

## UNIT I

### SPIRITUAL FOUNDATIONS FOR EVANGELISM

Three reasons have been suggested as to why Christians do not share their faith effectively:

1. Christians are living defeated lives and are doubtful whether Christ is the answer to the problems of their generation.
2. The majority of Christians do not know how to share their faith effectively.
3. Christians are afraid to witness—afraid they will say the wrong thing. They are not acquainted with material which will help them to express their faith.

Unit I deals with the first of these problems. A church will not experience revival (a quickening of the spiritual life of its members and a conversion of the lost) until its members understand more clearly the heritage they have in Christ and experience the available power of the Kingdom.

The renewal of a church comes when Christians experience:

a hunger for righteousness,  
a conviction and confession of sin,  
a sense of the presence and power of God in their lives through the filling of the Holy Spirit,  
a new dependence on God instead of themselves to accomplish His work,  
a burning desire to share their experience of new birth and of new life in Christ,  
and  
a renewed interest in prayer and Bible reading.

The lessons of the first unit present Scriptures which set forth the vital spiritual life which should be normal for the Christian. Studying the Scriptures will not bring about a revival, but the teachings of the Bible give guidance to God's plan for a living and dynamic church.

The normal Christian life is to be "in Christ Jesus" or "Christ in you, the hope of glory" (Col. 1:27). "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9b). The key to renewal in a church is an understanding of and a drawing upon the power of the indwelling Christ who is present in the person of the Holy Spirit in the life of the believer. The degree to which Christ controls the life through the Holy Spirit determines the degree of victory, vitality, and righteousness of the members—the total body, the Church.

# LESSON 1

## THE LIFE CHRIST PROMISES

Christians do not need to read very much in the New Testament before discovering that their daily lives fall far short of what Christ promised. Most Christians are satisfied to relegate the blessings of the new life in Christ to the future and to endure the present life with a resignation to despair and defeat. The purpose of this lesson is to examine the dilemma of the modern Church, to explore some of the descriptive terms for the new life in Christ, and to discover the New Testament teachings and promises that point to victory.

### The Dilemma of Today's Church

After Peter confessed Jesus as the Christ at Caesarea Philippi, Jesus stated that He would build His Church out of those who confessed faith in Him as the Christ. He promised that the "gates of Hades" (the gates protecting the habitation of the evil powers opposed to God) would be unable to withstand the onslaught of His Church (Matt. 16:18).

The contemporary Church has been unable to sound a note of victory. It has been severely criticized both from within and from without for its failure. Various strategies have been used, but only partial success in converting the world has resulted. Theologians have frantically sought new ideas for the theses of new books which would renew interest in Christianity. Recent debates have created much intellectual interest among scholars, but the Church has continued to decline and to suffer from the attacks of secular society.

Puritan morality and traditional customs have been discredited as too legalistic and out-dated for modern society, and a new morality has been widely adopted. Church leaders have become convinced that the Church must be modernized to be acceptable to the intellectuals in the age of science. To many leaders, modernizing the Church means: (1) to reinterpret its theology and to adapt it to the thinking of modern intellectuals; (2) to adjust its moral codes to fit the modern trend of living; and (3) to adapt its programmes to meet life in this world by becoming involved in social struggles. The new strategies have not produced victory.

It has been obvious for several decades that the Church has not been influencing society; instead, society has been moulding the Church. The Church has attempted to overcome this weakness by becoming "involved" in social issues. Since it has lacked power to bring about social changes, many leaders have turned their energies to unifying the Church in order to have greater power as it enters the arena of social and political conflict. Although the Church has put forth great effort and money, the results have been discouraging.

Church leaders have made the mistake of thinking that power for changing the world resides in earthly resources. Improved facilities, increased budgets, complex organization and programmes, and involved activities have not brought success to the churches. The environment of the Church, which is society, has continued to plunge in the direction of increased crime, unbelievably atrocious acts of cruelty, neurotic anxieties, and non-involvement in the troubles of others. The voices of the churches have little effect on society today, and the preaching of the Word

Underline the words which finish the statement correctly.

