

DC402 (Last updated: September 2019)

A Note on the Multiplication Process within DC (in particular) and Ministry/Discipleship (in general)

This semester, begin to talk with your group members more aggressively about engaging in some form of leadership post-DC. (Some/many of your DC'ers may already be active in leadership but may now be called to a different opportunity. Others will emerge from back-benchers to active roles.) For more assistance with this, check out the “Next Steps” part of the website.

Of those options, some may consider leading new DC groups—and you may consider them ready to do that. Note that the 21-month program then becomes a 42-month program—since one really learns something by teaching it! Encourage them to talk with you if they have questions, describe the DC Leaders Guide to them, and the extent of your willingness to help them.

When possible, in most cases, we'd recommend using pairs (vs. individuals) to lead DC groups (and other small groups) for a variety of reasons. (We address this under FAQ's on the website.)

Another issue is that an ideal model of discipleship and lay-leadership development will meet people where they're at—and exhort/challenge them to step up. This implies a range of options for those in the church—from lighter to heavier studies, dealing with the move from large-group passive and anonymous to small group active and intimate. (There are a million lighter studies one could do. We list a variety of heavier studies on the website. Feel free to drop us a line to talk about this aspect of ministry/discipleship.)

1.) Discuss Isaiah

-Have them read and sign the covenant again.

-You'll need to discuss what is expected in the mini-reports on Church History and have each member of the class choose what to research next week—and ideally, over the next three weeks.

-Seriously consider having your group members do a report each week—or at least encouraging them to do so. They will learn much more this way.

-Note that in Protestant and especially independent Christian church circles, we're quite disadvantaged: 2000 years of Catholic history vs. 200-400 years for Protestants vs. 40-200 years for the *independent* Christian church.

-**A reminder:** The chapter references in the DC books reflect the 2nd edition of Boyd & Eddy's book. The 2nd edition incorporates the Appendix and changes the chapter numbers: chapter 6 disappears, moving chs. 7-12 to 6-11; and chs. 15-18 to 14-17; chapter 14 on baptism becomes ch. 12—and ch. 13 remains the same. Make sure to remind your DC'ers about the Boyd & Eddy readings that are upcoming.

2-4.) Church History

-If you haven't done so already, get a date on the calendar for your graduation and start to make plans. (Suggestions about graduation are at the end of the DC403 Leaders Guide.)

-Those in DC402 also have the option of attending any Marriage Retreat/Event offered to those in DC201. (Suggestions about the Marriage Retreat are covered on the website.) If you haven't done so already, get a date on the calendar for your graduation and start to make plans. (Suggestions about Graduation are at the end of the DC403 Leaders Guide.)

-Depending on the size of group and how hard you want to exhort your DC'ers, you can go with each person doing one report per week OR two reports over three weeks OR one report over the three weeks. Likewise, you have flexibility to allow presentations of varying lengths. Often, with a good hand-out, 5-6 minutes is plenty. (These reports are generally far less complex than cults, world religions or denominations!)

-Memory Verse for Week 2: Ask those with the optional verse to recite their verses first.

-Memory Verse for Week 3: That which "hinders" may refer to good things which keep us too busy—in contrast to "the sin that so easily entangles".

-Eric's notes on Leviticus (a 6-week series when he taught it) are available by emailing him at dschansb@ius.edu. By his estimation, Leviticus ranks along with Isaiah in terms of the biggest gap in reading vs. studying a book of the Bible. In general terms, some of the odder parts of the Law in Leviticus can be explained by the promotion of hygiene, the need to separate from the pagans, and to prohibit things that just "aren't right".

-To order the Jones book, you may find it easiest to go directly to the publisher, Rose Publishing, by calling 800-532-4278.

-Other resources to consider: *Turning Points* by Noll; *Church History in Plain Language* by Shelley; *Exploring Church History* by Eckman, *Pocket History of the Church* by Bingham; *131 Christians Everyone Should Know* edited by Galli & Olsen; *Revealing Snapshots* by MacKenzie; and a laminated fold-out by Rose Publishing, "How We Got the Bible".

