

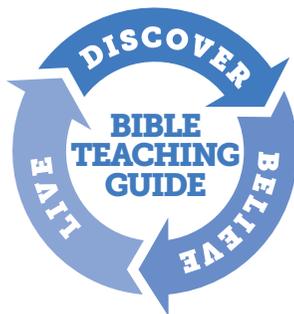
# connect 360

**BIBLE TEACHING GUIDE**

## Living in the Spirit

**RIGHTEOUSNESS, PEACE, AND JOY**

**Chad Chaddick • Pam Culbertson  
Stephen Von Wyrick • Emily Martin  
John Duncan • Bob Moore  
David Ritsema • David Strawn**



 **BaptistWayPress**  
Dallas, Texas

*Living in the Spirit: Righteousness, Peace, and Joy—  
Connect 360 Bible Teaching Guide*

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First edition: June 2020

ISBN-13: 978-1-948618-24-3

# How to Make the Best Use of This *Teaching Guide*

Leading a class in studying the Bible is a sacred trust. This *Teaching Guide* has been prepared to help you as you give your best to this important task.

In each lesson, you will find first “Bible Comments” for teachers, to aid you in your study and preparation. The three sections of “Bible Comments” are “Understanding the Context,” “Interpreting the Scriptures,” and “Focusing on the Meaning.” “Understanding the Context” provides a summary overview of the entire background passage that also sets the passage in the context of the Bible book being studied. “Interpreting the Scriptures” provides verse-by-verse comments on the focal passage. “Focusing on the Meaning” offers help with the meaning and application of the focal text.

The second main part of each lesson is “Teaching Plans.” You’ll find two complete teaching plans in this section. The first is called the “Discovery Plan,” which emphasizes discovery learning techniques; and the second is called the “Discussion Plan,” which provides questions and suggestions for dialogue about the Scriptures. Choose the plan that best fits your class and your style of teaching. You may also use and adapt ideas from both. Each plan is intended to be practical, helpful, and immediately useful as you prepare to teach.

The major headings in each teaching plan are intended to help you sequence how you teach so as to follow the flow of how people tend to learn. The first major heading, “Connect with Life,” provides ideas that will help you begin the class session where your class is and draw your class into the study. The second major heading, “Guide Bible Study,” offers suggestions for helping your class engage the Scriptures actively and develop a greater understanding of this portion of the Bible’s message. The third major heading, “Encourage Application,” is meant to help participants focus on how to respond with their lives to this message.

As you begin the study with your class, be sure to find a way to help your class know the date on which each lesson will be studied. You might use one or more of the following methods:

- In the first session of the study, briefly overview the study by identifying for your class the date on which each lesson will be studied. Lead your class to write the date in the table of contents in their *Study Guides* and on the first page of each lesson.
- Make and post a chart that indicates the date on which each lesson will be studied.
- If all of your class has e-mail, send them an e-mail with the dates the lessons will be studied.
- Provide a bookmark with the lesson dates. You may want to include information about your church and then use the bookmark as an outreach tool, too. A model for a bookmark can be downloaded from [www.baptistwaypress.org](http://www.baptistwaypress.org) under the “Teacher Helps” tab.
- Develop a sticker with the lesson dates, and place it on the table of contents or on the back cover.

Here are some steps you can take to help you prepare well to teach each lesson and save time in doing so:

1. Start early in the week before your class meets.
2. If your church’s adult Bible study teachers meet for lesson overview and preparation, plan to participate. If your church’s adult Bible study teachers don’t have this planning time now, look for ways to begin. You, your fellow teachers, and your church will benefit from this mutual encouragement and preparation.
3. Overview the study in the *Study Guide*. Look at the table of contents and see where this lesson fits in the overall study. Then read or review the study introduction to the book that is being studied.
4. Consider carefully the suggested Main Idea, Question to Explore, and Teaching Aim. These can help you discover the main thrust of this particular lesson.
5. Use your Bible to read and consider prayerfully the Scripture passages for the lesson. Using your Bible in your study and in the class session

can provide a positive model to class members to use their own Bibles and give more attention to Bible study themselves. (Each writer of the Bible comments in both the *Teaching Guide* and the *Study Guide* has chosen a favorite translation. You're free to use the Bible translation you prefer and compare it with the translations chosen, of course.)

