



# *masterwork*

S U M M E R 2 0 2 4

# HOW TO BECOME A CHRISTIAN

In your opinion, what does it take for a person to get to heaven and have eternal life?

The Bible answers this question in one word—**FAITH**.

## **F is for FORGIVENESS**

- Everyone has sinned and needs God's forgiveness: *"All have sinned and fall short of the glory of God"* (Romans 3:23).
- God's forgiveness is in Jesus only: *"In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace"* (Ephesians 1:7).

## **A is for AVAILABLE**

- God's forgiveness is available for all: *"God loved the world in this way: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life"* (John 3:16).
- God's forgiveness is available but not automatic: *"Not everyone who says to me, 'Lord, Lord!' will enter the kingdom of heaven"* (Matthew 7:21).

## **I is for IMPOSSIBLE**

- It is impossible to get to heaven on our own: *"You are saved by grace through faith, and this is not from yourselves; it is God's gift—not from works, so that no one can boast"* (Ephesians 2:8-9).

## **T is for TURN**

- Turn means repent. Turn away from sin and self and turn to Jesus alone as your Savior and Lord: *"I am the way, the truth, and the life. No one comes to the Father except through me"* (John 14:6); *"If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation"* (Romans 10:9-10).

## **H is for HEAVEN**

- Here . . . Eternal life begins now with Jesus: *"I have come so that they may have life and have it in abundance"* (John 10:10).
- Hereafter . . . Heaven is a place where we will live with God forever: *"If I go away and prepare a place for you, I will come back and take you to myself, so that where I am you may be also"* (John 14:3).
- How . . . How can a person have God's forgiveness, eternal life, and heaven? By trusting Jesus as your Savior and Lord. You can do this right now by praying and asking Jesus to forgive you of your sins and inviting Jesus into your heart.

Accepting Christ is just the beginning of a wonderful adventure with God! Follow Christ's command in baptism. Join a church where you can worship God and grow in your faith. Get involved in Sunday School and Bible study. Begin a daily personal worship time in which you study the Bible and pray.

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## **MasterWork: Essential Messages from God's Servants**

Summer, 2024

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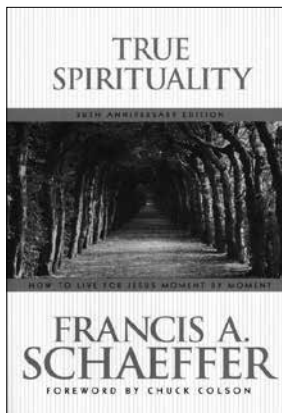
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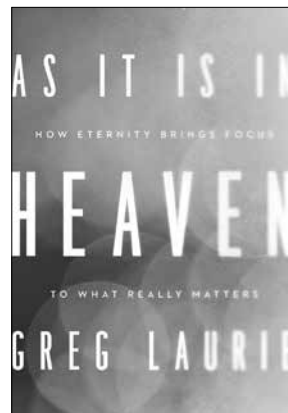
# Books of Study

Further in-depth Bible studies by the authors presented this quarter in MasterWork® are available in their full-length books. To purchase your own copies to read and study, visit [lifeway.com](http://lifeway.com). Or you can order a copy by calling 1.800.458.2772.



**True Spirituality**  
Francis Schaeffer

Tyndale House  
ISBN: 978-0-8423-7351-7



**As it Is in Heaven**  
Greg Laurie

Nav Press  
ISBN: 978-1-61291-569-2

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# How to Use

Here are a few suggestions to help you get the most out of this resource:

## Group Members

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1. Read Day One through Day Five prior to attending the group time. Complete the personal learning activities in bold type. Record your notes and questions.
2. Review your notes and questions a few moments prior to the group time as a means of preparing to be an active part of the group.
3. In the margins of this book, record insights gained during the group time.

## Group Leader

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1. Complete step 1 above.
2. Identify the one main idea and goal for the lesson. The main point of the lesson and the goal are printed on the leader guide pages at the end of each lesson. (See p. 19.) Focus on the session goal as you lead the session.

**The main point of this lesson is:** God begins to weave the seamless revelation of His plan from the opening of the Bible.

**Focus on this goal:** To help adults affirm the importance of the beginning in their walk with Christ

**Key Bible Passages:** Genesis 1–11

*Leader Guide*

3. Read and study the key Bible passages listed at the top of the teaching plan.
4. Develop a group time plan. Two options are offered in this book.