-A useful article on the Crusades: www.crisismagazine.com/april2002/cover.htm; on the Didache, see: <http://www.christianitytoday.com/ct/2006/006/13.30.html>; on the formation of the NT canon, see: <http://NTCanon.org>.

-If someone chooses Wilberforce, encourage them to add Hannah More to their research: <http://www.christianitytoday.com/ct/2015/march/hannah-more-powerhouse-in-petticoat.html>.

-Going into week 5, you may to remind them that we will begin to use the Boyd & Eddy book heavily again as we move back into weightier doctrinal issues.

5.) *Race, Class, and Gender Issues*

-Memory verse: In contrast to Galatians 3:28, it was a common prayer for Jewish men in the time of Jesus to express thankfulness that one was not a Gentile, a slave, or a woman. Likewise, noting the conversion of Lydia in Acts 16:11-15 and the jailer in 16:34—and assuming the slave girl is converted as a result of 16:18—we have the same combination. See also: the combo in Genesis 16:1 of Hagar as woman, slave and Gentile!

-2a: Note that Christ challenged the Samaritan woman, going beyond the excuses she offered—when it is common for us to treat delicate people/groups with apathy or kid gloves.

-2c: Some scholars believe that the issue was class more than race—that Moses had married “above” himself, since Ethiopians were viewed as skilled soldiers.

-2c: On the Bible and slavery, see: http://www.equip.org/bible_answers/does-the-bible-promote-slavery/

-2e: Note also Acts 6:3’s emphasis on character (“full of the Spirit and of wisdom”)—and if you have that, then nationality doesn’t matter. That said, dealing with perceptions and the difference between treating people equally and treating them equally well. Note also that Israel’s treatment of aliens was based in their experience as aliens. Likewise, we should have empathy for those who are not “of this world”.

-4a: Equal but different, supplement and complement, teamwork in marriage and ministry. With respect to I Pet 3:7, you may find it useful to remind them of the differences between a coffee mug and a tea/china cup.

-4b: In Corinth, cultural issues dictated Paul’s instructions—in particular, that female behavior in the church might resemble that of pagan priestesses and prostitutes.

-5b: “Diakonos” is usually translated servant (vs. “doulos”—servant as slave), but as “deacon” in Phil 1:1 and I Tim 3:8,12.

-5d: Some scholars believe that Paul’s instructions in II Timothy 2:9 are about economic modesty and class distinctions.

-5d: It is interesting that if one believes in a relatively conservative standard on this issue, women’s options are reduced by only one category—the same issue that Eve faced.

-6e: It has been said that one is “an X” before becoming a Christian, but “a Christian who struggles with X” after becoming a Christian. One might have been a drunkard, but is now a Christian who struggles with alcohol.

-The diversity within Paul’s list in Romans 16 is a beautiful application of these three categories.

5.) Race, Class, and Gender Issues (cont'd)

-It will probably be useful to talk about the role of church governance in wrestling with this issue—for example, the difference between having a female perform various offices/duties when she is one of many teaching elders vs. a body led by a deacon board or a single pastor, etc. Along those lines, Chapter 12 in Kostenberger's *God, Marriage and Family* is a terrific resource.

-On women, if your group seems to have reached an easy consensus, consider provocative examples for women who are: invited to preach in a worship service while on a mission trip; asked to be President of a Sunday School class, while the teacher is the “leader”; asked to teach a mixed Sunday School class on occasion; asked to lead a men’s choir; or in a church setting with few if any men qualified to lead.

-For groups at Southeast, you can disseminate the church “position paper” on this topic to your group members *after* you’ve talked about it in your meeting.

