



GUIA DE ESTUDO

Fire in My Bones

Chad Stuart

25 de abril de 2026

Spencerville Adventist Church • doxus.org

Gerado por Doxus • doxus.org

A Fire That Cannot Be Hidden

The preacher marks the thirty-year anniversary of becoming a follower of Jesus on 04/26/1996, and he uses that milestone to make a larger point: the hardest part of following Jesus is often not the decision itself, but the opposition that comes after it. He says he expected the struggle with old habits, but he did not expect the mocking, teasing, anger, and doubt that came from friends, teachers, and even a Sabbath School teacher who told him, "Don't get too idealistic. This feeling will pass." His burden is simple and urgent: if Jesus has written His word on the heart, then His people will burn with a fire that cannot be hidden.

LEITURA BÍBLICA – JEREMIAH 20

Now Pashhur the priest, the son of Immer, who was chief officer in the house of the Lord, heard Jeremiah prophesying these things. Then Pashhur struck Jeremiah the prophet, and put him in the stocks that were in the upper Benjamin Gate of the house of the Lord. On the next day, when Pashhur released Jeremiah from the stocks, Jeremiah said to him, "The Lord does not call your name Pashhur, but Terror on Every Side. For thus says the Lord: Behold, I will make you a terror to yourself and to all your friends. They shall fall by the sword of their enemies while you look on. And I will give all Judah into the hand of the king of Babylon. He shall carry them captive to Babylon, and shall strike them down with the sword. Moreover, I will give all the wealth of this city, all its gains, all its prized belongings, all the treasures of the kings of Judah, into the hand of their enemies, who shall plunder them and seize them and carry them to Babylon. And you, Pashhur, and all who live in your house, shall go into captivity. To Babylon you shall go, and there you shall die, and there you shall be buried, you and all your friends, to whom you have prophesied falsely." O Lord, you have deceived me, and I was deceived; you are stronger than I, and you have prevailed. I have become a laughingstock all the day; everyone mocks me. For whenever I speak, I cry out, I shout, "Violence and destruction!" For the word of the Lord has become for me a reproach and derision all day long. If I say, "I will not mention him, or speak any more in his name," there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot. For I hear many whispering. Terror is on every side! "Denounce him! Let us denounce him!" say all my close friends, watching for my fall. "Perhaps he will be deceived; then we can overcome him and take our revenge on him." But the Lord is with me as a dread warrior; therefore my persecutors will stumble; they will not overcome me. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten. O Lord of hosts, who tests the righteous, who sees the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause. Sing to the Lord; praise the Lord! For he has delivered the life of the needy from the hand of evildoers.

VERSÍCULO-CHAVE

"If I say, 'I will not mention him, or speak any more in his name,' there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot."

Jeremiah 20

Jeremiah's Fire and the Cost of Public Faith

The preacher turns to Jeremiah 20 because it mirrors his own experience after he publicly chose Jesus. Jeremiah was mocked, beaten, imprisoned, and thrown into a cistern; he loved his people and wept over their rejection of God's message. In the sermon, Jeremiah's cry is not presented as a heroic personality trait but as the result of a word God placed deep within him. When Jeremiah says he wants to stop speaking, the fire in his bones will not let him stay silent. The preacher connects this to his own years of opposition after 04/26/1996: friends distancing themselves, a teacher claiming his faith was "just a phase," and a vice principal later telling him a staff member had said, "this is just a phase Chad cannot change." He insists that real discipleship involves a public stand before family, friends, coworkers, neighbors, classmates, and especially young people.



There is a fire in my bones shut up inside of me, and I am weary of holding it in. Indeed, I cannot.

— Jeremiah's inner compulsion

PARA REFLEXÃO

Discussion: What happens after the decision?

1. Why does the preacher say the hardest part of following Jesus was not the first decision, but the opposition that came afterward?
2. What details from his own story show how quickly a public stand for Jesus changed how people treated him?
3. Why do you think he connects his experience to Jeremiah instead of offering a more comfortable example?
4. What does it mean, practically, to make a “declarative, verbal, and public stand for Jesus” before family, friends, coworkers, and classmates?
5. How does the preacher distinguish between opposition for righteousness and opposition because someone is simply being a jerk?

REFLEXÃO

Standing in the middle of resistance

Where have you felt pressure to stay quiet about your faith because speaking up felt costly? Do you identify more with Jeremiah's desire to stop speaking, or with the fire that would not let him stay silent? Think about a time when your excitement about Jesus was undermined by other people. How did that shape your courage? What would it look like for you to live so clearly for Jesus that there is “no question” who you belong to?



God writes it, not us.

