



First Principles Conversion Studies

International Churches of Christ - East Africa

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INTRODUCTION

This basic study series is a tool that has Scriptures to help anyone to establish a relationship with God. They help the person to see the love and grace of Jesus in light of his or her sin, leading the person to make a decision to follow Jesus.

They are not exhaustive in capturing all the concepts and neither is the order fixed. Therefore, other scriptures, topics and studies may be included as needed in specific situations. We hope that this tool will help us as we go about obeying the Great Commission given by our Lord Jesus Christ.

“Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” Matthew 28:18-20 (NIV-2011)

SEEKING GOD (OPTIONAL)

This study is helpful in showing the benefits of having a relationship with God. A person's response to this study may reflect his or her openness to God.

MATTHEW 7:7

This is a great promise.

- » What is great about this promise?

God is a loving Father and He wants you to ask about Him and seek Him. He promises that you will find Him if you do this.

MATTHEW 7:13-14

The way to life is narrow and only a few find it.

- » If only a few find the way to life, how then should you seek it?

MATTHEW 6:33

The scripture asks us to concern ourselves with God's Kingdom first (God's reign in our lives).

- » What keeps us from making this our top priority?
(friends, family, social life, job, studies, worry).
- » How can we put God first?

ACTS 8:26-38

The Ethiopian Eunuch in seeking God ended up with great joy.

- » How do you see the Ethiopian eunuch as a seeker of God?
(He was an important man, very busy, yet he still made time for God, he sought in the right places, he was humble...)

ACTS 17:11-12

The Bereans were another example of serious seekers.

- » What can you learn from their character?
- » Why were they of more noble character than the Thessalonians?
(Integrity, eager, read the scriptures daily, they were not naïve)

CHALLENGE: Study the scriptures daily, start seeking. Start reading the Bible. Suggest any of the Gospels

Additional scriptures (optional): Ecclesiastes 12:13; Deuteronomy 4:28-31; Hebrews 11:6

THE WORD OF GOD

The “Word of God” study aims to establish confidence in the Bible as the perfect and authoritative word of God and to create an obedient spirit.

2 TIMOTHY 3:14-17

The Bible is the inspired word of God that teaches us about faith and salvation.

- » What does it mean that the Bible is ‘God-breathed’?
- » From this text, what are the ways in which God’s word is useful?
- » What do these words mean to you?

HEBREWS 4:12-13

- » How is the word of God “living and active”?
- » What does “penetrating to dividing soul and spirit, joints and marrow, it judges the thoughts and attitudes of the heart” mean to you?
- » We hear the statement “No pain, no gain”. How does the Bible ‘cut’ you? How does the ‘pain’ from being cut by the Bible bring gain to you?

(The Bible is relevant today, exposes sin in our hearts by telling us the truth, which may hurt. The change that comes from this is good for us).

MARK 7: 5-13

Many of us have grown up learning and practicing religious traditions, some of which may contradict scripture.

- » In this passage, Jesus had a problem with the Pharisees, what was the issue?
- » How might tradition (religious or cultural) come between us and doing the will of God today?

(If our traditions contradict Scripture, God says we are worshipping in vain)

JOHN 8: 31-36

Jesus declares that His words are a source of truth and freedom.

- » How can Jesus’ words set you free from sin?

(Believe the words of Jesus, abide by them, know the truth, and be set free)

JOHN 12:47-48

Jesus says that He came to save the world not to condemn it. He adds, however, that there is a judge for the ones who reject His Word on the last day.

- » What is that Judge?
- » What are you willing to do about this?

(Accept the Word and make the Bible the standard of life).

ACTS 17:10-12

The most important thing is how we respond to God's word.

- » How did the Bereans respond to it?
- » Would you want to be like the Bereans?

(They were eager and read the Bible daily. They confirmed what they heard by looking it up in the Bible)

CHALLENGE:

Start/continue reading and studying the Bible every day and living according to it. Start with one of the gospels and learn about Jesus.

Additional Scriptures:

Psalms 119:97-104; Matthew 7:24-27; Romans 10:17; Isaiah 66:1-2

PRAYER

Luke 11:1-4

Prayer is one of the ways in which we talk to God and He speaks to us. Here we find Jesus teaching His disciples how to Pray.

- » Why is it important to learn how to pray to God?
- » What do you notice about the “Lord’s Prayer”?

We see that there are areas we can focus on as we pray to God. I suggest we use the acronym **ACTS** to help you remember.

- » **Adorations: Psalm 139:1-6.** We praise God for who He is and what He has done.
- » **Confession: Psalm 51:1-4.** We confess our sins to God. Like David, being very aware of the effect of sin in our lives and God’s mercy and compassion.
- » **Thanksgiving: Col 2:6-7.** We thank God for His manifestations in our lives. We need to overflow with gratitude.
- » **Supplications: Phil 4:6.** We present our requests to God with thanksgiving, for ourselves and for others.

