

STRENGTHEN

I. Our Identity in Christ:

When we first become Christians we are full of the excitement and joy of knowing Jesus Christ. There is a natural tendency to launch out and begin trying to serve our Lord. We want to please Him and be the best Christian we can be. In fact the new Christian is more concerned about doing things for Christ than he is about being like Christ. We could even say that an immature Christian is mainly concerned about serving God, whereas a mature Christian is more concerned about being like Christ. So we have an important point in the Christian life. Who are we in Christ, but what does our identity, being in Christ, mean to our Christian walk. In Romans 8:17-19, we read that we are God's children and heirs with Christ so we can share in His glory. This is how we are to glorify God, by becoming His children and carrying His likeness or glory and choosing death over self. Phil. 3:8 This understanding of identity allows us to serve God beyond our ability.

Now we read in Ephesians 1:4 that God chose us before the foundation of the world to be His adopted sons, holy and blameless. Holy meaning set apart made exclusive for His purpose. God in verse 1:10 says he wants to bring all things together under one head, that being Jesus Christ. How has God chosen to do that? We then see in Ephesians 1:20 that Jesus was raised from the dead by God the father and seated at His right hand in the heavenly realms with all rule, authority, power, dominion and every title in this age and the age to come. God has appointed Jesus Christ as the head of all things. One might ask why is Jesus pictured as seated. Scripture could have him kneeling as He intercedes at the right hand of the father, Romans 8:34. Jesus is seated because His work of redemption for mankind in His death and resurrection and His receiving of all authority from the Father is a completed act. On the cross Jesus cried out "It is finished" the word he spoke is a word meaning "paid in full." Jesus completed the work He was sent to do.

We then read a startling fact. In Ephesians 2:6, we were raised up with Jesus Christ and seated with Christ. We have all the power and authority that Jesus has and this was the reason Jesus spoke in Matthew 28:18-19 "therefore go and make disciples of all nations." One could suggest that the Christian life begins by sitting to walk. In other words we must understand our position and authority to do all God tells us to do because it was part of our rights that Christ redeemed back for us on the cross. In the Christian life we must sit or understand our position that we are seated with Christ before we can walk in our Christian purpose and calling.

Once we understand who we are in Christ and have learned to walk in authority and obedience in our calling and purpose we become able to stand our ground against the enemy. It is ground we have right to because Christ won the victory over the devil at calvary. Notice the passage of Ephesians 6 talks mainly about defensive weapons. We learn about defensive weapons because we are told to stand because the ground has already been won by Christ. Looking at the context of the book of Ephesians Paul is telling us to realize all power and authority has been given to us against evil powers that try to take back ground already won at calvary. We find ourselves in a defensive battle, the enemy wants what is already ours.

Our Identity In Christ

1. What is the significance of scripture mentioning Christ as seated in Ephesians chapter 1:17- 21? John 19:30
He is at a place of rest, signifying the finished work of Christ's atoning sacrifice on the cross.
2. What does the significance of Christ being seated mean to us? Hebrews 1:3, Eph.1:3,17-21, Ephesians 2:6, Matt. 28:18-19
Our inheritance, including all blessings of understanding, wisdom, strength, power, protection, peace and authority on earth have already been provided by Christ.
We are at rest when it comes to our self effort, Christ has already provided all we need. We only need to appropriate these things through wisdom and obedience.
3. Why did God complete creation and then rest on the seventh day? Gen. 2:2 -
God had finished the work. God rested because everything was "finished," all man would need was provided for him. Man would be created on the 6th day and man's first day would be on the Sabbath. Man's first day on earth would begin in a day of rest.
4. What significance is the passage in Ephesians 2:6 that we are also seated with Christ?
Ephesians 1:3, 2:4-6, Acts 3:19-24 The Christian life begins at a position of rest, we are seated. Meaning we begin our walk by realizing all has been provided for us in Christ's finished work on the cross.
5. Now in Ephesians chapter 4:1 we are told to walk, what does this mean in regard to our Christian life? Once we know who we are (our position) we can understand our purpose and how it is possible to accomplish that purpose by walking under the empowerment and guidance of the Holy Spirit. Eph. 4:1-2, 4:17-24, 5:2,8-10, 5:15-17.(nkj)
6. What are the two laws mentioned in Romans 8:2 ?
Law of sin and death and law of the life of Christ.
7. How do these two laws effect the life of every Christian? Romans 8:2-4, Eph. 5:15-17
When we walk after the desires of our flesh we are controlled by the law of sin and death and are held in bondage, separated from God's power. When we walk in the law of the life of Christ (walk in obedience to the Holy Spirit) we walk in freedom and the empowerment of the Holy Spirit.
8. What is the reason why we are able to stand as stated in Ephesians 6:11?
Matt.28:18-20, 1 Cor. 1:30 Eph. 1:19, 3:16-18, 4:8-9, Rom. 8:37 Our fight is defensive because we are to hold the ground that the Lord Jesus has already won! We have an inherent right to all ground we stand on. It is our dominion and the accuser desires to take it from us.
9. Why do we have the right to wear and appropriate the armor as mentioned in Ephesians 6?
Eph. 1:20-21 Because of our position, seated with Christ, having His authority.

