



STUDY GUIDE

# JESUS NOW

UNVEILING THE  
PRESENT-DAY  
MINISTRY OF CHRIST

FRANK VIOLA

FOREWORD BY LEONARD SWEET

## INTRODUCTION

I want to thank Jon Zens for helping me compile this study guide.

You may use this guide for individual study or for group discussion.

I encourage you to take your time as you read through the questions and ponder them.

The guide begins with a bonus chapter and then moves on to the discussion questions.

Finally, I'd really appreciate it if you let your friends know about the book. You can send them the landing page: <http://frankviola.org/JesusNow>

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Florida

## BONUS CHAPTER

### What You Didn't Know About Hebrews 4:12

When I was a young believer, I committed to memory Hebrews 4:12:

"For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart."

Admittedly, I had no clue what "the dividing of soul and spirit, and of joints and marrow" meant.

I since discovered that this text has everything to do with one of the present-day ministries of Jesus. Specifically, His ministry as Great High Priest.

The high priestly ministry of Christ is in fact the main theme of Hebrews. Just count the number of times "high priest" is used throughout the letter and that will become clear.

As I pointed out in *Jesus Now*, we often miss this theme because Hebrews contains five parenthetical warnings which interrupt the author's main subject.

So what is the meaning of "piercing even to the dividing of soul and spirit and of joints and marrow?"

It is this:

Jesus Christ, by His living word and through His indwelling life, enables us to differentiate between our soul (our mind, will, and emotion) and our spirit (the deepest part of us where God dwells).

To put it another way, part of the high priestly ministry of Christ is to reveal what comes from *our own* thoughts, feelings, and volition and what comes from *His* leading.

(I've demonstrated elsewhere that the human spirit and soul are not the same thing. 1 Thess. 5:23 makes that plain, as do many other biblical texts.)

In Hebrews 3:1, the writer mentions Jesus as our Apostle (a sent messenger) and High Priest. He uses Moses as a shadow of both roles and then collapses into a long parenthetical warning, explaining how the word of God fell on disobedient ears in the wilderness (quoting Psalm 95:7-11).

In Hebrews 4:12, the writer picks up the themes of God's word and Christ's high priestly ministry, telling us that the Lord Jesus is carrying out His work as High Priest for our spirit and soul.

Specifically, the writer likens each of us to be a sacrifice on the altar.

Under the Old Testament covenant, when Israel offered up sacrifices, the sacrifice was tied to an altar. The priest killed it with a very sharp knife, dividing the sacrifice into two halves.

The word translated "sword" in Hebrews 4:12 is *machaira*, and one of the meanings is "a large knife, used for killing animals and cutting up flesh." The priest's knife was so sharp that it pierced the sacrifice to the joints and the marrow.

As a result, all the insides of the sacrifice that were once hidden could now be seen. They were laid bare without concealment. After the priest opened the sacrifice with his knife, he would burn it with fire as an offering to the Lord.

Now hold that image in your mind and read the next verse, Hebrews 4:13,

"And there is no creature that is not manifest before Him, but all things are naked and laid bare to the eyes of Him to whom we are to give our account."

In verse 14, the writer continues into other aspects of the high priestly ministry of Christ saying, "Therefore, since we have a great high priest who has ascended into heaven . . . "

So in Hebrews 4:12-14, the Holy Spirit paints a powerful picture illustrating the work of the Lord Jesus as our Great High Priest.

As the sacrifice was opened with the knife of the Old Testament priest so that the joints and marrow were all laid bare, the Lord Jesus does this same penetrating, exposing, and dividing work on our spirits and souls with the knife of His word.

It's no accident that Revelation 1:16 says of Christ, "Out of his mouth went a sharp two edged sword." In like manner, Revelation 2:12 says, "To the angel of the church in Pergamum write: These are the words of him [Jesus] who has the sharp, double-edged sword."

As our Great High Priest, the Lord Jesus uses His word to pierce and divide every part of us: the spiritual from the soulish.

Only the sharp sword of God's word handled by the Lord Jesus Christ can clearly discern the source of our living. Just as a human knife can divide bone from marrow, the knife of God's word can divide the closely knit spirit from the soul.

Within an immature Christian or one who operates in his or her flesh, it's virtually impossible to distinguish between what comes from a person's own natural soul (mind, will, or emotion) and what comes from their spirit (the place where God dwells, speaks, and reveals).