DISCIPLESHIP

The discipleship study is a discussion about who truly is a Christian according to the Bible. It also discusses the cost and blessings of following Christ.

ACTS 11:25-26

This is several years after Jesus' death. This is the first time we see the word "Christian" being used in the Bible.

- » What were the Christians called before this time?
- » Is there any difference between a "Christian" and a "Disciple"?

Which word appears in the Bible more often, "Disciple"

(*mathetes* in original Greek-about 270 times) or "Christian" (here, Acts 26:28, 1 Peter 4:16)?

Let us look at some qualities / characteristics of a disciple so that we can understand who a Christian is.

MARK 1:16-20.

Here we find Jesus calling His first disciples/Christians.

- » What does it mean to follow Jesus? What does being a fisher of men mean?
- » How long did it take these men to respond to the call? Did these men make any excuses about why they could not follow Jesus?

A true disciple imitates Jesus' lifestyle, brings others to Christ, obeys the Bible at once and does not make excuses for not following the Bible.

THE COST OF FOLLOWING JESUS

LUKE 9:23-26

Jesus is speaking about some other characteristics of His followers.

- » What does "anyone" in this passage mean? What does Jesus mean by "denying yourself"?
- » What does carrying your cross mean?
- » What does it mean to be ashamed of Jesus?

A disciple puts God first above his/her own interests. Asks himself/herself, "what would Jesus do?" in every situation. A disciple is ready to die for Jesus' cause and is not ashamed of Jesus.

LUKE 14:25-33

Large crowds were travelling with Jesus, but He required every individual to count the cost of following Him.

- » What condition does Jesus give for someone to be His disciple in this passage? Is Jesus telling us to hate our families?
(You may look at Mathew 10:37)
- » What does counting the cost mean? Why does Jesus want us to count cost before following Him?
- » How much of our lives do we have to surrender to follow Christ?

In the life of a disciple, God comes first. He/she loves God more than anything/anyone else in the world. Jesus wants us to really think before deciding to follow Him. He does not want us to simply make emotional decisions. We must be willing to surrender every aspect of our lives to Jesus.

Following Jesus is not easy, but it is the best decision that you can make.

THE BLESSINGS OF FOLLOWING JESUS

JOHN 10:10

Jesus came so that we may have life to the full in contrast to satan's desire to steal, kill and destroy our lives.

- » What does this mean to you?

MATTHEW 11:28-29

Jesus is inviting us to Him for rest.

- » How do we experience that rest?

MARK 10:30

When we come to Jesus, we receive a hundred times more than what we left (plus persecution).

- » How does this manifest in the life of a Christian?

JOHN 13:34

Jesus is giving us a new command, to love one another.

- » How is this a blessing to us?

JOHN 4:13-14

Jesus told the Samaritan woman that if one drinks of the water He gives shall never thirst, but that the water shall be a well springing up to eternal life.

- » What does this mean to you?

JOHN 15:14-15

Jesus does not call us servants but His friends.

- » How does it feel to be the Lord's friend?

JOHN 1:12

As we receive Jesus, He gives us the power to become the children of God.

- » How do you feel about being part of God's nuclear family?

MATTHEW 28:18-20

Jesus' vision is for the gospel to spread to the whole world through disciples.

- » What does it mean that Jesus has all authority?
- » How does Jesus expect people to be converted to Him?
(Disciples make disciples who make disciples)
- » Who is the candidate for baptism?
- » What is the benefit of being taught to obey God's word?
- » What is the benefit of the promise that Jesus will be with us always to the very end of the age?

CHALLENGE: Start living as a disciple by putting God first and sharing what you are learning with others

Additional Scriptures: John 13:34; John 15:1-12; Galatians 2:20; Philippians 2:5-11.

SIN

This is a highly personal discussion. It is important to have established a trusting relationship with the person studying. The aim of the study is to help people to see their sin as God sees it, realize that they need forgiveness and set them in the path of repentance. This study should ideally be done in a quiet, private, and safe place.

ISAIAH 59:1-2

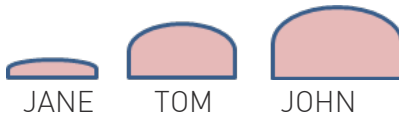
Sin in our lives has consequences.



- » What are some of the consequences of sin in our lives?
- » What is the worst consequence?

ROMANS 3:23

All have sinned and fallen short of the glory of God.



The figures above represent “amount” of sin in different people. How much sin does it take to be separated from God? All sin separates us from God whether it is ‘small’ or ‘big’.

PROVERBS 28:13

God wants us to be open with our sins so that we can find mercy.