10. What are the key words for each of the three divisions of the book of Ephesians?

(1) 1:1- 3:21 -Sit (2)4:1-6:10-Walk (3)6:11-24-Stand

11. How do we get God's authority?

Matt.28:18 & Eph. 1:21, Acts 3:6, 19:13,15 - It was already given to us, a divine commitment.

12. How do we move in God's authority?

John 5:19 Luke 22:42 Phil. 2:5-10

Authority is the fruit of obedience to God coming from a resulting spiritual position known and maintained. We have no authority other than that which is ours as we abide in Christ.

II.

THE BLOOD AND THE CROSS

The Blood:

The first eight chapters of Romans is divided into two parts, 1:1 to 5:11 and 5:12 to 8:39. We find the subject matter in regards to sin is different in the two sections. In the first section we find the subject matter deals with the plural word "sins." The second section deals with the singular word "sin." The first section dealing with the subject of "sins" is dealing mainly with the issue of sins I have committed before God. However, in the second section the subject of "sin" is dealing mainly with the question of sin as a principal working in me. So I find that all Christians have two issues in which to deal with not only the forgiveness of my sins but also the deliverance from the power of my sin nature which causes me to sin. When a Christian realizes and accepts the wonderful truth that Christ's death and resurrection has provided for the forgiveness of sins, he is so profoundly grateful. However, as he progresses he makes an unsettling discover, as Paul states in Romans 7:19, he has a sin nature that causes him to sin when he desires not to.

The shed blood of Christ is given its value by God. God says it is precious and it has the power to pay our sin penalty and also to redeem three things for every believer. Our relationship to God (Romans 6:23), our guilt (conscience) or relationship with ourselves (Hebrews 9:12,14) and the enemy's right of accusation, (Rev. 12:10). The blood provides access to God in two ways. First through an initial or first time payment for our sins (Ephesians 2:13) and then we are told we have the right to enter in boldly and continuously (Hebrew 10:19,20)

The Cross:

If the blood deals with our forgiveness of sins or the subject matter "sins" in the first section of Romans mentioned above, then what is the solution to the subject matter of the second section our "sin" nature. We find Paul's answer in Romans 6:2-4, we have been included by God into Christ's death on the cross. Therefore, our sin nature has been dealt with by God. This is why

Paul can state in Galatians 2:20 "I have been crucified with Christ it is no longer I who live but Christ who lives in me." Romans 5:12-17 tells us in Adam all were lost but in Christ Jesus all were restored. The blood cannot take us out of the sin nature only our death with Christ can do this. So we see the cross or our identification with Christ's death on the cross allows us the legal right of being free from the bondage of our sin nature. Often we try to figure this fact out by our logical minds but we must take this fact by faith in God's word. We must also ask for God to reveal this truth to us through the illumination of this truth in His word by the Holy Spirit.

