

Rightly Dividing The Word Of Truth



By

Robert H. Martin

INDEX

THE PLAN OF REDEMPTION.....	1-31
RIGHTLY DIVIDING THE WORD OF TRUTH.....	32-53
HOW TO ESTABLISH A CONGREGATION.....	54-80
SECTION I - THE CHRISTIAN MUST GO.....	55-65
SECTION II - THE CHRISTIAN MUST CONFIRM.....	66-76
SECTION III - THE INDIGENOUS CHURCH.....	77-80
SERMON PREPARATION AND DELIVERY.....	81-113
A SERIES ON CHURCH DISCIPLINE.....	114-127
THE HOLY SPIRIT.....	128-138
DIVINE HEALING	139-147
QUALIFICATIONS AND WORK OF ELDERS.....	138-162
THE CHRISTIAN HOME.....	163-189
A SERIES OF LESSONS OF THE SEVEN CHURCHES OF ASIA.....	190-209
BASIC BIBLE STUDIES	210-272

FORWARD REMARKS

I thank God for all those who have taught me in the Sixth Avenue School of Preaching in Jasper, Alabama, and many older preachers that I have had the opportunity to sit at their feet and learn. Many thoughts and ideas they have shared with me and I have taken and have developed my own materials. This material was written between 1975 and 1978 and in those days I used the King James Version of the Bible. Much of this material is therefore done in the King James language. I hope that it will not be too difficult to use.

DEDICATION OF THIS BOOK

TO FRANKLIN CAMP, A SOLIDER OF THE CROSS, A SERIOUS BIBLE STUDENT AND TEACHER. A MAN WHOSE LIFE TOUCHED THE LIVES OF MANY YOUNG MEN WHO ARE NOW PREACHING THE GOSPEL OF CHRIST. AS A YOUNG PREACHER, I HAD THE PRIVILEGE OF SITTING AT THE FEET OF THIS GREAT TEACHER. A MAN WHO WILL NEVER KNOW HOW MUCH HE HELPED ME TO KNOW HOW TO STUDY THE BIBLE. A MAN WHO I WISH THAT I COULD HAVE SAT AT HIS FEET AND LEARNED SO MUCH MORE. THE WORDS OF HEBREWS 11:14 SURELY FITS THIS MAN, "HE BEING DEAD STILL SPEAKS". THROUGH MYSELF AND MANY OTHERS WHOSE LIFE I HAVE HAD THE PRIVILEGE TO TOUCH.

Robert H. Martin

July 1992

HOW TO STUDY THE BIBLE

Introduction: It is more important to know the Bible than any other book of the world.

- 1) The Bible is the most important book in the English language.
- 2) No man can be uneducated who knows his Bible.
- 3) A knowledge of the Bible is necessary to a well balanced Christian life. (Luke 2:52)
- 4) There are certain things we need to know about studying to understand the Bible.

I. WE MUST APPROACH BIBLE STUDY IN THE PROPER FRAME OF MIND

- A. There is a right way and a wrong way to study the Bible.
 1. Many verses are hard to understand but this does not mean we cannot understand them. (1 Peter 3:16)
 2. We must expect to understand the Bible.
- B. The Bible is a revelation. (A message made known)
 1. A message from God to man.
 2. God put His thoughts in human language and gave us the Bible.
- C. Either we can understand the Bible or it is no revelation.
 1. We can either understand it or else it is no thought conveyed.
 2. The words of the Bible are like little cars bringing thoughts from God to man.
- D. The Bible is not the property of "avored few".
 1. Understand it "only".
 2. Its message is addressed to all mankind. (Mark 16:15)
- E. The Bible is to be understood by all alike.
 1. If we do not understand it, it is misunderstood.
 2. We may misunderstand it, but we cannot understand it differently.
 3. The Bible was not written to convey different ideas to different people.

THE PLAN OF REDEMPTION

II. STUDYING THE BIBLE IS AN URGENT MATTER

- A. Freedom comes through a knowledge of the truth. (John 8:32)
- B. Spiritual food is necessary to life. (Matthew 4:4)
- C. Lack of Bible knowledge invites destruction. (Hosea 4:6)
- D. The Bible is a light in dark places. (Psalm 119:105)

HOW TO STUDY THE BIBLE

Introduction: It is more important to know the Bible than any other book of the world.

- 1) The Bible is the most important book in the English language.
- 2) No man can be uneducated who knows his Bible.
- 3) A knowledge of the Bible is necessary to a well-balance Christian life. (Luke 2:52)
- 4) There are certain things we need to know about studying to understand the Bible.

I. WE MUST APPROACH BIBLE STUDY IN THE PROPER FRAME OF MIND.

- A. There is a right way and a wrong way to study the Bible.
 1. Many verses are hard to understand but this does not mean we cannot understand them. (2 Peter 3:16)
- B. We must expect to understand the Bible.
 1. The Bible is a revelation. (A message made known)
 2. A message from God to man.
 3. God put His thoughts in human language and gave us the Bible.
- C. Either we can understand the Bible or it is no revelation.
 1. We can either understand it or else it is no thought conveyed.
 2. The words of the Bible are like little cars bringing thoughts from God to man.
- D. The Bible is not the property of a "favored few".
 1. Understood by the "clergy" or "priestly class" only.
 2. Its message is addressed to all mankind. (Mark 16:15)
- E. The Bible is to be understood by all alike.
 1. If we do not understand it alike, it is misunderstood.
 2. We may misunderstand it differently, but we cannot understand it differently.
 3. The Bible was not written to convey different ideas to different people.

II. STUDYING THE BIBLE IS AN URGENT MATTER.

- A. Freedom comes through a knowledge of the truth. (John 8:32)
- B. Spiritual food is necessary to life. (Matthew 4:4)
- C. Lack of Bible knowledge invites destruction. (Hosea 4:6)
- D. the Bible is a light in dark places. (Psalms 119:105)

III. WE MUST LOVE AND DESIRE TO KNOW THE TRUTH.

- A. John 7:17 -- we will know the doctrine.
- B. Luke 8:15 -- we need that good and honest heart.
- C. Acts 17:11 -- let us receive the word readily.
- D. 2 Thessalonians 2:10-12 -- if we don't love the truth, we will end up believing a lie.

IV. SOME STUDY SUGGESTIONS.

- A. Know the books of the Bible.
- B. Know who is speaking and to whom the author is speaking in any passage.
- C. find out the subject under consideration.
- D. Find out the dispensation under which a thing is said or written.
- E. Never put scripture against scripture.
- F. We can study by: book, chronologically, subject, text and context.
 - a. Let us strive to study most effectively.
- G. Let us learn to write scripture references.

HOW TO STUDY THE BIBLE

1. What is the most important book in the English language?
2. How must we approach Bible study?
3. Who is the Bible addressed to?
4. What comes from a knowledge of the Bible?
5. Lack of Bible study invites _____?
6. Give three good study suggestions.

THE SOURCE OF THE BIBLE - - - - - IT'S INSPIRATION

Introduction: From every important viewpoint the Bible is superior to all others books.

- 1) It is a dependable history book and biography.
- 2) It is right on morals and it will guide to live peaceable with our fellowman.
- 3) It is the classic of classics.
- 4) It has every mark of inspiration.

I. IN THE BIBLE, SEVERAL TIMES ARE USED REFERRING TO THE BOOK ITSELF.

- A. The law of the Lord. (Psalms 19:7)
- B. Scriptures. (2 Timothy 3:16)
- C. Word of God. (Hebrews 4:12)
- D. Oracles of God. (1 Peter 4:11)

II. IN ORIGIN THE BIBLE IS DIVINE.

- A. It originated in the mind of God.
 1. Job 32:8
 2. 2 Timothy 3:16
- B. God revealed His will to Prophets by the Holy Spirit.
 1. 2 Samuel 23:2
 2. Jeremiah 1:9
 3. 2 Peter 3:2
 4. 2 Peter 1:21
- C. Christ promised to inspire the apostles with the power of the Holy Spirit.
 1. John 16:13
 2. John 14:26
- D. Paul claimed inspiration.
 1. 1 Corinthians 2:13
 2. Galatians 1:11-12
 3. 1 Corinthians 5:3

III. THERE ARE ONLY THREE POSSIBLE SOURCES OF ANY BOOK.

- A. It came from man.
 - 1. Man could not produce the Bible without divine aid; if he could, let him now produce a better one.
- B. It came from the devil.
 - 1. The devil would not produce a book that reveals his every wicked motive and evil way, and that shows his awful characters.
- C. It came from God.
 - 1. The only choice is that it came from God.

THE SOURCE OF THE BIBLE – ITS INSPIRATION

1. The _____ is superior to all other books.
2. Give four terms used in referring to the Bible.
3. Where did the Bible originate?
4. How did God reveal His will to the prophets?
5. What are the three possible sources of any book?

THE AUTHORITY OF THE BIBLE

Introduction: The Bible is God's final, complete, and only revelation to man.

- 1) It is the only perfect book we have today.
- 2) Authority of its teaching is perfect.
- 3) We have a tremendous job of restoring the Bible to its proper position of honor and respect in the home, the church, and in the community.

I. GOD SENT HIS SON AND GAVE HIM ALL AUTHORITY.

- A. Hebrews 1:1 - - - God spoke to the fathers by the prophets.
- B. Hebrews 1:2 - - - In these last days spoken unto us by His son.
- C. Matthew 17:5 - - - At the transfiguration God spoke from heaven concerning His Son saying, "Hear Him".
- D. Matthew 28:18 - - - Jesus said that all authority had been given to Him in heaven and earth.

II. GOD'S SON, CLOTHED WITH ALL AUTHORITY, CHOSE CERTAIN APOSTLES.

- A. Matthew 10:2-4 - - - Certain chosen men by Jesus Himself.
- B. John 14:26 - - - The Holy Spirit would teach the apostles:
 1. All things.
 2. Bring all things to your remembrance.
- C. After Christ's resurrection and just before his ascension, He renewed His promise to the apostles. (Acts 1:5)
- D. When would the apostles receive the power of inspiration, and be able to work miracles? (Acts 1:8)
 1. In Acts 2, we read of the fulfillment of the promise of giving the Holy Spirit unto the apostles.
- E. Christ gave ALL the apostles equal power to bind and loose. (Matthew 18:18, Matthew 16:19)

III. THE GOSPEL MESSAGE GIVEN BY CHRIST AND THE APOSTLES IS ADEQUATE FOR ALL THE SPIRITUAL NEEDS OF MAN.

- A. Romans 1:16 - - - The power of God unto salvation is the Gospel.
- B. Acts 20:32 - - - The word of God is able to build you up and give you an inheritance.
- C. 2 Timothy 3:16-17
- D. 2 Peter 1:3

IV. GOD WARNS AGAINST REJECTING THE WORD ALREADY GIVEN.

- A. 2 John 9
- B. Galatians 1:8-9
- C. Revelation 22:18-19

V. CONCLUSION

The Bible is right and everything that differs from it is wrong. The Bible is the lamp unto our feet and the light unto our path. Every institution must have an authority. Christ and the apostles are the authority in the church. Their laws are found in the New Testament. The New Testament is the law of the New Testament church.

THE AUTHORITY OF THE BIBLE

1. The Bible is God's _____, _____, and
only _____ to man.
2. In the last days God has spoken to us by who?
3. All authority has been give to who?
4. Why did Christ give the apostles the Holy Spirit?
5. The word of God is able to do what?

PROPER DIVISION OF THE WORD

I. Introduction

- A. We must learn to properly divide ("handle aright") the word of God.
- B. A failure to properly divide the Bible will result in:
 - 1. Misunderstanding.
 - 2. Confusion.
 - 3. And many foolish theories about the Bible.
- C. A tool properly used can be a means of service, but that same tool can also be a destructive tool.
 - 1. The same is also true with the word of God.

II. ADMONITIONS AND WARNINGS CONCERNING THE USE OF SCRIPTURES.

- A. 2 Timothy 2:15 - - - "rightly divide" means "to cut straight or right".
 - 1. We must cut straight through the word of God going neither to the left or the right.
- B. 2 Peter 3:16 - - - "twist" means to distort or pervert.
- C. Some pervert the scriptures.
 - 1. Galatians 1:7,8
- D. Some corrupt the word of God.
 - 1. 2 Corinthians 2:17
- E. Depending on how we handle the word of God, the knowledge of Christ becomes death or life. (2 Corinthians 2:16)

III. FAILURE TO HANDLE ARIGHT THE TRUTH WILL LEAD TO A PERVERTED MESSAGE.

- A. Here are some ways this is done:
 - 1. Take a "text" without regard to meaning of verse or paragraph.
 - 2. Place together parts of verses with no regard to context.
 - 3. Make specific commands and promises universal in applications.
 - 4. Fail to recognize God's exceptions to general commands.
 - 5. Set scriptures against scriptures.
 - 6. Attribute inspiration to uninspired statements.
 - 7. Fail to recognize figures of speech.
- B. We need to remember that every scripture is in perfect harmony with every other scripture.

IV. THERE ARE THREE DISPENSATIONS IN THE BIBLE.

- A. "Dispensation" means an "age" or "period of time".
- B. There are three in the Bible:
 - 1. The Patriarchal age-from creation to Mt. Sinai (approx. 4,000 B.C. to 1,500 B.C.)
 - a. Worship was family in nature. (Genesis 18:19)
 - b. Worship was at the altar.
 - 2. The Mosaic or Jewish Age – from Sinai to the cross. (approximately 1,500 B.C. To A.D. 33)
 - a. This law was given to the Jews only until Christ should come.
 - 3. The Christian Age – from the cross to Christ's second coming.
 - a. Its laws are universal in application.
 - b. Salvation offered to all.

V. THE MAIN DIVISIONS OF THE BIBLE ARE THE OLD AND NEW TESTAMENTS.

- A. Hebrews 8:13
- B. Hebrews 8:7
- C. Hebrews 9:15
- D. Why was the Old Testament given? (Galatians 3:24)

PROPER DIVISION OF THE WORD

1. What does "rightly divide" mean?
2. What does "twist" mean?
3. If we fail to handle aright the truth what will happen.
4. What are the three Bible dispensations and tell something of each.
5. What are the two main divisions of the Bible?

TWO TESTAMENTS

Introduction: Before Moses' time God spoke different laws to different people at different times. Through Moses, God gave a system of law to Jews only. Through Christ, God has spoken to all people the same law. A testament is a WILL. So we have testaments, wills, and covenants between God and those whom the particular testament or will was given.

I. GOD GAVE THE OLD TESTAMENT TO PEOPLE WHO LIVED BEFORE CHRIST'S DEATH.

- A. Made a covenant between Moses and Israel. (Exodus 34:27)
- B. From Mountain Sinai God gave the old covenant to Moses. (Nehemiah 9:13; Exodus 19:3,7)
- C. The Sabbath day was given as a part of the old covenant, and it was a sign between God and the children of Israel forever. (Exodus 31:17)
 - 1. This law was never given to any other people at any time or place.
- D. Almost all things under the law were purged with blood; and without the shedding of blood is no remission. (Hebrews 9:22)
 - 1. The blood of what animals was used in the Old Testament? (Hebrews 9:13,19)

II. BECAUSE THE OLD TESTAMENT COULD NOT TAKE AWAY SIN, GOD PROMISED AND GAVE A NEW LAW.

- A. God promised to make a new covenant. (Jeremiah 31:31)
- B. The law was added till the seed should come, and that seed was Christ. (Galatians 3:16-19)
 - 1. Thus when God gave the Old Testament law, He intended it to be binding only until the seed (Christ) should come.
- C. Christ did not come to destroy, but to FULFILL the law. (Matthew 5:17)
 - 1. In John 19:30 Jesus said, "it is finished".
- D. Christ through His death abolished (took away); (Ephesians 2:15)
 - 1. The enmity (the cause of division) (Colossians 2:14).
 - 2. The law of commandments. (Hebrews 10:9)
- E. He taketh away the first, that he may establish the second. (Hebrews 9:15)

2. No man's will is in force until after his death, hence Christ's (New) Testament could not go into force until after death. (Hebrews 9:16,17)
- F. The New Testament is not sealed with the blood of animals, but by the blood of a perfect person - - - the blood of Christ. (Hebrews 9:14)
 1. Christ was once offered to bear the sins of many. (Hebrews 9:28)
 2. The blood of Christ cleanses us from all sins. (1 John 1:7)
- G. We are not under the law not under grace. (Romans 6:14)
 1. We are delivered from the law. (Romans 7:6)
 2. If we try to be justified, saved, by keeping the Old Testament law we are **FALLEN FROM GRACE**. (Galatians 5:4)
- H. To show the superiority of the New Testament, it is said in Hebrews 7:22, "By so much was Christ made a surety of a better testament".

CONCLUSION:

If the Old Testament law is not binding on us, why was it written and given to us?
(1 Corinthians 10:11)

TWO TESTAMENTS

1. God made a _____ between Moses and Israel.
2. The Old Testament was given only until _____ came.
3. The Law was taken out of the way by what?
4. The New Testament was sealed by what?
5. Show that the New Testament is superior to the Old Testament.

MAN'S NEED OF SALVATION

I. IN THE BEGINNING OF ALL THINGS:

- A. God was the Designer. (Genesis 1:1)
- B. Christ (the word) was the agent God used in accomplishing creation. (John 1:1, 3, 14)
- C. The Holy spirit was the organizing, life-giving, law-giving influence. (Genesis 1:2; Psalms 104:30)
- D. After all things were produced by miracle, natural law was established by which all things continue as they do. To this law there is NO exception. (Genesis 1:25)
- E. The creation of man in the likeness of God. (Genesis 2:7; 1:27)
 - 1. After God created everything He made the statement, "Behold it was very good."
 - 2. God formed the earth so that it might be inhabited. (Isaiah 45:18)
 - 3. God created man for His glory. (Isaiah 4:7) When man fails to glorify God he misses his whole purpose of existence.