Blessings of the new life in Christ are to be experienced (only in the future, in the present as well as in the future).

(Underline *in the present as well as in the future.*)

Read Matthew 16:13-18.

What was Peter's answer when Jesus asked, "Who do you say that I am?"

\_\_\_\_\_  
(See v. 16.)

Jesus stated that He would build His Church out of those who, as Peter, confessed

\_\_\_\_\_  
(Compare your answer with the text.)

Circle the correct word or words.

Jesus promised that the evil powers (would, would not) be able to withstand the power of the Church.

(Circle *would not.*)

Fill in the blanks with "Church" or "society".

In recent decades the \_\_\_\_\_ has not been influencing \_\_\_\_\_; instead, \_\_\_\_\_ has been moulding the \_\_\_\_\_.

(Church, society, society, Church)

Circle the correct word or words.

Reliance on earthly resources by their leaders and members (has, has not) brought success to the churches.

(Circle *has not.*)

is largely ignored. Wherein lies the problem if Christ "is the power of God unto salvation to every one that believeth" (Rom. 1:16)? Perhaps the problem has been that the churches have tried too hard to succeed through programmes and organizations, based too much on man's wealth and wisdom.

The power for the Church comes from God, not from man. Since this truth is prominent in the Scriptures, man knows it intellectually, but, in a subtle way, Satan perverts man's knowledge by relegating it to the realm of the theoretical rather than allowing it to become practical. The Church struggles with the proposition that power comes from God to change its life, but Christians depend on their own power to accomplish the work of God. If the Church is to be revived, it must rediscover the true source of this power.

Reviving the Church involves renewing the spiritual life of the members and converting sinners in obedience to the command of Christ. Church renewal comes about by the power of God's Spirit working through man, and not by man succeeding through his own efforts to serve God.

Renewal of the members depends on a new understanding of "walking in the Spirit" and how to be fully controlled by the indwelling Christ. Paul warns that the fleshly (carnal or natural) man cannot please God and "to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). Man is unable to conquer his sinful nature; therefore, he walks in defeat, and the Church exists in an atmosphere of despair as it helplessly observes the corruption of society. The Church will become renewed when its constituency rediscovers the fullness of the Holy Spirit (the indwelling Christ) and the spiritual power available through Him. Members must learn how to appropriate the fullness of the Holy Spirit through faith.

#### Terms for Spiritual Life

##### From death to life (Eph. 2:1ff.)

The New Testament does not limit "life" to the events of day-to-day physical existence. The word refers frequently to a new element in one's existence, a supernatural life coming from God. Since the new element in life is a special gift from God, the Christian often thinks of a higher or spiritual life as distinguished from the natural or physical life. Jesus described Himself as "the life" (John 14:6) to set forth the new relation to the Father which is possible through Him. New life in Christ is nothing less than life lived with the new dimension of the presence of and fellowship with God.

The term "life" is an emotionally-filled, exciting word which often is contrasted in Scripture to death. The existence of the sinner is described as "death" (Eph. 2:1). Even though he has physical life, his existence is so barren and void of reality that he is described as being "dead in trespasses and sins." Paul described the existence under the control of the ruler of this world in terms of death in comparison to the blessings of the new life in relation to God through Jesus Christ. God who gave life to all things in creation "made us alive together with Christ" by His saving grace from death which we were experiencing in our transgressions (Eph. 2:5, RSV). The new existence which Paul experienced by God's grace through faith could only be described as "life in Christ" in contrast to the old existence of "death in sins." These descriptions surely emphasize a vast difference between the old existence in sin and the new life in relation to the Father. But does the average Christian today detect any difference between the *death-kind* of existence in sin and the *life-kind* of existence in Christ? Apparently Paul was experiencing something new, dynamic, and vivifying!

