of them, but first remove the “Answers” page (p64). Give them just one chapter to work on at home before you all come together again. They can write their answers in an exercise book, or a photocopy of page 63. Then you can use p64 to help them check their answers. If anyone has not clearly understood why Wally goes to glory, don't let him teach!
- 4) Use these three people to help you teach the course to others. You, yourself, teach chapter 1 (*Counterfeit Christians*), and then give each of your helpers one other chapter to teach. Each one will need to memorize the headings in his chapter and the questions under each heading in the summaries on pages 50-51. Before he teaches, he should read carefully the *HELP FOR TEACHERS* boxes in his chapter, and, with his family, practise using the illustrations. Then each one will be able to help you to teach your church during Sunday worship times (for three or four months or more), or in seminars for your whole church, or in Bible study groups for youth or choirs, etc., women's groups, schools, etc.
- 5) Next, this book can be passed to other church members, going from house to house. As well as passing round the book, the *teachings* should be passed around by word of mouth, so that even people who don't read might be strengthened in their faith. Another purpose of this course is to prepare ordinary church members so that when they do evangel-ism, they might carry to people the *true evangel* (i.e. gospel).

B. In a Bible School or T.E.E. course (Theological Education by Extension).

This course can be used as part of a basic Doctrine of Salvation course in a Bible school or theological college. Some sections could be helpful in teaching Christian Education or Principles of Biblical Interpretation. There are pastors who understand the gospel clearly themselves, and yet their 'sheep' don't. The pastor has the food, but he doesn't know how to feed it to his sheep. There are filters between what he says and what they understand. By asking questions, as in this course, it can help to enter into the heads of your church members, to see just what has gone in there, and what has *not* got past the filters.

- 1) Firstly, teach yourself and your family (see p2).
- 2) Divide the course into five parts, as follows:
 Chapter 1: Counterfeit Christians and True Children of God (pp.3-8: allow three hours);
 Appendix 3 & Chapter 2: True Sons of God: Their *Cleanness* (pp.61,9-26: five hours);
 Chapter 3: Their *Life* (pp.27-38: three hours);
 Chapter 4: Their *Inheritance* (pp.39-49: three hours);
 Appendix 1: *Justification and Sanctification* (pp.52-58: two hours).

3) Both in Bible schools and TEE seminars, help your students to teach themselves. The big task of the teacher or leader is to light a fire and excite the student so that he runs to the Bible and the course book to teach himself.

B(i). How to teach this course in a Bible school.

1) The course 'leader' (Let's not call him the teacher) should not read to the students. Instead, he should just *talk with them*, looking them in the eye. This way, they are more likely to listen! He can use pages 50-51 to remind him what questions to ask. It is better that the students not have this book with them in class, and not even a pen. Their mind will have just one task, to listen carefully to the questions so they can hunt for the answers in the Bible. It will be like a TEE seminar in the classroom. The 'leader' should not preach, but just *talk with them*. He is like a fisherman, fishing for people's answers and thoughts. The students will be the teachers, teaching themselves. Don't 'feed' them; let them 'feed' themselves as they discover for themselves what the Bible says.

2) In your daily program, allow the students two hours in the afternoon to answer *only* those questions that you discussed in the morning. Here they will really be teaching themselves. But first cut out the last leaf (pages 63 & 64) so they don't see the answers! They can write their answers in an exercise book.

3) They should come to class the next day without the books. Before you go into the next part of the course, remind them briefly of the main questions of yesterday. If they answer badly, don't jump on them with the right answers, or they may be afraid to speak. Answer them with more questions. Let them discuss it and teach one another. Above all, leave it to the Scriptures to teach them as they go further into the course. In the afternoon they can answer today's questions from the book.

4) After the whole course, allow two hours to read them *all* the questions together with the answers on page 64. They should put a mark against only their wrong answers, and discuss these questions with one another. Let them learn as a group.

5) The next day give each one a photocopy of *The Student's Answer Page* (p.63 – or use exercise books), and read them *all* the questions again. After marking their tests, give each student back his corrected paper, together with a copy of *The Teacher's Answers* (p.64). Then appoint other students to work with those who are struggling to understand.

B(ii). How to run this course in a TEE program.