II SATAN BROUGHT SIN AND DEATH INTO THE WORLD.

- A. Satan is the enemy of all that is good. He proposed to mar, mutilate, and if possible, to destroy the perfect creation of God.
 - 1. He brought sin and two deaths into existence: Physical death and Spiritual death.
- B. The account of man's fall. (Genesis 2 and 3)
 - 1. Mankind was forbidden to eat of the tree of knowledge. (Genesis 2:17)
 - 2. God told mankind that the day he ate he would die. (Genesis 2:17)
 - 3. The devil came along and told mankind that he would not die. (Genesis 3:4)
 - 4. Mankind saw that the tree was pleasing to the eye, good for food, and to be desired to make one wise. (Genesis 3:6)
- C. The results of this sad story is told in Genesis 3:7-24. Sinful man's rejection by God, his "death" to God, his separation from God. (Genesis 3:24)
- D. Spiritually, man was here separated from God, making necessary a plan of salvation.
 - 1. Because sin entered the world, death also entered. (Romans 5:12)

2. Because of sin (Adam) all men must die, even so in (Christ) are all made alive. (1 Corinthians 15:22)
3. The wages of sin is death. (Romans 6:23)
4. Sin separates us from God and His grace. (Isaiah 59:1,2)
5. All have sinned and come short of the glory of God. (Romans 3:23)
- E. The **results** or Adam's sin was the fact that death passed upon all. The **guilt** of sin never passes upon anyone except the person who commits the sin. (Ezekiel 18:20)
- F. The order is:
 1. Lust-sin-death (James 1:15)
 2. Every man is drawn away of his own lust. (James 1:14)
- G. Man thus lost in sin, had no hope whatsoever, but God had mercy.
 1. God planned and developed a way of salvation so that man might be restored to divine favor; and stand approved in God's sight.

MAN'S NEED OF SALVATION

1. Describe the work of God, Christ, and the Holy Spirit in the beginning.

2. Man was created in the likeness of who?

3. God created man for what?

4. The wages of sin is _____.

5. Sin separates us from what?

DEVELOPMENT OF THE PLAN OF SALVATION

Introduction: In the fall of man in the Garden of Eden, physical and spiritual death entered the world. Justice would demand that man be punished from the presence of the Lord forever. But God showed His grace and mercy by developing a plan by which man could be restored to the presence of God. Many thousands of years were involved in God working out the plan whereby He would save lost man. God was not willing to turn over to Satan, man, the creature of His handiwork.

I. GOD DID NOW LEAVE MAN LOST AND WITHOUT HOPE IN THE WORLD, BUT PROMISED A SAVIOR.

- A. Lost man's condition is described as: (Ephesians 2:12)
 - 1. Without Christ
 - 2. Aliens
 - 3. Strangers
 - 4. Having no hope
 - 5. Without God
- B. Even at the time of the expelling of man from Eden, man's curse was tempered with mercy and God offered hope. (Genesis 3:15)
 - 1. In Christ's suffering and death, the serpent (Satan) bruised His (Christ's) heel; in Christ, resurrection and victory over every temptation He bruised Satan's head, and became absolute victor.
- C. God said to Abraham, "And in thee shall all families of the earth be blessed." (Genesis 12:3)
 - 1. This promise was renewed when Abraham stood a great test of faith. "And in thy seed shall all the nations of the earth be blessed." (Genesis 22:18)
- D. The promise seed was to come through David and was to rule on His throne. (Isaiah 9:6,7)
- E. A SIGN of "this seed" should be given. (Isaiah 7:14)

II. THE PROMISED SEED WAS CHRIST, AND THE PROMISES OF A SAVIOR WERE ALL FULFILLED IN HIM.

- A. Of what virgin was the promised seed (Christ) born? (Matthew 1:18-25)
- B. God did not send His son into the world until He had prepared the race for Christ. (Galatians 4:4)
- C. "Now to Abraham and his seed were the promises made." (Galatians 3:16)
 - 1. Who was the promised seed, or savior? (Galatians 3:16)

III. WHEN CHRIST, THE PROMISED SEED CAME, HE PROVIDED SALVATION FOR ALL THROUGH HIM. THERE ARE MANY BLESSINGS IN CHRIST.

A. Christ provided salvation that had never been provided.

1. Matthew 1:21
2. Acts 4:12

B. There are many blessings in Christ.

1. Ephesians 1:3
2. Ephesians 1:7
3. 2 Corinthians 5:17
4. Romans 8:1
5. Revelation 14:13
6. Galatians 3:26,27

DEVELOPMENT OF THE PLAN OF SALVATION

1. Since man is separated from God because of sin, man needs what?
2. How does Paul describe the lost man's condition in Ephesians 2:12?
3. Lost man needed a _____.
4. Who was the promised seed?
5. Give five blessings in Christ.

THE NEW BIRTH

I. INTRODUCTION

A. Read John 3:1-8

1. Nicodemus was a Pharisee and ruler of the Jews.
2. Came to Jesus by night.
3. Recognized Jesus as a teacher sent from God because of the miracles.

II. NECESSITY OF THE NEW BIRTH.

A. Jesus told Nicodemus that unless he was born again he could not see the Kingdom of God.

1. The "seeing" indicated **entering into, participating in, sharing in** the blessings of the kingdom of God.

B. "The Kingdom" here refers to the church, the kingdom of God on earth. (Matthew 16:18, 19)

1. To enter the church, to enter the kingdom of heaven and enjoy the blessings of citizenship, a person must be born again.
2. For accountable, responsible human beings, **there is no exception.**
3. Therefore, whatever blessings are found in the kingdom, the church, can be reached only by the new birth.

III. THE ELEMENTS OF THE NEW BIRTH.

A. There is just one birth, but two elements. (John 3:5)

1. Some say that the water refers to our natural birth.
2. Some say it doesn't mean water.

B. Water is present in the new birth in baptism.

1. Acts 10:47 - - water and baptism.
2. Acts 8:36 - - water and baptized.
3. Ephesians 5:26 - - washing of water.
4. Hebrews 10:22 - - the sprinkling is the blood of Christ on our hearts, as the context shows, which Christ bestows on us at the time our bodies are washed with pure water in baptism.

C. The Spirit is present in the new birth through the preaching of the word of God in begettal preparatory to the birth; in the working of the word in the human heart unto salvation, through the word, to be baptized into Christ.

1. Luke 8:11 - - the seed, the word of God.
2. James 1:18 - - begat us with the word of truth.

3. 1 Corinthians 4:15 - - begotten you through the word.
4. Ephesians 6:17 - - the word is the instrument of the spirit.
5. The Spirit appoints water in the new birth. When we have been led by the teaching of the spirit, to submit to water baptism as the Spirit appointed, we have been born of water and of the Spirit.

IV. IMPORTANT POINTS.

- A. What is transformed in the new birth?
 1. The birth is not physical. (John 3:4,6)
 2. It is a spiritual birth. (John 3:6)
 3. Verse 8 was not written to confuse; it illustrates the principle that there is an invisible spirit in man that is changed in the new birth.
- B. In birth there is a "begettal". What is the seed that is used." (Luke 8:11)
- C. Who is the Father in the begettal? (Romans 1:7; 1 John 3:1)
- D. A birth implies a change of state, a transition.
(Ephesians 3:14,15)
- E. Physical birth entitled a Jewish infant to the blessings of Israel in the Old Testament. The new birth entitles a person to blessings in the family of God, the kingdom of heaven, in the New Testament.

THE NEW BIRTH

1. Tell something of Nicodemus.
2. To enter the church and enjoy the blessings in it a person must be _____.
3. What are the two elements of the new birth?
4. Briefly explain something about the two elements of the new birth.
5. A birth implies what?

WHAT MUST I DO TO BE SAVED?

Introduction: "What must I do to be saved?" is the most important question in the Bible. The answer also answers the question "How can I become a member of the church?"

I. THREE TIMES THE QUESTION WAS ASKED IN THE BOOK OF ACTS.

- A. Acts 2:37 -- the question.
Acts 3:28 -- the answer.
- B. Acts 9:6 -- the question.
Acts 22:16 -- the answer.
- C. Acts 16:30 -- the question.
Acts 16:31-33 -- the answer.
- D. Thus, in the answer to this question, we find these people were told what to do, and did:
 - 1. Believe in Jesus Christ as God's Son.
 - 2. Repent of their sins.
 - 3. Be baptized to be saved, to receive remission of sins, or to wash away sins.

II. PEOPLE ARE THEN ADDED TO THE CHURCH.

- A. Acts 2:47
 - 1. Who became members of the church daily?
Such as should be saved.
 - 2. How did they become members of the church?
The Lord added them.
 - 3. The same process by which a person is saved puts him in position where Christ saves him, in the church.
(Ephesians 5:23)

III. THE GREAT COMMISSION ON SALVATION.

- A. Matthew 28:19-20
- B. Mark 16:15, 16
- C. Luke 24:46-48
- D. Summarizing, we find this great commission teaches this on how one is to be saved, or how to become a member of the church:
 - 1. Matthew -- teach, baptize by the authority of the Father, Son, and Holy Spirit.

2. Mark - - preach the gospel, believe, baptize, saved.
3. Luke - - preach, repent, remission of sins.
4. Thus we conclude the order is: Hear the gospel preached, believe, repent, be baptized, remission of sins or salvation from sin.

VI. OTHER STATEMENTS FROM CHRIST AND THE APOSTLES.

- A. Romans 10:17
- B. Acts 16:31
- C. Luke 13:3
- D. Acts 8:37
- E. Galatians 3:26-27
- F. Colossians 2:12

WHAT MUST I DO TO BE SAVED?

1. What is the most important question in the Bible?
2. Give the three references in the book of Acts where the question "What must I do to be saved?" is found.
3. Are people added to the church or do they join the church?
4. Give from memory the places where the Great Commission is found.
5. Give the plan of salvation as described in the New Testament.

OBEDIENCE - BETTER THAN SACRIFICE

Introduction: From the very beginning of God's relationship with man, God has expected man to obey Him. God has always held man accountable to Him. To this rule there is no exception. God has a right to make such claim on the creature of His handiwork, as we belong to Him. God requires that we obey Him because it is best for us. All that God requires is best for us.

I. THE DEFINITION OF OBEDIENCE.

- A. 1 Samuel 15:22 - - It is better to obey than to offer sacrifices. Partial obedience is disobedience.
 - 1. It is evident that Saul partially obeyed the Lord.
 - 2. If a person selects a part of God's will, and does only part of it, it is not obedience.
- B. Substitution is not obedience. (Leviticus 10:1)
- C. Pleasing self is not obedience. (Hebrews 5:9)
- D. Acceptable obedience requires that we do what God says, and do it willingly, from the heart. Forced obedience is not acceptable. (Isaiah 1:19; Romans 6:17)

II. OBEDIENCE IS REQUIRED.

- A. Hebrews 5:9 - - God is the author of eternal salvation to all that obey Him.
- B. 1 Peter 1:22 - - You have purified your souls in obeying the truth.
- C. Matthew 7:21 - - Only those who obey will enter into heaven.
- D. 2 Thessalonians 1:8 - - God will take vengeance on them that do not obey Him.
- E. 1 John 2:17 - - The person who obeys the will of God abideth forever.

III. OBEDIENCE IS A TEST OF FAITH.

- A. Galatians 5:6 - - faith which worketh by love.
- B. James 2:24 - - man is justified by works (obedience) and not by faith only.
- C. James 2:18 - - I will show you my faith by my works (obedience).
- D. From James 2:19 - - we learn that the devil believes and trembles, but doesn't obey.
- E. James 2:22 - - tells us that by works (obedience) a man's faith is made perfect.

- F. In James 2:14-16 -- James tells us that faith without obedience or works is dead. And he gives an example to prove it.

IV. OBEDIENCE TO GOD IS A TEST OF LOVE-FOR GOD AND FOR BRETHREN.

- A. Obedience can be clearly seen through our love for God. (John 14:15)
- B. This is the love of God that we keep His commandments. (1 John 5:3)
- C. Love God and keep His commandments. (1 John 5:2)

V. OBEDIENCE IS A TEST OF FRIENDSHIP WITH CHRIST.

- A. We are a friend to God if we do what He says. (John 15:14)
- B. When a man gives his life, he gives all. He cannot love more nor show his love better. (John 15:13)
- C. Why recognize God as Almighty and do not the things He says. (Luke 6:46)
- D. Proverbs 18:24

VI. EXAMPLES OF OBEDIENCE.

- A. Christ -- Hebrews 5:8
- B. Abraham -- Hebrews 11:8
- C. The Apostles -- Acts 5:29

CONCLUSION:

What is the end of the disobedient? Romans 2:8,9; 2 Thessalonians 1:7-9.

OBEDIENCE - BETTER THAN SACRIFICE

1. God has always expected man to _____ Him.
2. Give the definition of obedience.
3. Obedience is a test of _____.
4. Give one scripture that shows God requires obedience.
5. We show our faith by what?

OSI - SERVICE - BETTER THAN SACRIFICE

1. God has always expected men to

2. Give the definition of character.

3. Obedience is a part of

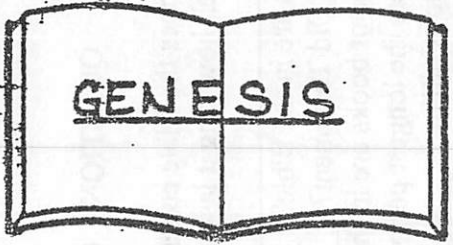
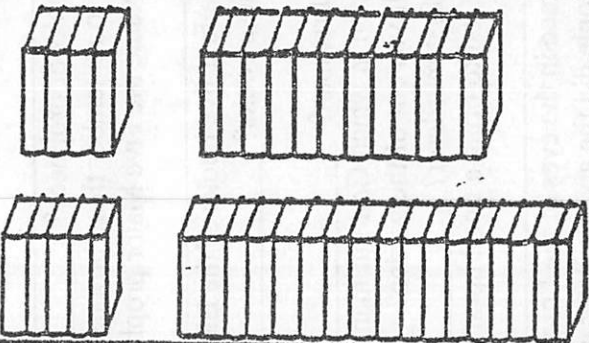
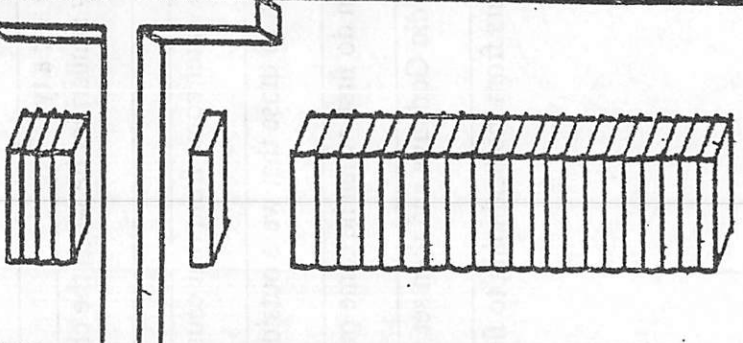
4. Give one sentence that shows how obedience

5. We show our faith by what

RIGHTLY DIVIDING THE WORD OF TRUTH

QUESTIONS COVERING CHART ONE

1. How many ages does the Bible cover? _____
2. Name each and tell how long it lasted. _____
3. How many books are in the Bible? _____
4. How many in the Old Testament? _____ In the New Testament _____
5. How many groups of books are in the Old Testament? _____
6. Which book covers the longest period of time? _____
7. Name the four books of law. _____
8. What is the meaning of Exodus? _____
9. How many books of history? _____ Name them: _____
10. How many books of prophecy? _____
11. The best way to remember these prophecies is to divide them into Major and Minor Prophecies: Name the Five Major prophecies: _____
12. What were the first five books of the Bible called? _____
13. Who wrote these books? _____
1. Who was the first man? _____
2. Name the garden in which God put man to dwell. _____
3. Why was he driven out of the garden? _____
4. Who was the first murderer? _____ Who did he kill? _____
5. What caused God to bring a flood upon the people? _____
6. Who found grace in the eyes of the Lord and God told him to build an ark? _____
7. How many people did the apostle Peter say were saved in the ark? _____
8. Of what is the ark a type? _____
9. Name as many similarities between the church and the ark as you can: _____
10. Where did the water come from that caused the earth to be flooded? _____
11. What happened to those that were outside the ark during the flood? _____
12. What did Noah do first, when he came out of the ark? _____
13. What promise did God give and then set the rainbow in the sky as proof? _____
14. How many years from the beginning to flood? _____

<u>PATRIARCHAL</u> 2,500 Years	<u>JEWISH AGE</u> 1,500 Years	<u>CHRISTIAN AGE</u> About 2,000 Years
		
<u>OLD TESTAMENT BOOKS</u>		<u>NEW TESTAMENT BOOKS</u>
<u>RIGHTLY DIVIDING THE WORD OF TRUTH</u> 2 Timothy 2: 15 Every student should get the divisions of the Old Testament firmly fixed in his mind. - Genesis covers: -The Creation -The Garden of Eden -The Fall of Man -The Flood -The Tower of Babel -The Call of Abram -The Call of Isaac -The Call of Jacob -The Call of Joseph -And the years they were in Egypt.	- Exodus, Leviticus, Numbers, and Deuteronomy contain the law to the Israelites. - Joshua, Judges, Ruth, I Samuel, 2 Samuel, I Kings, 2 Kings, I Chronicles, 2 Chronicles, Ezra, Nehemiah, and Ester give the history of the Israelites. - Job, Psalms, Proverbs Ecclesiastes, Song of Solomon are the books of devotion or poetry. - Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel are major prophecies: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai.	Zechariah and Malachi are the minor prophecies. - Matthew, Mark, Luke and John tell of the life of Christ. - Acts deals with the establishment of the kingdom, the church; the history of the early church, and examples of conversion. - Romans, I Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, 2 Thessalonians, I Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, I Peter, 2 Peter, I John, 2 John, 3 John and Jude are epistles (or letters) to congregations and individual Christians. They tell how to live the Christian life. - Revelation is a book of Prophecy.