THE BLOOD OF CHRIST

1. In the context of the first 8 chapters of Romans what does the words "sin and "sins" tell us about the dual problem of the Christian ?
Word "Sins" plural in first section = 1:1 to 5:11 speak of sins committed, Word "Sin" singular in 2nd section 5:12 - 8:39 speak of our sin nature. Romans 3:25, 4:7, 4:25, 5:12
2. What three things were redeemed by the Blood of the Jesus Christ?
God - man is separated from God. - our relationship has been redeemed.
Man - man's guilty conscience - sin in man results in a barrier to fellowship with God.
Sin gives rise to a sense of guilt coming from man's awakened conscience (Luke 15:18).
Satan's accusations - sin also provides ground for accusations Rev. 12:10 accuser of brethren (1Peter 1:18,19, Psalm 80:3, Ezekiel 36:26-28, Rom4:8), (Heb. 9:12,14, Heb. 10:2), (Rev.12:10)
3. How is the value of the blood demonstrated by the transaction between the high priest and God in the Sanctuary on the Day of Atonement . High priest only was to take the blood into the Holy of Holies and sprinkle 7 times where no one could see, the blood is only for God. God gives the blood it's value. (Heb. 9:11, Lev. 16:15-17)
4. "The Blood wholly satisfies God." Once we ask for forgiveness for a specific sin is it right, to be constantly asking God for forgiveness ? What might be better ?
Young believers often feel guilt when trying to sense there acceptance after repentance. It is faith in God's word. You were purchased with the blood of Christ Peter 1:18,19. Young believers can have such a sense of sin and guilt that it becomes so great, so terrible, as almost to cripple them, by losing sight of the true effectiveness of the blood. Some sins seem so terrible that we try to sense or feel the value of the blood. We cannot. The blood is for God - we must accept His valuation. Eph. 4:17, Heb. 8:12, 1John 1:9
5. Where does the cleansing work of the Blood operate in a believer ?
Conscience - Heb. 9:14,
6. What is the difference between "access to God" and feeling oneself to be close to Him ?
Sanctification requires attainment of stages which can lead to striving for access to God. Acceptance and access to God is only based on the value of the Blood and the confession of our sins. Heb. 10:2, Heb.10:9-10
7. What are the two phases of access to God in a Christian experience ?
Initial - Eph. 2:13 - our standing is secured by the blood
Progressive - Heb. 10:19,20 - Continue to enter boldly - not on what you feel - boldly by faith.

8. How does the Blood work against Satan ?
It puts God on our side.
It keeps our faith from leaking away - we can face Satan without fear - Rev. 12:10-11,
Eph. 6:16, Romans 8:31-34
9. What is the reason for our ready acceptance of Satan's accusations ?
We want to find worth in ourselves. To look for self defense of ourselves or our behavior as grounds for proving that Satan's accusations are wrong or to go the other extreme and admit helplessness and yield to despair and depression. Depression and discouragement is idolatry. We are looking to our self or our failures not God. We listen to Satan instead of God's word. Rev. 12:11. It is natural to defend oneself when someone accuses you, there is nothing good in you. Christ's answer is to crucify you. Gal. 2:20 Romans 7:18
10. Suggest ways by which God can show us more of His Son in order to solve our problems .
By looking to the blood and its sure foundation as our only means of access and acceptance not based on our self worth - to see there is no value in the flesh. We should not wonder if we sin the very nature of our flesh is to sin. We must understand our true nature. God's answer is a substitute, His Son. We are in Christ, our position and rights have all been provided, we are seated with Christ, we have His authority, power, attributes.