*In other words, such a person can't tell when God is speaking to them and when it's their own fallen thoughts, emotions, or desires that they assume is God's speaking.*

The word of God, when received with a teachable ear and an unhardened heart (see Hebrews 3), proves sharper than *any* two-edged sword.

Hebrews 4:12 says the word of God is "living." It's not dead or inanimate, but something that is vital and speaks yesterday, today, and forever.

(We'll explore what "the word of God" means in Hebrews 4 shortly.)

It's also "operative." This means it's capable of accomplishing its purpose, which is to divide spirit from soul and expose the intentions of the heart.

It's "sharper than any two-edged sword." It's so sharp it can pierce into the human spirit, the innermost part of the human anatomy. Your spirit is the part of you that's deeper than thought, feeling, and volition.

So how does this all work practically?

In Romans 12:1-2, Paul exhorts God's people to offer themselves as a "living sacrifice" on the altar of consecration. That's the first step to have our souls and spirits divided by God's word.

The image in Hebrews 4:12 presupposes that the sacrifice is tied to the altar. It was only then that the priest could pierce and divide the sacrifice.

If we're not willing to lay our lives down on the altar, consecrating ourselves for His service and purpose, we will not experience this piercing work of our Great High Priest.

But that's not all.

The Lord's leading in your spirit will always be in line with the teaching of Scripture. And all Scripture can be reduced down to two things that Jesus taught:

1. Treat others the same way you want to be treated (Matthew 7). This is the definition of "love your neighbor as yourself" according to Jesus.
2. Deny yourself (Luke 9).

When the Lord Jesus speaks and leads, He will lead you to benefit others at the expense of yourself. He will lead you to treat others the way you want to be treated.

Now what is the "word of God" in Hebrews 4:12? It can't be the Bible that we now possess because the author of Hebrews would not have known about all the New Testament letters that were written at the time. In addition, most of them weren't yet circulated. And some of the New Testament wasn't even written at the time that Hebrews was penned.

It certainly included the Old Testament Scriptures, with which the early Jewish Christians were familiar. But it also included the preaching and teaching of Jesus Christ, which the apostles delivered to the early believers (Hebrews 1:1; 4:2; 6:5; 11:3; 12:9; 13:7).

So "the word of God" in this text refers to God's revelation in Christ. This would include God's speaking in the ancient Scriptures; it would include God's speaking through the spoken and written ministry of the apostles; and it would include God's speaking within the human heart.

When a person is receptive to the word of God, their thoughts and intentions are probed deeply and exposed fully. Nothing probes as deeply into the recesses of the human psyche as the word of God.

The word of God, when we are open to receive it, reveals what's in our hearts. The selfishness, the unwillingness to bear the cross and die to ourselves, the mistreatment of others (not treating them the way we would want to be treated in every situation), all get underscored and laid bare in our minds.

This, of course, demands repentance. And in *Jesus Now*, I address the subject of repentance and the role of the human conscience.



There's a lot more to it than that, but that's a general sketch.

If you desire a more detailed presentation of how to follow the inward leading of the Lord, you'll want to check out my online course, [Learning to Live by the Indwelling Life of Christ](#).

The course has over 1,000 students, and registration reopens two times a year.

You can join [the waiting list](#) so you're the first to be notified when it reopens.

The course goes into great detail on how to *practically* live by Christ rather than by ourselves.

In closing, here are some additional thoughts on Hebrews 4:12 from T. Austin-Sparks:

*The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. (Hebrews 4:12 NIV)*

"The whole thought of God, running right through this letter, is spiritual fullness; and any religion – even Christianity – mixing and confusing soul and spirit, the sentient and the spiritual (as did the Christian-Judaism and as does organized Christianity) is doomed to the destiny of Judaism.

If we draw upon the soul resources of people to build up Christianity, instead of recognizing that “all things are out from God” – that all must first come from Him and have its first point of contact with man in his spirit, which, being renewed (made anew) becomes the vessel and vehicle of all divine things for ever after – no matter how immense may be our structure, it is going to crash when the great "shaking" comes.

Christianity now is very largely a built up thing with many Jewish features in it; i.e., outward orders, forms, vestments, titles, buildings and rigidly fixed boundaries of apprehension of truth. Viewed from a heavenly standpoint, it is all so much nonsense, child's play; albeit so seriously regarded by its children.