(QUESTIONS FOLLOWING CHART ONE -- CONTINUED)

1. Name the tower the people started to build after the flood. _____
2. Who kept them from building the tower? _____ Now? _____
3. Did God call Abram before the flood or after the flood? _____
4. How old was Abram when God called him? _____
5. What land did he live in at the time of his call? _____
6. What was the promise God made to Abram? _____
7. Was this promise ever completely fulfilled? _____ (Joshua 21:43)
8. Who was the son of promise? _____ Did Abram have other children? _____
9. How old was Abraham when Isaac was born? _____
10. What great test did God put upon Abraham? _____
11. How old was Abraham when he died? _____
12. Where was he buried? _____
13. What made this burying ground so precious to Abraham? _____
1. Who was Isaac? _____
2. Who was his wife? _____
3. Who was the father of Jacob and Esau? _____
4. Who sold his birthright? _____ What did he get for it _____
5. How did Jacob deceive Isaac, his father? _____
6. To which son did Isaac give the blessing? _____
7. Where did Jacob go to get away from his brother, Esau? _____
8. What vision did Jacob see the first night of his journey? _____
9. What promise did Jacob make unto the Lord? _____
10. Name the girl that Jacob met at the well. _____
11. How long did he agree to work for Rachel? _____
12. Who was given unto Jacob instead of Rachel at the end of the seven years? _____
13. Who was the mother of Joseph? _____
14. What special thing did Jacob do for Joseph? _____
15. Did Jacob and Esau ever meet again? _____
16. To what was Jacob's name changed? _____ What is the meaning of this name? _____
17. What caused Joseph's brothers to be jealous of him? _____
18. How many dreams did Joseph have? _____
19. What did Joseph's brothers do with him? _____
20. What caused Jacob to think some beast killed Joseph? _____

QUESTIONS FOLLOWING CHART ONE -- CONTINUED)

21. How long before Jacob found out that Joseph was still alive? _____
22. To whom was Joseph sold in Egypt? _____
24. Why was Joseph put in prison? _____
25. Give the Butler's dream and the interpretation thereof? _____
26. What request did Joseph make to the chief Butler? _____
27. What was the baker's dream? _____
28. What made the chief butler remember Joseph? _____
29. Why did Pharoah send for Joseph? _____
30. Whom did Joseph say was the interpreter of dreams? _____
31. What did Pharoah make of Joseph because God has shown him his dream though Joseph? _____
32. What did Joseph do during the years of plenty? _____
33. Who came from Egypt to buy food and Joseph knew them? _____
34. How many trips did Joseph's brothers make to Egypt, to buy corn before he revealed himself unto them? _____
35. What man and his descendants did Joseph send after? _____
36. How many came into Egypt? _____ What land did they dwell in _____?
37. How long did Jacob live in Egypt? _____ What was his last request? _____
38. Where was he buried? _____
39. What promise did Joseph give his brethren just before his death? _____
40. What request did Joseph make about his bones? _____
41. How old was Joseph when he died? _____
42. Did the children of Israel carry Joseph's bones out of the land of Egypt? _____
Scripture please: _____

GENESIS

This was known as the first covenant and would be in force until Christ came and removed it. Hebrews 10:9; Romans 10:4.

(2) The Gentiles were never under the law of Moses. Romans 2:14.

"Jews and Gentiles are alike sinners, yet each had a chance to attain legal justification; the former by keeping an outwardly revealed law, the latter by obeying an inwardly-revealed one." -J.W. McGarvey.

ADAM - NOAH - Abram - Jacob - Joseph

GENTILES

(1) The Book of Genesis gives the Patriarchal Age.

Adam was the first man; Noah builded the ark: Abram received the promise: Jacob was the father of twelve sons and his son Joseph was sold and taken into Egypt.

Joseph became governor of Egypt and sends for his father Jacob and his descendants. Seventy souls went into Egypt and they were given the land of Goshen to live in.

Jacob's name was changed to Israel, therefore his descendants were called Israelites.

When we speak of Israel we speak of nationality. When we speak of Jews we speak religiously. When we speak of the Hebrews we speak of language.

The ten commandments (the law) given only to the Israelites. Deut. 5:2-3; 15.

ISRAELITES

MEDITERRANEAN SEA

Goshen

The Law



given at

Mt. Sinai

EGYPT

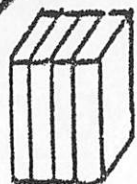
Red Sea

CANAAN

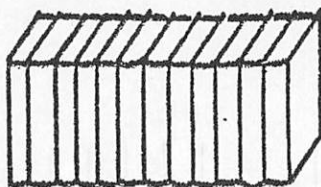
Jordan River
Jericho
Dead Sea

QUESTIONS COVERING CHART TWO-- EXODUS

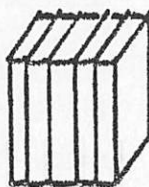
1. What is the meaning of Exodus? _____
2. What about the strength of Israel after Joseph's death? _____
3. Why was the new king uneasy? _____
4. Why did he try to kill every baby boy that was born? _____
5. Who was the little baby boy that was hid for three months? _____
6. What did his mother do with him, when she could keep him no longer? _____
7. Who stood by to see what happened to baby Moses? _____
8. Who found baby Moses and took him to be her son? _____
9. What plan was worked out for the care and training of baby Moses? _____
10. What caused Moses to leave Egypt? _____
11. To what land did Moses go? _____
12. Who was the priest who had seven daughters and Moses helped them water their flocks? _____
13. What was the name of the woman that was given to Moses to be his wife? _____
14. What did the children of Israel do when the king of Egypt died? _____
15. What was Moses doing when the Lord appeared unto him? _____
16. What did God want with Moses? _____
17. Name the excuses that Moses offered unto the Lord. _____
18. Who did God tell Moses to take with him? _____
19. How did Moses convince the people that God had sent him? _____
20. How many plagues were brought upon Pharaoh before he let the children of Israel go? _____ Name them _____
21. From what place did the journey of the Israelites begin? _____
22. What sea did they cross over or through? _____
23. Who was following close behind them? _____
24. What happened to him and his host? _____
25. When did Israel sing the sweet song of deliverance? _____
26. What did Paul say Israel did when they came through the Red Sea? (1 Cor. 10:1-4) _____
27. Compare this example with that of the eunuch in Acts 8. _____



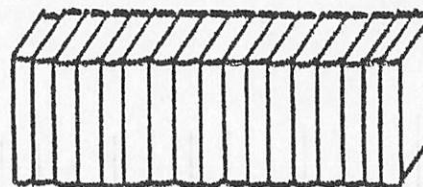
LAW



HISTORY



DEVOTION



PROPHECY



BIOGRAPHY

The books contain the law, the history and the tabernacle worship of the children of Israel from the time they were at Mt. Sinai, until Jesus removed the first Covenant by his death on the cross. Heb. 10:4-9.

QUESTIONS: Why was the law given? Gal. 3:19
Who was the promised seed? Gal. 3:16
What was the law to the Israelites? Gal. 3:24
When did the law end? Rom. 10:4; Col. 2:12-14; Eph. 2:15.

MT.
SINAI

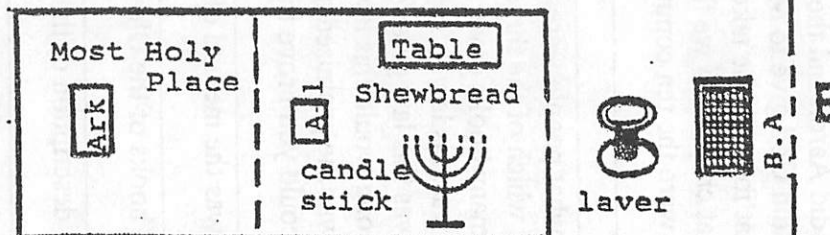
TABERNACLE

The tabernacle was designed to represent Jehovah, the God of Israel, dwelling in the midst of his people, communing with them through the priest, and receiving their worship and offerings at the altar.

COMPARISON'S

Pool of laver--with baptism.
Holy Place and the church.
The candlestick -the Bible.
The shewbread - Lord's Supper.
Most Holy Place - with Heaven.

THE JEWISH TABERNACLE. Exodus 25 - 40



QUESTIONS FOLLOWING CHART 3

1. Name the mountain that the Israelites came to and made camp. _____
2. Who did God call up on the mountain? _____ and why? _____
3. How long was he up there? _____
4. What did Aaron and the people do while Moses was up on the mount? _____
5. What did God give to Moses while he was up on the mount? _____
6. In what form did he take the law unto the children of Israel? _____
7. In what chapter do we first read of the Ten commandments? _____
8. What were the ten commandments? _____

9. Unto what people were these commandments given? _____
10. Under which of the three ages do we find the ten commandments? _____
11. How many books cover this age? _____
12. What was this law to Israel? _____
13. Why was this law given? _____
14. How long would this law last? _____
15. Who was the promised seed? _____
16. How could you prove that this law ended at the cross of Christ? _____
17. What was the method of worship for the children of Israel? _____
18. Which books of the Old Testament give the tabernacle and it's worship? _____
19. Give a description of the tabernacle? _____

20. Locate the following pieces of furniture? Candlestick, Table or Shewbread, Altar of Incense. _____
21. Name the three things that were stored in the ark of the covenant. _____
22. Who could go into the Holy Place? _____
23. Who went into the Most Holy Place? _____
How Often? _____
24. Who is our high priest? _____
25. Of what order was Christ made priest? _____
26. In what way was this priesthood different to the Levitical priesthood? _____

FOOTNOTE: Read Hebrews chapters 5-10 to help answer the questions above about Christ and His priesthood.

QUESTIONS FOLLOWING CHART 3-CONTINUED

27. Comparisons:
 - a. With what can we compare the pool of laver? _____
 - b. The candlestick may be compared to what? _____
 - c. Does the table of shewbread compare with something in the church? _____
What is it? _____
 - d. With what can we compare the altar of incense? _____
 - e. In what does the Holy Place compare with the New Testament Church? _____
 - f. Make a comparison of the Most Holy Place with _____
28. Which way did the ark face when it was set up? _____
29. Who was the first high priest? _____
30. Who was the high priest that followed Aaron? _____
31. What were the annual feasts that God required of the children of Israel? (3)
 - a. Exodus 23:14-17; 23:4-8 _____
 - b. Exodus 34:22; 23:16 _____
 - c. Leviticus 23:34-44 _____

THE BOOK OF NUMBERS

1. Who commanded Moses to number the children of Israel? _____
2. Did they number all the people, if not who did they number? _____
3. Name the twelve tribes numbered. _____
4. Which tribe had the greatest number of men? _____ Give their number _____
The least? _____ Their number? _____
5. Give the name of Aaron's sons. _____
6. Which two of these sons offered strange fire before the Lord? _____
7. How did the Lord get the Levites for service? _____
8. Who did the work in the tabernacle? _____
9. Between what ages were these men to serve in the tabernacle? _____
10. When did the Israelites make their first move after the setting up the tabernacle?
(Numbers 10:1) _____
11. Who was the woman that Moses married? _____
12. Why was God displeased with Aaron and Miriam? _____
13. What did Moses ask God to do for his sister Miriam? _____
14. Why didn't God heal her right then instead of having her put out of the camp seven
days? (Leviticus 13:45) _____

THE BOOK OF NUMBERS – CONTINUED

15. How many did Moses send to spy out the land of Canaan? _____
How were they selected? _____
16. What was their report? _____
17. Why were the Israelites turned back into the wilderness? _____
18. For how long were they to wonder in the wilderness? _____
19. Why did God select this number of years? _____
20. What do we learn from the tragedy of Korah, Dathan, and Abiram? _____
21. What did Aaron's rod do in one night's time? _____
22. What did Moses do that caused God to say "...therefore ye shall not bring this congregation into the land which I have given them? _____
23. Why did Balak send for Balaam? _____
24. Did Balaam go and curse Israel? _____
25. Why was Moses called up into Mount Abarim or Nebo? _____
26. Who became the leader of the children of Israel at the death of Moses? _____

THE BOOK OF DEUTERONOMY

1. In this book Moses rehearses the story of the Israelites on their way to Canaan. What does Deuteronomy mean? _____
2. What plan was set up for judging the tribes of Israel since it was too much for Moses to judge them? _____
3. Where did Moses say God made a covenant with the Israelites? _____
4. Did this covenant include those fathers who lived under the Patriarchal Age. _____
5. Did any people except those who were brought out of Egypt get this covenant? _____
6. What were the Ten Commandments? (Give them from memory.) _____
7. What did Moses say about adding to or diminishing from God's Word? _____
8. What instructions did Moses give Israel concerning God's Word? _____
9. What lesson do we learn from Deuteronomy 11:26-29? _____
10. Were the children of Israel at liberty to worship anywhere they pleased? _____

THE BOOK OF DEUTERONOMY – CONTINUED

11. What command did God give Israel concerning the poor? (chapter 15) _____

12. What did Moses say about a New Prophet in chapter 18? _____

13. What warning was given to Israel in chapter 30, verses 15-19? _____

14. How does the word Mount Abarim – Mount Nebo – and Pisgah fit into the place where Moses looked over into the promised land? _____

15. Where was Moses buried? _____ Who buried him? _____

THE BOOK OF JOSHUA

1. What were the promises God made Joshua? _____

2. What instructions did Joshua receive from the Lord? _____

3. What instructions did Joshua give the people? _____

4. Who was the woman that hid the two spies? _____
5. What was the agreement between the woman and the spies? _____

6. What was the name of the river that Israel passed through from which they took the twelve stones? _____
7. Who led the way or went into Jordan first? _____
8. What were they carrying? _____
9. How many stones were put where the priests stood while the people crossed the Jordan? _____
10. What was the name of the city that the Israelites marched around? _____
11. How many times did they march around it? _____
12. How did Joshua arrange the people in their march around Jericho? _____

13. What instructions did he give the people? _____
14. Were Rahab and her people saved? _____ Where can I read your answer? _____
15. What was the sin of Achan that caused God to forsake Israel? _____

THE BOOK OF JOSHUA – CONTINUED

16. In what great battle did Joshua ask for the sun to stand still? _____
17. How was the land of Canaan divided among the twelve tribes of Israel? _____
18. Did Israel get all the land which God promised to the fathers? _____
Give two scriptures proving your answer. _____
19. What was Joshua's exhortation in chapter 24:1-15) _____
20. Why were the Canaanites allowed to remain in the land? _____
21. Did they ever become a curse to the Israelites? _____

-2-

OTHER SHEEP OF JOHN 10
16

WERE THE

GENTILES

THE GENTILES DID NOT HAVE
THE LAW OF MOSES

Rom. 2:14
Heb. 9:15
10:1-4

-6-

ALL NATIONS

Matt. 28:19-20; Mark 16:15-16

"For there is no respect of persons
with God." Rom. 2:11.

Both Jew and Gentile commanded the
same. Rom. 1:16.

God wants all men to repent and be
saved. 2 Peter 3:9.

God's one way for all people
is given below in
number - 7 -.

"...reconcile both unto God in

Baptism

Confess

Repent

Believe

-7-

"For Christ
is the end
of the law
for right-
eousness to
every one
that be-
lieveth."

Rom. 10:4
Col. 2:14
Eph. 2:15

NOTE: Study this chart by
number beginning with -1-

This chart was designed to
show before the cross there
were two, Jew and Gentile;
but after the cross there is
just one in Christ Jesus.

Eph. 2:16; 4:4

Both Jew and Gentile enter
the one body in the same way.

Rom. 1:16

THE CHURCH

-4-

THE BODY AND

THE CHURCH ARE THE

SAME.

Eph. 1:22-23; Col. 1:18

(To be in Christ is to be in
his body. To be in his body
is to be in his church.)

Baptized into Christ.

Rom. 6:3; Gal. 3:27.

ONE "but" BODY

Eph. 4:4 I Cor. 12:20

-5-

Christ is
the found-
ation.
I Cor. 3:11.

Christ is a
sure founda-
tion.
Isa. 28:16.

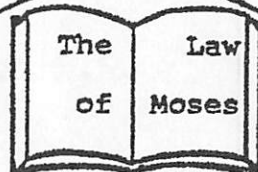
Christ is
the chief
corner stone.

Eph. 2:20

"Neither is
there
salvation
in any other
for there
is none
other name
under heaven
given among
men, whereby
we must be
saved."

Acts 4:12
2 Tim. 2:10
I John 5:11

MIDDLE -3- WALL



-1-

THE LAW COULD NOT PASS
TILL IT WAS FULFILLED.
Matt. 5: 17-18.

JEW

The 12 sent out.
Matt. 10:5-6

QUESTIONS FOLLOWING CHART 4

Study these questions as they are numbered on the chart. Have your chart before you as you study and it will help in answering the questions.

- I.
 1. In which circle is the Law of Moses? _____
 2. In which circle did Jesus live? _____
 3. Did Jesus keep the Ten Commandment law? _____
 4. How long did this Ten Commandment law last? _____
 5. To whom did Jesus send the twelve before his death? _____
- II.
 1. Who were the other sheep of John 10:16? _____
 2. Did the Gentiles get the Ten Commandment law? _____
 3. What law did the Gentiles have? _____
- III.
 1. What stood between the Jew and Gentiles? _____
 2. Who took away the middle wall? _____
 3. How did he do it? _____
- IV.
 1. Why were the two removed by the cross of Christ? _____
 2. What is the one body? _____
 3. Is there more than one religious body that belongs to Christ? _____
 4. Is Christ's church and the body the same? _____
 5. Where are both Jew and Gentile reconciled unto God? _____
- V.
 1. Who is the foundation upon which the church rests? _____
 2. How do we know that he is the sure foundation? _____
 3. Is there more than one foundation? _____ Where was this foundation to be laid? _____
 4. Who is the chief cornerstone? _____
 5. Where do we find salvation? _____
 6. What is the sum of Acts 4:12? _____
- VI.
 1. To whom did Christ send the twelve after his death? _____
 2. What shows us that God was a respecter of persons before the cross? _____
 3. What shows us that there is no difference after the cross? _____
- VII.
 1. What are the commandments that God requires of both Jew and the Gentile? _____
 2. How does one get into Christ? _____

THE

OTHER SHEEP OF JOHN
10:16 WERE THE

GENTILES

The Gentiles did not
have the Law of Moses

Rom. 2:14

THE

LAW OF MOSES
WAS GIVEN TO
THE JEW ONLY

TILL THE SEED SHOULD
COME. Gal. 3:19.