<p>The power for the Church comes from _____.</p> <p>(God)</p>
<p>Man cannot bring about spiritual renewal through his own _____.</p> <p>(efforts)</p>
<p>Spiritual power comes when Christians are fully controlled by the _____.</p> <p>(Holy Spirit)</p>
<p>Read Ephesians 2:1-10.</p> <p>Paul described existence under control of the ruler of this world as _____ in _____.</p> <p>(death, sins)</p>
<p>The new existence which Paul experienced by God's grace through faith was described as _____ in _____.</p> <p>(life, Christ)</p>

**Birth from above (John 3:1ff.)**

Jesus informed the inquiring Nicodemus that he must be born from above to see even the Kingdom of God. The birth from above is the birth of the Holy Spirit (v. 6). The birth of water and the Spirit is the condition for entering the Kingdom of God (v. 5). Even if "born of water" refers to baptism, the emphasis is on the cleansing experience through repentance which is symbolized in baptism. To be born of the Spirit is to experience cleansing from sin and to enter a life of existence in the Kingdom of God. The Kingdom is God present in the person of the Spirit who indwells the believer and defeats the evil powers of this world which control the earthly man. To be born of the Spirit and to enter the Kingdom speak of a new life of victory over the power of sin and the world. This new life is made possible for the believer by the power of the indwelling Spirit. To be born from above, to experience a heavenly birth, or to experience a divine renewal are expressions (phrases) which speak emphatically of present victory for the Christian. Does the average Christian experience victorious living? Are the hopes of the new birth largely unfulfilled?

**Eternal life (John 3:14ff, etc)**

John speaks of the continuing life, which was begun with the birth from above, as "eternal life." He explained to Nicodemus that eternal life came through believing in the Christ who was lifted up on the cross (3:14ff.). John also described the receiving of eternal life as passing from death unto life (5:24). Eternal life is described as the life of the Father which has been given to the Son (John 5:26). Those who hear the voice of the Son of God and believe in Him receive life (John 5:25). "He who believes in the Son has eternal life" (John 3:36, RSV). Whoever believes in Jesus Christ may now receive eternal life and the promise of resurrection on the last day (John 6:40, 47). The essence of the eternal life is knowing the only true God and His son Jesus Christ whom He sent into the world as an expression of His life (John 17:2f.). Eternal life is a new kind of relationship resulting in present joy and peace, and not just an extension of present frustration into eternity (cf. John 15:11; 16:24). While the average Christian thinks that abundant living consists in getting things from God, Jesus taught that the great blessing of eternal life was to know God in an experience of abiding fellowship.

**Abundant life (John 10:10)**

Jesus warned His disciples that others would offer ways of life to them, but only the true Shepherd who laid down His life for the sheep could give a full and overflowing life. He came that His own might have life from above which would be enjoyable and abundant. False shepherds who called the sheep from the fold would not lead them into life-nourishing pastures, but instead would steal and destroy them. The life which Jesus offers is abundant and full, but the life which others offer is the way of death.

**Living Water (John 4:14; 7:37ff.)**

The new existence Christ offers is described to the woman at the well as water which perpetually quenches thirst. Eternal life in Christ is a spring of water welling up continually within a person. Jesus used the metaphor "water" again in John 7:37-38. He explained that anyone who trusted in Him would have rivers of living water flowing continuously from his innermost being. In verse 39, Jesus explained that He spoke of the Spirit who would continually refresh the life of the Christian. A Christian experiences discouragement and defeat if he does not learn to live from the resources of the rivers of living water—the indwelling Holy Spirit.

<p>John 3:5 states that the condition for one to enter the Kingdom of God is his_____</p> <p>(being born of water and the Spirit)</p>
<p>Even if "born of water" refers to baptism, the emphasis is on the cleansing experience through _____ which is symbolized in baptism.</p> <p>(repentance)</p>
<p>To be born of the Spirit is to experience _____ from _____ and to begin life in the _____ of _____.</p> <p>(cleansing, sin, Kingdom, God)</p>
<p>True or False.</p> <p>Eternal life refers only to life hereafter. _____</p> <p>Present joy and peace are results of the new eternal relationship with God through His Son. _____</p> <p>(Compare your answer with the text.)</p>
<p>Place an x beside the statement which defines "abundant living" more accurately.</p> <p>1. Knowing God in an experience of abiding fellowship. _____</p> <p>2. Getting things from God to enjoy only in the present life. _____</p> <p>(1-x)</p>
<p>Read John 7:37-39.</p> <p>Living water refers to the indwelling _____ who continually refreshes believers.</p> <p>(Spirit)</p>