III. THE CROSS OF CHRIST

1. What are the two areas of reconciliation which the Christian should know ?
Justification-sins, forgiveness-blood and sanctification-sin nature- cross.
Romans 5:1 deals with our peace with God through our justification- blood and forgiveness of sins Rom.3:25 - Romans 6:19,20 sanctification - sinner - deals with what we are.
The shed blood paid for my sins, the cross deals with my deliverance from a sin nature. 1.Rom. 5:1,10-faith in the blood reconciles me to God. 2. Romans 7 speaks about my lack of peace with myself. Rom.6:4-peace with myself-sanctification. Rom. 3:25, 5:1, 5:6-11, 6:4, Rom. 6:19,20 7:19
2. What are the two aspects of the resurrection? -1. Justification-Rom.4:25 2. New Life-Rom.6:2
Peace with God - Romans 5:10 peace with God through justification - Testelisi - paid in full
The blood is purchased forgiveness of my sins resulting in a peace with God.- OUR STANDING Peace with ourselves ?-There is peace with God but none with myself-civil war.
Romans 7:19
We are led to the answer in Romans 8:2 New Life -Rom. 6:2-4, 5:10
Two aspects of resurrection - Romans 4:25 resurrection in relation to justification, John 20:17
Romans 6:4 resurrection is spoken of as imparting to us new life.
The blood can wash away my sins but not the "Old Man". (Sin nature)
3. What makes a man a sinner ? Rom. 3:23, 5:12
First four chap. no mention of "word" sinner because sinner is not the subject, sins is has committed are. Beginning in chap. 5 we see the word "sinner" first appear, it mentions that a sinner is a sinner because he is born a sinner; not because he is committed sins.
Romans 3:23 - we don't want to argue that we are sinners because we have sinned. But we sin because we are sinners. Rom.5:12
4. What does it mean to say someone is a "good sinner".
a good sinner is one who has not sinned - we are sinners by our nature.
If we sin it is because we already are sinners. Rom. 5:13-14

5. What should be the conclusion reached by the reader of Romans 5:19 ?
 At the beginning of our Christian life we are concerned with our doing, not with our being. We are more distressed by what we have done than by what we are. We desire to change our actions. We find a conflict of what we desire to do we struggle to do. It is not just what we do that is wrong it is what we are. We are sinners by birth, by nature. The fall made a choice for all of mankind.
6. What is the only basis of deliverance from the sinful nature ? Rom. 6:2-3 5:12
 IN ADAM ALL WERE LOST IN CHRIST ALL WERE FOUND.
 God clearly intends that this consideration should lead us to our practical deliverance from sin. Paul when he begins in Chap. 6 "Shall we continue in sin?" "God forbid"
 Would a Holy God surely make adequate provision that His children should be set free from sin's dominion. But we were born sinners; how can we cut off our sinful heredity? The blood can not take us out of Adam. Bondage of sin came from birth, deliverance from sin comes from death. Death is the secret Rom.6:2 - Rom.5:12
7. How do Christians get "in Christ?" 1 Cor. 1:30
 But if God has dealt with us in Christ than how do we get in to experience this death?
 God comes to our help. We have in fact no way of getting in, more important we have no need to try, we are already in. What we could not do for ourselves God already did. 1Cor. 1:30
 It is a divine act it is already accomplished.
8. How has God dealt with our problem of being in "Adam". Heb. 7:14-17 Gen.14 2
 Corn.5:14, 1 Cor. 1:30
 The terms "in Adam and "in Christ are important terms. In Adam we receive everything that is of Adam; in Christ we receive everything that is of Christ.
 In Hebrews the writer is trying to show that Melchizedek is greater than Levi! Proving that the Priesthood of Christ is greater than the priesthood of Aaron who was of the tribe of Levi.
 The priesthood of Christ is after the order of Melchizedek (Heb.7:14-17) Aaron is after Levi
 Heb.7 Abraham returns from battle (Gen 14.) The lesser offers to the greater. So Levi is lesser in standing. "In Christ" means that Abraham, as head of family includes the whole family in himself. They were in him. Legally speaking.
 GOD HAS DONE IT. He has put us in Christ. (Legally speaking) 1 Cor.1:30
 On the Cross Christ died for all, not individually for we had not been born yet, but being in Him we died in Him. He died for all. 2 Cor. 5:14 When Christ was crucified we were crucified.
9. Is it possible to crucify ourselves ? Gal. 2:20 Rom. 6:2-3
 How can we die, some have tried. We cannot kill ourselves. By recognizing that God has dealt with us in Christ. This is summed up in Rom. 6:2 the answer, death. Rom 6:3 is how we die.
 By knowing that God has already crucified me "in Christ." I know longer live but Christ lives in me. Gal. 2:20
10. Two titles applied to Christ are "the last Adam" and "the second Man." Describe the different emphases which these titles imply. Rom. 6:5 Rom. 5:12-14
 As the last Adam Christ is the sum total of all humanity; as the second Man he is the Head of a new race. So we have two unions, one relating to his death and the other to his resurrection
 When Christ was crucified on the cross he was crucified as the Last Adam. He wiped the whole race clean. In the second Man he brings in the new race. It is in his resurrection that he stands forth as the second Man and we were included. Rom. 6:5
 The cross is the mighty act of God which translates us from Adam to Christ.
11. Would Paul's assertions about the New Man have been possible apart from the Virgin Birth ?
 No because he would have been in Adam. A legal descendant of Adam. His father was God.
 Romans 5:12-17