- One option is to follow the leader guide at the end of each lesson.
- A second option is to use the discussion questions in the margins of the lessons. Some group leaders use a combination of both group time plans.

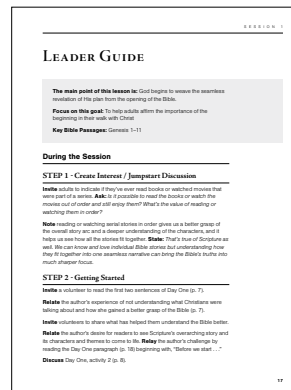
Written by forty authors over 1,600 years, sixty-six books tell one seamless story about God who redeems us, and has a future for us. Let's explore the beautiful story of Scripture. How does this story fit with Christians who are successfully fitting in with Christians who are...

#### DISCUSS

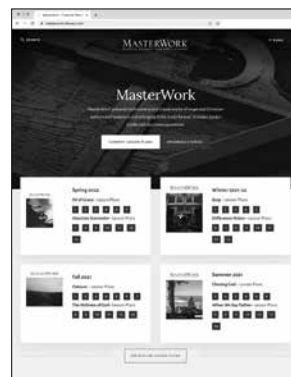
When might a visit to a library be overwhelming? When might it be exciting?

#### Discussion Questions

5. Customize the electronic versions of the suggested teaching plans, available on the Internet at [masterwork.lifeway.com](http://masterwork.lifeway.com) to fit your group.
6. Review and refine your teaching notes as you move toward the group time.
7. Arrive early, praying for the group time.



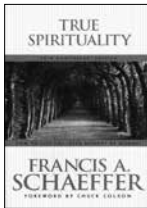
#### Leader Guide



[masterwork.lifeway.com](http://masterwork.lifeway.com)



#### Customizable Teaching Plan



# TRUE SPIRITUALITY



## ABOUT THE WRITERS

### Francis Schaeffer

(1912-1984) was an American evangelical theologian, philosopher, author, and pastor who spent much of his ministry in Europe. *True Spirituality* grew out of a crisis of faith and subsequent time of deep study and reflection. Schaeffer founded L'Abri (French for "the shelter") in Switzerland as a forum to discuss philosophical and religious beliefs. Other works by Schaeffer include *How Should We then Live?*, *The God Who Is There*, *A Christian Manifesto*, and many others.

### Margaret Colson

wrote the personal learning activities, discussion items, and teaching plans. She teaches adult Sunday School at FBC, Marietta, GA. She is a graduate of the University of Georgia and New Orleans Baptist Theological Seminary, (MDiv and DMin).

Francis Schaeffer was converted at age seventeen. Not long after becoming a believer he felt called to the ministry of the Word and enrolled in and completed his theological studies. After serving three different churches in the United States, he and his wife, Edith, were called to serve in Switzerland from 1948 onward.

In Switzerland, Schaeffer felt he had to think his faith through again. He was bothered by the lack of love shown between Christians, especially where there was disagreement. He wrestled with how to stand for God's holiness and pure doctrine without becoming harsh and ugly. He had seen so much harsh and ugly behavior within the church that he was not sure he could in honesty be a Christian any longer. Christian orthodoxy defined was primarily in terms of what it was "against." Where was love for fellow believers and for one's unbelieving neighbors? Where, even in his own life, was the spiritual reality that fills the pages of Acts and the New Testament epistles? He went through a period of rereading the Bible and rethinking the most basic questions about our human situation all over again.

After this crisis experience, he wrote an article in two parts for the *Sunday School Times*: "The Secret of Power and the Enjoyment of the Lord" (June 16 and July 8, 1951). Its central themes were developed at much greater length in the lectures that lie behind *True Spirituality*. He begins his reflections at a point where every Christian will agree with him. We are born again through faith in Christ and then we are called to purity of life. But then a question arises. How do we understand purity? Is purity simply a list of do's and don'ts? Or might it actually be far deeper than such minutiae of the law that the Pharisees majored on in Jesus' day, and that Christians so easily major on today?

Our study leads us into the realm of his answers.



# THE LAW AND THE LAW OF LOVE

*Day 1*

## New Birth

The question before us is what the Christian life, true spirituality, really is, and how it may be lived in a contemporary setting.