## Bread of life (John 6:27, 51, 53f.)

In verse 27, Jesus taught the people that there was a better way of life than the toil and defeats which they were experiencing. The eternal life was available through the Son who would give His life as the living bread for them to eat. Rather than languishing in the fruitless struggle of wilderness survival, the Christian must appropriate Christ by faith if life is to become full and meaningful.

### The Blessings of the Kingdom

**The Kingdom is at hand.**— The message of John the Baptist was “repent ye: for the kingdom of heaven is at hand” (Matt. 3:2). According to the beginning of Mark’s Gospel, the “good news” (gospel of Jesus Christ) is that the Kingdom of God has arrived in Jesus Christ.

The Kingdom is associated with baptism and the Holy Spirit. After Jesus’ baptism and anointing by the Holy Spirit, He took up the message of John the Baptist and proclaimed, “The time is fulfilled, and the kingdom of God is at hand” (Mark 1:15). What is the good news of the Kingdom? The good news is that God is present in power to bless His people. The blessings took various forms in the ministry of Jesus and the lives of the apostles. The good news was not limited to the day of Jesus’ earthly ministry, but it applies today. Unfortunately, the power of God has been interpreted to be past or future. The present reality of the Kingdom has been largely overlooked.

**The Beatitudes.**— To His disciples and the multitudes, Jesus proclaimed the blessings of the Kingdom in terms of: (1) the wealth of the Kingdom for the poor in spirit, (2) comfort for those who mourn, (3) the full life on earth for those who are controlled by God (the meek), (4) satisfaction for those who hunger and thirst for righteousness, (5) mercy for the merciful, (6) the vision of God for the pure in heart, (7) adoption as God’s sons for peacemakers, and (8) citizenship in the Kingdom for those who are persecuted for the sake of righteousness. The Kingdom offers the wealth of heaven for the destitute and depressed man. Unfortunately, these blessings have either been interpreted with too much emphasis on physical well-being, or they have been relegated to a future kingdom.

**Help for the needy.**— John the Baptist, who prepared for the arrival of the Kingdom in Jesus, was imprisoned by Herod (Matt. 11:2ff.). John’s expectations for the Kingdom were based largely on Isaiah 61:1ff. The prophet stated that the Spirit coming upon God’s anointed would result in help for the afflicted and broken-hearted, liberty for captives, freedom for slaves, comfort for those who mourn, and provisions for those in need. Since John was in prison, he was especially interested in knowing whether Jesus was the Messiah who would liberate captives. Jesus sent the report to John that the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were being raised, and the poor were hearing the gospel or good news (see Isa. 35:5f). The presence of God among his people is good news because of the blessings of fellowship with Him, the riches of the Kingdom of Heaven, and the wealth of His power which are available to His children.

**The power of the Kingdom.**— Jesus taught His disciples to pray that God’s Kingdom would come on earth as it is in heaven (Matt. 6:9f). In connection with the Model Prayer, according to Luke, Jesus assured His disciples that whatever they asked they would receive (Luke 11:9ff.). God’s children can expect gifts from a loving Father; He is willing to give the Holy Spirit to those who ask Him (Luke 11:13). God’s children do not have to live impoverished spiritual lives.

The “good news” or the gospel of the Kingdom is that the \_\_\_\_\_.

(Kingdom of God has arrived in Jesus Christ)

Jesus’ teachings concerning the Kingdom in Matthew 5:3-12 are called the \_\_\_\_\_.

(Beatitudes)

Now read the Beatitudes.

Blessings of the Kingdom often are interpreted with too much emphasis on \_\_\_\_\_ or on the \_\_\_\_\_.

(physical well-being, future)

After John was imprisoned by Herod he sent messengers to Jesus to ask whether He was the \_\_\_\_\_.