6. After reading all the Scripture passages in your Bible, then read the Bible comments in the *Study Guide*. The Bible comments are intended to be an aid to your study of the Bible. Read also the small articles—"sidebars"—in each lesson. They are intended to provide additional, enrichment information and inspiration and to encourage thought and application. Try to answer for yourself the questions included in each lesson. They're intended to encourage further thought and application, and you can also use them in the class session itself. Continue your Bible study with the aid of the Bible comments included in this *Teaching Guide*.
7. Review the "Teaching Plans" in this *Teaching Guide*. Consider how these suggestions would help you teach this Bible passage in your class to accomplish the teaching aim.
8. Consider prayerfully the needs of your class and think about how to teach so you can help your class learn best.
9. Develop and follow a lesson plan based on the suggestions in this *Teaching Guide*, with alterations as needed for your class.
10. Enjoy leading your class in discovering the meaning of the Scripture passages and in applying these passages to their lives.

**Premium Commentary. Plan to get the additional Bible study comments available online.** Visit our website, call 1-866-249-1799, or e-mail [baptistway@texasbaptists.org](mailto:baptistway@texasbaptists.org) to order the *Premium Commentary*. It is available only in electronic format (PDF) from our website. The price of these comments is \$5 per person. A church or class that participates in our advance order program for free shipping can receive the *Premium Commentary* free. Call 1-866-249-1799 or see [www.baptistwaypress.org](http://www.baptistwaypress.org) for information on participating in our free shipping program for the next study.

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***FREE!*** Downloadable teaching resource items for use in your class are available at [www.baptistwaypress.org](http://www.baptistwaypress.org). Watch for them in the “Teaching Plans” for each lesson. Then go online to [www.baptistwaypress.org](http://www.baptistwaypress.org) and click on “Teaching Resource Items” under the “Teacher Helps” tab for this study. These items are selected from the “Teaching Plans.” They are provided online to make lesson preparation easier for handouts and similar items. Permission is granted to download these teaching resource items, print them out, copy them as needed, and use them in your class.

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# Living in the Spirit (Righteousness, Peace, and Joy)

<i>How to Make the Best Use of This Issue</i>	3
<i>Writers for This Teaching Guide</i>	7

## DATE OF STUDY

<b>LESSON 1</b>	_____	<b>The Baptism of the Holy Spirit</b> MARK 1:1-8	11
<b>LESSON 2</b>	_____	<b>God's Temple</b> MARK 11:11-19	21
<b>LESSON 3</b>	_____	<b>God's Approval of Jesus</b> JOHN 1:29-34	32
<b>LESSON 4</b>	_____	<b>Go Now</b> ACTS 1:8	43
<b>LESSON 5</b>	_____	<b>Joy in the Spirit</b> ROMANS 8:1-4	57
<b>LESSON 6</b>	_____	<b>Christ in You</b> ROMANS 8:5-11	71
<b>LESSON 7</b>	_____	<b>Praying in the Spirit</b> ROMANS 8:26-27	84
<b>LESSON 8</b>	_____	<b>Righteousness, Peace, and Joy</b> ROMANS 14:17-19	99
<b>LESSON 9</b>	_____	<b>The Holy Spirit's Part in Salvation</b> EPHESIANS 1:13-14	111
<b>LESSON 10</b>	_____	<b>Grieving the Holy Spirit</b> EPHESIANS 4:25-32	121
<b>LESSON 11</b>	_____	<b>Intoxicated by the Spirit</b> EPHESIANS 5:18-19	134

<b>LESSON 12</b>	<b>The Power of the Gospel</b>	144
	1 THESSALONIANS 1:2-6	
<b>LESSON 13</b>	<b>The Fruit of the Spirit</b>	154
	GALATIANS 5:22-25	
<i>How to Order More Bible Study Materials</i>		165

# lesson **1**

## The Baptism of the Holy Spirit

### MAIN IDEA

Spirit Baptism is an inner act that purifies your soul and spirit.

### QUESTION TO EXPLORE

Why does God command me to be continually filled with the Holy Spirit?

### TEACHING AIM

To lead adults to learn that being baptized in the Holy Spirit means to be totally immersed in the life of God



## Bible Comments

### Understanding the Context

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As John Mark, drawing on the memories of Peter and other eyewitnesses, wrote about Jesus, the underlying question and the organizing principle of his thought was “who is this guy?” This is the essential question of Mark’s Gospel.