- » Why do you think God want us to confess our sins?
(Because we need help to overcome sin and to repent)

1 JOHN 1:9

Encourages us to continue confessing our sins in order to be cleansed from all unrighteousness

Sin includes what we do (**commission**) and what we fail to do (**omission**).

SINS OF COMMISSION

GALATIANS 5:19-21

The Bible says that the acts of the sinful nature are obvious.

(Definition of all the sins in Gal 5:19-21 and 2 Timothy 3:1-4 is in the Appendix)

(Define each sin. Share about the sins you have had to repent of)

- » Have you ever committed any of the sins on this list? When was the last time? How often?

2 TIMOTHY 3:1-5

Here is another list of sins of commission.

- » Do you identify with any of the sins listed here?

SINS OF OMISSION

JAMES 4:17

- » What are some of the good things you know that you should do but you are not doing?

CHALLENGE: Think through your sins; understand how God feels about it. Pray for God to show you your heart

REPENTANCE

ACTS 2:38

Repentance is a very important step towards having our sins forgiven.

- » What do you understand by “repentance”?

(“Metanoia” in original Greek means complete change of attitude of the mind, 180 degrees “turn”)

MATHEW 5:27-30

Jesus is radical towards sin. He expects the same from us.

- » To what extent does Jesus expect you to go, in fighting your sin?

LUKE 13:1-5

Jesus says “Repent or Perish” i.e Repentance is not an option.

- » What does this mean to you?

2 CORINTHIANS 7:8-11

There are two kinds of sorrow in this passage: godly sorrow and worldly sorrow.

- » What is the difference between godly sorrow and worldly sorrow?

(Worldly sorrow is simply feeling bad about your sin, focusing only on self, feeling sorry you got caught)

Godly sorrow brings repentance. Verse 11 has words that describe the attitude that comes from godly sorrow.

(Explain the words in verse 11)

- » To what extent do these words describe you now?

ACTS 26:20

Repentance is proved by deeds.

- » What deeds will demonstrate your repentance?

CHALLENGE: Go think some more about the sins in your life and make the decision to change. Figure out what you need to do to demonstrate your repentance.

Additional Scriptures: Acts 3:19; Romans 12:1-2; Matthew 4:17; Titus 2:11-12

THE CROSS

The aim of this study is to help us better understand God's love and His sacrifice for us. It will also help us appreciate God's amazing grace in sending His one and only begotten son to die for us.

JOHN 3:16-17

His love for us is seen in His sending His son for us, not to condemn us but to save us.

MATTHEW 26: 36-46 (Emotional Suffering)

Going to the cross was not easy for Jesus.

Like us, Jesus was really in need of His friends.

MATTHEW 26:47-56

To be betrayed is painful. It is even more painful to be betrayed by a close friend.

- » Why didn't Jesus resist arrest yet He had the power to defend Himself?

MATTHEW 26:57-68 (Physical Suffering)

The Sanhedrin was the Jewish court led by the high priest and they were desperate to find Jesus guilty.

- » Why did Jesus remain silent when he could have tried to prove His innocence?
- » Did Jesus know who had slapped Him?

MATTHEW 26:69-74

Peter denied Jesus three times.

- » Did Jesus know that Peter would deny Him?
- » What do you think of Peter's response when he realized about his weakness of character?

MATTHEW 27:1-10

Judas hanged himself when he realized his guilt.

- » What is the difference between this reaction and Peter's, above? Judas had worldly sorrow while Peter had godly sorrow.

MATTHEW 27:11- 26

Pilate washed his hands to symbolize his innocence with respect to the decision to crucify Jesus.

- » Was Pilate innocent of Jesus' blood because he washed his hands?

Pilate had the power to release Jesus but gave in to the crowd. Barabbas, the criminal, went free while Jesus was sentenced to death.

The flogging was done by a whip with leather thongs (**flagellum**) made of animal skin with metal balls and bones on the ends. This is where Jesus shed most blood (**Refer to the medical account of the crucifixion in the Appendix**)

MATTHEW 27:27-31

Being mocked and made fun of is humiliating.

They stripped Him and put a robe on Him to mock him as 'King'- the robe sticks to his bloodied body.

The crown of thorns put on His head led to more bleeding.

Removing the robe is like stripping off a bandage from a wound.

MATTHEW 27:32-44

Crucifixion was a very slow, cruel and deliberate way of execution perfected by the Romans.

When people were crucified, breathing was difficult. One would eventually die of suffocation (**Refer to the Medical Account-Appendices**)

Jesus had the power to come down from the cross.

Why didn't He? Jesus had resolved to obey the will of God to die as the atoning sacrifice for our sins.

MATTHEW 27:45-54

Jesus' anguish on the cross is depicted in this passage.