(Messiah)

Refer to Matthew 11:4-6 to read Jesus’ reply to John. He said —

the blind receive \_\_\_\_\_

the lame \_\_\_\_\_

the lepers are \_\_\_\_\_

the deaf \_\_\_\_\_

the dead are \_\_\_\_\_

the poor have \_\_\_\_\_ preached to them.

(Compare your answer with Matthew 11:4-6.)

Jesus instructed the Pharisees that the Kingdom of God would not appear as an observable organization, but the spiritual power of the Kingdom was already present in their midst (Luke 17:20f.). Are the average Christian and the typical church actually experiencing the power and blessings of the Kingdom? If the churches are spiritually impoverished, is it not because they are depending on earthly rather than heavenly resources for success? Jesus promised that those who "hunger and thirst after righteousness . . . shall be filled" (Matt. 5:6). Those who recognize their spiritual poverty shall have the Kingdom of Heaven (Matt. 5:3). Is the power of the Kingdom really available to churches today?

**Spiritual power by faith.**— The poverty of today's churches is not lack of wealth but lack of faith. The need of the churches is expressed by the father of the epileptic boy in the words, "Lord, I believe; help thou my unbelief" (Mark 9:24). Matthew includes with the healing of the epileptic the instruction, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (17:20).

### The Promises of Christ

**Matthew 7:7-11.**— Jesus promised that if we ask it will be given to us. The heavenly Father is not opposed to blessing His children with good gifts; however, He is not happy to have His children seek satisfaction only through material things when He offers Himself in fellowship.

**Matthew 18:19-20.**— Jesus promised that where two or three unite in prayer on earth, the heavenly Father will grant their requests, especially the request to be present in their midst in the Son. What the churches need most is the resurrected Christ dwelling in them and directing their lives. His presence brings victory.

**Matthew 21:22.**— Jesus promised that, if we ask anything in faith, we shall receive it. Qualities of faith are asking according to the will of God and in confidence that God is able and willing to answer prayer.

**Mark 11:24-25; John 9:31.**— According to Mark, Jesus taught that whatever we ask in faith, we shall receive, but the prayer should include asking for forgiveness. John 9:31 states, "God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." Our prayers may remain unanswered primarily because we do not ask first for our most important need to be met. Forgiveness is our most urgent need—forgiveness for having failed to do God's will. When we are forgiven and become clean vessels for His service, He will respond to our prayers far beyond our expectations.

**John 14:12-23.**— One of the most difficult verses in the Bible to believe is John 14:12. Jesus stated, "He that believeth on me, the works that I do shall he do also." When we survey the works of Jesus' ministry, this verse seems unbelievable. Jesus went beyond the unbelievable in the latter part of the verse by stating, "And greater works than these shall he do; because I go unto my Father." The next verse promises that whatever we ask in the name of Jesus will be done in order that the Father may be glorified in the Son. If we profess to believe literally what the Bible teaches, we may need to be honest enough to say again with the father of the epileptic, "Lord, I believe; help thou my unbelief." The Church professes to believe the Bible, but it is fearful to expect what the Word promises.

The difficulty of believing that we shall do greater works than our Lord lies in the misconception that victorious Christian service depends on human ability, wisdom, and power. These

<p>Spiritual poverty is not due to lack of _____  but rather lack of _____.</p> <p>(wealth, faith)</p>
<p>Prayers may remain unanswered because Christians  do not ask first for _____.</p> <p>(forgiveness)</p>

qualities in no man equal those of our Lord. Jesus did not teach that we will be able to do greater works than He because we will have greater ability. He did teach that greater works would be possible because of His going to the Father, which was a prerequisite to the Father's sending the Holy Spirit (Comforter, Paraclete) who would abide with the disciples and "shall be in you" (John 14:17). The coming of the Spirit means the coming of the risen Christ. More than that, it means the coming of the Father and the Son to make their abode with the disciple (John 14:23). Greater works are accomplished by the power of the Father and Son working through the disciple in whom they dwell. The disciple does not do work for God but allows the power of God to do spiritual works through him. Spiritual accomplishments do not depend on a person's ability but on his availability to be used by God. A disciple is available to give his witness, but it is the power of the Holy Spirit which brings about the greater works.