We find this question on the lips of the Disciples in Mark 4:41 after Jesus calmed the sea. We find Jesus asking this very question halfway through the Gospel: “Who do the people say that I am?” and “Who do you say that I am?” (Mark 8:27, 29). Mark’s Gospel is very much a message about identity—the identity of Jesus. In the final hours of Jesus’ life, on trial before a Jewish court and then before the Roman governor, it is notable that Jesus answers only two questions. Both questions are questions of identity. The high priest asks Him, “Are you the Christ, the Son of the Blessed One?” Jesus replies, “I am” (Mark 14:61-62). Pilate asks Jesus, “Are you the King of the Jews?” Jesus replies “It is as you say” (Mark 15:2). Only one more testimony about Jesus occurs in the Gospel after these two incidents. The final testimony is from a Roman centurion who witnessed Jesus’ death on the cross. Seeing how He died, He remarked, “Truly this man was the Son of God!” (Mark 15:39).

The Gospel of Mark is about the identity of Jesus. It is from within this context and this conversation that we must make sense of our focal passage.

### Interpreting the Scriptures

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#### Beginning of the Gospel (1:1-3)

**1:1.** Mark introduced his work with two important identity markers of Jesus. “Christ” is the first one of these. It is the Greek rendering of the Hebrew word, “Messiah.” Within the culture of second-Temple Judaism, “Christ/

Messiah” had very political overtones. First century Jews were looking for a Messiah that shared many similarities with King David—a political figure, a military leader, a man who could help Israel regain its geopolitical independence. That Mark used this term at the very beginning of the book signals he was speaking into well-established hopes of his Jewish audience. He wanted his readers thinking about the messianic promises and potential. And he was setting up his readers for a shock as he unfolded the fullness of Jesus’ story.

The second identity marker Mark references is “son of God.” This was also a phrase with a history of interpretation and a series of preconceived hopes and expectations surrounding it. This is a phrase from the prophets. Daniel used it. Invoking this title at the beginning of his book, Mark meant his readers to think about the promises of an end of the age and of Divine salvation.

A final item of note in verse one is that Mark used the phrase “beginning of the gospel.” Gospel is a Greek word meaning “good news,” so Mark signaled to his readers that all of the content that followed was good news. Furthermore, all of the content that followed was only the beginning of the good news. His account of Jesus does not indicate an ending or completion of God’s action. On the contrary, Mark intended his gospel account to be the start of the continuing work of God in the world. Something new had happened in Jesus, the Christ, the son of God, and the impact of Jesus’ work was just beginning.

**1:2-3.** From his brief introduction, Mark immediately quoted two passages from the prophets. Isaiah being the greater prophet gets the credit in Mark’s reference, but Mark also uses a phrase from Malachi 3:1. Both passages are worth reading in their original context.

In Malachi 3:1, God speaks through His prophet to promise a coming messenger who would “clear the way” before Him. God, then, would “suddenly come to His temple.” This is a passage about God’s judgment upon the sins of His people. “Who can endure the day of His coming?” (Malachi 3:2).

Before the Lord comes, though, God will send a messenger. Mark linked the messenger of Malachi 3 with the voice that challenges all of Israel to “clear the way for the Lord in the wilderness” (Isaiah 40:3). Like Malachi, Isaiah saw the clearing work as essential preparation for an unparalleled act

of Divine revelation. “The glory of the Lord will be revealed,” he announced (Isaiah 40:5). And ultimately he proclaims, “Here is your God!” (Isaiah 40:9).

Much of Mark’s original audience would have been familiar, not only with the verses he quoted, but the context and the hopes attached to them. Mark was beginning his good news with an announcement that the day of Divine visitation had arrived.

## Baptism of Repentance (1:4-6)

**1:4-5.** Besides proclaiming the day of Divine visitation, Mark also gave a name to the promised messenger who would clear the way for the Lord’s coming: John, the baptizer. Most translations still follow the traditional naming here by calling him John the Baptist. This should not be understood to mean that John was associated with a Baptist denomination or a Baptist church. The name “Baptist” refers to his activity. First century Jews did not pass on family names like we do today, but they still found it necessary to differentiate between people with the same or similar first names. “John” would have been a relatively common name. So Mark indicated which John he was talking about. He was talking about John, the one who baptized. This John appeared in the wilderness, and this John proclaimed a baptism of repentance for the forgiveness of sins.

The word baptism is actually a transliteration of a Greek word rather than a translation. Transliterated, *baptizo* is “baptize.” Translated, *baptizo* means “immerse.” John did not stand in the Jordan River and throw water on people. He called people into the Jordan River, and he immersed them beneath the water as a sign of their repentance from their sins.