He cried out in a loud voice-two times before He gave up His spirit.

Amazing things happened after that.

ISAIAH 52:13-53:10

Isaiah prophesied about Jesus' suffering and death for our sins about 700 years before it happened.

This is one of the many prophesies in the Old Testament fulfilled when Jesus died.

1 PETER 1:3

After all the suffering and death on the cross for the sake of our sins, comes the resurrection of Jesus Christ from the dead!

The resurrection of Jesus from the dead is the most important event to have happened in the world.

- » Why do you think this is so?
- » What hope does this give you?

Through Jesus' resurrection we are born into a new living hope.

Challenge:

Spend some time asking yourself what the cross of Christ really means to you. Do you relate with Jesus' suffering?

Additional Scriptures:

Psalm 22; Colossians 2:13-14, John 1:29, 1Peter 2:24, 2 Cor 5:21

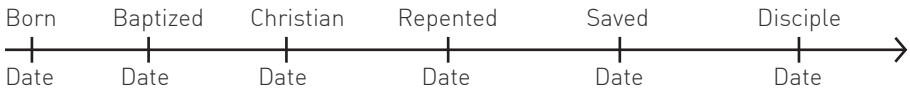
LIGHT AND DARKNESS

This study helps one to know whether they are in the light or in the dark. It also helps the person studying to know how to get into the light and make the decision to be baptized into Christ.

Let us look at the efforts you have made in the course of your life to build your relationship with God.

- » When were you born?
- » When did you get baptized?
- » When did you become a disciple?
- » When did you become a Christian?
- » When did you repent of your sins?
- » When did you get saved?

The time line may look like this:-



1 PETER 2:9-10

In this passage, we see the state of people BEFORE and AFTER.

- » What describes people in each group?

BEFORE

Darkness
Not a people of God
Not received mercy
Sins not forgiven
Lost

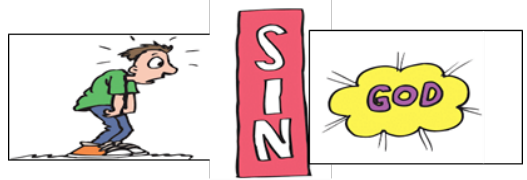
AFTER

Light
A people of God
Received mercy
Sins forgiven
Saved

- » Is it possible for someone to be in the middle?
(No. One is either in the dark or in the light; there is no middle ground)

ISAIAH 59:1-2

Sin separates us from God



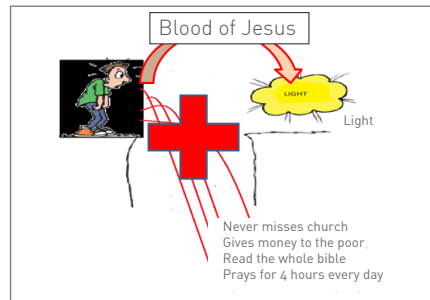
Let us see what the Bible teaches about how to break this barrier of sin.

MATHEW 26:27-28

The blood of Jesus was shed for the forgiveness of our sins.

Is there anything else that can forgive our sins?

- » Helping the poor?
- » Praying?
- » Going to church?
- » Reading the whole bible?



NOTHING BUT THE BLOOD OF JESUS can forgive our sins.

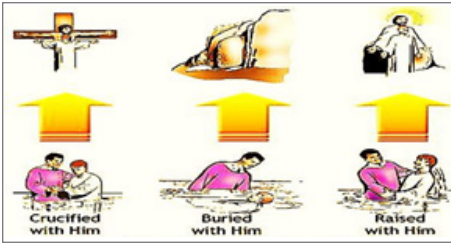
Let us see how we come into contact with the blood of Jesus for the forgiveness of our sins.

ACTS 2:36-38

Jesus has to be both Lord (Master) and Savior. You cannot have a savior without a Lord.

REPENTANCE + BAPTISM = SINS FORGIVEN + GIFT OF THE HOLY SPIRIT

Repentance—“metanoia”—180 degrees turn-about



- When are your sins forgiven?
- At what point do you contact the blood of Jesus?
- When does your new life begin?

Baptize—from the Greek word, “baptidzo” meaning “to immerse”.

ROMANS 6:1-4

- » According to this passage, what happens when someone is baptized into Christ?

(One spiritually participates with Christ in His death, burial and resurrection)

COLOSSIANS 2:11-12

Our sins are cut off at the point of being buried with Christ in baptism.

- » Can you cut off your own sinful nature?
- » Can someone else’s faith save you?
- » Suppose someone repents without being baptized? Would that have their sins forgiven?

- » How about being baptized without true repentance?

Both repentance and baptism are essential for salvation to take place.

MATTHEW 28:18-20

The great commission is the plan of Jesus for the salvation of everyone.