It is important to recognize that this letter was addressed to a people who – for a long period – had held the position nationally of a people whom God had taken out of the world unto Himself.

It seeks to explain their nature and history in the light of Christ and true spiritual Christianity. It shows that even such a people may make their separation earthly and

earthbound, and that for so doing they have been “overthrown,” and will – even as Christians – be overthrown again if they repeat in Christianity what their fathers did in Judaism.

There is something here much more than typology interpreted and the interpretation accepted as to salvation from sin and judgment; it is the essential and indispensable heavenly relatedness and life of the Lord's people as *inwardly* detached from the natural life even in a religious sense.

These two terms or designations are respectively synonymous with "natural man" and "spiritual man," and these two are put asunder by the sword of the Spirit, the Word of God (Hebrews 4:12).

The only oneness of the three, spirit, soul, and body, is in that they compose or comprise one man. The literal translation of 1 Thessalonians 5:23, is "Your whole person," or "Your whole man," or "The whole of you, spirit, soul, and body"; and three distinct Greek words are used, as elsewhere.

The Word of God does not use words at random, just for variety's sake. Basic spiritual laws are involved in its words. The very word "natural" as applied to man, as we know, is the Greek word *psuchikos*, the Anglicised form of which is psychical. "Spiritual" is the adjective of "spirit," and "soulish" is the adjective of "soul."

In James 3:15, "sensual" is used, but "soulish" is more accurate, and it is interesting and significant to note in passing that these two descriptions are given to *wisdom*.

That which makes man unique in the whole realm of creation is not that he is or has a soul, but that he has a spirit, and it may be that the union in one personality of soul and spirit makes him unique beyond this creation, in the whole universe. Soul is never spoken of in relation to God as God.

Angels are spirits. Christ did not pour out His spirit, but His soul unto death; His Spirit He handed back to the Father of spirits. It is hardly necessary to describe the soul here, although we want to help from the very foundations.

What a great - and in most people - almost complete place and dominance is held by feelings and emotions. On the one hand, fear, grief, pity, curiosity, pleasure, pride, admiration, shame, surprise, love, regret, remorse, excitement, etc.

Or in another direction; imagination, apprehensiveness, fancy, doubt, introspection, superstition, analysis, reasonings, investigation, etc. Or in a third direction, desires; for



possession, knowledge, power, influence, position, praise, society, liberty, etc. And still in another direction; determination, reliance, courage, independence, endurance, impulse, caprice, indecision, obstinacy etc. These all in their respective directions representing the emotional, the intellectual, the volitional, are the components of the *soul*.

Now consider how much of this has its place in Christian life and service, from the first step in relation to the gospel through all the course of Christian activity. It is here that we ask for patience in pursuing the subject when we make the tremendous affirmation that all this - the sum total of human feeling, reasoning, and willing may be placed to the account of the matter of salvation, either for ourselves or for others, and yet be *utterly unprofitable and of NO account*.

We recognise that if the full impact of this declaration, with all its implications, was to come by revelation to the "inner man" of Christian people and workers, it would be nothing short of revolutionary in all methods, means, and motives.

Surely, for instance, we know by now that remorse and regret for sin, leading to tears and resolutions, does not mean salvation. Decisions, confessions, and religious feelings, are no criteria, any more than are reasoned conclusions, intellectual convictions, mental acceptances, aspirations after the sublime, the beautiful, the "good." Does someone enquire then "do you rule out the intellect, the reason, the emotions, the human will or resolution?" and our answer is emphatically, we do rule all this out as an initial and basic factor in the matter of salvation; it is secondary, later, and even then only a bond-slave and not a master.

Let us ask some questions which will clarify the matter. What was it or where was it that death took place when "death passed upon all," and it came true that was said, "in the day that thou eatest thereof thou shalt surely die"?

Was it the body? Obviously not. Was it the soul? If our foregoing description truly represents the soul, then, again, obviously not. Repudiating the suggestion that the words were but a sentence of death to be carried out at some future time, there remains but the third part of man's "whole," namely his spirit.

That was the topstone of God's creative work. The organ in man of all the Divine activity; the sphere and instrument of all the operations of God. God is a spirit, and only spirit can have access to or fellowship with spirit.

Only spirit can know spirit. 1 Corinthians 2:9-11.