6.) *Saved by Grace*

-Bible Reading: Point out the classic passages in Joel (2:12-13, 2:28-32). Describe Obadiah as a “postcard”—oddly, about a foreign country. Note that Edom is another name for Esau and connect it to what we learned about Edom/Esau in Ian Thomas’ book. Note that Nahum is a post-script to Jonah. Note that Haggai addresses issues that are especially relevant to the contemporary American church—complacency in the midst of resources (building own houses vs. the Temple) and getting side-tracked by the good rather than the best as good short-term reasons for delay become bad long-term excuses for procrastination.

-2a.: It all starts with God (vs. us)—and is available to all from God. It is God’s grace that we can even embrace God’s grace. Note also the second verse of “Amazing Grace”—“*Twas grace that taught my heart to fear; And grace that fear relieved; How precious did that grace appear; The hour I first believed.*”

-2d: Spend sufficient time on the passage in James 2. One of the biggest issues this week is learning to enunciate the fact that works matter without implicitly claiming a works-based salvation. The question in 2:14 is what we should ask ourselves or those close to us if we don’t see much fruit. The references to Abraham (2:21) and Rahab (2:24-25) point to the fact that we are “considered righteous” by other people because of the things we do. In a word, we are justified before God because of our faith, but we are “justified” before others because of our works. Finally, James’ frequent use of the term “brother” means that the audience is Christians—those who have already accepted God’s grace and have now been built to “do good works” (Ephesians 2:10).

-2e: These verses largely focus on the role of Christ in saving us from a worthless life.

-3a: God’s justice, patience, benevolence without favoritism, and His desire to have relationship with all those who would want to have relationship with Him. These answers are the foundation of all of our wrestling with the difficult questions in this week’s lesson. See also: Ps 9:8 and Gen 18:25.

-3b: Salvation has *always* been by faith and grace (vs. works), through Christ.

-3d: People were *never* saved by observing the Law (Gal 2:21) or sacrifice per se—except in the sense of believing that obedience reflects faith and understanding what sacrifice represents about God, sin, grace, and so on. We face the same dilemma today—as people reduce relationship with God to ritualistic observances.

-3e: Different levels of faith, knowledge, and understanding, but in each case, God worked with those who seek him by sending greater revelation. It’s also interesting that there is no (explicit) record of the disciples getting baptized.

6.) *Saved by Grace (cont'd)*

-3f: In light of the earlier questions, God may have all sorts of arrangements for working with those who do not have a knowledge of the historical person of Christ. That said, again, all are saved through Christ, by faith and God's grace. The story/ministry and person of Christ is the ultimate personification/representation/manifestation of God's grace. A more liberal view can take some "pressure" off of evangelistic efforts, but it's still commanded. We should not tempt God with our inactivity and we would miss out on what God has in store for us.

-3: You may find it helpful to ask them about the movie, "The End of the Spear", and to wrestle with questions like: *When* do you think Kimo (the Waodani tribe member who initially helped the female missionaries) was "saved"? *How* was he "saved"? Or more generally, how were the Waodani "saved"—at least in the first few years of the missionaries' efforts? What are the benefits and costs of the missionaries using the name of God/god familiar to the Waodani (Waengongi)?

-4a: Jonah hated the Assyrians for "good" reason—they were Israel's enemies, they were very bad people, and most painfully, he knew that they would embrace (and God would offer) His mercy.

-5b: "What about those who have never heard?" is a difficult and important issue. The Boyd and Eddy chapter is very well-organized and useful for explaining the alternative views. (This article by John Stackhouse Jr. may also be a good resource: http://www.christianvisionproject.com/2007/06/a_biggerand_smallerview_of_mis.html). This may be directly helpful for those in your group—or at minimum, it may put them in a better position to prevent this issue from being a prohibitively large stumbling block for those who earnestly wrestle with this question. Similarly, within evangelism, it may be helpful to emphasize the grace vs. works part of the Gospel, rather than the historical person of Christ. The bottom line is that one either believes that one can earn salvation or that it must be embraced as a gift. It's also interesting that Boyd and Eddy emphasize the fact that missionary zeal may be reduced among those who hold the more "liberal" views on this issue. But it is also true that the more conservative view can put too heavy of an emphasis on world missions—particularly, "our" role (vs. God's) in bringing people to Himself. This takes us back to the concept of "prevenient grace" and the crucial point that all of this starts with God, not us. Finally, Appendix 6 discusses the "age of accountability" but fails to present the two verses that speak to the concept (Deuteronomy 1:39, Isaiah 7:15). Consider also the positive view Jesus exhibited toward children.