Resurrection Life through the Cross

1. What was the historical fact that brought about our justification?
Jesus Christ being raised from the dead. Romans 4:25
2. Does God want to change our old habits and old nature?
No, 1 Cor. 15:50, Gal. 2:20 , Romans 7:5-6, Romans 8:13
3. What should be our understanding of the cross before baptism.
Romans 6:4 Paul tells us that baptism means burial, dying, of the old nature and a regeneration of a new nature or new resurrection life. In Romans 6:2 Paul says if you are going to keep living in the old nature why be baptized. To be baptized is to declare your identification with Christ's death on the cross preceding your identification with His resurrection.
4. What does the act of baptism imply about our union with Christ?
Romans 6:5 Baptism implies we have been united with Christ. Through the cross we were baptized into the "historic death of Christ, so that his death became ours.
5. If I have been united with Christ in his death then what also must be true?
Romans 6:5 I will be united with Christ in His resurrection, new life.
6. Note: In Romans 6:5 the word united with Christ is translated (planted together in the greek).
7. How do we know we have died?
Romans 6:6 Christ's death is an historical fact and by faith in God's word we know we have been united with him in His death.
8. How do we draw on resurrection life and make our crucifixion effective?
Romans 6:11-19 We must by faith accept but then we must act on the fact of our crucifixion through our obedience..
9. Once we know and then act on faith then we must now do what?
Romans 6:13 not give in to temptation but yield your will to God.
10. Once we know, act on the fact, yield ourselves to God what must we do?
Romans 8:4-5 We must walk in the spirit or live in obedience to the Holy Spirit.

IV. Principals for One on One or intentional relationships in Discipleship vs Mentoring

Discipleship can be defined as cooperating with God to help a person grow spiritually and live for Jesus. It involves helping a person break down the strongholds of personal weakness and cultural traditions; helping the person learn the biblical principals of personal life, family life, church life, and evangelism through the ministry of the word and prayer; and training the person for the work of the ministry.

The process of mentoring others is not only teaching principals but demonstrating life. It is best explained in terms of three aspects of the mentoring process. First we are to teach people the biblical principals of Christian life and ministry. Second we are to demonstrate the life of Christ to the person we are mentoring. Third we allow God through His Holy Spirit to impart and teach Christians principals through us as we answer the questions of a growing disciple.

The discipling methodology of this material is to be used and followed only as the Holy Spirit leads and guides. It is good to have a plan to follow when discipling but we must allow God to essentially create a unique discipleship process for each individual. We must depend on God to do the discipling as we must depend on Him to do everything we do.