And then deep formation by inward separation. Israel in the wilderness was outwardly separated, but inwardly not so. That is why, in recounting their history, the writer of the Letter to the Hebrews connects with the wilderness life of Israel those words - "For the Word of God is living, and active, and sharper than any two-edged sword, and piercing, even to the dividing of soul and spirit, of both joints and marrow" (Heb. 4:12).

You notice the context is Israel in the wilderness, and the meaning therefore is this, that while they were outwardly separated from Egypt and from the nations, they were inwardly not separated: there was something to be done inside to divide asunder between soul and spirit, joints and marrow; a deep inward separation. This cannot be accomplished mechanically. This is some deep inward work of God, getting us circumcised in heart.

At least by inference, as the marrow is deeper than the joints, the spirit is more inward than the soul (Heb 4:12). As it is easier to reach the bone through the body, or flesh, so it is easier to reach the soul through the body than it is to reach the spirit through the soul.

Much soul-piercing and cleaving has to be done before the spirit is really reached and dealt with. In other words, the physical senses are an easy way to the soul, but it requires the mighty energy of the Spirit of God to reach the spirit. But note, the difference between soul and spirit is only made manifest when the Word of God is driven in by the Holy Spirit's energy and might.

But, to touch definitely on point three,—"man became a living soul". First, the animal being out of the dust; then the spiritual life by the breath of God; and then the soul is mentioned. What did man become? "A living soul". Was that all? If that were all then what of the body? But this "living soul" has a body.

Is that all? No! This living soul with a body has a spirit. This phrase, "living soul", well sets forth the nature of man's soul as in that first order as midway between matter and spirit; "lower than the angels" (pure spirits), higher than the brute. The quotation in 1 Corinthians 15:45 we said would help us.

It does, in two ways. "The first man Adam became a living soul". The original of the last four words is *egeneto EIS psuchen zosan*. The *eis* is interesting; it is local, and implies that the soul is the meeting place of two opposite natures, the body and the spirit.

The added clauses in Paul's statement make it clear, or strengthen the conclusion, that in the first Adam the soul is the terminus of body and spirit. The statement helps us in a second way by showing that in the last Adam the spirit is the terminus, or governing factor. Thus the soul is the nexus between the higher and the lower natures, not merely the difference between physical and metaphysical; it is the *ego*.

Nothing that is said in this book is intended to infer that soul, as such, is a wrong thing, i.e. that it is wrong for man to have a soul, and that therefore it has to be destroyed.

What we are saying is that the soul of man has become poisoned with a self-directive interest, and has become allied with the powers which are opposed to God. This is not known, nor imagined, to be so until a real awakening has taken place in the spirit.

It is therefore wrong to live wholly or pre-eminently on the soul side of our being—now. The truly spiritual people will find their chief enemy in their own souls, and God finds His chief enemy in the soul of man. When the *spirit* is renewed, and Christ dwells and reigns within—in other words, when we are "filled with the Spirit"—then the soul can come to serve the Lord as a handmaiden of the spirit to real but governed usefulness."

~ T. Austin-Sparks

## **CHAPTER 1: GREAT HIGH PRIEST**

1. What key points did you glean from the story of the succession of holy men, culminating in the one who knew nothing of past rituals?
2. What are some crucial differences and contrasts between what the high priests under the Old Covenant did, and what Jesus Christ our Great High Priest has done in the New Covenant?
3. List a few monumental differences between the experiences of those living under the Law and those living in grace?
4. What emotions rise from your heart when you consider that Jesus' blood has cleansed your conscience from all sin?
5. Explain how the revelation that God's unconditional acceptance of you is based only on Jesus' shed blood, and not on your performance, is a life-changing truth.
6. What does the evil one do to detract you from the reality that Jesus' blood has totally cleansed your conscience?
7. Given the images of the hand and the finger, talk about how you can discern between the false accusations of the enemy and the enlightenment of the Holy Spirit? Give examples.
8. What is the gospel answer for the twin errors of "everything hinges on my obedience" on the one hand and "my obedience is irrelevant" on the other?
9. After reading the chapter, what did you find to be the most encouraging or inspiring aspect of Christ's present-day ministry as High Priest?