- » Who is the candidate for baptism according to this lesson?

Let us go back to your spiritual time-line and see how your efforts compare with the biblical teaching about salvation as we have just learned.

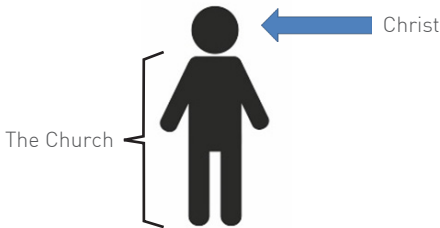
- » According to this lesson, do you see yourself in the light or in the dark?

Challenge: This is a critical point in your spiritual journey. Find a day in the week to pray and fast about your decision.

Additional Scriptures: John 3:3-5; Mark 16:16; Titus 3:3-5; Acts 18:24-26, Acts 22:16

THE CHURCH

This study helps us to understand the church as the body of Christ and how as part of it we can participate in the growth and wellbeing of the church.



COLOSSIANS 1:15-18

The church is the body of Christ.

EPHESIANS 2:19-20

The church is the family of God. Built on the foundation of apostles (NT) and prophets (OT) with Christ as the chief cornerstone.

- » How do you feel about joining such an establishment?

ROMANS 12:3-8

God has expectations for members of Christ's church.

- » What do you notice about the characteristics of the members of the Church?

((i) devoted to God, (ii) belonging to one another and (iii) devoted to one another (iv) using their gifts to serve)

1 CORINTHIANS 12:12-27

Despite diversity, God still expects unity in the body of Christ.

- » How would all the parts of the body work together for the good of the entire body?
- » Do you see yourself contributing to this?

Challenge: Think of a gift that God has given you which you can use for the good of the body of Christ.

Additional Scriptures: Ephesians 1:22-23; Ephesians 4:4-6; 1 Corinthians 1:10-13.

JESUS IS LORD

This class helps to apply Jesus' lordship in our lives. When Jesus is the Lord of our lives, it influences the way we make decisions in all aspects of our lives from "What would Jesus feel? What would Jesus say? What would Jesus do?". It brings about a newness of life based on the joy of having made Jesus the Lord of our lives.

ROMANS 1:1-4

Jesus death, burial and resurrection was the most significant event to have ever happened in the world.

- » What does this mean to you?

ACTS 2:36

God made him both Lord (Master) and Christ (Messiah). This means Jesus is deity.

- » What should our attitude be towards Jesus?

Many people like to have a savior rather than 'Lord'.

- » How do we make Jesus Lord of our lives?

(worship Him, revere Him, obey Him, seek to please Him etc. This is what it means to make him the Lord of our lives)

PHILIPPIANS 2:5-11

God has given Jesus a name above all names.

Every knee shall bow, in heaven, on earth, and under the earth. And every tongue confess that "Jesus is Lord". Making Jesus Lord is a matter of choice, now or later.

- » What feeling do these words bring to you?

REVELATION 5:12

Worthy is the Lamb who was slain to receive power and wealth and wisdom and honor and glory and praise!

When He becomes Lord of our lives, we are perpetually praising Him in our hearts and through our lives.

2 CORINTHIANS 5:17

Therefore if anyone is in Christ, behold the old is gone, the new has come! It is not about what we do, it is about what we are. What we have become as a result of accepting Jesus' lordship in our hearts.

- » What are some of the changes such a decision makes in our hearts?
(Joy, Peace, fulfillment, contentment ...)
- » What are some of the changes such a decision makes in schedules-as a result of change in our hearts
(What would Jesus prioritize?)
- » In our choice of friends?
(Will this friend help me get closer to Jesus? Can I help this friend get closer to Jesus?)
- » Attitude towards sin?
(hating it the way Jesus does, getting help to overcome from relevant people)
- » Attitude towards money?
(What use of my money would make Jesus happiest?)
- » Attitude towards relationship in marriage
(How can my marriage glorify God?)

Challenge:

Spend some time praying through these issues.

Additional Scriptures:

Isaiah 52:14-53:1-9, Matthew 7:22-23, 1 Cor 8:5-6, Rev 22: 13-14

COUNTING THE COST

This study helps someone to think through the decision to become a disciple for the rest of his/her life.

COLOSSIANS 2:6-7

Being a disciple is a life-long journey that requires an individual's commitment.

- » Do you see yourself still living as a disciple of Christ when you are 80 years old (or some age older)?
- » What if [the person who invited you] leaves?
- » What will help you to remain rooted in faith and convictions? (Bible study, prayer, discipling relationships, fellowship, etc)

COLOSSIANS 3:1-4

The Bible tells us to set our minds and hearts on things above.

- » What are the challenges you foresee in being able to do this?
- » How will you overcome the challenges? (Daily prayer, Bible study, meditation, seeking advice, fellowship etc).