It is important to note the difference in mentoring vs. a one on one relationship in the discipleship process. Every Christian that discipless a less mature Christians should have a one on one relationship with the person he is discipling. However, one who is seen as a mentor should have accomplished some success in his field and or area of Christian life. For example, a successful and mature Christian businessman can mentor another Christian businessman. A pastor can mentor others in a deeper walk with God but he may be limited in his effectiveness in regards to business. However, if the disciple has plans to become a minister or missionary he should quickly find himself a mentor who knows that field. I believe mentoring is different than the one on one relationship that should always be found in the discipleship process. The process of mentoring can teach us valuable principals that will help our one on one relationships.

A. Principals -

1. Demonstration - Jesus taught the disciples by showing them how. They went with Him, they watched Him as he demonstrated a Life lived under divine direction. This act of teaching through the witness of ones life is at the center of mentoring. Without a passionate demonstration of the love and compassion along with the holy and righteous nature of Christ we leave disciples with another religion consisting only of rules and regulations. Acts 1:8 we hear the Lord say, “you will be my witnesses” a witness gives testimony to something they have first hand experience of. However, our testimony is more than just our words it is our living out a surrendered life to Christ. One key reason why mentoring is so critical to discipleship is that our passion for Christ is transferred. Our enthusiasm becomes contagious.

2. Association - The second principal Jesus employed was one of association. He spent time with those he was discipling. He lived with them. We must spend time with our disciples if we want the nature of Christ imparted to them. Why did the Father send his son,

yes to die for our sins but he could have done that in heaven. He sent Jesus to also show us how to live a Christian life and he trained 12 men by spending time with them. Many people feel discipleship is a class or the transference of principals from one notebook to another. It is much more than just teaching it is about allowing people to watch you live out the life of Christ. You must spend time with them.

- 3. Concentration** - Jesus used those who wanted to be used. He picked those who were eager and desired to be His disciples and were willing to be changed. He concentrated on individuals not the crowds. Jesus secret was that He spent time with His disciples. Most church groups grow more quickly when the number of the classes or groups are smaller. This is because discipleship becomes more effective when it can be concentrated. By the middle of the second year as Jesus's disciples had grown He narrowed them down to a more manageable number and called them Apostles. Luke 6:13-16 Mark 3:13-19

Jesus even further narrowed His Apostles to three, James, Peter and John. He took only these when He went to Mt. Transfiguration and into the room of Jarius's daughter (Math.17:1 Mark 9:2) (Mark 5:37, Luke 8:51) Jesus gave more time to His leaders.

Principles of concentration were not new to Jesus because they were used in the Old Testament. God chose the small nation of Israel to bring about His redemptive plan. He also chose Gideon's small number of men showing that He is more concerned about dedicated obedience than with great numbers. The reason Jesus and the early church fathers used this divine strategy was to build a solid foundation through making disciples.

4. Transmission

We must allow our lives to be as open books to those we are discipling. However, we should exercise great caution in being too transparent. Too much transparency too soon in the development of a trainee may cause harm. Jesus knew this all too well. John 16:12 " I have much more to say to you, more than you can now bear. Also see Mark 4:33 Jesus only took James, Peter, and John on the Mt. of Transfiguration and He took Just three to the garden of Gethsemane.

B. Scripture - Guidelines for Mentoring

1. New Testament foundation - for mentoring.

We know we are to care for the body of Christ because Jesus commanded Peter to do so in John 21. A study of the greek translates the following commands, feed my lambs, care for my sheep and "care for my little sheep." The command is clear the Lord is charging Peter

and all believers to care for and feed those who are less mature in their spiritual walk. Also we read in 2 Timothy 2:2 “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”

I do not wish to give you step by step instruction on how to mentor new believer. I do not think it is possible since the true desire is to teach another Christian to be led by the Holy Spirit. If we are to teach them to be led by the Holy Spirit than it just makes sense for us to be led. The whole process of mentoring must be Spirit led. What I would like to give you is some guidelines or principals on how to operate in a mentoring relationship.