The first point we must make is that it is impossible even to begin living the Christian life, or to know anything of true spirituality, before one is a Christian. And the only way to become a Christian is neither by trying to live some sort of a Christian life nor by hoping for some sort of religious experience, but rather by accepting Christ as Savior. No matter how complicated, educated, or sophisticated we may be, or how simple we may be, we must all come the same way, insofar as becoming a Christian is concerned. As the kings and the mighty of the earth are born in exactly the same way, physically, as the simplest man, so the most intellectual person must become a Christian in exactly the same way as the simplest person. This is true for all men everywhere, through all space and all time. There are no exceptions. Jesus said a totally exclusive word: “No man cometh unto the Father, but by me” (John 14:6).

The reason for this is that all men are separated from God because of their true moral guilt. God exists, God has a character, God is a holy God; and when men sin (and we all must acknowledge we have sinned not only by mistake, but by intention), they have true moral guilt before the God who exists. That guilt is not just the modern concept of a psychological guilty feeling. It is a true moral guilt before the infinite-personal, holy God. Only the finished, substitutionary work of Christ upon the cross as the Lamb of God—in history, space, and time—is enough to remove this.

### DISCUSS

Is it possible for something that is extremely important to be over emphasized? Explain.

Our true guilt that stands between us and God can be removed only upon the basis of the finished work of Christ *plus nothing* on our part. The Bible's whole emphasis is that there must be no humanistic note added at any point in the accepting of the gospel. When we thus come, believing God, the Bible says we are declared justified by God, the guilt is gone, and we are returned to fellowship with God—the very thing for which we were created in the first place.

Just as the only *basis* for the removal of our guilt is the finished work of Christ upon the cross in history, plus nothing, so the only *instrument* for accepting that finished work of Christ upon the cross is faith. This is not faith in the modern concept of faith as a jump in the dark—not a solution on the basis of faith in faith. It is believing the specific promises of God; no longer turning our backs on them, no longer calling God a liar, but raising the empty hands of faith and accepting that finished work of Christ as it was fulfilled in history upon the cross. The Bible says that at that moment we pass from death to life, from the kingdom of darkness to the kingdom of God's dear Son.

**1. Read John 14:6. Fill in the blank: Christ + \_\_\_\_\_ = salvation. Describe how you first learned about how to become a Christian and made the decision to receive Jesus Christ as your Savior and Lord. If you have not yet made a profession of faith in Christ, go to How to Become a Christian on the front inside cover of this edition of MasterWork to discover how you can experience the salvation He offers.**

Yet, having said this about the beginning of the Christian life, we must also realize that while the new birth is necessary as the beginning, it is only the beginning. We must not think that because we have accepted Christ as Savior and are therefore Christians, this is all there is in the Christian life. In one way physical birth is the most important part in our physical life, because we are not alive in the external world until we have been born. In another way, however, it is the least important of all the aspects of our life, because it is only the beginning and then it is past. After we are born, the

important thing is the living of our life in all its relationships, possibilities, and capabilities. It is exactly the same with the new birth. In one way, the new birth is the most important thing in our spiritual life, because we are not Christians until we have come this way. In another way, however, *after* one has become a Christian, it must be minimized, in that we should not always have our mind only on our new birth. The important thing after being born spiritually is to live. There is a new birth, and *then* there is the Christian life to be lived. This is the area of sanctification, from the time of the new birth through this present life, until Jesus comes or until we die.

**2. Read John 3:1-21. Based on this passage and your own understanding, describe in your own words what it means to be born again.**

#### DISCUSS

How can the experience of spiritual birth be the most important aspect of our lives yet at the same time need to be minimized?

## Day 2

### Inward

Often, after a person is born again, he is given a list of things to do, usually of a limited nature and primarily negative. Often he is given the idea that if he does not do this series of things, he will be spiritual. This is not so. The true Christian life, *true spirituality*, is not merely not-doing any small list of things. The Christian life, or true spirituality, is more than refraining from certain external taboos in a mechanical way.

If we are considering outward things in relation to true spirituality, we are face-to-face not with some small list, but with the whole Ten Commandments and all of God's other commands. In other words, if I see the list as trite, dead, and cheap, and I disregard it, then I am face-to-face with the whole Ten Commandments and all that is included in them. I am also

#### DISCUSS

Why do you think Christianity often becomes a list of "what not to do"?

face-to-face with what we might call the Law of Love—I am to love God and my fellowman.

