

Why Presbyterians are Like That

BIBLE STUDY AND RESOURCE
FOR COLLEGE STUDENTS

WRITTEN BY

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PREPARED IN PARTNERSHIP WITH

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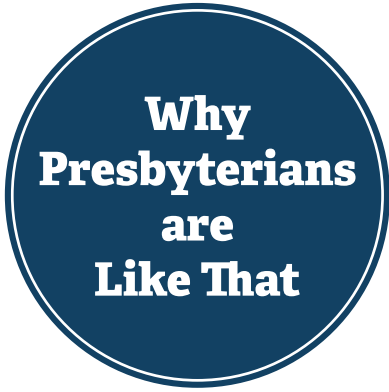
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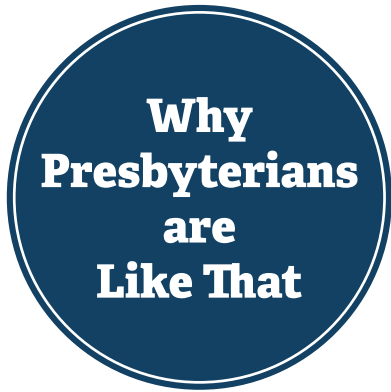
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Introduction and Overview

UKirk Ministries are Presbyterian ministries. That doesn't mean they are only for Presbyterian students or campus ministers. Anyone is welcome in these communities. But it does mean that UKirk ministries strive to be distinctly Presbyterian. What follows is a series of Bible Studies intended to help participants think about why Presbyterians are the way we are.

Like most Christians throughout history, Presbyterians affirm the faith articulated in the Nicene Creed and Apostles Creed. We believe that

- God created the heavens and the earth,
- Jesus had a human mother like all of us,
- that he was uniquely related to God in a way that is not true about any of the rest of us,
- that he lived an exemplary life,
- was unjustly betrayed and executed,
- was as dead as we will all be,
- was resurrected on Easter, and
- remains our living Lord.

Presbyterians are distinguished by the particular ways we live out our faith in Jesus. We don't claim to be the only Christians who emphasize the elements of Christian faith discussed below, but we do believe that these common emphases and themes mark us as distinctive in the Christian family.

Presbyterians are the way we are because Presbyterians are Christians who believe:

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1

Studying the Bible prayerfully and together helps us figure out which things matter more than other things.

Presbyterians take the Bible seriously. We don't worship the Bible, but we worship the God we meet in the Bible. Our experience as Presbyterians has led us to conclude that the best way for us to live faithfully with God and with each other is to

- regularly study Scripture in community (not just by ourselves),
- pray for God's guidance as we do that, and
- listen to each other as we share thoughts and insights.

Presbyterians don't always agree. We don't all emphasize the same passages in the same way. We don't believe that any single verse, taken out of context, necessarily contains the full authority of the Bible. But we affirm that the Bible is always the best place to go to begin our conversations about which things matter more than other things.

The first Bible study in the "Why Presbyterians Are Like That" series, "Bible," will enable college students and other young adults to discuss the way Presbyterians read the Bible through study of Exodus 34:6, Isaiah 9:6, and Acts 15:1-21.

2

Grace happens.

Presbyterians emphasize the grace of God. "Grace" is love that is unconditional, unearned, and undeserved. There are certainly Christians—and Christian campus ministries—who speak of Christian faith in terms of what individuals must do in order to receive forgiveness from God and acceptance into the church. While there are some passages in the Bible that suggest that individuals have to act in certain ways in order to get God to love them, Presbyterians believe that the message of the Bible as a whole is that God has always loved us, will always love us, and loves us right now. We believe God's grace is present in our lives whether or not we ever ask for, deserve, or earn that love. Presbyterians reject any suggestion that God's love has prerequisites. We believe God's love precedes any action on our part. We believe we are safe (saved) because of what God does, not what we do.

The second study in the "Why Presbyterians Are Like That" series, "Grace," will explore the notion of grace through study of Ephesians 2:4-10 and Luke 10:25-37.

3

God's grace invites response.