-For groups at Southeast, you can disseminate the church "position paper" on this topic ("Is Jesus the only way?") to your group members *after* you've talked about it in your meeting.

7.) *Eternal Security and Eternal Reward*

-On the memory verse, the key term is “know”. Note also that “I write these things” refers to the larger context of this chapter and the book as a whole—where John has been making James 2:14-like points about “can such faith save”.

-This is a week where you want to try to get to the Bible reading, given the beauty of Hosea and its relevance to this week and last week’s topic. In the memorable opening story of Hosea, what follows “therefore” in 2:14 is one of the most surprising words in the Bible—“allure”. And the passage in 11:1-9 is perhaps unparalleled in its depiction of the tension between God’s wrath toward sin and his compassion, grace, mercy, and patience—which trump that wrath (assuming grace, repentance, etc.). Finally, 13:2b’s “calf-kissing” refers to the Northern Kingdom’s idolatry toward the two Golden Calves built by Jeroboam when the kingdom split and is a theme Larry Crabb develops in one of his books. Interestingly, calf-kissing in 13:2b leads to a life and a love that are “like the morning mist” (13:3, 6:4).

-We asked Marianne Thompson to use her essay, “Committing the Unforgivable Sin” (*Christianity Today*, 6/14/99)—an excellent article and one relevant to this week’s lesson—but were unfortunately unable to acquire permission. You may be able to find it on-line.

-1a: At least for the Christian, eternal life has already begun. We are built to have eternal and abundant life—to some extent in this life and completely in Heaven.

-1b: This question can be a very big deal—or no deal at all—depending on their theological backgrounds.

-2b: Words and deeds will be judged but are relatively obvious. Motives (I Cor 4:5), strength (Rom 14:23b), and timing will be revealed.

-2d: Mt 25:21’s “three” are commendation, greater responsibility, and greater relationship/intimacy/joy.

-2d: In general terms (and within our relationship with God), we are (properly) motivated by fear (Pr 1:7’s not biggest but first; see: avoiding Hell), reward (Phil 3:14; see also: work), and love (Mt 22:37, Jn 13:34-35, 15:9,12).

-2d: Interestingly, eternal rewards are not mentioned in Revelation, where we’re given much more detail about final judgment against Satan & the world (e.g., the White Throne Judgment in Rev 20:11-15) vs. the coming of Christ per se—a focus on the implications of the end-times for non-Christians than for Christians. It is possible that the two judgments are part of the same event—and if different, they likely occur around the same “time”. At the least, the verdicts are profoundly different!

7.) *Eternal Security and Eternal Reward (cont'd)*

-3a-b: The wording may be confusing here. The idea is to list key verses that support the “conditional security” view (3a) and the “unconditional/eternal security” view (3b). Note that those who hold the view implied by 3a must finesse the verses in 3b, while those who hold the view implied by 3b must finesse the verses in 3a.

-3b: Psalm 103’s use of east/west is providential since you can never stop going east or west (but you can only go so far north/south). Thus, the picture of “how far” is far greater using east/west rather than north/south.

-3c: The II Timothy passage apparently makes a distinction between those who are passively “faithless” and those who actively “disown”.

-3d: Although the passages are talking about the nation of Israel rather than individuals, the divorce analogy seems to leave room for a divorce from God and thus, provides some support for “conditional security”. But the child analogy seems to make the possibility of separation impossible or at least far more remote, thus providing support for “eternal security”. (How can one no longer be a parent’s child?) Ian Thomas offered us another picture in *The Saving Life of Christ*—Egypt represents bondage; the Wilderness indicates the relatively faithless/carnal Christian; and Canaan represents the Spirit-filled life of fruit and fight in the Promised Land. This doesn’t close the deal, but if this analogy holds, can one go from the Wilderness back to Egypt—and if so, how?