1. Song of Solomon 1:8 - We must see our food in others - “Feed the sheep by the shepherds tents” means that only a portion of our spiritual food comes from seeking God some comes as we feed others. To ignore the feeding of the less mature biblically wrong and we cause us to miss important spiritual food.
2. Song of Solomon 2:6 - arouse not my lover - We must be careful with another man’s servant. We must be careful not to speak into someone’s life without direction from the Holy Spirit. We can answer their questions but we must be careful to not interfere in the divine process of discipleship. This passage tells us that if we do confront incorrectly a disciple will often withdraw from the relationship. See Romans 14:4
3. 2 Timothy 2:2 Choose disciples carefully in prayer - It takes time to find reliable men to teach others. Word reliable implies we know the character of a person, this takes time. Often this observation of character or reliability takes a period of time. Remember we are laying a foundation for future growth.
4. Col. 2:5 discipline & faithfulness - I define discipline as doing the little things we don’t want to do (prayer, study of the word, etc.) to achieve a desired goal (spiritual growth) that I desire. No business man or athlete would be successful with good habits of discipline the same is true in ones spiritual life. The word steadfast faith or faithfulness in some translations means to lay a solid foundation for your spiritual life by being faithful to your commitment to the Lord and others. We must we are in a sense reproducing ourselves as we disciple others. Remember the key to mentoring is being a good witness to your disciple.
5. Hebrews 11:6 - demonstrating Christ - This passage says to believe He exists, means in a sense to make Him your priority, you would if you really believed He exists. Then you would diligently seek Him. The passage also suggests you would allow Him to reward you (means change you in the Greek). Your own spiritual growth is the best example you can show.
6. Acts 1:8 - **Be a witness** - you are either a good or bad witness - a witness disciples by His eyewitness. We must be following Christ and enjoy a dynamic relationship with Jesus if we are to have things to share about Christ. A witness means to testify to what you have experienced and know for a fact.
7. Gen. 22:5 - A lifestyle of worship - 4 keys of worship, notice the ingredients of incense listed in Exodus 30:34 Incense: Stacte, Onycha, Galbanum, Frankincense
 - a. **STACTE - (SPONTANEITY)** Hebrew word (Nataph) (drops oozing) from the cuts made on the branch of a tree.
 - b. **ONYCHA - (HONESTY)** Hebrew word (Shecheleth) Compound that comes from the foot that closes a shell fish (type of Mollusks - 500 feet deep). See also Isaiah 29:13

- c. **GALBANUM (BROKENESS)** Hebrew word (Chelbenah)
Broken branches produce resin in small drops that look like tears
Drops have a pleasant odor but a bitter taste. (Psalms 51:17 - 34:18)
- d. **FRANKINCENSE - (PURITY)** Hebrew word (Lebonah) Meaning white
2 CORN. 5:21 “God made Him who had no sin to be sin for us, so that in Him, we
we might become the righteousness of God.

- 8. Word - 1 Peter 2:2 - Another key ingredient for growth is the application of the word of God.
We must help establish a new Christian's convictions by teaching him to study the word and apply it to his life. We must also honor the word in our life, use it and live it before them.
- 9. Prayer - Lord Teach us to pray Matt. 6: - Example of Index teaching often used by Rabbis.
Prayer needs to be seen as not only a means unto a goal but the end result itself. Prayer is a key place where we experience the Christian life in its fullest sense.
- 10. See our “Work” as acceptable to the Lord not what is produced by it. 2 Corn. 5:9 In mentoring we must be patient as others grow. We must find satisfaction in pleasing God. Our job is to please the master not gather disciples or build a ministry, God produces the fruit.

C. Reading List

- 1. The priority of knowing God - Peter Deison
- 2. Living by the Book & workbook - Howard Hendricks
- 3. The Doctrine of Prayer by T.W. Hunt
- 4. The Normal Christian Life by Watchmen Nee
- 5. The Cry for Spiritual Mothers and Fathers - Larry Krieder
- 6. The Master Plan of Evangelism - Robert Coleman
- 7. Principals of Spiritual Growth by Miles Stanford
- 8. Discipleship by Hanks/Shell
- 9. The Cost of Discipleship by Dietrich Bonhoeffer
- 10. Principals of the Twelve by Bruce
- 11. The Pursuit of God by Tozer