Read Romans 14:15. This is the law of God. In a very real sense there is no liberty here. It is an absolute declaration we are to do. We cannot do this in our own strength, and none of us do this perfectly in this life. Nevertheless, it is an imperative, the absolute command of God. The same is true in 1 Corinthians 8:12-13: “When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” When I push aside a trite list, I am not then confronted with a libertine concept, but with the whole Ten Commandments and with the Law of Love. We have not moved into a looser life; we have moved into something much more profound and heart-searching. When we are done with our honest wrestling before God, very often we will find we will be observing at least some of the taboos on these lists, but we will be observing them for a completely different reason—*not* that of social pressure. It is no longer merely a matter of holding to an accepted list so Christians will think well of us.

#### DISCUSS

Describe how Romans 14:15 and 1 Corinthians 8:12-13 encapsulate the Law of Love.

**1. Identify at least six regular activities in your life. For each of those activities, how can your life exemplify the Law of Love?**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

The Christian life and true spirituality are not outward at all, but *inward*. The climax of the Ten Commandments is: “Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor’s” (Ex. 20:17). The commandment not to covet is entirely inward. Coveting is never outward, from its very nature. It is intriguing

that the last command God gives in the Ten Commandments, the hub of the whole matter, arrives at an inward situation. We break this commandment not to covet before we break any of the others. Any time we break one of the other commandments, we have already broken this commandment. No matter which of the other Ten Commandments you break, you break two: the commandment itself, and this commandment not to covet. This is the hub of the wheel.

Coveting is the negative side of the positive commands, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. [And] thou shalt love thy neighbour as thyself” (Matt. 22:37,39). Love is internal, not external. There can be external manifestations, but love itself will always be internal. Coveting is always internal; the external manifestation is a result. To love God with all the heart, mind, and soul is not to covet against God; to love our neighbor as ourselves, is not to covet against him. When I do not love the Lord as I should, I am coveting against Him; when I do not love my neighbor as I should, I am coveting against him.

I can seem to keep lists that men make, but my heart does not have to be bowed. But when I come to the inward aspect of the Ten Commandments, when I come to the inward aspect of the Law of Love, if I am listening even in a poor fashion to the direction of the Holy Spirit, I can no longer feel proud. I am brought to my knees. When we talk of the Christian life or true spirituality, we must be wrestling with the inward problems of not coveting against God and men, of loving God and men, and not merely some set of externals.

**2. Read Exodus 20:17. Memorize Matthew 22:37-39. Explain how loving God and loving your neighbor are reflective of Exodus 20:17.**

# Day 3

## Contented

### DISCUSS

What makes contentment an important concept in the Christian life?

This immediately raises a question. Is *any* desire coveting and therefore sinful? The Bible makes plain that is not so. So, when does proper desire become coveting? Desire becomes sin when it fails to include love of God or men. There are two practical tests as to when we are coveting against God or men; first, I am to love God enough to be contented; second, I am to love men enough not to envy.

First, I am to love God enough to be contented. Otherwise even natural and proper desires bring us into revolt against God. God has made us with proper desires, but if there is not proper contentment, to this extent I am in revolt against God, and revolt is the whole central problem of sin. When I lack proper contentment, either I have forgotten that God is God, or I have ceased to be submissive to Him. A quiet disposition and a heart giving thanks at any given moment is the real test of the extent to which we love God at that moment. This is God's own standard for Christians: "But . . . covetousness, let it not be once named among you, as becometh saints; . . . but rather giving of thanks" (Eph. 5:3-4).

### 1. Read Philippians 4:11-13. What were the Paul's circumstances when he wrote these words?

### DISCUSS

"Holy discontent" is sometimes used to describe discontentment about the lostness of the world that compels believers to action. How does this "holy discontent" relate to the attitude of contentment described by the author?

### What are your personal circumstances right now?

**On a scale of 1 to 10, how content are you? \_\_\_\_\_ How is this personal score of contentment a reflection of your Christian commitment?**

“Giving of thanks” contrasts with the whole, black list before it. Ephesians 5:20 is even stronger: “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” How inclusive are the “all things” for which we are to give thanks? These same “all things” also appear in Romans: “We know that all things work together for good to them that love God” (8:28). God promises He will work all things together for the Christian’s good.

If I am a true Christian, “all things” work together for my good. Not all things except sorrow, except battle—“all things.” But to the extent to which we properly extend “all things” in Romans 8:28, it carries with it also the “all things” of Ephesians 5:20. We cannot separate these two. Giving of thanks for *all* things is God’s standard. (See also Phil. 4:6; Col. 2:7; 3:15,17; 4:2; and 1 Thess. 5:18.) These words about thanksgiving are, in one sense, hard words. They are beautiful, but they do not give us room to move—the “all things” includes *all things*. Surely one thing is clear. God tells us: in *everything* give thanks.