-3e: The second question here is absolutely key. As last week, it is important that one’s views—both believed and enunciated—avoid the heresy of a works-based salvation. The “conditional security” also begs some questions: how much sin is too much &/or what kinds of sin are too heinous (see: Moses, David)?

-3f: On the first point, some might say that losing out on abundant life and eternal rewards is insufficient. But a failure to acknowledge this point underestimates “abundant life” and probably misunderstands God’s character. On the second point, the idea that “they never were saved” is presumably true at times, but an easy embrace of it is probably a cop-out. In Matthew 18:21ff, if you don’t routinely extend grace to others, why are you comfortable in assuming that you’ve embraced the grace of God?

-3g: The first sentence is one of the punchlines of this lesson. The question about counsel alludes to a situation where serious habitual/besetting sin is an issue. The difficulty is in distinguishing between one is a Christian vs. not understanding grace &/or having too much guilt.

7.) Eternal Security and Eternal Reward (cont'd)

-Joke: On his birthday, a Baptist minister decides to treat himself to a shave by a member of his congregation who is a barber. After it's over, he's pleasantly surprised when the barber tells him the shave would be free. Two days later, he notices that his face is still incredibly smooth. This goes on a few more days before he finally decides to say something to the barber about how long the shave has lasted. The barber's reply: "once shaved, always shaved".

-Paraphrase J. Vernon McGee who said: I believe in the security of the believer, but also the insecurity of the make-believer.

-For groups at Southeast, you can disseminate the church "position paper" on this topic to your group members *after* you've talked about it in your meeting.

8.) The Spirit-Filled Life and Spiritual Gifts

-Encourage them to do the word study on baptism next week in order to construct their own lesson.

-Schedule denomination presentations for weeks 1&2 of DC403. Discuss expectations for the reports on denominations over the next two weeks—and to have each person choose a denomination (or set of denominations) to research and present in one of the following two weeks. If someone chooses a mainline Protestant denomination, have them cover the primary variants—at least in passing. Recommend some good supplemental resources on denominations: any edition of *Handbook of Denominations in the United States*, eds. Frank Mead et. al.; *Pocket Dictionary of North American Denominations*, eds. Blankman and Augustine; *The Complete Guide to Christian Denominations*, Ron Rhodes.

-In I Chronicles 1-9, note 4:9-10's Jabez and 7:40's four provocative categories. Note also that these chapters indicate a God who is sovereign over history but also passionately interested in individuals. Our God is a God of names.

-It may be helpful to understand “charismatic” as a description of beliefs—that all spiritual gifts are still operative and should be embraced within the Christian life. “Pentecostal” is a denomination that is charismatic. But Pentecostals believe, in addition, that the exercise of certain spiritual gifts is necessary for salvation or at least a close relationship with God. “Assembly of God” is the other denomination that is charismatic; many charismatic churches are independent and have widely varying views. “Word of Faith” is a charismatic movement with some teachings that are outside the pale of Christian orthodoxy. Thus, we cover that within DC401's “Potential Cults of Christianity”.

-1a: A Trinity of answers: surrender to God's will, Christ-likeness, and relying on the empowerment of the Spirit.

-1b: "Spiritual gifts" can be defined as a manifestation or motivation of the Holy Spirit enabling one to minister more effectively within God's Kingdom. Moreover, there should be a distinction between talents (given at birth, developed in life) and gifting (given at 2nd birth, developed within sanctification). Ultimately, the distinctions here are not totally clear, but the bottom line is what we do with what we've been graced with by God.

-1c: This ends up being a very big deal—at least for those who have known credible people who have exercised the more controversial gifts.

-2a: It may be helpful to distinguish between being Spirit-filled and the Spirit merely being present, between the Spirit as resident vs. dominant. It also might be helpful to note that Eph 5:21 stems from 5:18's being filled with the Spirit.