COLOSSIANS 3:5-10

Here we are commanded to put to death and get rid of some things in our character.

» What are the things we are to put to death and get rid of?
We are also to put on a new self, which is being renewed in knowledge in the image of God.

- » What does this mean to you?

COLOSSIANS 3:12-17

We are to live in imitation of Christ in our relationships.

- » What do these words mean to you: compassion, kindness, humility, gentleness, patience?
- » Which of these characteristics are the most difficult for you to "put on?"

Forgive as the Lord forgave you.

- » Is there any particular person that you are still struggling to forgive?

COLOSSIANS 3:18-25

God cares deeply about our family life.

- » What change do you need to make to fulfill the Family role that God has given you?

[husband, father, wife, mother, child]

Whatever you do, work at it with all your heart, as working for the Lord

- » What do you need to change at work/school to be a model Christian employee/student?

Challenge:

Think through whether you are ready to be a disciple of Jesus for the remaining days of your life. Is this your decision?

Additional Scriptures:

Ephesians 4:17-5:3; Deuteronomy 6:1-6; Luke 10:27; 1 Chronicles 28:9

APPENDICES

Appendix 1 : Definitions of sins^{1,2}

GALATIANS 5:19-21

SEXUAL IMMORALITY (porneía) - To commit sexual intercourse or any sexual sin outside of marriage.

IMPURITY (akatharsía) - Uncleaness or filth in a natural or physical sense; moral uncleaness, lewdness, any unnatural pollution, whether acted out by oneself (masturbation), or with another (petting, oral sex).

DEBAUCHERY (asélgeia) - Lack of self-control which involves one's behaviour (over-indulgence; food, sleep, etc.)

IDOLATRY (eidololatreía) - Worshipping anything other than God (career, school, pleasure, sports).

WITCHCRAFT (pharmakeía) - The occult, sorcery, witchcraft, illicit pharmaceuticals, trance, magical incantation with drugs.

HATRED (échthra) - Being hostile. Animosity towards others.

DISCORD (éris) - Rivalry or a lack of harmony between people.

JEALOUSY (zelos) - Grief and desire because you do not have what someone else has.

FITS OF RAGE (thumós) - A state of intense displeasure, anger, wrath, rage, indignation.

SELFISH AMBITION (eritheía) - Strife and rivalry because of selfish motives.

DISSENSION (dichostasía) - A separate faction; division between people.

FACTIONS (haíresis) - Creating a separation between people because of a different opinion.

ENVY (phthónos) - Pain and bitterness felt at the sight of another's excellence or happiness.

DRUNKENNESS (méthe) - Excessive intake of alcohol.

ORGIES (komos) - Living without restraint. Partying .

¹Spiros Zodhiates, The Complete Word Study Dictionary : New Testament, electronic ed. (Chattanooga, TN: AMG Publishers, 2000).

²William Arndt, Frederick W. Danker and Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd ed. (Chicago: University of Chicago Press, 2000)"

COLOSSIANS 3:5-10

GREED (pleonexía) - Excessive desire for what one does not have, especially wealth or possessions.

MALICE (kakía) - The desire to inflict injury, harm, or suffering on another.

SLANDER (blasphemía) - Verbal abuse against someone. Wounding someone's reputation.

FILTHY LANGUAGE (aischrología) - Speech of a kind that is generally considered in poor taste or swearing.

LYING (pseúdomai) - To speak falsely or deceitfully.

MARK 7:20-22

THEFT (klope) - The act of stealing.

MURDER (phónos) - Killing a human being.

ADULTERY (moicheía) - Sex where at least one person is married.

DECEIT (dólos) - Concealment or distortion of the truth for the purpose of misleading others; fraud.

LEWDNESS (asélgeia) - Absence of restraint; obscene or indecent.

ARROGANCE (huperephanía) - An offensive display of self-importance.

FOLLY (aphrosúnee) - Lack of prudence or good judgment; foolishness; lack of sense.

EPHESIANS 5:1-7

OBSCENITY (aischrótes) - Behavior that is socially or morally inappropriate or indecent.

COARSE JOKING (eutrapelía) - Offensive or distasteful joking.

2 TIMOTHY 3:1-5

LOVERS OF YOURSELF (philautos) - Loving oneself, selfish.

LOVERS OF MONEY (philárguros) - Fond of money, covetous.

BOASTFUL (alazon) - Bragging.

PRIDE (huperephanos) - See arrogance above in Mark 7:20-22. Same Greek word.

ABUSIVE (blásphemos) - Harsh or insulting language; mistreating, especially physically.

DISOBEDIENT TO PARENTS (apeithes) - Unwillingness to follow your parents' instruction.