— God's writing on the heart

The New Covenant as Inner Power

The preacher says the fire in Jeremiah's bones comes from the new covenant promised in Jeremiah 31: God will write His law on hearts, not merely on stone. He contrasts the old covenant's external placement with the new covenant's internal reality: something can be read, admired, or agreed with and still remain outside a person. But when God writes His word within, it goes underneath decisions, willpower, and fear. The preacher emphasizes that this is not self-improvement, not behavior modification, and not the result of mastering religious information. It is the work of God writing His life into the believer so deeply that ridicule cannot erase it.

LEITURA BÍBLICA — JEREMIAH 31

“At that time, declares the Lord, I will be the God of all the clans of Israel, and they shall be my people.” Thus says the Lord: “The people who survived the sword found grace in the wilderness; when Israel sought for rest, the Lord appeared to him from far away. I have loved you with an everlasting love; therefore I have continued my faithfulness to you. Again I will

build you, and you shall be built, O virgin Israel! Again you shall adorn yourself with tambourines and shall go forth in the dance of the merry-makers. Again you shall plant vineyards on the mountains of Samaria; the planters shall plant and shall enjoy the fruit. For there shall be a day when watchmen will call in the hill country of Ephraim: 'Arise, and let us go up to Zion, to the Lord our God.'" For thus says the Lord: "Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, 'O Lord, save your people, the remnant of Israel.' Behold, I will bring them from the north country and gather them from the farthest parts of the earth, among them the blind and the lame, the pregnant woman and she who is in labor, together; a great company, they shall return here. With weeping they shall come, and with pleas for mercy I will lead them back, I will make them walk by brooks of water, in a straight path in which they shall not stumble, for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O nations, and declare it in the coastlands far away; say, 'He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.' For the Lord has ransomed Jacob and has redeemed him from hands too strong for him. They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the Lord, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall be like a watered garden, and they shall languish no more. Then shall the young women rejoice in the dance, and the young men and the old shall be merry. I will turn their mourning into joy; I will comfort them, and give them gladness for sorrow. I will feast the soul of the priests with abundance, and my people shall be satisfied with my goodness, declares the Lord." Thus says the Lord: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more." Thus says the Lord: "Keep your voice from weeping, and your eyes from tears, for there is a reward for your work, declares the Lord, and they shall come back from the land of the enemy. There is hope for your future, declares the Lord, and your children shall come back to their own country. I have heard Ephraim grieving, 'You have disciplined me, and I was disciplined, like an untrained calf; bring me back that I may be restored, for you are the Lord my God. For after I had turned away, I relented, and after I was instructed, I struck my thigh; I was ashamed, and I was confounded, because I bore the disgrace of my youth.' Is Ephraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still. Therefore my heart yearns for him; I will surely have mercy on him, declares the Lord. "Set up road markers for yourself; make yourself guideposts; consider well the highway, the road by which you went. Return, O virgin Israel, return to these your cities. How long will you waver, O faithless daughter? For the Lord has created a new thing on the earth: a woman encircles a man." Thus says the Lord of hosts, the God of Israel: "Once more they shall use these words in the land of Judah and in its cities, when I restore their fortunes: 'The Lord bless you, O habitation of righteousness, O holy hill!' And Judah and all its cities shall dwell there together, and the farmers and those who wander with their flocks. For I will satisfy the weary soul, and every languishing soul I will replenish." At this I awoke and looked, and my sleep was pleasant to me. "Behold, the days are coming, declares the Lord, when I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. And it shall come to pass that as I have watched over them to pluck up and break down, to overthrow, destroy, and bring harm, so I will watch over them to build and to plant, declares the Lord. In those days they shall no longer say: "'The fathers have eaten sour grapes, and the children's teeth are set on edge.' But everyone shall die for his own iniquity. Each man who eats sour grapes, his teeth shall be set on edge. Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more."

VERSÍCULO-CHAVE

"Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel"

and the house of Judah... For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people."

Jeremiah 31

Jesus as the Mediator of the New Covenant

The preacher moves from Jeremiah to Hebrews to show that the promise has arrived in Jesus. He says the new covenant is fulfilled, not merely anticipated, and that Jesus is not only the messenger of the covenant but its content. He cites Galatians 2:20 and John 1 to show that Christ lives in believers and that the Word became flesh. He stresses that when Jesus comes in through the Spirit, the Word is no longer merely outside in a book; it is written inside the person and becomes the deepest reality shaping speech, conviction, and courage. That is why he says the gospel is not merely information but a living fire written by a living God.



It is a living fire written by a living God to make your heart alive for him.