1) Each time TEE students meet, the seminar leader should give them a new part of the course to read, so they can teach themselves at home. In the next seminar they should be given time to practise teaching others what they have now learned – e.g. they should practise using the illustrations from the *HELP FOR TEACHERS* boxes. (This can be done in a Bible school, too.). Every four students could lead the course in one weekly Bible study group in a village. Each one would teach just part of the course, but he must first learn the illustrations well. When they do the course in another village, they could change, so that each one now does the part that someone else did last time.

2) As they teach others, they themselves will learn more. Then, when they come for the next seminar, they will come with reports, and no doubt many questions. When they discover something new, praise God together for it. Help every student to see that he has something to give to the discussion. Be a fisherman, not a lecturer. Then they will be excited about teaching themselves the next part of the course.

Appendix 3 – How Clean am I Inside?

Look at Yourself in the Light of the Law of Love.

Read Matthew 22:34-40, James 4:17 and 1John 3:16-18, and ask God to show you the truth about your heart.

Consider firstly v37.

- | | | |
|--|------------------------------|------------------------------|
| 1). If a Christian lady spends 6,000/= on her hair, but does not have enough money to buy a Bible, is she loving the Lord with all her heart? | Yes | No |
| 2). We are commanded to love the Lord with <i>all</i> our <i>minds</i> . Are you loving the Lord with all your mind if you let an evil thought stay in your head for a little while? | <input type="checkbox"/> | <input type="checkbox"/> |
| 3). This last week, have you loved the Lord with <i>all</i> your mind <i>every</i> minute? | <input type="checkbox"/> | <input type="checkbox"/> |
| 4). You love the Lord VERY MUCH, much more than you used to, but still you don't love him TOTALLY. Are you (a) obeying God or (b) disobeying him? | (a) <input type="checkbox"/> | (b) <input type="checkbox"/> |

Now consider v38 together with James 4:17 and 1John 3:16-18.

- | | | |
|--|--------------------------|--------------------------|
| 5). Daudi was a <u>true believer</u> . His four brothers and their wives had died of AIDS, leaving his poor aunt to care for 18 young children. She begged him to take just one of them, but he said he could not afford it. Then, when his wife asked if they could try to have another baby, he gladly agreed. Was he sinning? | Yes | No |
| 6). Gidioni's brother and his wife were killed by a bus driver. Gidioni took their small daughter, Amina, into his home. He made her do much more work than his own child, who was the same age. Was he sinning? | <input type="checkbox"/> | <input type="checkbox"/> |

Read Matthew 7:12.

- | | | |
|--|--------------------------|--------------------------|
| 7). You are the owner of a bus, and you are finding it hard to make a profit because people are not paying. One day you ride the bus yourself, and see that when the conductor misses some passengers they keep quiet and don't pay. Would you feel they were stealing from you? | <input type="checkbox"/> | <input type="checkbox"/> |
| 8). One day you are a passenger in someone else's bus, and the conductor misses you. Would you call him back to collect your money? | <input type="checkbox"/> | <input type="checkbox"/> |
| 9). If you did not pay, would you be stealing? | <input type="checkbox"/> | <input type="checkbox"/> |
| 10). And if you did not pay, would you be obeying Matthew 7:12? | <input type="checkbox"/> | <input type="checkbox"/> |

Illustration: Find a blank page in a book, a page that looks clean by contrast with other pages but dirty if you look at it in the light. Stand in the shade and ask people if it is clean. Then move to the window, and ask some-one to look at it in the light of the sun. Explain that if you contrast yourself with Osama, it is easy to say "I am not a sinner", but if you look at yourself in the bright light of Jesus who asked God to forgive his killers, then you will soon see how dirty you are. Challenge people to try to live for just one week obeying Matthew 7:12, and see what they discover about themselves.

m32

If someone says, "Since I was saved, I have never sinned (or if I have, it was an accident)!", do you think he is walking in the light, or standing in the shade?

If it grieves you to see how dirty you are inside, remember, if you've left your salvation to Jesus on the cross, then in God's Court you're as clean as Jesus!

BIBLE VERSES REFERRED TO.