The idea that human salvation is purely the result of God's grace—with no required activity on the part of individuals—leads some to wonder why our behavior makes any difference if God's gonna love and save us no matter what we do. While Presbyterians don't believe we have to do anything to get God to love us, we also believe God's unconditional love constantly invites and empowers us to respond gratefully to God's grace by worshiping God and striving to be instruments of God's love in the lives of others. We believe that the life and ministry of Jesus guides us as we respond to God's grace. We absolutely believe that God cares what we do—how we act—but we think our responsibilities, as individuals and as a faith community, are exactly that: “response-abilities.” We have important choices to make about how we respond to the love that is and will always be present in our lives. Individually and together, Presbyterians make grateful response to God's grace by worshiping God, studying Scripture together, and caring for all of God's children and all God's creation.

The third study in this series, “Response,” will enable participants to consider the responses to God's grace in Luke 17:11–18 and Luke 19:1–8.

4

God gave us brains and expects us to use them.

Presbyterians are wordy, literate people. We trace our origins to the Protestant Reformation of the sixteenth century. The events, theological discussions, and disputes of the Reformation led Presbyterians and other Protestants to affirm the Bible as the highest authority for all Christians (as opposed to pronouncements and judgments of church councils or individual leaders). That emphasis means that all Christians (not just clergy) have the duty, right, and ability to read and study the Bible. Those concerns have led Presbyterians to value and promote literacy and eventually to support education in general. Presbyterians believe there's nothing we shouldn't ask about, learn about, and talk about. Presbyterians believe God created, loves, and sustains all things. So we believe there is nothing in our lives and in our world that is beyond the business of individual Christians or the church in general. There's nothing we shouldn't think about, learn about, and talk about. We believe that nothing in the Bible ever calls or requires us to pretend that we don't know things that we actually do know—about science, literature, history, or anything else.

The fourth study in this series, “Brains,” will enable participants to discuss how to maintain biblical faith and intellectual integrity through study of James 5:13–20, Genesis 1:26–31 and 2:18–19, and Psalm 19.

5

We are beloved, gifted, capable, and safe. Already. Right now.

By prayerfully studying Scripture together, Presbyterians have concluded that God has always loved us and will always love us. That means that God loves *you*—not just everybody, but *you* in particular. The truest thing about you is that you are a beloved, gifted, capable, and safe child of God right now—just as you are.

Presbyterians recognize that God has given gifts to each of us individually and to all of us together as a faith community. We believe we are called to identify, develop, and use those gifts to serve the world.

We are confident that we can and should learn more about our world than we currently know.

And we are convinced that our status as God’s beloved, gifted, and capable children is never in jeopardy and will never be lost.

The fifth study in this series, “Right Now,” will allow participants to think through the ramifications of this statement by considering several seemingly contradictory passages from throughout the Bible including John 1:12, Matthew 25:41–46, Isaiah 43:4, Jeremiah 29:11, 1 John 3:1, 1 Peter 4:10, Romans 12:6a, Psalm 8:1–5, Ephesians 2:8–10, Psalm 139:7–8, and Romans 8:38–39.

6

God calls us to be on the side of the ones who are having the hardest time.

Studying the Bible prayerfully together has led Presbyterians to conclude that the people of God are always called to care for the most vulnerable members of the societies in which we live. From the command to love widows, orphans, and strangers in Deuteronomy 10 to Jesus’ identification with hungry, thirsty, sick, and imprisoned persons in Matthew 25 (and dozens and dozens of other Scripture passages), the Bible teaches that faithful response to God’s love in our lives always involves noticing, actively loving, and supporting others who face personal or communal difficulties.

The sixth study in this series, “Justice,” will enable participants to discuss these ideas through consideration of Deuteronomy 10:17–19, Matthew 25:31–40, Amos 5:21–24, and Jeremiah 29:4–7.

7

Nobody's perfect.

Presbyterians talk about sin a lot because the Bible talks about sin a lot. We recognize ourselves, and our world, in the Genesis story in which the first two humans

- deny their dependence on anything beyond themselves (fruit),
- deny their responsibility for their actions (blame),
- separate themselves from each other (fig leaves), and
- separate themselves from God (hiding).