UNGRATEFUL (acháristos) - Unthankful. Unappreciative. Not acknowledging or demonstrating gratitude.
UNHOLY (anósios) - Being in opposition to God or what is sacred.
WITHOUT LOVE (ástorgos) - Hard-hearted; unfeeling; without regard for others.
UNFORGIVING (áspondos) - Unwilling to show mercy; irreconcilable.
WITHOUT SELF-CONTROL (akrates) - Unable to govern one's desires, lacking in moderation.
BRUTAL (anemeros) - Savage.
NOT LOVERS OF THE GOOD (aphilágathos) - Unfriendly, hostile. Showing no compassion.
TREACHEROUS (prodótes) - Traitor, betrayer.
RASH (propetes) - Reckless, thoughtless. Acting before thinking or getting advice and perspective.
CONCEITED (tuphóo) - To swell or inflate with pride. Puffed up.
LOVERS OF PLEASURE (philedonos) - Loving pleasure.

1 CORINTHIANS 6:7-10

CHEATING (adikéo) - To defraud, swindle; to take from others in a dishonest way.
HOMOSEXUALITY (arsenokoítes) - Intimate or sexual relation with the same gender.
STEALING (kléptes) - To take something that does not belong to you.
SWINDLING (hárpax) - To cheat a person or business out of money or other assets; to obtain by fraud or deceit.

Appendix 2: The Medical Account of Crucifixion of Jesus

Dr. C. Truman Davis, A Physician Analyzes the Crucifixion

About a decade ago, reading Jim Bishop's *The Day Christ Died*, I realized that I had for years taken the Crucifixion more or less for granted -- that I had grown callous to its horror by a too easy familiarity with the grim details and a too distant friendship with our Lord. It finally occurred to me that, though a physician, I did not even know the actual immediate cause of death. The Gospel writers do not help us much on this point, because crucifixion and scourging were so common during their lifetime that they apparently considered a detailed description unnecessary. Therefore, we have only the concise words of the Evangelists: "Pilate, having scourged Jesus, delivered Him to them to be crucified -- and they crucified Him."

I have no competence to discuss the infinite psychic and spiritual suffering of the Incarnate God atoning for the sins of fallen man. However, it seemed to me that as a physician I might pursue the physiological and anatomical aspects of our Lord's passion at some detail. What did the body of Jesus of Nazareth actually endure during those hours of torture?

This led me first to a study of the practice of crucifixion itself; that is, torture and execution by fixation to a cross.

Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world -- to Egypt and to Carthage. The Romans apparently learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of efficiency and skill at it. A number of Roman authors (Livy, Cicero, and Tacitus) comment on crucifixion, and several innovations, modifications, and variations are described in the ancient literature.

For instance, the upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top in what we commonly think of as the Latin cross. The most common form used in our Lord's day, however, was the Tau cross, shaped like our T. In this cross the patibulum was placed in a notch at the top of the

stipes. There is archeological evidence that it was on this type of cross that Jesus was crucified.

Without any historical or biblical proof, Medieval and Renaissance painters have given us our picture of Christ carrying the entire cross. But the upright post, or stipes, was generally fixed permanently in the ground at the site of execution and the condemned man was forced to carry the patibulum, weighing about 110 pounds, from the prison to the place of execution.

Many of the painters and most of the sculptors of crucifixion, also show the nails through the palms. Historical Roman accounts and experimental work have established that the nails were driven between the small bones of the wrists (radial and ulna) and not through the palms. Nails driven through the palms will strip out between the fingers when made to support the weight of the human body.

The misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Observe my hands." Anatomists, both modern and ancient, have always considered the wrist as part of the hand.

A Titulus, or small sign, stating the victim's crime was usually placed on a staff, carried at the front of the procession from the prison, and later nailed to the cross so that it extended above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin cross.

But, of course, the physical passion of the Christ began in Gethsemane. Of the many aspects of this initial suffering, the one of greatest physiological interest is the bloody sweat.

It is interesting that St. Luke, the physician, is the only one to mention this. He says, "And being in Agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground." Every ruse (trick) imaginable has been used by modern scholars to explain away this description, apparently under the mistaken impression that this just doesn't happen. A great deal of effort could have been saved had the doubters consulted the medical literature. Though very rare, the phenomenon of Hematidrosis, or bloody sweat,

is well documented. Under great emotional stress of the kind our Lord suffered, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process might well have produced marked weakness and possible shock.

After the arrest in the middle of the night, Jesus was next brought before the Sanhedrin and Caiphus, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiphus. The palace guards then blind-folded Him and mockingly taunted Him to identify them as they each passed by, spat upon Him and struck Him in the face.

In the early morning, battered and bruised, dehydrated, and exhausted from a sleepless night, Jesus is taken across the Praetorium of the Fortress Antonia, the seat of government of the Procurator of Judea, Pontius Pilate. You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate. It was then, in response to the cries of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion.