## CHAPTER 2: CHIEF SHEPHERD

1. How has the Lord's present-day ministry of Chief Shepherd impacted your past views of God?
2. According to Psalm 23, the Lord is your Shepherd, and therefore, you shall not want. What do you suppose that statement means and promises for your life?
3. How do the beautiful realities of Jesus' care for you found in Psalm 23 equip you to overcome the fears you encounter?
4. Sheep were created as "the most needy and dependent of all animals" and require "enormous attention." How does the image of Christ's body being a flock of sheep highlight the immense love and infinite care of the Good Shepherd for you?
5. List some of the major differences between Jesus, the Good Shepherd, and the false shepherds called "robbers" and "hired hands" in John 10:1-14?
6. In your journey so far, can you recall specific times when the Lord "prepared a feast" for you in the presence of those who mistreated or abused you?
7. Focus on the text, "Surely goodness and lovingkindness will follow me all the days of my life." As you reflect on the inevitable ups and downs of life, what thoughts and feelings well up in your heart as you consider that "No matter what is thrown at you in this life, His goodness and mercy will follow you all the days of your life?"
8. David committed himself to having no sleep until the Lord had a dwelling place (2 Sam. 7:2). Jesus came to earth to build His *ekklesia* – that dwelling place – and we are now privileged to be His dwelling place on earth. How has "dwelling in the Lord's house forever" affected your life in light of God's eternal purpose in Christ?
9. After reading the chapter, what did you find to be the most encouraging or inspiring aspect of Christ's present-day ministry as Chief Shepherd?

### **CHAPTER 3: HEAVENLY BRIDEGROOM**

1. In light of the illustration about the husband seeking out his estranged wife, how is your heart lifted up when you recall that our Bridegroom, Jesus Christ, came to us right where we were?
2. How is your reading of the Bible radically altered by seeing that the main narrative is the unfolding of a romance – the Father giving the Son a Bride, and the Spirit building a dwelling place for the Father?
3. Have you ever realized that both Adam and Christ had brides inside of them? What are some implications of this glorious truth?
4. Our Bridegroom is “making us ready for that great wedding day” when He will become our Husband. How does this truth affect your thoughts and feelings?
5. Many Christians are taught that your primary duty as a Christian is to serve the Lord, but as the chapter demonstrates, Jesus desires “lovers, not maids; intimate companions, not forced slaves.” How does this truth change your relationship with the Lord?
6. Consider the lyrics of the two songs in this chapter. In what ways do these lyrics about the Bride enlarge your heart?
7. In what ways has the body of Christ given the impression that the church is a “workforce” rather than a company of lovers?
8. David’s heart-cry was, “I will not let myself rest until I find a place to build a house for the Lord” (Ps. 132:3-5). How does this heart-cry flesh out in your own life?
9. After reading the chapter, what did you find to be the most encouraging or inspiring aspect of Christ's present-day ministry as Heavenly Bridegroom?

## CHAPTER 4: AUTHOR AND FINISHER OF OUR FAITH

1. In what ways does Jesus' promise to complete the work He started in you bring encouragement and stability to your soul?
2. In light of a Scripture like Hebrews 12:7-11, how have you seen the Lord use the bumps and setbacks in your life to conform you more to Christ's image?
3. In your journey, can you recall a time when the Spirit dealt with your conscience about a ruptured relationship? Tell the story.
4. What is your response to the idea that in "sanctification," Jesus is the Shape and the Shaper?
5. How are the traditional notions of growth and maturity expanded and deepened by the advice to "discover who you are in Christ and learn what it means to live by His indwelling life?"
6. The "firstfruits of the Spirit" we experience cause us to "groan" for the glorification of our bodies in resurrection (Rom. 8:23). How has this "groaning" expressed itself in your own life?
7. Given its monumental importance, what are some reasons you can think of that would explain why so few teachers and preachers and writers talk about living by the indwelling life of Christ?
8. How does Paul's oft-repeated pattern of giving an *indicative* (you are complete in Christ) and then issuing an *imperative* (now live this out by the Spirit) deliver us from both performance-based Christianity on the one hand and living any way we want on the other?
9. After reading the chapter, what did you find to be the most encouraging or inspiring aspect of Christ's present-day ministry as the Author and Finisher of our Faith?