8.) *The Spirit-Filled Life and Spiritual Gifts (cont'd)*

-2a-b: Recommend Robert Munger's pamphlet, *My Heart, Christ's Home*. Recommend Watchman Nee's *The Normal Christian Life* (revisited from Romans) and Ian Thomas' *The Saving Life of Christ* (an optional review in question #2e).

-2c: It's interesting that we talk about Acts 4&6, but skip Acts 5:11 where the Spirit is connected with anger (see also: Jud 14:19, I Sam 11:6).

-2d: Avoid sin and distractions (Heb 12:1)—as well as legalism (flesh vs. spirit).

-2e: Note that the “carnal (vs. spiritual) man” can be either libertine or legalistic (Col 2:20-23).

-3a: Spend a lot of time on key phrases within these important passages.

-3b: Examples may be helpful here. For instance, one can have the gift of prophecy, but that will manifest itself differently within various ministries. Or given a ministry, someone with the gift of prophecy would be a different sort of pastor or counselor than someone with the gift of teaching or mercy.

-a useful article on prophecy (<http://www.christianitytoday.com/ct/2015/september/what-we-mean-by-prophecy.html>) and the early Church Fathers on the ecstatic gifts (<https://www.christianitytoday.com/ct/2018/may/andrew-wilson-language-prophecy-healing.html>)

-4a: The term is used to refer to (foreign) languages, the physical tongue, and speech (a figurative tongue). See: Mk 16:17, Acts 2, Acts 10:46, 19:6. You might also benefit from James K.A. Smith's article, “Thinking in Tongues”, *First Things*, April 2008, p. 27-31.

-4b: It (having gifts) is all about love. In I Cor 12, Paul talks about the purpose and place of gifts in general. In I Cor 13, Paul discusses motives and the temporal nature of gifts vs. the eternal nature of faith, hope and love. In I Cor 14, Paul gets to the specific problem of the Corinthian church—tongues.

-4c: Spend a good bit of time on key phrases in this important passage.

-4d: See also: I Cor 14:2,18.

-4e: Two errors are possible with respect to tongues—dismissing or mandating them.

-5: Even before reading Boyd & Eddy, looking at these verses will typically lead to the conclusion that the biblical case for cessationism is weak.

→ In sum, encourage people to worship the Giver rather than a gift, to strive for fruit rather than gifts, to focus on their availability more than their ability, to focus on using gifts to serve others rather than comparing their gifts to others.

-For groups at Southeast, you can disseminate the church “position paper” on “tongues” to your group members *after* you've talked about it in your meeting.

9.) Baptism and Ecclesiology

-If you didn't do so last week, schedule denomination presentations for weeks 1&2 of DC403; discuss expectations for the reports; and recommend supplemental resources. **If someone chooses a mainline Protestant denomination, have them cover the primary variants—at least in passing.** The first two weeks of DC403 are lighter, especially in the week when one does not make a presentation. They can treat that week as a mini-break &/or they can work ahead into week 3 of DC403—a heavy week on eschatology.

-As you move into their reports on denominations, encourage them to “connect the dots” with the work you’ve already done on doctrine, history, etc.

-Memory: You may want to consider having everyone do I Cor 12:7 and Gal 3:28 as group before giving each individual a choice between Gal 5:1,13 and II Tim 1:6-7.

-1c: One denomination would imply monopoly power—usually a problem in a fallen world. In terms of practice, could one denomination fulfill I Cor 9:22 and its call to be all things to all people? If we could reach unanimity on doctrine, would imply a small God. Sometimes dividing (vs. continuing acrimony) is perhaps a good thing. Note also that, in contrast the OT with the Jews, God did not prescribe the form of worship in the NT (at least in nearly as much detail).

-2: The point of this option/exercise is that they could ably construct their own lesson on this topic by categorizing the verses that emerge from the word study.