The seed was Christ
Gal. 3:16

THIS CHART IS USED TO SHOW THAT CHRIST REMOVED THE TWO WHEN HE DIED ON THE CROSS
AND PURCHASED THE ONE CHURCH INTO WHICH JEWS AND GENTILES ARE INVITED TO COME
THROUGH OBEDIENCE TO THE GOSPEL OF CHRIST. Rom. 1:16
"For I am not ashamed of the gospel of Christ....."

The church had its beginning on
Pentecost in the city of
Jerusalem. Acts 2

Both Jew and Gentile
given the same gospel.

Matt. 28:19
Mark 16:15-16

All the saved were
added to the church.

Acts 2:47

THE CHURCH

Christ is the head.
Col. 1:18

Christ purchased the church.
Acts 20:28

The church is the one body.
Eph. 4:4; I Cor. 12:20

Christ is saviour of the body.
Eph. 5:23

Salvation is in Christ. 2 Tim. 2:10;
1 John 5:11

Salvation in no other name. Acts 4:12

QUESTION: How do we get into Christ?
Rom. 6:3; Gal. 3:27

EXAMPLES OF CONVERSION:

Acts 2 Acts 8:12 Acts 8:26-29

Acts 9 Acts 10 Acts 16:14-15

Acts 16:25-34 Acts 18:8

Acts 19:1-5

CHRIST IS THE FOUNDATION.

I Cor. 3:11.

I Cor. 10:4

Eph. 2:20

PENTECOST

H-F-R-C-B → INTO

GOD'S PLAN FOR REDEMPTION

1. What was God's plan of redemption for both Jew and Gentile? (Ephesians 2:15-16) _____
2. How was this plan set forth? _____
3. What did Jesus purchase with His blood? _____
4. How many churches did Christ purchase? _____
5. Who is the head of the church? _____ Ephesians 1:22-23
6. Christ's church is different from all other churches, in that He purchased it with _____
7. Who is the saviour of the body, the church? _____
8. Where did God and Christ place salvation? (2 Timothy 2:10) _____
9. In whose name do we obtain salvation? _____
10. What did Jesus send to all the nations? _____
11. Why have the gospel preached to every creature? _____
12. Who are the saved people? _____
13. To what did God add all the people that were saved? _____

EXAMPLES OF CONVERSION

1. Acts 2: Conversion of the people on Pentecost.
 - a. Who was the preacher that delivered the sermon? _____
 - b. How did he begin his sermon? (Acts 2:14) _____

 - c. What did Peter tell them to do? _____
 - d. What did Peter preach that convinced the Jews and caused them to cry out saying: "Men and brethren, what shall we do?" _____

 - e. Who were baptized? _____
2. Acts 8:12; 8:26-39. Conversion of the Samaritans and Eunuch.
 - a. Who was the preacher? _____
 - b. What did he preach to the Samaritan? _____

 - c. What did he preach to the Eunuch? _____

3. Acts 10: Cornelius, the first Gentile to be converted.
 - a. Who was the preacher? _____ What did he say when he came into the house of Cornelius? (34-35) _____
 - b. What did Peter command Cornelius to do? _____

QUESTION: When is a person scripturally baptized? (Acts 19:1-5) _____

CHILDHOOD

Matt. 18:3 Mark 10:14

Accountability

Jews & Gentiles

ARE ALL UNDER SIN

Rom. 3:9

KINGDOM OF DARKNESS

Col. 1:13; Eph. 6:12



ROM. 3:23

Col. 1:13
Rom. 6:17-18

MARK 16:16; GAL 3:27

MATT. 10:32

LUKE 13:3

HEB. 11:6

Repentance

Believe

Jno. 6:45



Death

THE NEW LIFE IN CHRIST

1. The new life must be lived in Christ. 2 Cor. 5:17; Gal. 6:15
2. To be in Christ is to be in his church, his kingdom, his body.
Eph. 1:22-23; Col. 1:13; I Thess. 2:12.
3. A new name for the new creature. Isa. 62:2; Acts 11:26; 26:28;
I Peter 4:16; Romans 7:4.
 - (1) Teaching of the word. Matt. 28:19; Jno. 6:44-45
 - (2) Singing. Eph. 5:19; Col. 3:16; Heb. 2:12.
4. Acceptable (3) Praying. I Cor. 14:15; Jas. 5:16; Heb. 4:16
Worship (4) Lord's Supper. Matt. 26:26-29; I Cor. 11:23-30.
(5) Giving. I Cor. 16:2; 2 Cor. 9:6-8.
5. Must be faithful. Rev. 2:10.
6. To be faithful, one must add --

Virtue

Knowledge

Temperance

Patience

Godliness

Brotherly Kindness

Charity

Death

Things to add

2 Peter 1:5-11

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

Heb. 10:25

UNFAITHFUL MEMBERS

Will be gathered out

Matt. 13:41

Pray

Repent

ACTS 8:22-24

Death

QUESTIONS FOLLOWING CHART NUMBER 6

- (1) 1. What are the two ways by which little children leave the state of childhood?

2. Why can't little children be scripturally baptized? _____
3. How old should a child be before he is baptized? _____
- (2) 1. When a child enters through the doorway of accountability, what does he become in God's sight? _____
2. What did Paul say he had proved about Jews and Gentiles? _____
3. What is the one way for both Jew and Gentile to be freed from sin? _____
4. Is there more than one way to get out of the kingdom of darkness? _____
Name each way: _____

NOTE: Suppose that we were down in a pit and there was no possible way for us to get out, but someone heard our cries and put down a ladder, now we have the means whereby all who will use them can be set free. Turn to Ephesians 2:11-13 and see Paul's description of men in sin and apply the above illustration.

5. What was let down to sinful men that they may lay hold of it and free themselves from sin? _____
- (3) 1. When a penitent believer is baptized, into what does God translate him? _____
2. When does a person put off the old man? (Rom. 6:6; Gal. 2:20; 5:24; 6:14) _____
3. When the old life is put off, what do we become? (2 Cor. 5:17) _____
4. Can this new life be lived acceptable unto the Lord out of Christ? ____ Can it be lived acceptable to God in a Denomination? _____
5. What does it mean to be in Christ? _____
6. What is the new name for the new creature? _____
Who has the right to wear it? _____
7. What is acceptable worship? _____
8. Describe a faithful Christian? _____
9. What did Peter say the Christian must add to his faith? _____
10. What is the alternative of the unfaithful church member? _____

PICTURES OF LIFE'S OTHER SIDE

Introduction: That there is another side of life is evident from the following scriptures:

John 14:1-3; 2 Cor. 5:1; Phil. 1:21-24; 3:20-21; Matt. 7:21-23.

Note: We could, by inquiring from some tourist bureau, receive illustrated literature giving different views of places of interest, and from them we could decide where we wanted to go. The Bible may be styled as God's great picture book to us, and in it we may see many different views of man's final abode. Let us study these pictures and decide where we will be throughout a never ending eternity.

1. Pictures of Heaven.

- a. A place of eternal happiness. Dan. 12:2-3; Mat. 13:43.
- b. Think of the joy of just being a member of the church; then think of the joy and happiness that the redeemed will have around the throne of God, and it will be everlasting.
- c. A place free from all sorrow and pain. Rev. 21:4
- d. A place of beauty and grandeur. Rev. 21:9-26
- e. A place of everlasting life. John 3:16; 5:24; 6:47

2. Pictures of Hell.

- a. A place of outer darkness. Matt. 25:30
- b. A place of fire and brimstone. Matt. 13:42; Rev. 21:8
- c. A place of eternal damnation. Mark 3:29
- d. A place of torment day and night for ever and ever. Rev. 20:10
- e. A place of everlasting punishment. Matt. 25:41-46; Mark 9:43-48; 2 Thess. 1:7-9

3. Pictures of the Resurrection.

- a. All will be raised on the same day. John 5:28-29; 1 Cor. 15:22,52, I Thess. 4:13-19

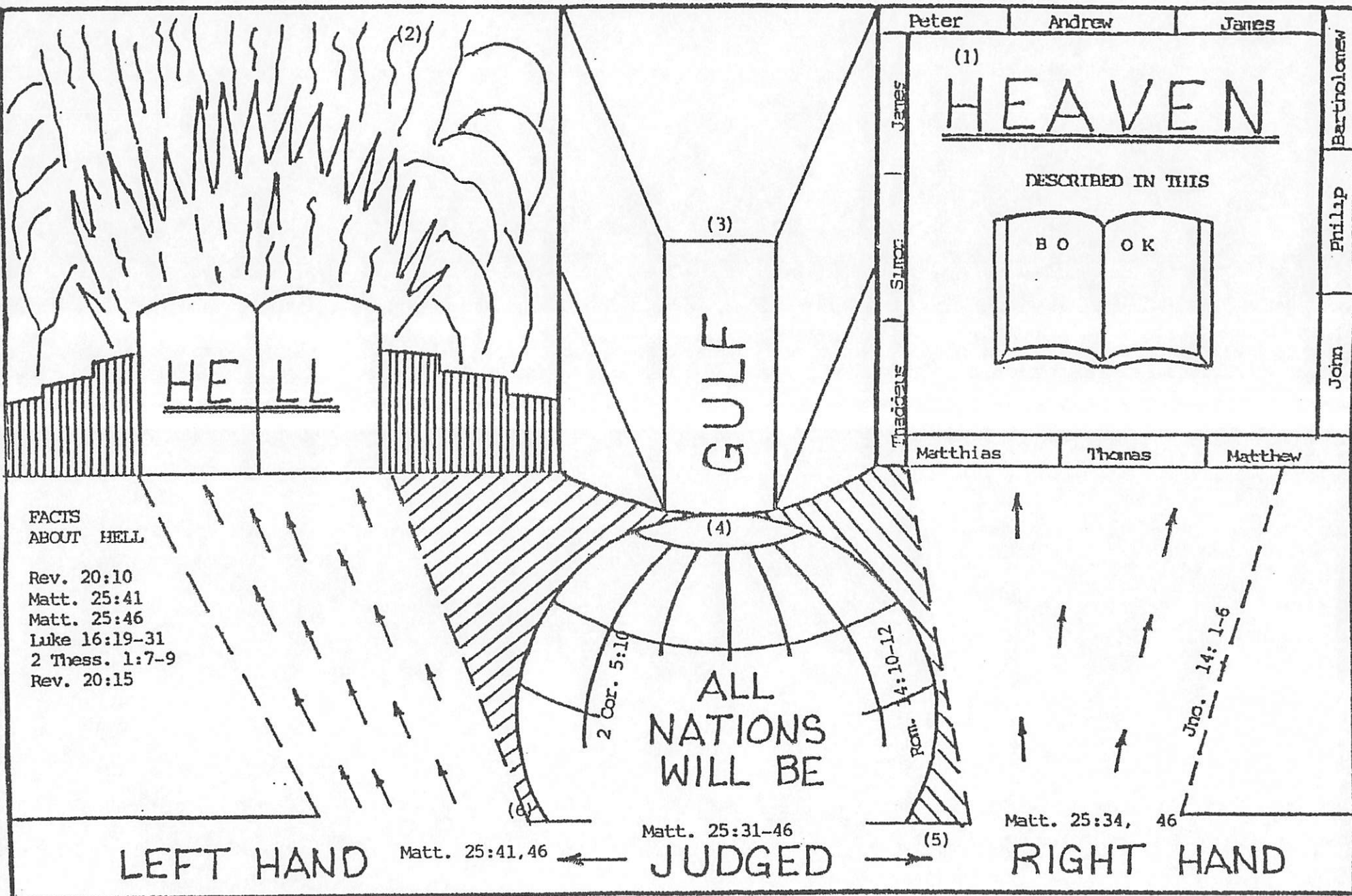
4. Pictures of the Judgement.

- a. Judgement is after death. Heb. 9:27
- b. All shall stand before the judgement seat of Christ. Rom. 14:10-12
- c. Each individual will receive according to the deeds done in his body. 2 Cor. 5:10
- d. The judgement day is a day of appointment. Acts 17:31
- e. Both the just and the unjust will be judged the same day. Mat. 25:31-46

5. A Picture of Separation.

- a. All nations shall be gathered before him and he shall separate them one from another. Matt. 25:31-46

- b. The sheep, who are the righteous, will be on the right hand. Matt. 25:33
 - c. The goats, who are the unrighteous, will be on the left hand. Matt. 25:33
6. The Final Verdict.
- a. Those on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41
 - b. To those on the right hand, "Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34



HOW TO ESTABLISH A CONGREGATION

SECTION 1

THE CHRISTIAN MUST GO

1. We must be a disciple
2. We must be prepared
3. We must sow the seed
4. Reaping the harvest

WE MUST BE A DISCIPLE

Introduction: A disciple is one who learns and follows Christ. Before we can effectively teach others we must first become a disciple of Christ. Then we are ready to go about teaching others the way of the risen Christ.

I. A DISCIPLE IS ONE WHO LEARNS OF CHRIST AND HIS WAYS.

- A. Read Matthew 28:16-20 and Acts 11:26.
- B. Every Christian must become a student in the school of Christ upon his conversion.
- C. Christ has been given all authority and so the Bible becomes our text book.
- D. We will be learners until we die, Since God's word is so full of knowledge.
- E. To be a good disciple we must read and study our Bible daily. (2 Timothy 3:16-17)

II. A DISCIPLE IS ONE WHO FOLLOWS CHRIST ALL THE WAY.

- A. Read Luke 14:25-33 and Matthew 10:37-39.
- B. Many people think that they want to follow Christ because of His popularity.
- C. But there are certain conditions that must be met before one can be a disciple:
 - 1. One must love others less than Christ.
 - 2. One must accept responsibility.
 - 3. One must count the cost.
 - 4. One must be willing to forsake all.
- D. To be worthy of Christ and be one of His disciples one must simply follow Christ at any cost.

CONCLUSION: When we, as true disciples of Christ, are willing to give up anything and everything to learn and follow Him we are then ready to do the work of God.

WE MUST BE A DISCIPLE

1. What is a disciple?
2. When we become a Christian we must become a _____.
3. We will be _____ until we die.
4. To be a good disciple we must do what?
5. To be a disciple we must do what?

MUST BE PREPARED

Introduction: Preparation is very important to a disciple of Christ. The value of preparation can be clearly seen in a soldier going into battle, or a doctor going into the operating room. To teach others we must prepare ourselves for this most important work.

WE MUST PREPARE OURSELVES IN TWO WAYS:

I. WE MUST PREPARE OURSELVES SPIRITUALLY.

- A. This means we must have the right motive.
 - 1. Our motive must be to save the lost souls of men. (See Romans 9:1-3 and I Corinthians 9:15-23)
 - 2. Our motive must be to glorify God. (See Romans 15:6 and 2 Corinthians 4:15)
 - 3. Our motive must be to save ourselves. (See 1 Timothy 4:16)
- B. We must be devoted to God.
 - 1. To be devoted to God means we must be ready to every good work. (Titus 3:1)
 - 2. To be devoted also means we are workers together with God. (1 Corinthians 3:9)
- C. We must set the right example. (Read 1 Timothy 4:12)
 - 1. We must let our light shine before others so that Christ can be glorified and souls be saved. (Matthew 5:14-16)

II. WE MUST PREPARE OURSELVES MENTALLY.

- A. To be prepared mentally we must know the Bible.
 - 1. Read 2 Timothy 2:15
 - 2. Read 2 Timothy 2:2
- B. To be prepared mentally we must know the power of God's word.
 - 1. See Romans 1:16
 - 2. See Hebrews 4:12
- C. To be prepared mentally we must be ready always to give an answer for the hope in us. (1 Peter 3:15)

Conclusion: As a soldier of Christ (2 Timothy 2:3) We MUST prepare ourselves for the warfare (2 Corinthians 10:4) before us.

WE MUST BE PREPARED

1. In what two ways must a Christian prepare himself?

2. What is the motive of a Christian?

3. What does it mean to be devoted to God?

4. To be prepared mentally we must _____

5. As a soldier of Christ we must _____
 ourselves for warfare.

WE MUST SOW THE SEED

Introduction: Once we have prepared ourselves for the task, we must then begin to sow the precious seed of God (Luke 8:11). As sowers we must go forth and sow the seed everywhere and in every place.

I. SOWING THE RIGHT SEED.

- A. We as sowers must recognize that we must go forth and sow the word of God, the only seed that will produce the right fruit. (Matthew 13:3)
 - 1. As sowers of God we have a responsibility to sow the word of God, the only seed that will produce the right fruit. (Matthew 13:37)
- B. The Gospel is the right seed and is the only thing that will produce New Testament Christians and bring salvation to the lost. (Mark 16:15,16 and Acts 11:26)

II. SOWING MUCH SEED

- A. We must sow much seed because the field is the WORLD. (Matthew 13:38)
 - 1. Jesus said we are to go to every creature (Mark 16:15) and to every nation (Matthew 28:19).
- B. If we sow little we will reap little, but if we sow much we will reap much. (2 Corinthians 9:6)
- C. We must start wherever we are and then reach out and out and out. (Acts 1:8)

III. WAYS OF SOWING THE SEED.

- A. There are many ways of sowing the seed and the Lord expects us to use all that we can.
 - 1. The method we are to use in sowing the seed has not been given by the Lord and so the Lord expects us to use every method we can.
- B. But there are some methods that have been tried and that have stood the test; therefore, it would do us well to try these first.
- C. Here are some suggestions on how to sow the seed, the word of God.
 - 1. By word of mouth.
 - 2. From house to house.
 - 3. Publicity.
 - 4. Letters.
 - 5. In the markets.
 - 6. Bible Correspondence Courses.
 - 7. Tracts.
 - 8. Any suggestions you might have to add to this list.