We see denial of dependence, denial of responsibility, separation from each other, and separation from God every day in our individual lives, in our life together, and in our world. We know sin is part of the truth about all of us. We know it's part of the truth about who we are—individually and corporately. We believe it's important to acknowledge and remember that.

But we also know it's not the whole truth.

Participants in the seventh study in the series, "Sin," will engage in a detailed study of the story of Adam and Eve eating the forbidden fruit in Genesis 3:1-19 with additional references to Romans 3:23, 1 John 1:8, and Romans 5:8.

8

There's more Holy Spirit in a bunch of us than in any single one of us.

As a group, Presbyterians are appropriately confident that we are capable of using the brains God gave us to figure out how to live faithfully together in response to God's gracious love. But we also realize that we're all sinners and that no single one of us has all the wisdom, gifts, and insight necessary for us to determine how best to live out our faith in any particular situation. Presbyterians are often deservedly kidded for our hyper-organization and obsession with committees. But all of that structure exists to remind us to slow down and listen to each other. At its best, Presbyterian polity and organization enables us to give the whole church access to the gifts that God has given to individuals and communities beyond our particular contexts.

The eighth study in this series, "Presbyterian," will enable participants to discuss this unique Presbyterian understanding of authority and the Holy Spirit through study of Acts 15:19 and 22-29, Romans 3:23, Micah 6:8, 1 Peter 4:10, Matthew 18:20, and 1 Corinthians 12:4-11.

9

God isn't finished.

When Presbyterians study the Bible prayerfully and together, our experience is that we are addressed from beyond ourselves by a living and faithful God who continues to respond to human sin by loving, calling, pursuing, empowering, and inspiring us to live with hope in a world where sin and death are real but Easter is true. That's why many of us go to church every Sunday. It's why we continue to study the Bible together and participate in the ongoing story of God's interaction with the world through Christ and his body the church.

In the ninth study in this series, "Hope," participants will discuss living with hope in the real world through study of Habakkuk 1:1-4 and 2:1-3 and Exodus 20:1-17.

10

God's love is not limited to our particular faith community.

There are places in the Bible that suggest that God's love is limited to certain communities. The books of Ezra and Nehemiah strongly suggest that the people of Israel, the heirs to God's Covenant with Abraham, are superior to other communities with different religions (see for example Ezra 9:1-4 and Nehemiah 13:23-25). There are verses in the New Testament, especially in the Gospel of John, that suggest that only Christians know God (see John 3:16 and 14:6). But study of the entire Bible in an increasingly diverse context has led Presbyterians to hesitate to speak so definitively on God's behalf about persons who use different vocabulary than we do to talk about God. Presbyterians strive to speak humbly about the infinite. We believe the scope of God's love is bigger and more extensive than we are ever able to fully articulate or explain.

Participants in the tenth study of this series, "Humbly," will read the entire book of Jonah as well as Micah 6:8 and Genesis 9:13-17 and discuss what those passages teach us about how to interact with persons of other faiths or no faith.

CONCLUSION

What follows are ten Bible studies intended to invite Presbyterian college students and others into conversations—based on distinctly Presbyterian themes—about how we can most appropriately respond to God's grace in the real circumstances of our real life together in the real world.

NOTES AND SUGGESTIONS FOR LEADERS

- Leaders should read the entire lesson beforehand so they know which passages and themes will be part of the study.
 - These studies are intended for multiple participants and multiple voices. When appropriate, have individual group members read verses and paragraphs aloud. Allow time for conversation and discussion.
 - **The lessons below include suggested discussion questions as well as an opportunity for participants to articulate a “Best Practice for Presbyterian Bible Study” based on the particular focus of each lesson. It might be interesting for the group to produce a concise list of “Best Practices” over the course of the study.**
 - Some of the following Bible Studies might require more than one session to complete—especially #7 (“Sin”), #9 (“Hope”), and #10 (“Humbly”). Consider scheduling 12 or 13 sessions to complete the entire series.
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