— The gospel as living fire

LEITURA BÍBLICA — JEREMIAH 29

These are the words of the letter that Jeremiah the prophet sent from Jerusalem to the surviving elders of the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. It was sent after King Jeconiah and the queen mother, the eunuchs, the officials of Judah and Jerusalem, the craftsmen, and the metal workers had departed from Jerusalem. The letter was sent by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon. It said: "Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare. For thus says the Lord of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams that they dream, for it is a lie that they are prophesying to you in my name; I did not send them, declares the Lord. "For thus says the Lord: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope. Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me, when you seek me with all your heart. I will be found by you, declares the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the Lord, and I will bring you back to the place from which I sent you into exile. Because you have said, 'The Lord has raised up prophets for us in Babylon,' thus says the Lord concerning the king who sits on the throne of David, and concerning all the people who dwell in this city, your kinsmen who did not go out with you into exile: Thus says the Lord of hosts, behold, I am sending on them the sword, famine, and pestilence, and I will make them like vile figs that are so bad they cannot be eaten. Because they did not pay attention to my words, declares the Lord, that I persistently sent to you by my servants the prophets, and you sent them no heed, declares the Lord. Hear the word of the Lord, all you exiles whom I sent away from Jerusalem to Babylon: "Thus says the Lord concerning Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, who are prophesying a lie to you in my name: Behold, I will deliver

them into the hand of Nebuchadnezzar king of Babylon, and he shall strike them down before your eyes. Because of them this curse shall be used by all the exiles from Judah in Babylon: 'The Lord make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire,' because they have done an outrageous thing in Israel, they have committed adultery with their neighbors' wives, and they have spoken in my name lying words that I did not command them. I am the one who knows, and I am witness, declares the Lord."

PARA REFLEXÃO

Discussion: The covenant written inside

1. Why does the preacher insist that knowledge alone does not produce witness or courage?
2. What does it mean for God to write His law on the heart rather than leave it on stone tablets only?
3. How does Jesus being the mediator and content of the new covenant change the way we think about faith?
4. Why does the preacher say subtle or silent Christianity does not work?
5. Where do you see the difference between external religion and internal transformation in the sermon?

REFLEXÃO

Has Jesus become inner reality?

Do you relate to the preacher's warning that you can know a lot and still never open your mouth for Jesus? Is the word of God merely something you agree with, or something that lives inside you? Ask yourself whether your convictions have enough depth to survive ridicule, pressure, and disappointment. What would it look like for Jesus to be the content, not just the topic, of your life?



If you're a light, there's gonna be opposition.

— The inevitability of light

Persecution, Light, and the Great Controversy

The preacher teaches that opposition is not a sign that something has gone wrong; it is the expected result of being light in a dark world. He quotes 2 Timothy 3:12 to say that all who seek to live a godly life will suffer persecution. He illustrates this with the image of turning on a light in a dark room: the light disturbs the darkness because darkness and light are enemies. He makes clear that the opposition he is describing is not because Christians are obnoxious; it is because righteousness itself makes darkness uncomfortable. In his telling, this is part of the great controversy—if believers really shine, they will be noticed and resisted.

APLICAÇÃO PRÁTICA

Practice being a public light

The preacher calls the congregation to live now as lights in public, not someday later. He points to the global church initiative One Voice 2027, tied to the 2,000-year anniversary of Jesus' baptism on September 27, 2027, but insists nobody should wait until then to begin shining. He urges people to use all means and all methods to invite others to meet Jesus, including online spaces where people spend an average of two and a half hours a day on social media. He especially challenges young people as digital natives to use their skills for evangelism. He also gives three concrete weekly practices: one prayer, "Lord, write your word on my heart, not on stone, but on me, and let it be a fire in my bones"; one word, "new"; and one act, tell one person this week that Jesus makes all things new.

LEITURA BÍBLICA — JEREMIAH 20

For I hear many whispering. Terror is on every side! "Denounce him! Let us denounce him!" say all my close friends, watching for my fall. "Perhaps he will be deceived; then we can overcome him and take our revenge on him." But the Lord is with me as a dread warrior; therefore my persecutors will stumble; they will not overcome me. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten. O Lord of hosts, who tests the righteous, who sees the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause. Sing to the Lord; praise the Lord! For he has delivered the life of the needy from the hand of evildoers.

🔔 ORAÇÃO 🔔

Prayer for a heart on fire

Lord Jesus, write Your word on our hearts, not on stone, but on us. Put Your fire in our bones through the new covenant, and make us faithful even when opposition comes. Help us not to shrink back when family, friends, coworkers, neighbors, classmates, or the world push against us. Make us clear, public, humble witnesses that Jesus is the one who makes all things new. Amen.



Behold, I am coming, and I will make all things new.

— The message of renewal