**2. Read Ephesians 5:20 and Romans 8:28. Underline the words “all things” in both of those Scriptures. Why is giving thanks in *all things* God’s standard?**

**Identify one or a few things in your life where you find it difficult to give thanks.**

**Offer a prayer of thanksgiving for those things or ask God to help you be thankful amid the difficulties..**

We can see this in its proper perspective in Romans 1:21: “When they knew God, they glorified him not as God, neither were thankful.” This is the central point: They were not thankful. Instead, they “became vain in their imaginations, and their foolish heart was darkened.” Man’s rebellion against God begins with the lack of a thankful heart. They did not have

thankful hearts—seeing themselves as creatures before the Creator and bowing not only in their knees, but in their stubborn hearts. Rebellion is a deliberate refusal to be the creature before the Creator. Love must carry with it a “thank-you,” not in a superficial or “official” way, but in being thankful to God and saying so in the mind or with the voice.

Two things are immediately involved to see this in the Christian framework. First, as Christians we say we live in a *personal universe*—it was created by a personal God. If we have accepted Christ as our Savior, God the Father is our Father. When we say we live in a *personal universe* and God is our Father, to the extent we have less than a trusting attitude we are denying what we say we believe. We say we have chosen the place of creatures before the Creator, but we show a lack of trust, exhibiting that *at that moment*, in practice, we have not so chosen. Second, as Christians we say we live in a *supernatural universe* amid a battle that is in both the seen and the unseen world. If we really believe this, first, we can be contented and yet fight evil, and second, surely it is God’s right to put us as Christians where He judges best in the battle.

If there is a *personal* God who is my Father, then surely when I lack trust, I am denying what I say I believe. At the same time, I say there is a battle in the universe, and God is God. Then, if I lack trust, I am really denying in practice that He has a right, as my God, to use me where He wants in the spiritual battle. In the Christian framework, trust and contentment are deeply important.

If contentment and giving of thanks go, we are not loving God as we should, and proper desire has become coveting against God. This inward area is the first place of loss of true spirituality. The outward is always just a result of it.

#### NOTE

This inward area is the first place of loss of true spirituality.

## Day 4

### No Envy

The second test as to when proper desire becomes coveting is that we should love men enough not to envy, and this is not only envy for money; it is for everything. It can, for instance, be envy of his spiritual gifts.



There is a simple test for this. Natural desires have become coveting when we have a mentality that would give us secret satisfaction at his misfortune. If a man has something, and he loses it, do we have an inward pleasure? Do not speak too quickly and say it is never so, because you will make yourself a liar. Often we have this awful secret satisfaction at the loss of others, even at the loss of brothers in Christ. If this mentality is upon me, in any way, then my natural desires have become coveting, and I am not loving men as I should.

Inward coveting—lack of love toward men—soon tends to spill over into the external world. It cannot be kept in the internal world completely.

This occurs in various degrees. When I have a wrong regret that others have what I do not possess, and this regret is allowed to grow, very quickly it comes to make me dislike the person himself. As the Holy Spirit makes us increasingly honest with ourselves, we must acknowledge that often we have a dislike of a person because we have had a wrong desire toward something of his. If I would be happy if he were to lose something, the next step in the external world is moving either subtly or more openly to cause him to have the loss, either in lying about him, stealing from him, or whatever it may be.

In 1 Corinthians 10:23-24 I am told to seek for the other man's good and not just my own: "All things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth." The same is true in 1 Corinthians 13:4-5: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own."

**1. Record the first name of one person whom you are tempted to envy and/or to wish would experience misfortune. Compose a prayer confessing that sin. Ask God to show you tangible ways you can break free from this sin.**

#### DISCUSS

Identify and summarize biblical examples of coveting.

**Ask God to show you tangible ways you can break free from this sin.**

## DISCUSS

From your perspective, how big of an issue is envy among believers in your community?

When we understand that failure in these areas is really coveting, a lack of love, every one of us must be upon our knees as Paul was upon his knees when he saw the commandment not to covet; it destroys any superficial view of the Christian life.

These are the areas of true spirituality. These are the areas of true Christian living. They are not basically external; they are internal, they are deep; they go down into the areas of our lives we like to hide from ourselves. The inward area is the first place of loss of true Christian life, of true spirituality. The outward sinful act is only the result. The internal is the basic, the external is always merely the result.