**John 16:23-27.**— Jesus told his disciples if they lived unhappy lives it would be because they failed to ask the Father in His name for victory. Unfortunately, in a culture oriented to materialism, the majority of people expect joy to come through material possessions instead of from fellowship with the Father who loves them. The material is necessary to sustain the physical life, but it does not satisfy the soul. Those who attempt to satisfy the soul with the material become miserable in their greed.

**John 15:1-16.**— Jesus' concern was that His disciples might experience a life filled with joy (v. 11). The only way such a life was possible was for the disciples to depend on Jesus instead of their own resources for power and fruitfulness as a branch depends on the vine or stem. Victorious living and service come not from the ability and resources of the servant, but from the indwelling Christ whose power flows through the life of the servant. Failure comes when the branch or servant attempts to produce fruit from its own resources. The servant is the vessel through which the power of God flows in producing fruit. Joy is made full when the servant's life experiences God's power. Disappointment results from dependence on self (one's abilities and efforts) in attempting to produce results for God. Permanent results do not come from what man accomplishes but from what God accomplishes through the man who asks the Father for the fruit (v. 16).

Why does a person depend on himself for fruit when Christ warns him that "without me ye can do nothing" (v. 5)? Man's sinful nature, especially pride, causes him to want to prove his ability and superiority to others and to desire credit and honour for what is accomplished through him. He is constantly tempted to rely on himself. Also, he is not always conscious of a distinction between a life dedicated to serving God with all his strength and a life of faith expecting God's strength to bear fruit through him regardless of his inadequacies. The purpose of bearing abundant spiritual fruit is to glorify the Father rather than the servant (v. 8). The glory of the Father is magnified when much fruit is produced through a servant whose inabilities are recognized.

#### The Example of New Testament Christians

Although the New Testament does not deny the failures of the first Christians, they succeeded far more than they failed. Examples abound of New Testament Christians whose lives were invaded by a heavenly power which they described as "Christ living in them." Because of that heavenly power, Peter and John had something better than silver and gold to share with those in need. To the crippled man sitting at the "Beautiful Gate" of the Temple begging alms, Peter commanded him in the name of

The only way in which a disciple can perform greater works than his Lord is by the \_\_\_\_\_ of the \_\_\_\_\_

(power, Holy Spirit)

Fruitfulness is the result of dependence on the power of \_\_\_\_\_

(God)

What causes man to want to receive credit for what is accomplished through him? \_\_\_\_\_

(His sinful nature, especially pride.)

Which disciples said they shared something better than silver or gold?

\_\_\_\_\_ and \_\_\_\_\_

(Peter, John)

Jesus Christ of Nazareth to stand up and walk. The silver and the gold of the rich, who passed him day by day, had been unable to do for him what was accomplished through the lives of two poor disciples (see Acts 3:2ff.).

The disciples experienced a new courage stemming from their relation to the resurrected Lord. Instead of trembling with fear before the people who cried for Jesus' death and the rulers of the Sanhedrin, Peter boldly called upon them to repent and receive the real blessings from God (see Acts 3:19; 4:12).

The Apostle Paul referred to an unusual experience he had in Christ which he described as a vision of the third heaven (2 Cor. 12:1ff.). The vision of paradise and the words he heard were so transcendent that he was unable to describe the experience in human language. The experience initiated a relationship to Christ which resulted in victory for Paul regardless of outward circumstances. Paul found fulfilment of life in serving Christ even though his loyalty to Christ brought persecution and imprisonment. The glory of his life in Christ was so great that it mattered not to him whether he lived or died. To live would mean fellowship with Christ who suffered for him, and to die would be gain (Phil. 1:21ff.). Paul found joy and fulfilment in life because he ceased to depend on outward circumstances. He discovered that the presence of the indwelling Christ made life full and rich. His persecution and physical distress were the results of the burning desire to share with others what he experienced in Christ.