D. We should use every method we can think of to sow the seed, the word of God.

CONCLUSION:

When we have sown plenty of seed we then can expect a plentiful harvest, and so let us use all our energies, time, and money in sowing plenty of seed.

WE MUST SOW THE SEED

1. What is the right seed to sow?
2. Why must we sow much seed?
3. If we sow little we will reap _____, but if we sow much we will reap _____.
4. Where must we start sowing the seed.
5. List four ways we can sow the seed.

REAPING THE HARVEST

Introduction: It is foolish for us to spend time, effort, and money to sow the seed (the word of God) and not reap the harvest. It would be the same as a farmer who plants rice and never goes out to harvest it. We must realize that although we are to harvest, it is one greater than we that gives the harvest. As Christians we must go forth as reapers.

I. THE HARVEST OF SOULS.

- A. Lift up your eyes. (John 4:35)
 - 1. We need to lift our heads and open our eyes to the fact that men have no hope without God in the world. (Ephesians 2:12)
 - 2. The heathen really is lost and we will see if we only lift our eyes and look.
- B. Look on the fields.
 - 1. First notice that Jesus did not say look on the field as one place but rather the fields as on the whole world.
 - 2. The fields are the hearts of unredeemed men in every place.
- C. They are already to harvest.
 - 1. This suggests an immediate need.
 - 2. The fields are ready only when we have sown the seed. (See Matthew 13:24; Romans 10:13-17)
 - 3. Many are bewildered by error and are ready to hear and obey if given the opportunity.

II. THE NEED FOR REAPERS. (Matthew 9:37; Luke 10:2)

- A. Every Christian should be a laborer. (1 Peter 3:15)
 - 1. Laborers wanted, not spectators. (Matthew 20:1-16)
 - 2. Laborers are few, but why?
- B. The workers spirit and attitude can be clearly seen in Paul's attitude and spirit in Romans 1:13-15 and Romans 9:1-3.
- C. Jesus was compassionate for the lost and so must we be if we are to be like Christ. (Matthew 9:36-38)
- D. The lost are perishing as ripe fruit or grain not gathered. NOW is the time to act. Three precious souls die at the tick of the watch.
- E. The REAPER does not go unrewarded. (John 4:36)
 - 1. He gathers fruit unto life eternal.
 - 2. The sower and reaper will rejoice together.

III. REMEMBER TO LET GOD GIVE THE INCREASE.

- A. Our work is that of sowing the seed and watering, but it is God's part to give the increase. (1 Corinthians 3:6)
 - 1. One may plant, another may water but it is God that giveth the increase.
 - 2. Let us remember that we are to spread the good news to every creature. (Mark 16:15)
- B. Just as God knows when a physical seed is ready so only He knows when a spiritual seed is ready in a man's heart.
- C. If we sow the seed God will see that we reap the harvest, let us always be ready to gather the harvest but not take over God's business of giving the increase. (1 Corinthians 1:17)

CONCLUSION;

Let us harvest the fields of souls today as though we are the only one harvesting.
Let us pray for more workers in the vineyard that more souls may be harvested.

REAPING THE HARVEST

1. As Christians we must go forth as _____.
2. Quote John 4:35.
3. Every Christian is a what?
4. Give the spirit and attitude seen by Paul in Romans 1:13-15.
5. When we sow the seed and water, who gives the increase?

SECTION 2

THE CHRISTIAN MUST CONFIRM

1. Planting a congregation
2. Confirming the congregation
3. Responsibility
4. Maturity

PLANTING A CONGREGATION

Introdutcion: Planting the church is as important as laying the right foundation under a building. A building with a weak foundation will crumble, but a building with a strong foundation will stand firm through all storms. So it is with a congregation, a congregation planted upon a weak foundation will crumble, but a congregation with a strong foundation from the start will stand through any trial.

I. PLANTING A CONGREGATION ON CHRIST.

- A. We must make sure that when we establish a congregation that they understand Christ is the ROCK on which the church stands. (Matthew 16:18)
- B. We must make sure that this new congregation understands from the beginning that Christ is the ONLY foundation. (1 Corinthians 3:10,11)
- C. We must emphasize the truth that Christ's church has a foundation built upon the apostles, prophets, and Jesus Christ. (Ephesians 2:20)

II. PLANTING THE CONGREGATION UPON APOSTOLIC PATTERN.

- A. We must follow the pattern laid down in the Bible for Jesus Christ.
 - 1. It was called the church of Christ. (Romans 16:16)
 - 2. Its members were called Christians. (Acts 11:26)
 - 3. Its head was Christ. (Colossians 1:18)
 - 4. It follows the Bible ONLY. (2 Timothy 3:16-17; 2 Peter 1:3)
 - 5. It follows the Bible Answer to the question "What must I do to be saved" (Acts 2:38; Acts 22:16; Acts 10:48; Acts 8:36-39)
 - 6. It follows the Bible pattern for complete autonomy of the local congregation, with no organization over it, and in each congregation elders oversee it. (Titus 1:5; Acts 14:23; Philippians 1:1; 1 Timothy 3:1-10)
 - 7. It follows the Bible pattern in its worship. It teaches, preaches, and prays together. (Acts 4:23,24,31; Acts 12:5,16; Acts 16:13,25) It partakes of the Lord's Supper on the first day of the week (Acts 20:7) on the same day we have fellowship in giving as we have been prospered (1 Corinthians 16:1,2); we also sing praises to God without the aid of the instrument (Colossians 3:16).

8. Its mission is the salvation of the lost united in the body of Christ.
(Mathew 28:19,20; 1 Corinthians 12:13)
- B. Only when we follow the Apostolic pattern in establishing a congregation is it the church of Christ.
- C. Let us follow only the Bible as we go about establishing the Lord's church.

III. PLANTING THE CONGREGATION ON A SOLID FOUNDATION.

- A. The foundation of God stands sure. (2 Timothy 2:19)
- B. We must teach the member of a young congregation that **ONLY** when we hear and do the sayings of Jesus do we build upon a **ROCK** – a sure foundation.
(Luke 6:47,48)
- C. When we establish a young congregation on Christ we are helping people lay hold on eternal life. (1 Timothy 6:19)

CONCLUSION:

May God help us to go about saving souls by teaching them the good news of the risen Christ, and as souls are saved congregations are established. As we look at the Apostle Paul's life we see the impact that he left upon the Roman empire as he went about teaching the risen Christ and establishing congregations. May God help us to have this same impact on this country.

PLANTING A CONGREGATION

1. A congregation should be planted on who?
2. Christ is the only _____
(1 Corinthians 3:10,11)
3. Christ's church has a foundation built upon who?
4. A congregation must be planted upon _____
Pattern.
5. As we go about establishing the Lord's church, we must follow only the _____.

CONFIRMING THE CONGREGATION

Introduction: Confirming means to strengthen, settle, or establish. Confirming is a neglected work because it does not bring praise from brethren. Confirming souls is just as important as baptizing them in the sight of God.

I. THE IMPORTANCE OF CONFIRMING CAN BE SEEN:

- A. In the Great Commission . (Matthew 28:19,20)
 - 1. We are commanded to teach all nations.
 - 2. We are then commanded to teach those who have been baptized.
 - a. Here is the necessity for indoctrination and grounding all the people who have been baptized.
 - b. We are to teach those who have been baptized to observe the commandments of Christ.
- B. In Paul's statement to Timothy. (2 Timothy 2:2)
 - 1. Paul told Timothy that what he had learned, commit to FAITHFUL MEN.
 - a. Faithful men are those who are trustworthy men.
 - 2. These FAITHFUL men WOULD BE ABLE TO TEACH OTHERS ALSO.
 - a. These faithful men who are well equipped with truths of God would be able to teach others the Gospel.

II. THE IMPORTANCE OF CONFIRMING FROM ACTS.

- A. Acts 14:1-23
 - 1. After 14:1-23
 - 1. After Paul and Barnabas had many disciples in the city of Derbe they returned again to Lystra, Iconium, and Antioch confirming the souls of disciples.
- B. Acts 15:32
 - 1. Judas and Silas being preachers also themselves exhorted the brethren with many words and confirmed them.
- C. Acts 15:36-41
 - 1. Paul said, "Let us go and visit our brethren in every city where we have preached the word of the Lord and see how they do.
 - 2. Paul and Silas went through Syria and Cilicia, confirming the churches.

III. REASONS FOR CONFIRMING.

- A. That the disciples might know the comandments of Christ. (Matthew 28:20)
- B. So that they might continue faithful. (Acts 14:22)
- C. So that they might be able to be strong enough to stand against the devil.
(Ephesians 6:10,11)

CONCLUSION:

No mature person would leave an infant to survive on its own. Neither are we as Christians who are mature to leave babes in Christ on their own. We are to strengthen them so that they too can be mature Christians.

CONFIRMING THE CONGREGATION

1. What does confirming mean?
2. The importance of confirming can be seen in what?
3. Who is able to teach others?
4. Give three scriptures from Acts showing the importance of confirming souls.
5. Give three reasons for confirmings.

RESPONSIBILITY

Introduction: Once the church has been established there is the important work of confirming, and then comes probably the most important step in developing a strong indigenous church. Giving the church the responsibility so that it will grow and mature.

- I. **REALIZE THEY ARE BABES. (1 Peter 2:2)**
 - A. Remember that a young congregation is made up of babes in Christ, their life has just started and there are many things they do not know that they must learn to do.
 - B. Every babe needs help, guidance and care and if we are working with a congregation that has just been established we need to realize this important fact.
 - C. A young congregation will make many mistakes. (Romans 3:23), and that is why we are there – **TO HELP AND GUIDE THEM.**
- II. **FEED THEM AND HELP THEM GROW.**
 - A. Babes must have the milk of God's word if they are to be healthy. (1 Peter 2:2)
 - B. We need to assist them in growing in grace and in knowledge of our Lord Jesus Christ. (2 Peter 3:18)
 - C. The mature and older Christian must feed the church so that it will grow and mature. (Acts 20:28)
- III. **GIVE THEM RESPONSIBILITY.**
 - A. One of the important things to remember when establishing a new congregation is that you as an older Christian must not do everything for them.
 - 1. Never cramp their growth by your doing everything for them.
 - B. As these new Christians grow give them responsibility or else they will become inactive Christians and fall away.
 - C. Some suggestions as far as responsibilities to be given to young Christians:
 - 1. Reading the Scriptures in worship.
 - 2. Praying in worship.
 - 3. Performing the Lord's Supper.
 - 4. Giving out tracts.
 - 5. Reading the Bible at home and praying daily.
 - 6. Telling people about the Lord's Church.
 - 7. And there are many, many other things that a young Christians can do.

CONCLUSION:

Ability + Responsibility = GROWTH

RESPONSIBILITY

1. If the church is to grow and mature it must be given what?
2. Babes in Christ must have what if they are to be healthy?
3. The mature and older Christians must _____ the church so that it will grow and mature.
4. What must be given to young Christians so that they will grow?
5. Ability + Responsibility = _____.

MATURITY

Introduction: Bible definition of Maturity:

1. Full of good works. (Acts 9:36)
2. Full of goodness. (Romans 15:14)
3. Full of mercy and good fruits. (James 3:17)
4. Full of glory. (1 Peter 1:8)

I. WE ARE COMMANDED TO "GROW UP".

- A. 1 Corinthians 14:20
- B. Hebrews 6:1
- C. Ephesians 4:11-13

II. SIGNS OF MATURITY.

- A. Forgiveness. (Mark 11:25)
- B. Love. (Luke 6:27-35)
- C. Select the Best. (Luke 10:38-42)
- D. Faith. (Romans 14:20)
- E. Golden Rule. (Matthew 7:12)
- F. Work. (Matthew 7:21)
- G. Self Denial. (Luke 22:42; Romans 12:1)
- H. Accept sufferings. (2 Corinthians 11)
- I. Seek first the kingdom. (Luke 14:26; Matthew 6:33)
- J. When wrong accept criticism in the right spirit. (Galatians 2:11)

III. THE PROCESS OF MATURITY IS CONTINUAL.

- A. Philippians 3:12-17
 1. We must never feel we have reached a perfect state.
 2. We must forget our past accomplishments and failures.
 3. We must STRAIN FOR MATURITY.
- B. Revelations 2:10

IV. THE CHURCH HAS A GROWN UP JOB.

- A. Evangelism. (Matthew 28:19,20)
- B. Guard the truth. (2 Timothy 2:1,2)
- C. Edify the saints. (Ephesians 4:11-15)
- D. Discipline the unruly. (2 Corinthians 13:1-10)

CONCLUSION ∴

Maturity does not come by accident. (Hebrews 6:1)

MATURITY

1. Give the Bible definition of maturity.
2. Give one scripture to show that we are to grow up.
3. Give five signs of maturity.
4. The process of maturity is _____.
5. What is the grown up job of the church?

THE INDIGENOUS CHURCH

The word "indigenous" means something that exists on its own and is not introduced from outside. As we do about like a native land and the Christians of the first century extending congregations to various parts of the world, we have to be an indigenous church. Depending upon the land, and the people to guide us into all truth. (2 Timothy 2:15)

THE INDIGENOUS CHURCH CAN SUPPORT ITSELF

1. First will giving is the only means of supporting the work of the church. (1 Corinthians 16:1-2, 2 Corinthians 9:6-7)
2. The collection of the church is to be made weekly and carefully. It is that which belongs to the local church.
3. Churches are to always cooperate in help to each other in time of need. (2 Corinthians 10:1-2) but the church is always depending on others.
4. Everything will never be able to support itself.
5. The local congregation is to support its work with the church. (1 Corinthians 10:1-2)
6. The local congregation is given the first share of the work. (1 Corinthians 10:1-2)
7. The local congregation is to support the spread of the gospel to other places.
8. Supporting a preacher in mission. A place the gospel will time.
9. The local congregation is to support its own building.
10. The local congregation is to support its own financial responsibilities.

THE INDIGENOUS CHURCH

THE INDIGENOUS CHURCH CAN SUPPORT ITSELF

1. The people were being saved by the gospel.
2. The people were being saved by the gospel.
3. The people were being saved by the gospel.
4. The people were being saved by the gospel.
5. The people were being saved by the gospel.
6. The people were being saved by the gospel.
7. The people were being saved by the gospel.
8. The people were being saved by the gospel.
9. The people were being saved by the gospel.
10. The people were being saved by the gospel.

THE INDIGENOUS CHURCH

Introduction: The word indigenous means something that can exist on its own and reproduce itself in its own surroundings. As we go about like Apostle Paul and the Christians of the first century establishing congregations in various parts of Fiji may we help each to be an indigenous congregation. Depending upon the Lord and the Bible to guide us into all truth. (2 Timothy 3:16,17)

I. THE INDIGENOUS CHURCH CAN SUPPORT ITSELF.

- A. Free will giving is the only means of supporting the work of the church.
(1 Corinthians 16:1,2; 2 Corinthians 9:6,7)
 - 1. The collection of the church is to always be used wisely and carerully; it is that which belongs to the Lord's church.
- B. Churches are to always cooperate in helping each other in time of need (1 Corinthians 16:1-3), but the church that is always depending on others for everything will never be able to support itself.
- C. The local congregation is to support and carry on its work with the contribution that is given on the first day of the week. (1 Corinthians 16:1,2)
- D. The local congregation can support itself by:
 - 1. Supporting the spread of the gospel to other places.
 - 2. Supporting a preacher or missionary to preach the gospel full time.
 - 3. Support itself by building its own church building.
 - 4. The local congregation can support itself by taking on all financial responsibilities.

II. THE INDIGENOUS CHURCH CAN REPRODUCE ITSELF.

- A. Acts 2:38-47
 - 1. 3000 baptized.
 - 2. Then people were being saved daily.
- B. Acts 5:42
 - 1. Everyday they kept teaching and preaching Jesus.
 - 2. In the temple and from house to house.
- C. Acts 8:1-4
 - 1. The persecuted Christians went everywhere preaching the word.
 - 2. They were not ashamed of the risen Christ.
- D. Acts 20:20
 - 1. Teaching publicly and from house to house.

- E. 2 Timothy 2:2
 - 1. Commit to faithful men what you have been taught.
 - 2. They will be able to teach others also.
- F. The life of the church is sharing good news of the risen Christ.

III. THE INDIGENOUS CHURCH CAN GOVERN ITSELF.

- A. The Bible teaches complete autonomy of the local congregation, with no organization over and above it, and each local congregation elders overseeing it and deacons serving it. A close study of the following scriptures will show this. (Acts 14:22,23; Acts 20:28; 1 Peter 5:1,2; Philippians 1:1; 1 Timothy 3:1-10; Titus 1:5)
- B. Acts 14:22,23
 - 1. Elders were not appointed as soon as the churches were planted; time must be taken so as to know what men are fitted for this work.
 - 2. Elders were not appointed to rule over a district, but In EVERY CHURCH.
 - 3. There was always a plurality or more than one appointed.
- C. Acts 20:28; 1 Peter 5:1,2
 - 1. Elders were to oversee the flock.
 - 2. Elders were to shepherd the church of the Lord.
- D. Philippians 1:1
 - 1. This letter is addressed to the elders and deacons in this church at Philippi as well as the saints.
- E. 1 Timothy 3:1-10
 - 1. In 1 Timothy 3:1-10 Paul gives Timothy the young preacher the qualifications of an elder.
- F. Titus 1:5
 - 1. Appointing elders in the church was a common practice in the first century because the Bible teaches it.
 - 2. If we are following the Bible today, we too will appoint elders to oversee the church because this is God's plan for governing His body.