**2. How does today's culture set snares for envy? How can you avoid these snares? (Example: Snares might include advertising, social media and so forth.)**

**How can you avoid these snares?**

*Day 5*

## Positive

So far we have moved from the concept of a small, limited list of things to the whole Ten Commandments and the Law of Love. Then we have moved from the external to the internal. In both of these we have dealt

largely with that which is negative. But true spirituality, the Christian life, is deeper than a profound concept of a proper negative. True spirituality is positive. We touched on this in Matthew 22:37,39. But let us now especially emphasize that true spirituality is not simply the proper negative in the deepest realms of our being. There is a biblical negative, then a positive.

Romans 6:4 is a biblical negative: “We are buried with him by baptism into death.” This is a negative. We find the same thing in verse 6: “Our old man is crucified with him.” In Galatians 2:20: “I am crucified with Christ.” Galatians 6:14 is a tremendously strong negative: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom [or whereby] the world is crucified unto me, and I unto the world.” This is not to be just a theoretical proposition; it is to be practiced, by the grace of God. There is a place for a true biblical negative. These negatives must never be overlooked, or we will not be able to understand the following positives. But let us notice that the Christian life, true spirituality, does not stop with this negative. There is a positive.

So in Galatians 2:20, “I am crucified with Christ.” Then: “Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” The negative it swept over into a positive. To stop at the negative is to miss the whole point. The true Christian life is not a life of basic negatives—there is a true biblical negative—but the Christian life does not stop with a negative. There is a true life in the present as well as in the future.

In Romans 6:4 we feel the same force: “Therefore we were buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” There is a positive—a possibility of walking in newness of life right now, between the new birth and our death, or the second coming of Jesus. Romans 6:6 is the same: “Knowing this, that our old man was crucified with him, in order that the body of sin might be destroyed, that henceforth we should not serve sin.” We died with Christ, but we rose with Christ. That is the emphasis. Christ’s death is a historic fact in the past; we will be raised from the dead in future history, but there is to be a positive exhibition in present history, before our future resurrection.

#### DISCUSS

Why is it important to understand both the negative and positive of true spirituality?

**1. Read Galatians 2:20 and Romans 6:4-7. In your own words, describe the negative and the positive in these Scriptures.**

In summary then:

1. True spirituality does not *just* mean we have been born again. It must begin there, but it means much more than that.

2. It is not just a desire to get rid of taboos in order to live an easier and a looser life. Our desire must be for a deeper life from the whole of the Ten Commandments and the Law of Love.

3. True spirituality is not just outward, but inward—it is not to covet against God and men.

4. But it is even more than this: it is positive—positive in inward reality, then positive in outward results. It is not just that we are dead to certain things, but we are to love God, to be alive to Him, in communion with Him, *in this present moment of history*. And we are to love men, to be in communication on a true personal level with men, *in this present moment of history*.

When we speak of the Christian life, or freedom from the bonds of sin, or of true spirituality, these four points are what the Bible says we should mean—anything less is trifling with God—trifling with Him who created the world, and trifling with Him who died on the cross. This is what we are to have in mind when we begin such a study. Anything else is trifling with God, and because it is trifling with God, it is sin.

**DISCUSS**

What does the author mean when he writes that trifling with God is a sin?

**2. What overarching biblical truth from this week's study can you apply to your life?**

# LEADER GUIDE

**The main point of this lesson is:** True spirituality necessitates with being born again and inwardly, positively adhering to the Law and the Law of Love.

**Focus on this goal:** To help adults look beyond any list of external behaviors for what it means to be spiritual

**Key Bible Passages:** Exodus 20:17; Matthew 22:37,39

## Before the Session

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1. **Enlist** a learner to share his or her Christian testimony with the entire class. (Step 3)
2. **Bring** small pieces of paper and pens/pencils to class. (Step 5)

## During the Session

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### STEP 1 - Create Interest / Jumpstart Discussion

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To introduce this session, **state** that the Christian life could be summarized in four words: *Born again to live*. **Ask** learners if they agree or disagree with that statement. **Discuss** what that statement means from the Christian perspective.

### STEP 2 - New Birth

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**State** that the first step in living the Christian life is to be born or “born again.” **Call on** a volunteer to read John 3:1-21. **Invite** learners to explain in their own words what it means to be born again (Day One, activity 2, p. 9).

**Direct** learners’ **attention** to How to Become a Christian on the front inside cover of this edition of MasterWork and briefly **review** the main points in the plan of salvation. **Be available** to answer any questions during or after class. **Encourage** those who have not made professions of faith to do so, and