There is much disagreement among authorities on the unusual scourging as a prelude to crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against the pretender who allegedly claimed to be the King of the Jews.

Preparations for the scourging were carried out when the Prisoner was stripped of His clothing and His hands tied to a post above His head. It is doubtful the Romans would have attempted to follow the Jewish law in this matter, but the Jews had an ancient law prohibiting more than forty lashes.

The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force repeatedly across Jesus'

shoulders, back, and legs. At first the thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles.

The small balls of lead first produce large, deep bruises, which are broken open by subsequent blows. Finally, the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When the centurion in charge that the prisoner is near death determines it, the beating is finally stopped.

The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. Flexible branches covered with long thorns (commonly used in bundles for firewood) are plaited into the shape of a crown and this is pressed into His scalp. Again, there is copious bleeding, the scalp being one of the vascular areas of the body.

After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. Already having adhered to the clots of blood and serum in the wounds, its removal causes excruciating pain just as in the careless removal of a surgical bandage, and almost as though He were again being whipped, the wounds once more begin to bleed.

In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves, and the execution detail of Roman soldiers headed by a centurion begins its slow journey along the Via Dolorosa. In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. The centurion, anxious to get on with the crucifixion, selects

a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock, until the 650 yard journey from the fortress Antonia to Golgotha is finally completed.

Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the Titulus reading "Jesus of Nazareth, King of the Jews" is nailed in place.

The left foot is now pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists excruciating pain shoots along the fingers and up the arms to explode in the brain -- the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again, there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

At this point, as the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by his arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, he is able to push Himself upward to exhale and bring in the life-giving oxygen. It was undoubtedly during these periods that He uttered the seven short sentences recorded:

The first, looking down at the Roman soldiers throwing dice for His seamless garment, "Father, forgive them for they know not what they do."

The second, to the penitent thief, "Today thou shalt be with me in Paradise."

The third, looking down at the terrified, grief-stricken adolescent John -- the beloved Apostle -- he said, "Behold thy mother." Then, looking to His mother Mary, "Woman behold thy son."

The fourth cry is from the beginning of the 22nd Psalm, "My God, my God, why has thou forsaken me?"

Hours of limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain where tissue is torn from His lacerated back as He moves up and down against the rough timber. Then another agony begins...A terrible crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.

One remembers again the 22nd Psalm, the 14th verse: "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels."

It is now almost over. The loss of tissue fluids has reached a critical level; the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissue; the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain.

Jesus gasps His fifth cry, "I thirst."

One remembers another verse from the prophetic 22nd Psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death."

A sponge soaked in posca, the cheap, sour wine that is the staple drink of the Roman legionary, is lifted to His lips. He apparently does not take any of the liquid.

The body of Jesus is now in extremes, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words, possibly little more than a tortured whisper, "It is finished." His mission of atonement has completed. Finally, He can allow his body to die.

With one last surge of strength, he once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father! Into thy hands I commit my spirit."

The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crurifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; thus, the tension could not be relieved from the muscles of the chest and rapid suffocation occurred. The legs of the two thieves were broken, but when the soldiers came to Jesus they saw that this was unnecessary.

Apparently, to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John reports: "And immediately there came out blood and water." That is, there was an escape of water fluid from the sac surrounding the heart, giving postmortem evidence that Our Lord died not the usual crucifixion death by suffocation, but of heart failure due to shock and constriction of the heart by fluid in the pericardium.

Thus, we have had our glimpse -- including the medical evidence -- of that epitome of evil which man has exhibited toward Man and toward God. It has been a terrible sight, and more than enough to leave us despondent and depressed. How grateful we can be that we have the great sequel in the infinite mercy of God toward man -- at once the miracle of the atonement and the expectation of the triumphant Easter morning.

The International Churches of Christ (ICOC) are a family of Christian churches whose members are committed to living their lives in accordance with the teachings of Jesus Christ as found in the Bible.

We read and strive to abide by the entire Bible and hold it to be inspired and inerrant. We expect every member to be a disciple of Christ as defined in his teachings. The International Churches of Christ were built on the revolutionary and biblical conviction that every person must first make a decision to become a disciple and then be baptized.

This basic study series is a tool that has Scriptures to help anyone to establish a relationship with God. They help the person to see the love and grace of Jesus in light of his or her sin, leading the person to make a decision to follow Jesus.

They are not exhaustive in capturing all the concepts and neither is the order fixed. Therefore, other scriptures, topics and studies may be included as needed in specific situations. We hope that this tool will help us as we go about obeying the Great Commission given by our Lord Jesus Christ.

“Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” Matthew 28:18-20 (NIV-2011)

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