THE INDIGENOUS CHURCH

1. What does the word indigenous mean?
2. What is an indigenous church?
3. How can the local church support itself?
4. What do faithful men do?
5. Appointing _____ in the church was a common practice in the first century because the _____ teaches it.

SERMONS MUST BE PREPARED

LESSON 1

I. INTRODUCTION: PURPOSE

- A. To show reasons WHY sermons must be prepared.
- B. To establish an outline or rule by which sermons may be evaluated.
- C. Preachers today must study God's word in order to get material for preaching.

II. SHORT CUTS TO SERMON PREPARATION.

- A. One can steal another's sermon and material and use it as his own.
- B. One can simply point out the sins, shortcomings, and weaknesses of the brethren.
 - 1. We must not only point out members' faults, we must also show them how to live and do better.
- C. A preacher can substitute other things in order to take attention off his preaching in the pulpit.
- D. One can simply read a detailed outline in preaching.
 - 1. This shows that the preacher is poorly prepared.

III. THREE REASONS WHY SERMONS SHOULD BE PREPARED:

- A. Men are called to preach by the call to become a Christian. (Acts 2:39; Ephesians 4:1-3)
 - 1. Three reasons why the Christian should preach:
 - a. His Lord said to do it.
 - b. Value of the soul.
 - c. A deep love for God.
- B. A preacher is handling God's very power to save; he is preaching the saving gospel. (Romans 1:16)
 - 1. Great harm could be done by a careless or reckless handling of God's word.
- C. The danger in leading someone to follow a false teaching.
 - 1. A preacher could condemn himself and those who hear him by willfully or carelessly perverting the gospel of Christ.

IV. WHEN ARE SERMONS PREPARED?

- A. How much time should be spent in preparing a religious sermon?
 - 1. A rule – one hour of preparation for every minute you will be speaking.

B. How can the preacher know when the sermon has been well prepared?

Five steps:

1. Sermons are prepared when the subject of the sermon has been developed scripturally.
2. Sermons are prepared when each scripture used in the sermon is discussed in the light of its context..
3. Sermons are prepared when the preacher had read, written, organized, outlined, and studied his sermon until he knows it well.
4. Sermons are prepared when the preacher had prayed much about the sermon. (Acts 6:4)
5. Sermons are well prepared when the preacher longs for the time when he can share the gospel message with his audience.

Lesson 1

1. How can preachers today get material for preaching?
2. Give four short cuts to sermon preparation.
3. Give three reasons why sermons should be prepared.
4. When are sermons prepared?

PREPARATION OF THE MAN

LESSON 2

I. INTRODUCTION:

- A. Sermon preparation begins with the life of the preacher.
- B. A good preacher must be a good man.
- C. 1 Timothy 2:2 – faithful men are trustworthy or reliable.
- D. Preaching is not just good speaking, it is the act of righteous manhood on fire with the truth of God.
- E. It's not enough for a preacher to be clever, brilliant, educated, or humorous; they must be Godly.
- F. Many excellently prepared sermons have failed because the preacher forgets to prepare himself along with the sermon.

II. IMPORTANCE OF CHARACTER IN SECULAR SPEECH.

- A. Aristotle said, "We believe good men more fully and more readily than others."
- B. Cicero said, "the feelings of the hearers are won by a person's dignity, by his actions, by the character of life."
- C. The character of the speaker carries much weight on influencing conduct and belief.

III. THE IMPORTANCE OF CHARACTER IN PREACHING.

- A. If a good character is necessary in everyday speaking, how much more so in preaching God's word.
- B. Let us observe three important things in character of the preacher:
 - 1. Spiritual grasp of what he preaches.
 - 2. Righteousness which makes effective his public preaching.
 - 3. Setting an example of life to those who he preaches to.
- C. In order to preach well one must live righteously.

IV. THE PREACHER MUST BE SPIRITUAL.

- A. Spiritually is that act of the heart which causes one to serve from pure desires.
- B. To be spiritual is to:
 - 1. Set your mind on things above. (Colossians 3:1-3)
 - 2. To be quick to hear, slow to speak, and slow to wrath. (James 1:19)

3. He is merciful, patient with others, kind, forgiving, longsuffering.
(Colossians 3:10-14)
 4. Practice what you preach. (James 1:22)
- C. Very few people will listen with respect to a preacher who refuses to listen to himself.

V. CONCLUSION:

- A. To preach effectively one must understand and practice what he preaches.
- B. The real tragedy of a preacher with a bad character is not the disgrace he brings upon himself, but the real tragedy lies in the attitude many people develop toward the word of God.

LESSON 2

1. Where does sermon preparation begin?

2. A good preacher must be a _____ of God. (1 Corinthians 14:3)

3. What is preaching?

4. Give three important things in the character of the preacher.

5. The preacher must be _____ of God. (1 Timothy 3:16)

SCRIPTURAL REASONS FOR PREACHING THE WORD

LESSON 3

I. INTRODUCTION:

- A. One who reads, studies, loves and believes the Bible as God's message builds his sermons with the scriptures.
 - 1. The preacher becomes a trumpet.
 - 2. The trumpet **MUST** give a certain sound and that sound must be the word of God. (1 Corinthians 14:8)
- B. Any sermon that does not reveal God's message to mankind is a failure.
- C. The key to proclaiming the message of God (sermons) is the preacher himself.
 - 1. The preacher must preach the scriptures.
 - 2. He must be covered up in the word of God.
- D. If the preacher really seeks to understand the scriptures:
 - 1. He will not be confused by what the scientists say about the Bible.
 - 2. He will not be confused by higher Biblical criticism.
 - 3. He will not be confused by the troubled times we live in.
 - 4. He will not be confused by those who scuff and criticize God's word.
 - 5. He will not be confused by modern religious Theologians.

II. FIVE REASONS WHY THE WORD OF GOD MUST BE PREACHED:

- A. The word of God should be preached because wisdom for salvation comes from the word. (2 Timothy 3:15; 1 Timothy 2:4; James 1:21; Romans 1:16,17)
- B. The word of God should be preached because all the needs of man are supplied by the scriptures. (2 Timothy 3:15-17)
- C. The word of God should be preached because the Bible is the standard of authority in doctrine and morality. (2 Timothy 4:2)
 - 1. The preacher must reprove, rebuke, but he must also "exhort".
- D. The word of God should be preached because men will turn to fables if the word of God is not preached. (2 Timothy 4:3,4; 2 Timothy 2:15-19)
- E. The word of God should be preached because men shall be judged by it. (2 Timothy 4:1; John 12:48; 1 Corinthians 1:21)

III. CONCLUSION:

- A. Today much importance had been given to making the gospel suitable to our society.
- B. However, there must be something to make suitable and something worthwhile to communicate.
- C. The word of God is suitable for all ages.

LESSON 3

1. How can a preacher build his sermon?
2. The preacher becomes a _____.
3. Give five reasons why the word of God must be preached.
4. The word of God is _____ for all ages.
5. The key to proclaiming the message of God is the _____ himself.

"WHAT SHALL I PREACH"

Lesson 4

I. INTRODUCTION:

- A. The selection of a proper subject is often "half the job" in sermon preparation.
 - 1. A proper subject is one which meets a real need of the people.
 - 2. Sermons are to be people centered.
- B. The purpose of sermons is not to just fill a certain time on Sunday morning or evening.
 - 1. A sermon should be planned to fill the people's mind with God's word and to stir his heart with a desire to do what God requires.
 - 2. A sermon should not be hastily done. The preacher should allow himself plenty of time for making a decision so he will have plenty of time to study and "think" through his subject.
- C. What planning your sermons will do:
 - 1. Will allow the preacher plenty of time to put thought into his lesson.
 - 2. Will give the preacher a well balanced diet of spiritual food for the congregation and himself.
 - 3. Will give him plenty of material on the subjects to be discussed.
 - 4. Will give him an opportunity to look over his sermons and see if he is preaching "the whole counsel of God". (Acts 20:27)

II. WHAT SHOULD I PREACH?

- A. Sermons of first principles. (Hebrews 6:1-3); 2 Peter 1:12; Hebrews 5:12)
 - 1. The inspiration of the Bible.
 - 2. Proper divisions of God's word.
 - 3. Authority in Religion.
 - 4. The true church.
 - 5. God's plan for religious unity.
 - 6. Evils of Denominationalism.
 - 7. Baptism.
 - 8. Apostasy.
 - 9. The plan of salvation.
 - 10. Scriptural worship.
 - 11. The work of the Holy Spirit.
 - 12. Salvation by Grace through Faith.
- B. The kind of preaching that is needed first and last is doctrinal preaching.

- C. Sermons of Christian living – Responsibility. (Matthew 28:18-20)
 - 1. A summary of Christianity. (Titus 2:11-14)
 - 2. Pure religion.
 - 3. Forsaking the assembly.
 - 4. Giving.
 - 5. Personal Evangelism.
 - 6. Control of the tongue.
 - 7. Keep a pure heart.
 - 8. Prayer.
 - 9. The Lord's supper.
 - 10. Problems in personal purity.
- D. Sermons of Christian Living – Joy, Peace, and Hope. (James 1:22-25; Hebrews 10:36)
 - 1. Blessings of Believing. (Romans 15:13)
 - 2. Be anxious for nothing. (Philippians 4:6,7)
 - 3. Let peace Rule in your hearts. (Colossians 3:5)
 - 4. Full of joy. (1 John 1:4)
 - 5. The abundant entrance. (2 Peter 1:5-12)
 - 6. Power to purity. (1 John 3:1-3)
 - 7. Heaven: The Home of the Soul.
 - 8. All things work together for good. (Romans 8:28)
 - 9. The anchor of the soul. (Hebrews 6:19,20)
 - 10. Relationship of Christian to sin. (Romans 6)
- E. Sermons on the End of the World. (Acts 24:25; Acts 17:30,31)
 - 1. The second coming of Christ.
 - 2. Death is an appointment.
 - 3. Premillennialism.
 - 4. Resurrection of the dead.
 - 5. Heaven or Hell?
 - 6. Judgement.

III. CONCLUSION:

- A. Preaching should:
 - 1. Build morals.
 - 2. Stimulate to greater service.
 - 3. Give courage and inspiration to be faithful to God.

LESSON 4

1. What is a proper subject?
2. What is the purpose of a sermon.
3. What will planning your sermon do?
4. The kind of preaching that is needed first and last is preaching.
5. What should preaching do?

SERMON SKELETONS

LESSON 5

I. INTRODUCTION:

- A. A preacher should have a sermon plan because he plans to say something in the sermon.
- B. A sermon structure is as important as the bony framework of a person's body.

II. VALUES OF A SERMON PLAN.

- A. The sermon outline should aid the preacher in the following ways:
 - 1. A sermon outline enables the preacher to arrange his points.
 - 2. A sermon outline should give the preacher confidence in preaching his lesson.
 - 3. A sermon outline should give the preacher the ability to stay on his subject.
- B. A real sermon outline will enable the people to properly understand the sermon.

III. BASIC PARTS OF THE SERMON OUTLINE:

- A. Titles.
 - 1. This is the name given to the sermon subject.
 - 2. A sermon title will often open the ears of your hearers.
- B. Text.
 - 1. The text should impress the hearer with the preacher's purpose of giving them God's word.
 - 2. A good text can often awaken interest in the sermon.
- C. Sermon purpose.
 - 1. A written statement of the aim or goal of the sermon, what you hope to accomplish in the sermon.
 - 2. This should be a simple sentence written clear and easy to understand.
- D. Introduction.
 - 1. The sermon introduction seeks to awaken interest in the subject.
 - 2. The introduction should create an active interest in the subject.
 - 3. The introduction should be short and to the point.
- E. The Body.
 - 1. This is the main part of the subject.
 - 2. The body should be based upon three or four main points.
 - 3. These main points should be phrased in simple, complete sentences.

F. The Conclusion:

1. To summarize the subject.
2. Appeal for belief or action.
3. To forcefully implant the subject in the mind of the hearers so he will not forget the sermon.

LESSON 5

1. How important is a sermon structure?
2. A sermon outline should aid the preacher in what ways?
3. What are the basic parts of the sermon outline?
4. The introduction should be _____ and _____.
5. What is the purpose of the conclusion?

PREPARATION OF SUBJECT SERMONS

LESSON 6

I. INTRODUCTION:

- A. Sermons are designed to:
 - 1. Instruct.
 - 2. Convince.
 - 3. Stimulate.
 - 4. Inspire.
 - 5. Or to persuade the audience.
- B. There are three methods of sermon structure.
 - 1. Subject.
 - 2. Expository.
 - 3. Textual.
- C. We should remember that whatever method of sermon outline we use, it must be filled with God's word.

II. ADVANTAGES TO PREACHING SUBJECT SERMONS.

- A. There are times when the needs of a church will make it best to preach a subject sermon.
 - 1. Example – giving, hatred, faith, or baptism.
- B. The very nature of the revelation of truth makes subject type sermons important.
 - 1. Example – one may teach the truth on the subject of faith in John, Romans, Galatians, and Hebrews.
 - 2. To make a sermon do a good job of teaching we would need to consider various passages from different books of the Bible.
- C. Topical sermons can promote structural development of a subject.

III. DANGERS OF SUBJECT SERMON OUTLINES.

- A. The preacher might select a subject that cannot be preached in a reasonable time.
- B. There is a danger of taking a text but going everywhere preaching the word.
- C. The preacher may fail to properly arrange and outline the subject.
- D. The preacher could preach too much on the subject he thinks most about.
- E. The preacher could become a simple reporter of the local news if he is not careful.

IV. PRACTICAL APPROACH TO SERMON OUTLINE.

- A. The preacher must determine the most pressing need of a congregation and preach to that need.
- B. Then he must select a subject and text which fits the need.
- D. Then the preacher must make a deep study.
 - 1. Words in the passages selected.
 - 2. Study each passage in light of its historical, Biblical and doctrinal setting.
 - 3. The context of each scripture must be studied.
 - 4. We must know by whom it was written, when and why it was written, and to whom it was written.
 - 5. What you need to help you in your study:
 - a. A good Bible.
 - b. A Bible concordance.
 - 6. Write all the scriptures that refer to your subject.
 - 7. Then look for three or four main points around which the sermon can be built.

LESSON 6

1. Sermons are designed to do what?
2. We should remember that sermon outlines must be filled with _____.
3. What are the advantages to preaching subject sermons?
4. What are the dangers of subject sermon outlines?
5. What does a preacher need to help him in his study?

PREPARATION OF TEXTUAL SERMONS

LESSON 7

I. INTRODUCTION:

- A. A Textual sermon is one in which the text provides both the subject and the main parts of the sermon.
 - 1. The text is not just the scripture reading; it is also the foundation, framework of the sermon.
- B. I prefer and like this type of sermon outline best.

II. THE VALUE OF TEXTUAL SERMONS.

- A. In this type of outline the preacher is depending completely on the scriptures for a framework.
- B. Textual sermons offer a mixture of subjects and a never ending source of material.
- C. Textual sermons will allow your hearers to remember more of your sermon.
- D. Textual sermons are more easily prepared.

III. DANGERS OF DELIVERING TEXTUAL SERMONS.

- A. The preacher could select a limited text.
 - 1. By that I mean there is a danger of perverting a passage or straining a verse.
- B. A preacher could take a verse out of context or change a text that the sermon does not represent the real meaning of the scripture passage.
- C. Overemphasis of an unimportant part of a text.
- D. One could emphasize one basic point to the minimizing of equally important parts of the subject.

IV. TO PREPARE THE TEXTUAL SERMON.

- A. Become familiar with the theme of the book in which the text is found.
- B. The text should be carefully read and a note should be made of the subject, or what the inspired author is writing about.
- C. With a note pad available, read the passage again and list possible parts of the subject of the text.
- D. Begin extensive and intensive reading of commentaries.
- E. You should try to compare your notes with the notes of others on this subject.
- F. The preacher should try to think of a simple way to teach the subject.
- G. The "rough draft" should then be written into a sermon outline.

LESSON 7

1. What is a textual sermon?
2. What is the value of textual sermons?
3. What are the dangers of delivering textual sermons?
4. How is a preacher to prepare the textual sermon?
5. The "rough draft" should be written into a _____.

EXPOSITORY SERMONS

LESSON 8

I. INTRODUCTION:

- A. An expository sermon is based on a Biblical passage, usually longer than a verse or two.
- B. Revealing or telling the meaning of a passage.

II. THE VALUE OF EXPOSITORY SERMONS.

- A. Expository sermons are Biblical in design and thought.
 - 1. You allow the scriptures to speak for themselves.
- B. Expository preaching develops a people who are "rooted and grounded" in the word of God.
 - 1. Thus saith the Lord for everything.
- C. Expository preaching insures variety and the coverage of a wide range of Biblical truth.
- D. There might be a time when the preacher needs to discuss a subject that might be too delicate to be discussed topically.

III. THINGS TO AVOID IN OUTLINING AND DELIVERING EXPOSITORY SERMONS.

- A. The preacher may fail to discover or reveal in delivery the central theme of the passage being discussed.
- B. preacher may fail to apply the passage in a simple way.
- C. The preacher may feel secure because of the breadth of material in the text and as a result fail to make sufficient preparation.

IV. PREPARING THE EXPOSITORY SERMON.

- A. Read and study the book from which the text is taken.
- B. One should read the context, the verses which precede and follow the text of the passage.
- C. With the book theme and context in mind, you should read again the text and make a list of your main thoughts from this reading.
- D. Now you are ready to start your cross reference, finding other passages with the same key words.
 - 1. A concordance or cross reference Bible will be very helpful.
- E. Now it's time to start your commentary study.

- F. When you start your rough draft, make sure each main point can be _____ by your people.
- G. Now make your preaching outline.