Being a sign of repentance, baptism was an identity marker. Those who were baptized had marked themselves as belonging to the holy, set-apart people of God once again. Previously, God had set them apart by His covenant with Abraham, but they knew that as a people, they had rebelled against God and their covenant identity. Their rebellion had three distinct outcomes. First, it was the reason God had allowed the Babylonians to destroy the Temple and lead the nation into exile. Second, it was the reason that even though they were back in the Promised Land, they were still oppressed by the

Romans. Third, it was the reason that even though the Temple was rebuilt, God's Spirit had not returned to it as it did in the Tabernacle and Solomon's Temple. John's message answered the question: how can we be reconciled to God? John proclaimed the answer: repentance.

**1:6.** John's unusual description marked him as a man who had separated himself from the present Temple and its system. John did not preach in Jerusalem. He preached in the wilderness. John was not a priest. He was a wild ascetic. His clothes set him apart. His diet set him apart. And all of this was part of his message. People would not find salvation in the Temple or the synagogues. Salvation came, as it did in the Exodus story, with following God's Spirit through the waters. They would find God's Spirit and the path back to the true Promised Land in the wilderness.

### Empowered By the Holy Spirit (1:7-8)

**1:7-8.** Repentance was part of the answer, but it was not the full answer. It was only a preparatory step. Repentance prepared the people's hearts to receive the fullness of God's mercy toward them. It did not (and does not) place any obligation on God. The blessing of God's presence cannot be earned. But it must be received. Repentance paved the way for reception.

And John announced that God was about to act soon. There was an urgency to his message. A servant greater than him was coming with a baptism that was different from and greater than his own. The baptism Jesus brought would be more than a renewed, old-covenant identity. Jesus called people to a brand new identity in Himself (Romans 6:4-7; Colossians 2:12). People identifying with the death, burial, and resurrection of Jesus do more than return to an old way of life; they receive a brand new life, empowered by the Holy Spirit of God (Romans 8, particularly verses 12-17). This fulfilled the long-awaited promise. Repentance prepared the way for people to be immersed in the full life of God.

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## Focusing on the Meaning

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Mark's Gospel is a gospel about identity, particularly about the identity of Jesus. Baptism is also about identity. In water baptism, people of faith identify with the death, burial, and resurrection of Jesus. We, in effect, are saying that we want Jesus' death to count for our death, his burial to count for our burial, and we want to share in the new resurrection life that He is living.

If water baptism is about identity, how much more is the baptism of the Spirit about identity? In the water, we identify with Christ, but it is the Spirit who actually does the purifying and refining work in us. John the Baptizer acknowledged this truth when he spoke of one coming after him who would do something greater. John's baptism in water as a symbol of repentance was good, but it was incomplete without the empowering work of the Holy Spirit. The "good news" that John proclaimed was that one was coming after him who would immerse people in the life of the Spirit. We know that one is Jesus.

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# Teaching Plans

## DISCOVERY PLAN

### Connect With Life

1. Tell your class members that Advance Teams are sent ahead of special visits or events. Today, you are going to be a part of an Advance Team that has the responsibility of making logistical and spiritual plans for an upcoming event. Create teams and give a pre-prepared notecard to each group on which you have written one of the following events: A Crusade, Christian Concert, Mission Team to a Foreign Country, New Senior Pastor Coming in View of a Call, Women's Conference, Men's Conference. Say, *Work together to identify logistical and spiritual details your Advance Team needs to address in preparation of the event you received.* Allow time for groups to work together and then call for reports. (A copy of this assignment is available in "Teaching Resource Items" for this lesson at [www.baptistwaypress.org](http://www.baptistwaypress.org).)

Say, *Today's lesson introduces us to the person who was an Advance Man. He was known as a forerunner; a messenger. He came preaching and baptizing repentance. He was very clear that he baptized with water for repentance. Jesus would later come and baptize with the Holy Spirit.*

### Guide Bible Study

2. Say, *In Mark 1 two prophecies from the Old Testament describe the ministry of the forerunner named John the Baptist.* Call on a class member to read Isaiah 40:3 and another member to read Malachi 3:1. Ask, *what do the contents of these verses teach about the "coming one"?* Ask, *why was John the Baptist referred to as a forerunner? Who has been a spiritual forerunner in your life?*