ILLUSTRATIONS

Verses	Pages	Verses	Pages	Verses	Pages	Illustrations	Pages
Exodus		Romans (still)		Philippians		m1 - Judge	10
16:4	5	3:21-26	10,17	1:6,10,11	56	m2 - Table (Coat)	12-13
19:3-6	52	3:23-25	11,12,22-24	1:29	54	m3 - Apart From	14
1 Samuel		3:28	13,14,17,45,58	2:12-13	55	m4 - Samson	15-18
6:19-20	9	4:1-3	17	3:10-14	55	m5 - Donkey	18,58
2 Samuel		4:4 -5	10,14,17-18,55	Colossians		m6 - Repentance	19-20
6:1-6	9	5:1-2	11	1:12-14;18-20	43	m7 - Dirty Hands	20,26
Isaiah		5:8-10	54	1:12,19-22	57	m8 - 50m (Coat)	21
6:1-5	19	5:9	11,21	1:21-23	56	m9 - Cover	22-24
53:4-6	22-24	5:16-17	14	3:3-4	56	m10 - Fire	24-25
53:4-6,10-12	25	6	54-55	1 Thessalonians		m11 - Exam	25
Jeremiah		6:20	53	5:9-10	38	m12a-Gift	30,32-33
31:33	57	6:23	30-33	5:23	55	m12b-Table (life)	31
Ezekiel		7:7,12	58	5:23-24	56	m13 - 50m (life)	34
18:10-13,24	6	8:1,34-39	21	2 Thessalonians		m14 - Gifts (10)	35
36:25-27	57	8:7	53,54	2:13-14	52,53	m15 - Sheep (10)	38
Matthew		8:9-17	40	Titus		m16 - in/out	39,57,58
7:15-23	5	8:11-23	43	3:7	29	m17 - Guarantee	39
10:22	56	8:13	55	Hebrews		m18 - 50m (Guarantee)	43
11:19	18	8:14	56,57	3:6 - 4:13	5	m19 - Meza (Guarantee)	44
12:22-35	44	8:17	56	3:6,14	56	m20a,b - Son or Employee?	45
19:28-29	29	8:15	47	6:4-9	5	m21 - Table (son of God)	46
25:30	36	8:15-16	57	9:11-15	22-24	m22a-Table (Amos)	46
25:31-46	5	8:18-30	21,23,24	9:15	43	m22b-Table (sorrow)	47
25:46	29	8:29,30	56	9:13	39	m23 - Lines	48
Mark		9:10-16	53	(9:11-14)	22-24	m24 - Car	48
10:45	22-24	1 Corinthians		10:11-14	22-24	m25 - Circles	48
Luke		1:7-9	56	10:14	22	m26 - Mango	52
10:25-28	9	1:14	53	10:22	57	m27 - Clean Thief	52
11:2-4	45	2 Corinthians		12:2	56	m28 - Enmity	53
22:41-44	25	1:21-22	39	12:5-6	45,46	m29 - Born	54
John		3:18	55	James		m30 - Kitten	56
3:3-8	54	5:4-5	39	2:14-18,26	6,18	m31 - Measles	56
5:24	21,29	7:1	55	2:21-24	18	m32 - In the light	61
6:35	27	Galatians		2:10	9		
6:35-39	34-36,56	2:11-14	11	2:26	48,57		
6:40	28,36	2:13	27	1 Peter			
6:41-44,65	37	3:1-2	18,40,42	1:2	54		
6:44	52,54,56	3:5,14	42	1:3-5	40,56		
6:50-54	38	3:10,13	25	1:18-19	38		
6:51,58	28	5:16-17	55	1:22 - 2:1	41		
6:65	53	5:22	48,57	2:9-12	52		
7:37-39	41,57	Ephesians		2:24	25		
10:26-29	37-38	1:1	40,52,55	2 Peter			
10:27-28	28	1:4	52,53	2:10-22	5		
Acts		1:13 -14	39-40,43,44	1 John			
2:4,14-40	11	1:13	42	1:8	6		
5:31	54	1:14	45	1:8-10	29-30,55		
11:18	54	2:1,5	54	2:18-19	6		
13:48	54	2:3	52	3:6-10	6		
16:14	54	2:5	56	3:14,24	57		
18:27	54	2:8-9	33,54	4:2-3	6		
Romans		2:8-10	58	4:18-19	47		
1:16	1	4:29-31	40-41	5:11-13	28-29		
2:13	16	4:30	42-45	5:15-17	44		
3:10,19-20	16	4:31	52,55	Jude 1,24	56		