V. CONCLUSION:

- A. What are the qualifications for effective expository preaching?
1. Faith in the inspiration of the Bible.
 2. The ability of selecting a good passage for a certain audience.
 3. He must be able to see important points in a text.
 4. He must preach and not just teach.
 5. He must develop good study habits.

LESSON 8

1. What is an expository sermon?
2. What is the value of expository sermons?
3. What are some things to avoid in outlining and delivering expository sermons?
4. How is a preacher to prepare an expository sermon?
5. What are the qualifications for effective expository preaching?

BEGIN RIGHT AND END WELL

LESSON 9

I. HOW TO BEGIN THE SERMON.

- A. Sermon introduction serves a two – fold purpose:
 - 1. To secure the attention of the audience.
 - 2. To show your audience the importance of the subject.
- B. Suggestions for sermon introductions:
 - 1. Begin with something specific.
 - 2. Use the contextual introduction.
 - 3. Imply the striking quotation.
 - 4. Use the story introduction which can be very effective.
- C. Two things to remember in your introduction:
 - 1. Use different approaches.
 - 2. Make it short.

II. HOW TO CLOSE THE SERMON.

- A. Purpose of closing a sermon:
 - 1. To wrap up or summarize what you have said.
 - 2. To impress the truth of the sermon upon the mind of the hearer that he won't forget it so easily.
- B. Some things that weaken the sermon conclusion.
 - 1. It may be too long.
 - 2. Avoid saying, "now in conclusion".
 - 3. Start closing and then start preaching again.
- C. Things that make an effective conclusion.
 - 1. Variety.
 - 2. Restate your main points.
 - 3. A direct appeal to the audience.
 - 4. A Bible story.

LESSON 9

1. What is the two – fold purpose of a sermon introduction?
2. What two things should we remember about the introduction?
3. What is the purpose of closing a sermon?
4. What are some things that weaken the sermon conclusion?
5. What are some things that make an effective conclusion?

SPIRITUAL THINGS WITH SPIRITUAL WORDS

LESSON 10

- I. THE BIBLE IS A MESSAGE FROM GOD REVEALED THROUGH MEN TO MEN IN THE HUMAN LANGUAGE.
 - A. Paul spoke in words which the Holy Spirit taught him. (1 Corinthians 2:13)
 - B. We must therefore combine spiritual things with spiritual words.
 - C. This same Apostle assured the Ephesians that they could understand the truth which he had written them. (Ephesians 3:1-5)
 1. God's truth has given to men in the word's which they can and must understand. (Ephesians 5:17)
- II. THE ACID TEST OF THE SERMON IS:
 - A. Did it get across to the hearers?
 - B. Did the people clearly understand the message so that they might have better understanding of God's message?
 1. We are giving a message.
 2. The people are receiving a message.
 - C. The preacher shares a message with his audience by means of:
 1. Words.
 2. Effective body movements.
 3. Visual aids.
 - D. A preacher has a great responsibility in molding the lives of the people with a message.
- III. GIVE THE MESSAGE - - BUT MAKE SURE IT IS GOD'S WORD.
 - A. Some preachers try to be big and influence with excellency of speech and enticing words of man's wisdom.
 - B. But the man of God must declare the testimony of God and preach Christ and Him crucified. (1 Corinthians 2:1-4)
 - C. The preacher must show:
 1. Zeal
 2. Earnestness
 3. Sincerity
 4. Enthusiasm
 5. Put "fire" into his sermon.

LESSON 10

1. The Bible is a message from _____ revealed through men to men in _____.
2. How does a preacher share his message with his audience?
3. What does a preacher do with the message of God.
4. The man of God must declare what to those he is preaching to?
5. What must the preacher show?

THE PREACHER'S VOICE

LESSON 11

I. QUALITIES OF A GOOD SPEAKING VOICE.

- A. The audience can hear clearly and understand the words you speak.
- B. Ideas in the sermon are presented as rapidly as the audience can grasp (understand) them.
- C. Learn to vary the rate of speaking, the pitch, and the force or volume of your voice.
- D. Make your voice show to your audience a warm feeling.

II. THREE PHYSICAL REQUIREMENTS FOR A SKILLFUL USE OF THE VOICE.

- A. Proper control of your breathing.
- B. The preacher must speak from a relaxed throat and neck if he has a good speaking voice.
- C. A lot depends on the tongue, lips, jaw and the soft palate.

III. SOME THINGS TO AVOID.

- A. Avoid having a talking voice and a preaching voice.
- B. A preacher should avoid putting on a show with his voice.
- C. Avoid trying to imitate an older or mature preacher.
 - 1. Use your own voice and work on developing it.

LESSON 11

1. What are the qualities of a good speaking voice?
2. What are the three requirements for a skillful use of the voice?
3. When speaking, what are some things we should remember to avoid?

VISUAL AIDS IN PREACHING

LESSON 12

I. INTRODUCTION:

- A. Truly this is a visual age.
- B. A sermon visual aid is anything that is related to the content of the sermon which the hearer sees.
- C. Man remembers 80% of what he does.
60% of what he says.
10% of what he hears.
40% of what he sees.
- D. This should show us the importance of using visual aids in our preaching.

II. FORMS OF VISUAL AIDS TO USE IN PREACHING.

- A. Chalkboard
- B. Charts on cloth
- C. Charts on paper
- D. Flannel board preaching

III. SUGGESTIONS ON HOW TO USE VISUAL AIDS.

- A. The preacher must control the use of visual aids.
- B. The visual aid should be big enough in size and places so that the assembly may see clearly.
- C. The preacher should be prepared for difficulties when they come up.

LESSON 12

1. Truly this is a _____ age.
2. What is a sermon visual aid?
3. Is visual aid preaching important.
4. What are some of the forms of visual aids to use in preaching?
5. Give some suggestions on how to use visual aids.

EARNING THE RIGHT TO PREACH

LESSON 13

I. INTRODUCTION:

- A.. Powerful sermons are not born; they are made.
- B. Good sermons don't just happen; they are products of good and complete preparation.
- C. Poor sermon preparation:
 - 1. Represents a waste of time.
 - 2. Could mean some soul lost.
 - 3. Robs the preacher of the real joy of preaching.
- D. How does one earn the right to preach?

II. DEDICATION TO THE CAUSE OF CHRIST.

- A. The mind, heart, life, talents and every ounce of energy must be directed to the one purpose of serving God and man.
- B. Dedicated like a soldier. (2 Timothy 2:1-4)
- C. Dedicated to the:
 - 1. Christian life.
 - 2. To the truth.
 - 3. To the necessity of preaching the gospel.
 - 4. To a defense of the truth against error. (Philippians 1:17)
- D. Lack of dedication will only lead to a life of misery and discouragement.
- E. Lack of dedication will cause the pulpit to be useless and worthless.

III. THE WORK OF THE PREACHER.

- A. Loyal to his work as a proclaimer of God's word.
- B. Loyal to the congregation where he preaches.
- C. Loyal to the brotherhood. (1 Peter 2:17)
- D. Loyal to the community where he lives.

IV. SPECIFIC SERMON PREPARATION.

- A. STUDY - STUDY - STUDY - STUDY - STUDY
- B. Plan your sermons in plenty of time ahead.
- C. Practice discipline in studying and sermon preparation.
 - 1. Good sermons are the result of mental sweat.
- D. The mentally lazy, careless or indifferent preacher who wastes his time and depends on others is not earning the right to preach.
- E. Read yourself full; think yourself clear; pray yourself hot; and then let yourself go.
- F. One lazy preacher is one too many.

LESSON 13

1. Powerful sermons are not born, they are _____.
2. How does one earn the right to preach?
3. Lack of dedication will cause the pulpit to be _____ and _____.
4. The preacher must be loyal to what?
5. Sermon preparation might be summed up in one word, what is it?

A SERIES ON CHURCH DISCIPLINE

LESSON ONE

I. CHURCH DISCIPLINE - - A FORGOTTEN COMMANDMENT OF THE BIBLE.

- A. Church discipline is rarely taught and more rarely practiced.
- B. There is a disregard for this command.
- C. In our efforts to restore New Testament, we must also restore church discipline.

II. MEANING OF THE DISCIPLINE.

- A. Discipline has a twofold meaning: Instruction and correction.
 - 1. It means to teach instruct; to train one that he might be strengthened or perfected.
- B. Discipline is twofold in nature: Instructive and corrective.
 - 1. Instructive discipline is preventive in nature. Preventive discipline is designed to prevent sin from occurring. Teaching and training helps to prevent the need for corrective discipline.
 - 2. Corrective discipline involves the withdrawal of Christian fellowship from one who walks disorderly. Corrective discipline is designed to correct the Christian who won't stop sinning.
- C. We must practice both of God's demands - - that we instruct and correct. (Hebrews 10:24,25; 2 Thessalonians 3:1-14)
- D. These lessons will deal with corrective discipline.

III. DISCIPLINE IS A POSITIVE COMMAND OF GOD.

- A. The Bible commands church discipline. (1 Corinthians 5:1-13; Romans 16:17; 2 Thessalonians 3:1-14)
- B. Since the Bible plainly teaches on the subject of discipline, we must practice it.
- C. A failure to practice church discipline is a willful violation of God's word. (Revelation 22:18,19; 1 John 3:24; 1 John 3:4)

LESSON 1

1. Church discipline is a _____ of the Bible.
2. What is the meaning of discipline?
3. Instructive discipline is _____ in nature.
4. What is involved in corrective discipline?
5. Give three passages that teach church discipline.

LESSON TWO

I. WHO SHOULD BE DISCIPLINED?

- A. One who sins against his brother and refuses to be reconciled.
(Matthew 18:15-17)
- B. Those who are immoral in their conduct.
(1 Corinthians 5:1-11)
 - 1. Fornication and adultery, all others.
 - 2. We must, of course, approach these matters with due caution. We must not rush headlong into a situation and make accusations without proof of guilt. Be especially careful in investigating rumors.
- C. The ungodly members. (Galatians 5:19-21; 2 Thessalonians 3:1-14)
 - 1. We have been very lax and indifferent about disfellowshipping ungodly members.
 - 2. When we say ungodly members, we are talking about drunkards and etc. (1 Corinthians 5:11)
- D. False Teachers. (Romans 16:17)
 - 1. Mark them - - let it be known what they are and who they are.
 - 2. Turn away from them or avoid them; keep no company with them, have no fellowship with them.
- E. Sowers of discord. (Proverbs 6:16,17; Romans 16:17; Titus 3:10)
 - 1. A factious man is one who stirs up strife, or causes division, over points of view peculiar to himself which he makes matters of fellowship.
 - 2. This person must have his way about everything, rule or ruin. This person should be withdrawn from.
- F. Those who walk disorderly. (2 Thessalonians 3:6)
 - 1. This refers to the following: Those who will not obey the teachings of the apostles.
- G. Lying Members. (Lying is a disorderly walk.) (Colossians 3:9,10; Revelation 21:8)
 - 1. When one gets the reputation of being a liar and no one can trust his word, it is time for some corrective action to be taken by the church.
- H. Those who use profane and foul speech.
 - 1. Filthy and vile language.
 - 2. All is contrary to the apostles teaching. (Ephesians 4:29; Colossians 3:8)
- I. Those who sin with the tongue.
 - 1. Revilers - - abusive language of any kind.
 - 2. 1 Corinthians 5:11
 - 3. Some church members become mean and malicious in their conduct with their tongue. (2 Corinthians 12:20)

- J. Covetous church members. (1 Corinthians 5:11)
 - 1. Covetousness is used in the Bible to mean excessive desire for riches or money, or wealth of any kind. It also means the greedy desire to have more.
 - 2. Covetousness is idolatry. (Colossians 3:5)
Covetousness is much condemned by the apostles. 1 Corinthians 6:9,10; Hebrews 13:5; Romans 1:28-32)
- K. Extortioners. (1 Corinthians 5:11)
 - 1. Those who obtain what they want by unjust methods, even resorting to taking things by force if necessary. (1 Corinthians 6:9,10)
- L. Idolaters (1 Corinthians 5:11)
 - 1. An idolater is one who worships or regards other persons or things above the Lord. He allows these things or persons to come between him and the Lord.
 - 2. This is a very serious sin. (1 Corinthians 6:9,10; Galatians 5:19-21)
- M. Those who continually forsake the assembling of the saints.
(Hebrews 10:24,25)
 - 1. Attending the assembling of the saints is a command of the apostles.
(Hebrews 10:25; Acts 20:7; 1 Corinthians 16:1,2)
 - 2. Can it be denied that such persons are walking disorderly?

LESSON TWO

1. Who are immoral people?

2. Who are ungodly members?

3. Who are those who walk disorderly?

4. List as many as you can who should be disciplined.

LESSON THREE

I. WHEN SHOULD CHRISTIAN FELLOWSHIP BE WITHDRAWN?

- A. When one first commits the offence? Certainly not!
- B. Three steps:
 - 1. Encourage him. (Hebrews 10:24; 1 Thessalonians 5:14)
 - 2. Rebuke him. (1 Timothy 5:20)
 - 3. Have no more fellowship until he represents. (1 Corinthians 5:11)
- C. After all earnest efforts to restore the brother or sister have failed, withdrawal of fellowship is the last resort.

II. HOW SHALL WE CARRY OUT THIS COMMAND?

- A. No exact pattern is given; the how of this matter is left to our judgement.
- B. We can compare the procedure for a personal or private sin between brethren. (Matthew 18:15-17)
 - 1. Go to the one who has sinned.
 - 2. If he won't repent then take two or three witnesses that it might be confirmed.
 - 3. If he won't repent after this, he is to be regarded as a heathen or publican.
- C. The Bible also gives us some principles which will help us:
 - 1. Pray for him. (1 John 5:16)
 - 2. Try to convert (bring back) the sinner. (James 5:19,20)
 - 3. Restore him if possible. (Galatians 6:1)
 - 4. Admonish him. (1 Thessalonians 5:14)

III. MEANING OF WITHDRAWAL.

- A. It does not mean that we are kicking or turning one out of the church. Though a person may be disfellowshipped, he is still a brother (2 Thessalonians 3:15), thus a member of the church.
- B. This action is MORE than just an announcement that the brother or sister is no longer in fellowship.
- C. A withdrawal of fellowship from a brother means that we separate ourselves from him. (1 Corinthians 5:13)
 - 1. Mark and turn away from. (Romans 16:17)
 - 2. Withdraw yourselves. (2 Thessalonians 3:6)
 - 3. Have no company with him. (1 Corinthians 5:9-11; 2 Thessalonians 3:6) Every faithful member must cooperate in this effort to restore the person. If a member won't cooperate he must be disfellowshipped. (2 Thessalonians 3:14)

IV. PURPOSE OF CORRECTIVE DISCIPLINE.

- A. A proper understanding of the purpose of discipline might contribute our obedience to this command of the Lord.
- B. The Purpose of Corrective Discipline is to:
 - 1. Correct the one who is living in sin and won't repent.
 - 2. To save the guilty party.
 - 3. So that he will be ashamed. (2 Thessalonians 3:14)
 - 4. So that he will come to repentance. (2 Corinthians 2:6,7)
 - 5. So that he will be saved. (1 Corinthians 5:5)
 - 6. To save the church (to protect the church against contamination). (1 Corinthians 5:6,7) If sin goes unrepented and undisciplined, others will be encouraged to engage in sin.
 - 7. To show that the church is subject to Christ. (2 Corinthians 2:9)
 - 8. To cause the rest to fear and examine ourselves. (1 Timothy 5:20)

V. HOW THE DISCIPLINED SHOULD BE TREATED.

- A. We are to have no company or fellowship with him. (1 Corinthians 5:11)
 - 1. One reason of withdrawing is to leave the person to himself to bring him to his senses and to repentance.
- B. He is not to be counted as an enemy, but as a brother. (2 Thessalonians 3:15)
 - 1. He is not to be left completely alone.
 - 2. He has not ceased to be our brother.
 - 3. As long as there appears to be hope we should not give up in our efforts to win him back to the church.
- C. If he repents, the discipline ends, he is forgiven and our love toward him confirmed. (2 Corinthians 2:6-8)

VI. WHY DISCIPLINE IS NOT PRACTICED TODAY.

- A. In view of so much the Bible says about discipline, why is it so neglected? Why is there so little discipline practiced?
 - 1. Because few people have seen it practiced. We tend to be afraid of that with which we are not familiar.
 - 2. In some cases the elders do not know the lives of the members well enough to know when discipline needs to be practiced. (Acts 20:28)
 - 3. Some lack conviction and strength. Often times this will hinder discipline from being practiced.

4. We are too weak and fearful. Some may fear what the world will think of such action.
5. Because we are afraid of what the church will do, or rather will not do. Sometimes we are afraid that the other church members will not cooperate and support church discipline. (2 Thessalonians 3:14)
6. Because of a desire to have members. We should want quality rather than quantity.
7. Because sometimes church discipline brings with it unpleasantness.
8. Because there is so much sin in church. There has and always will be sinners in the church, but that's no excuse not to do what was commanded.
9. We don't want to get involved. This is due to the thinking about us. But we have no choice if we would please the Lord.

LESSON THREE

1. When should Christians' fellowship be withdrawn?
2. Give the three steps suggested in dealing with a person who continues in sin.
3. Give the four principles from the Bible that will help us in carrying out this command.
4. What is the meaning of withdrawal?

Lesson 3 continued

5. What is the purpose of corrective discipline?
6. How should the disciplined be treated?
7. Give some reasons why discipline is not practiced today.