-3: Even if one sees chaff among the wheat, Hank Hanegraaff's article, “Bringing Baptism into Biblical Balance” has much to offer on a number of questions in this week's study: <http://www.equip.org/site/c.mu11LaMNJrE/b.2708237/k.AFB8/DB040.htm>.

-3a: Baptism is symbolic but also a matter of obedience. The Stein article can easily be woven into the discussion of these questions. (The full text of the 12-page article is available at: http://www.sbts.edu/pdf/sbjt/SBJT_1998Spring2.pdf.) Stein makes an historical distinction between baptism being presented as part of “the package”—or not. Similar moments occur today. At our church, where baptism is presented as part of “the package”, a refusal to get baptized would cause one to question whether the person was indeed saved. Along similar lines, Roger Olson's article is quite helpful: <http://www.christianitytoday.com/ct/2014/july-august/water-works-why-baptism-is-essential.html?paging=off>.

-3c: These are all clearly figurative descriptions of baptism.

9.) Baptism and Ecclesiology (cont'd)

-3d: I Peter alludes to the role of baptism in “saving” us from the world—limiting its impact on us. In some part, this is related to the difficulty (extreme in some cases) of publicly self-identifying with the Christian faith. Overcoming this difficulty implies an ability to stand against the world. According to Watchman Nee in *Love not the World*, Jn 13 figuratively indicates the ability of baptism and cleansing/repentance to wash off the effects of the world.

-3e: Sometime in the study, it is probably useful to talk about baptism as “ceremony”—and the idea that the details of ceremony are both meaningless (next to what is being observed) and profoundly meaningful/memorable to participants. Here, it’s not about who’s baptizing, but into whom and for what one is being baptized.

-3f: The inclusion of Lk 3:13-14 is a mistake. Sorry!

-3g: This story points to the importance of humility, obedience, and faith—in matters that seem too easy (as with grace) and even silly (Is 55:8-9). A comparison of Naaman’s prescription to the marching orders at Jericho is interesting. If someone studied John Smyth, you can connect this to his self-baptism.

-3h: Infant baptism is practiced by Catholics and many mainline Protestant denominations. Make sure to counsel them to ask others about their beliefs on the topic—what they think it does or signifies. Ideally, it is understood in a manner similar to circumcision in the OT (Genesis 17).

-3K-L: 3K is the word study that leads to 3L. In these cases, the term for baptism is used for unusual non-baptism purposes.

-3m: It is ironic that baptism is supposed to be unifying. In Christian Church circles, this irony is underlined by the movement’s history: Alexander Campbell and Barton Stone disagreed on whether it was “essential for the remission of sins” (*Together Again*, Atchley & Russell, p. 42-43).

-3n: Within the argument, Paul is saying that without the resurrection, the practice is useless and absurd! Note that Paul is not approving the practice (29’s “those who” vs. 30’s “us, we”, 31-32’s “I”)—although he doesn’t directly protest!—and it is clearly a part of his larger argument. This is practiced by Mormons, but there is neither historical precedent nor Biblical approval for its practice. (See also: Mormon misinterpretation of I Pet 3:18-20, 4:6.) Moreover, it is impossible to reconcile the practice with a grace-based salvation and the idea of a single choice fixed at death (Heb 9:27; Lk 16:19-31, II Cor 6:2).

-4: This sets up our impending study of denominations.

9.) *Baptism and Ecclesiology (cont'd)*

-4e: Note the higher standards for the Church vs. the World in I Cor 5; and note that it's really difficult to do Gal 6:1 well.

-5: For those used to adult baptism by immersion, points about seeing “children as a part of God’s covenant” and the parallels between OT circumcision & NT baptism are likely to be the most compelling. It’s also interesting that adherents of infant baptism emphasize community more than a more individualistic approach of adult baptism.

-Nice article: <https://www.christianitytoday.com/ct/2018/january-february/baptism-doesnt-have-to-be-divisive.html>

-The Southeast Christian position paper on baptism is available upon request—and could be a useful supplement to distribute *after* they complete the lesson.