Peter could also speak of "joy inexpressible" in the midst of external distress and various trials (1 Peter 1:3-12). He described the good news of Christ in terms of "things the angels desire to look into" (v. 12).

### Conclusion

Jesus promised that loyalty to Him would result in life filled with joy, abundance, victory, and the love and fellowship of the Father. He warned that those who served Him faithfully should expect opposition and persecution. Kingdom citizens live in a world where the power of God is invading and defeating the forces of evil. Therefore, Satan is opposed to the children of God, especially those who are experiencing victory by claiming the power promised by God to those in His Kingdom. Nevertheless, the experience of those living in the power of God can be described as *life* in comparison to those living in the defeat and *death* of Satan's control.

Yielding to Satan's control and conforming to the evils of this world may promise to relieve opposition and persecution and to bring success. But Satan is a deceiver and does not or cannot keep his promises. His way of life has already been exposed and condemned to destruction by Christ's death and resurrection, Satan is making the most of his time, but his destiny of defeat has been determined. Victory has already been gained for the Kingdom of God and for those in the Kingdom who walk in God's power. The resurrected Christ reigns, and Satan cannot withstand His power. He can control only those who do not have the power of God's indwelling Spirit.

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The presence of the indwelling Christ made life full and rich for \_\_\_\_\_

(Paul)

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Satan cannot control a life filled with the power of God's indwelling \_\_\_\_\_

(Spirit)

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## Home Study Exercise

Basic activity (Levels 1, 2, and 3).

1. List three responses of church leaders to the challenges of powerful enemies. (See the Preface.)

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2. List three things Christians need to understand in overcoming challenges to the Church. (See the Preface.)

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3. Give three reasons Christians do not share their faith effectively. (See Unit I.)

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4. List six requirements for church renewal. (See Unit I.)

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5. Interpret Matthew 16:18.

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6. Why has the Church failed to influence society?

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7. What experience is required for the Church to be revived?

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8. Define life and death as used in Ephesians 2:1-10.

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9. What does it mean to be born of water and the Spirit?

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10. Define eternal life. \_\_\_\_\_  
\_\_\_\_\_
11. To what does living water refer? \_\_\_\_\_  
\_\_\_\_\_
12. What is the gospel of the Kingdom? \_\_\_\_\_  
\_\_\_\_\_
13. From the Beatitudes list five blessings of the Kingdom. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
14. Why did the imprisoned John send his disciples to ask Jesus whether He was the Messiah? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
15. How can the disciple do greater works than his Lord? \_\_\_\_\_  
\_\_\_\_\_
16. Why is it difficult to experience fruitfulness through faith? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
17. List three examples which give evidence that New Testament Christians were invaded by a heavenly power.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
18. How can the Christian escape from persecution and opposition in the world? \_\_\_\_\_  
\_\_\_\_\_

**Suggested supplementary activity (Levels 2 and 3).** Do one of the following reading assignments, make a summary or brief outline of what you read, and be prepared to share the significant points with the seminar.

Bright, *Revolution Now*, pp. 51-77

Taylor, *The Key to Triumphant Living*, pp. 66-74, 84-91

Huegel, *Forever Triumphant*, pp. 11-29

Culpepper, *The Shantung Revival*, pp. 11-17

Paxson, *Life on the Highest Plane*, vol. 3, pp. 7-21

## Seminar Discussion

1. How does the success of the Church today compare with that of the New Testament Church in carrying out the Great Commission?
2. What powerful enemies are challenging the Church, and what are its chances for surviving or overcoming them?
3. What is required for church renewal?
4. What dilemma does today's Church face?
5. Is the Kingdom of God past, present, or future? What should be the most important message of the Kingdom to our generation?
6. To what extent is the power of the Holy Spirit available to us in comparison to the Spirit's presence in the early ministry of Christ?
7. How do the limitations of your opportunities for service compare with those of Peter and Paul?
8. Invite students who have done supplementary studies to share the most significant points from their parallel reading.