## CHAPTER 5: BUILDER OF *EKKLESIA*

1. When Jesus announced that He would build His *ekklesia*, what do you suppose He meant exactly?
2. What important lessons can be gleaned from the 200-year history of movements claiming to “restore the five-fold ministry”?
3. Why is gathering around Christ in organic church life more important than focusing on the “restoration” of the gifts mentioned in Ephesians 4:11?
4. Why is it crucial to underscore that experiencing the shared-life of Christ in community is the natural environment out of which all Holy Spirit giftings are properly expressed and recognized?
5. What lethal dangers are around the corner when, as Watchman Nee pointed out, gifted people “have simply gone out, [when] they have not been sent”?
6. Jesus said, “I will come to you” (John 14:18). Had you ever connected the dots that the Spirit’s coming on the Day of Pentecost was actually the coming of Christ to His body on earth in the Spirit?
7. Since the Holy Spirit specifically does not speak of Himself, but only speaks of Christ, what problems surface when people functionally pursue the Holy Spirit as an end in itself without Christ-centeredness?
8. Consider the statement from the chapter, “The manifestation of the Spirit is designed to unveil Christ.” How is the Lord marginalized when believers either are afraid of the Spirit’s work or run wild with it?
9. Jesus noted that there would be many in the last days who would claim extensive giftedness, but who would actually have no living relationship with Him (Matt. 7:21-23). How does this underscore the importance of the life of Christ in us over outward manifestations?

## CHAPTER 6: HEAD OF THE CHURCH

1. Why do you think so many believers today say that they really care about the Lord's will for their own *personal lives*, but hardly ever evidence concern about the Lord's will for *church life*?
2. Much of evangelicalism today views the Christian life in mostly *individualistic* terms, yet the New Testament sees Christ's Headship over the life of the body as *relational*. Just look at all the "one another's" in the epistles. Why do you think this shift has occurred?
3. "Church as usual" boils down to those up front performing and those watching as passive observers. Why is an open-participatory gathering a superior conduit for Jesus Christ to be expressed by His body?
4. Jesus said to Paul on the Damascus road, "Why do you persecute Me?" How does this reveal that Jesus' life continues throughout His body on earth today?
5. Think about the local church you attend now. If you don't attend a church, think of the last one you attended. If Jesus really was the Head of your local church, how do you suppose it would look different than it does now?
6. Which examples of Christ directing the church and the work were especially challenging and encouraging to your heart?
7. Have there ever been occasions when you felt the Lord telling you to "get up and go?"
8. Have you ever considered that the Lord as Head nourishes His body by using His members to mutually care for one another?
9. After reading the chapter, what did you find to be the most challenging aspect of Christ's present-day ministry as Head of the Church?

## CHAPTER 7: LORD OF THE WORLD

1. How should the revelation that Christ is *in* you and that His ministry on earth *continues* through the *ekklesia* revolutionize your outlook on life?
2. What has your experience been with the gospel of legalism? Give examples.
3. What has your experience been with the gospel of libertinism? Give examples.
4. In light of Romans 6:1-2, what is the gospel response to those who would use God's free grace as a rationale to continue in sin?
5. In light of Romans 4:1-5, what is the gospel answer to those who would seek God's favor based on their religious performance?
6. What do 2 Kings 6:14-17; Daniel 10:10-14; and 1 Thess. 2:18 show us regarding the dimensions of the spiritual conflict we are in?
7. D-Day was accomplished by Jesus' death, burial and resurrection. What does this mean and why is it important?
8. Consider this statement from the chapter, "The *ekklesia* fills the gap between the ascension and the second coming." In what ways does this put a responsibility on you as a follower of Jesus and a child of God?
9. Now that you have seen that the kingdom is not mentioned more than the *ekklesia* in the New Testament, and they shouldn't be put in contrast with one another, how will this affect your life and the way you speak about spiritual things?

## CHAPTER 8: JESUS CHRIST TODAY

1. Consider the statement from the chapter, “We, the collective people of God, are the continuing incarnation and presence of Jesus on the earth today.” How is this far-reaching observation a life-changer for you?
2. Jesus does not leave us to ourselves to carry out His work, but works out His purpose to build His *ekklesia* through us by the Spirit, if we will allow Him to. In what ways do you believe He can do this through you?
3. How is your heart affected by knowing that Christ continually appears in the Father’s presence for you and all of His sheep?
4. Consider the statement from the chapter, “Through the church, Jesus sings to His Father, leading our praises.” How does that thought put your singing in fresh perspective?
5. What does it mean for us to be “in” the world, but not “from” the world?
6. How do the many perspectives of Christ’s ongoing ministry after His ascension provide a secure anchor for your life?
7. Which chapter in the book was the most encouraging and inspiring to you and why?
8. Which chapter was the most challenging to you and why?
9. If the book blessed you, what are some ways that you can encourage your friends and family to get a copy and read it?

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