3. Read Mark 1:1-3. Say, *God had been silent for 400 years. John the Baptist was the first to prophesy since Malachi. Ask, What was meant by “make His paths straight,” in verse 3? Allow for responses and then ask, what roadblocks or obstacles needed to be cleared or removed to make paths straight?*
4. Say, *Working with your previous small groups, ask someone in your group to read Mark 1:4-6. Draw a caricature of John the Baptist as he is described in the Scripture passage and the section John’s Ministry in the Study Guide. Give each group a piece of paper and some markers. Allow 10 minutes to complete the assignment. Call on groups to share their caricatures. Ask, Why do you think Mark talked about John the Baptist’s appearance and diet? How has God used someone unusual or “different” to minister to you?*
5. Ask a volunteer to read Mark 1:7-8. Call attention to the whiteboard that has been divided into two columns. Write the heading John’s Baptism at the top of one column and Holy Spirit Baptism at the top of the second column. Say, *Using the Study Guide, what do we learn about John’s Baptism? Write responses in the corresponding column. What do we learn about the Holy Spirit’s Baptism? Write responses in the appropriate column. Say, John’s baptism was a baptism of repentance. The person must first cleanse himself. Being baptized by the Spirit refers to a transforming encounter with God’s Spirit. Jesus fills you with the Holy Spirit and makes you clean. Believers are joined to the body of Christ through His death, burial, and resurrection.*

## Encourage Application

6. Say, *Earlier we identified roadblocks and obstacles that needed to be removed after 400 years of silence. What roadblocks to God are present today? Discuss responses.*
7. Read Ephesians 5:18b. Call for a time of self-reflection and prayer by asking, *Are you living life immersed in the Spirit or as a road blocker? Allow*

time for quiet meditation and then close in prayer asking the Father to help you to live your life daily totally immersed in the Life of God.

## DISCUSSION PLAN

### Connect With Life

1. Before class, enlist 1 or 2 members to share a short testimony of their baptism. Thank the members who shared. Tell the class that today begins a study entitled, *Living in the Spirit*. God commands us to be continually filled with the Spirit. As we study Mark 1, we will discover a difference between a physical and a spiritual baptism.

### Guide Bible Study

2. Prior to class, prepare a mini-lecture on how Old Testament prophecies describe the ministry of John the Baptist. Refer to “John, the Forerunner of Jesus” in the *Study Guide* along with Bible dictionaries and commentaries. Present your lecture and include the reading of Mark 1:1-3. Ask, *What is meant by “make his paths straight?”* Allow for responses. Say, *John was preparing the hearts of people for the coming of Jesus.*
3. Before class secure a map on which you can locate the desert of Judea and the Jordan River. Enlist a member to read Mark 1:4-6. Point out Jerusalem, Judea, and the Jordan River on the map. Say, *John the Baptist did not choose to preach repentance in the city but went out to a wilderness area.* Ask, *Why do you think John included a description of his appearance and diet?* Say, *His preaching attracted crowds of people. He called them to return to God and be baptized in the Jordan River.*
4. Give one of the following Scripture passages to four different class members to read aloud, Matthew 3:11, Mark 1:8, Luke 3:16, and John 1:26a. Ask, *What do all of these verses tell us?* John baptized in water. Refer the class to the Large Sidebar in the *Study Guide*. Ask, *What do we learn about water baptism?* Say, *Some people participated in this act of cleansing*

*almost daily. Water baptism refers to an external action. John's message was very clear. His baptism with water was for repentance not salvation.*

5. Read Mark 1:7-8. Ask a volunteer to read aloud "Jesus and Baptism of the Holy Spirit" from the *Study Guide*. Ask, *What do we learn about the baptism of the Holy Spirit?* Call on volunteers to read Acts 1:5, 1 Corinthians 12:13, and Romans 6:1-4. Ask, *What do these verses tell us about being united to Christ Jesus through the Holy Spirit?* Say, *Spirit baptism relates to an internal action. To be baptized with the Spirit refers to a transforming encounter with God's Spirit. We are made new in Him.* Ask, *How do we identify with Jesus through the act of baptism?*

## Encourage Application

6. Ask the members to bow their heads and close their eyes. Instruct them to reflect on how the Holy Spirit has changed their lives. Allow for a few minutes of silent meditation. Read Galatians 5:22-23. Say, *His attributes (character) are developed and reflected in a life immersed in the Spirit?* Close in prayer asking God to help us live lives that are continually filled with the Spirit.