LESSON FOUR

I. OBJECTIONS TO PRACTICING CORRECTIVE DISCIPLINE.

- A. "Judge Not" (Matthew 7:1)
 - 1. In the first place this idea is greatly misunderstood and misapplied. The passage has nothing to do with church discipline.
 - 2. All judgements are not forbidden; the Lord only forbids wrong kinds of judgement. (Matthew 7:15,16; John 7:24; 1 Corinthians 5:3,12; Matthew 7:2)
- B. "You can't force people to do right."
 - 1. This is true, but it does not relieve us of our responsibility to do what the Lord has said to do.
 - 2. Discipline is designed to lead a person to do the right thing - - and for the purpose of saving others. If it fails in this we are not responsible.
- C. "We are all sinners."
 - 1. Corinth received instructions to discipline a brother, but they were not without sin.
 - 2. Surely Paul knew the Thessalonians were subject to sin and yet he told them to practice discipline.
- D. "Such extreme discipline could not possibly be done with love."
 - 1. Correcting or chastening is administered because of love. (Proverbs 13:24; Hebrews 12:6; Revelation 3:19)
- E. "It will do more harm than good."
 - 1. It is silly to suggest that obeying the will of God in anything results in more harm than good.
 - 2. Do we question God's wisdom and plan for His church?
- F. "The Lord adds, we cannot subtract."
 - 1. We are not subtracting when we practice discipline, we are only trying to save a soul and do the will of God.
- G. Those that are disfellowshipped will go and join a denomination.
 - 1. Does this cancel out all that the Lord said in regard to discipline?
 - 2. The Lord must be obeyed at all cost.

II. CONCLUSION:

- A. The church must practice discipline when necessary.
 - 1. We who claim to follow the New Testament should certainly carry out this duty.
 - 2. To the extent we fail to practice church discipline, we fail to be the New Testament church.
 - 3. The church will never grow as it should while God's commands are ignored.
- B. Those who need to be disciplined should straighten up.
- C. Those who might be disciplined should be shamed, led to repentance and thus be saved.

LESSON 4

1. Give some objections to practicing corrective discipline.
2. Does Matthew 7:1 have anything to do with church discipline?
3. Discipline is designed to do what?
4. The Lord must be _____ at all cost.
5. Will the church grow as it should if God's commands are neglected?

THE HOLY SPIRIT

I. THE NATURE OF THE HOLY SPIRIT.

A. The Godhead. (Acts 17:29; Col. 2:9)

1. Plurality. (Genesis 1:1, 26; God ELOHIM.)
2. The three members. (Matthew 28:18-20) 2 Corinthians 13:14; Romans 15:30)
 - a. God the Father. (Genesis 1:1; Matthew 6:9)
 - b. God the Son. (John 1:1-3; 1 John 3:16)
 - c. God the Holy Spirit. (Acts 5:3,4)
3. The Holy Spirit co-eternal with God. Aided in creation.
 - a. The Father. (Genesis 1:1; Psalms 19:1; 33:6)
 - b. The Christ. (John 1:1-3; Hebrews 1:2; Colossians 1:16)
 - c. The Spirit. (Genesis 1:2; Job 26:13; Psalms 104:30)

B. The Personality of the Spirit.

1. What he is not.
 - a. An element like vapor or water.
 - b. An incomprehensible influence, or glorified IT.
 - c. Not the Bible.
2. Referred to by such words as HE, HIM. etc. (John 14:16,17; 16:13-15)
3. Has all characteristics of Divine nature.
 - a. Omniscient. (1 Corinthians 2:10-14)
 - b. Omnipotent. (Micah 3:8)
 - c. Omnipresent. (Psalms 139:7-10)
 - d. Eternal. (Hebrews 9:14)
 - e. Goodness. (Nehemiah 9:20)
 - f. Can be blasphemed. (Matthew 12:31-32)
 - g. Teaches. (John 14:27; 1 Corinthians 2:13)
 - h. Testifies. (John 15:26)
 - i. Can be lied to. (Acts 5:3)
 - j. Guides. (John 16:12,13)
 - k. Can be resisted. (Acts 7:51)
 - l. Leads. (Acts 16:6)
 - m. Forbids. (Acts 16:7)
 - n. Has a mind. (Romans 8:27)
 - o. Loves. (Romans 15:30)
 - p. Searches. (1 Corinthians 2:10)
 - q. Has knowledge. (1 Corinthians 2:11)
 - r. Power to will. (1 Corinthians 2:11)
 - s. Can be grieved. (Ephesians 4:30)
 - t. Speaks. (1 Timothy 4:1)

- u. Can be despised. (Hebrews 10:29)
 - v. Intercedes. (Romans 8:26)
4. Conclusion: The Holy Spirit is a divine personality, the third member of the Godhead.

II. THE WORK OF THE HOLY SPIRIT. (The Godhead has always worked together in every Bible age.)

A. The work of the Godhead.

1. God the Planner. (Genesis 1:1; Ephesians 3:11; 2 Timothy 1:9)
2. Christ the Executor. (Hebrews 1:2; 1 Timothy 1:15)
3. Holy Spirit the Organizer. (Genesis 1:2; Job 26:13)

<u>CREATION</u>	<u>OLD TESTAMENT</u>	<u>NEW TESTAMENT</u>
God -- Genesis 1:1 Psalms 19:1; 33:6	God -- Genesis 6:5	God -- John 16:16
Christ -- John 1:1-3	Christ -- 1 Peter 3:18-21 1 Corinthians 10:1-11	Christ -- John 16:14
Spirit -- Genesis 1:2 Job 26:13	Spirit -- Genesis 6:3 1 Peter 3:19	Spirit -- John 16:13
Word -- Psalms 33:6	Noah -- 2 Peter 2:5	Apostles -- John 16:13 2 Corinthians 5:18-20

B. The Material Creation.

1. Accomplished by the Word. (Psalms 33:6-9)
2. Organized: "God said". (Genesis 1:3, 6, 9, 11, 14, 20, 24, 26)
3. Natural laws given: seed. (Genesis 1:11)
4. Miracles of creation ceased after laws given.

C. The Spiritual Creation.

1. Accomplished by the word. (Ephesians 5:26)
2. Organized. (Acts 2:1-47; 6:1-6; 14:23)
3. Spiritual law given. (Romans 3:27; 8:2; Hebrews 9:16,17; Seed. Luke 8:11)
4. Miracles ceased after law or will completed. (1 Corinthians 13:8-13; Ephesians 4:8-11)

- D. No fruit without planting the seed.
1. This is true in either the physical or spiritual realm.
(Genesis 1:11; Luke 8:11)

III. INFLUENCE OF THE HOLY SPIRIT.

- A. In this section of our study we will show how God exercises influence upon the human heart in conversion only through the Word.
1. There is a void between any two spirits.
 - a. Between human spirits. (1 Corinthians 2:11)
 - b. Between Divine beings. (John 16:13-15)
 - c. Between Divine and human. (1 Corinthians 2:11-14)
 2. Operation of one Human Spirit on another.
 - a. Gulf bridged by words, near or distant lands. Letter, phone, telegram – operator. Message through another individual – operator.
 - b. Holy Spirit uses words. (1 Corinthians 2:13; Hebrews 3:7)
- B. Comparison of the work of the Holy Spirit and the word. (Everything said to be done by the Holy Spirit, also done by the word.)

<u>HOLY SPIRIT</u>	<u>THEIR WORK</u>	<u>THE WORD</u>
Nehemiah 9:30	Instructs	2 Timothy 3:16,17
John 3:5	Begets	1 Corinthians 4:15
John 3:5	Birth	1 Peter 1:23
John 6:63	Quickens	Psalms 119:50
John 14:26 1 Corinthians 2:13	Teaches	John 6:45
John 16:8	Convicts	Titus 1:9
Acts 9:31	Comforts	1 Thessalonians 4:18
Romans 5:5	Gives love	1 John 2:5
1 Corinthians 6:11	Saves	Acts 11:14
1 Corinthians 6:11	Washes	Ephesians 5:2
1 Peter 1:2	Sanctifies	John 17:17
Romans 8:2	Makes free	John 8:32
John 16:7,8	Converts	Psalms 19:7
Ephesians 3:16	Strengthens	Deuteronomy 11:8
Ephesians 5:19	Dwells	Colossians 3:16
Romans 8:14	Leads	Psalms 119:105
1 John 5:6-8	Witnesses. How?	Hebrews 10:15; Jeremiah 31:31-34

C. Further observations.

1. Revelation 22:17 -- Spirit and bride (church) say, Come.
2. Revelation 2:29; 1:3 -- Spirit speaks through the written word.
3. Spirit spoke (speaks) through the words of the apostles.
(John 16:13; 1 Corinthians 2:13)
4. Acts 26:16-18 -- Men turned from darkness to light by preaching.
5. Acts 17:1-12 -- Men persuaded by the word.
6. Only one power -- the word. (Romans 1:16)
7. Order of faith -- Romans 10:17; Sent/preach/hear/believe/call/saved.

IV. THE HOLY SPIRIT IN CONVERSION.

A. The Holy Spirit was to convict sinners. (John 17:7,8)

Note the process he used in every case of conversion:

1. Acts 2 -- Spoke v. 22/heard v. 37/pricked v. 37/commanded v. 38/obeyed v. 41/added v. 47
2. Acts 3 & 4 -- Taught 4:2/heard 4:4/believed 4:4
3. Acts 5 -- Spoke v. 20/heard v. 33/cut to the heart
4. Acts 7 -- Spoke v. 2/heard v. 54/resisted v. 51
5. Acts 8 -- preached v. 6/heard v. 6/heard v. 6/believed v. 37 / baptized v. 38
6. Acts 8 -- Preached v. 35/heard and believed v. 37/ baptized v. 38
7. Acts 9 -- Heard v. 4/to be told v. 6/believed v. 18
8. Acts 10 -- Peter spoke 10:34/words whereby 11:14/ believed 15:7-9/baptized 10:48
9. Acts 16 -- Paul spoke v. 14/heard and heart opened v. 14/attended v. 15/baptized v. 15
10. Acts 16 -- Paul and Silas spoke -- faith Romans 10:17/baptized Acts 16:33
11. Acts 17 -- Heard, searched, and believed. 11 and 12
12. Acts 18 -- Paul reasoned v. 4/heard v. 18/believed and baptized.

B. In every case of New Testament conversion the WORD was the agent used.

1. In no case was anyone told to look for a direct operation of the Holy Spirit.
2. Nothing in any sermon about an immediate influence of the Holy Spirit on the sinner.

C. Some objections to the direct operation of the Holy Spirit.

1. Would eliminate the gospel. (Romans 1:16; 8:2; 1 Corinthians 15:1-4)
2. Would eliminate the work of the church. (Ephesians 3:9-21)
3. Would eliminate the New Testament. (Hebrews 9:16,17)
4. Would eliminate obedience. (Hebrews 5:9; Romans 6:17,18)
5. Would eliminate the purpose, mission of the apostles.
6. Rejects God's method. (John 6:44,45)
7. Removes all personal responsibility. (Romans 14:11,12)

V. HOLY SPIRIT BAPTISM.

A. "Filled" not the same as "baptism".

1. John the Immerser. (Luke 1:15)
2. Zacharias and Elizabeth. (Luke 1:41,67)
3. Jesus. (Luke 4:1; John 3:34; 1:33)
4. Stephen. (Acts 6:3; 7:55)
5. Barnabas. (Acts 11:24)

B. "Baptism" used figuratively in this connection.

1. Compare: Baptism by fire (Matthew 3:11), of suffering (Matthew 20:22; Luke 12:50)
2. Is Christ a literal lamb? John 1:29
3. Is the Spirit literal water? John 7:38,39
4. Can't "pour" out on a person, used figuratively.

C. What is the ONE baptism of Ephesians 4:5 ?

1. If the baptism of the Great Commission is water, eliminates Spirit; if Spirit baptism, eliminates water.
2. The one baptism commanded (Acts 2:38; 10:48)
3. If one has Holy Spirit baptism, he must have all accompanying evidences. (Mark 16:19,20; Acts 2:1-4; Hebrews 2:4)
4. Spirit baptism never administered by man. (John 1:33)

D. Holy Spirit baptism defined.

1. The promise of the Father. (Luke 24:49; John 14:26)
 - a. To be clothed with power. (Acts 1:8)
 - b. To be baptized with Spirit. (Acts 1:5; 2:1-4)
 - c. Hence, baptism here means to be endued with authority.
2. A promise, not a command. (Matthew 3:11; Acts 1:5)
3. An overwhelming from on high.
4. Special, not general. (John 14:16,17; Acts 1:5-8)
5. Administered only by Christ. (John 1:33)

E. Holy Spirit Baptism and the Apostles.

1. Promises in John 13 and 16 special to them.
2. Only apostles present at ascension; Christ spoke only to them.
 - a. Matthew 28:19; Mark 16:14,19; Luke 24:50,51; Acts 1:1-13)
 - b. Hence, promise limited to them. (Acts 1:5,8)
3. Purpose of Holy Spirit Baptism:
 - a. Clothe with authority. (Acts 1:8)
 - b. Make ambassadors. (2 Corinthians 5:18-20)
 - c. Make witnesses. (John 15:27; Acts 1:8)
 - d. Guide into all truth. (John 16:13)
 - e. Show things to come. (John 16:13)

- f. Cause to remember. (John 14:26)
 - g. Teach all things. (John 14:26; 1 Corinthians 2:11-13)
 - h. To confirm. (Hebrews 2:1-4)
 - i. Therefore, we have full and complete inspiration.
(1 Corinthians 2:11-13)
- F. Fulfillment of the promise.
- 1. Read Acts 1:1-13; mark all pronouns; note they apply to the apostles.
 - 2. Apostles last mentioned, Acts 1:26.
 - 3. Acts 2:1-22, note:
 - a. Apostles is the object of the pronouns in 2:1-4.
 - b. Only Galileans. V. 8.
 - c. Only eleven speaking. V. 14.
 - 4. Therefore the promise was limited only to the apostles.
 - a. World could not receive it. (John 14:16,17)
 - b. The apostles are specified. (Acts 1:5,8)
 - 5. Who besides the apostles were so instructed? (Acts 1:8; Luke 24:49)
- G. Limitations of "all flesh". (Acts 2:17)
- 1. Four kinds. (1 Corinthians 15:39)
 - 2. Not all human flesh. If this is true it would include even infidels.
 - 3. Taken literally, would mean universal salvation. (Luke 3:6; but we see Matthew 7:13,14; 25:34-46)
 - 4. Jew and Gentile composed of all flesh. (Romans 1:16; Acts 10:34-35)
- H. Was, or Is, Holy Spirit Baptism for all Christians?
- 1. If so, no need for laying on hands. (Acts 8:17)
 - 2. Must be able to do all the apostles could do.
 - 3. If have less power than apostles, no Holy Spirit baptism.
 - 4. No need to study. (Matthew 10:19-20) Do we?
 - 5. Not for anyone's personal benefit. (1 Peter 1:11,12)

VI. HOLY SPIRIT BY LAYING ON OF HANDS.

- A. To be distinguished from baptism of the Holy Spirit which was from Christ to the Apostles. (John 1:33; Acts 2:1-4)
- B. The gift of the Holy promised to the first century Christians. (Acts 2:38,39)
- C. The Holy Spirit came to the first century Christians by the laying on of the apostles hands.
 - 1. The seven. (Acts 6:6)
 - 2. The Samaritans. (Acts 8:14-17)
 - 3. The Ephesians. (Acts 19:1-5)
 - 4. Timothy. (1 Timothy 4:14; 2 Timothy 1:16)

- D. The purpose of such.
1. Guide in converting sinners. (Phillip - - Acts 6:3,5; 8:26-39)
 2. Edification of the Saints. (Ephesians 4:12)
 3. Confirm God's revelation. (Hebrews 2:3,4)
 4. Not to save. (Romans 1:11; Acts 19:6)
- E. These involved nine different gifts of the Holy Spirit.
1. The apostles seem to have all. (Mathew 10:1-8)
 2. The first century Christians seem to have only one to a person. (1 Corinthians 12:8)
- F. All gifts of the Holy Spirit temporary.
1. Till we come to unity of the faith.
 - a. By A.D. 64 Paul said there was one faith. (Ephesians 4:5)
 - b. Till implies limitatin.
 2. To be done away. (1 Corinthians 13:8)
 - a. "Fail"; "cease" "vanish".
 - b. Faith, hope, love to abide, in contrast to that done away.
- G. In the first century - - about A.D. 33 till A.D. 70 the word was in man (2 Corinthians 4:7); now it is in the Book.

THE HOLY SPIRIT

1. Who are the three members of the Godhead.
2. The _____ was co-eternal with God.
3. When the Bible refers to the Holy Spirit it uses words like _____.
4. The Holy Spirit has all the characteristics of what?
5. The Holy Spirit is a _____, the third member of the Godhead.
6. What is the work of the Godhead?
7. God exercises influence upon the human heart in conversion only through the _____.
8. The Holy Spirit uses what to give God's message to man (1 Corinthians 2:13)?
9. Men are persuaded by the _____. (Acts 17:1-12)
10. In every case of New Testament conversion the _____ was the agent used.
11. Give three objections to the direct operation of the Holy Spirit.

12. Holy Spirit baptism is also described as what?
13. What is the one baptism of Ephesians 4:5 ?
14. Holy Spirit baptism never administered by _____.
(John 1:33)
15. Holy Spirit baptism was administered only by who? (John 1:33)
16. Holy Spirit baptism was promised only to the apostles. Give the scriptures to prove this.
17. What was the purpose of Holy Spirit baptism?
18. Where do we read of the fulfillment of the promise of Holy Spirit baptism to the apostles?
19. Is Holy Spirit baptism for all Christians?

20. How did the Holy Spirit come to the first century Christians?
Give four examples.
21. What was the purpose of the Holy Spirit being given to the first century by the Christians laying on of the apostles' hands?
22. How many gifts were of the Holy Spirit?
23. All gifts of the Holy Spirit were _____.
24. How long were the gifts of the Holy Spirit to last?
25. Were the gifts of the Holy Spirit to be done away with? Prove your answer.

The question of divine healing is a controversial one. The Bible is full of passages that seem to support the idea of divine healing, but there are also passages that seem to contradict it. The issue is not so simple as it seems.

The Hebrew word for "heal" is *shaf*. It is a verb that means "to be whole" or "to be healthy". It is used in the Bible to describe the healing of physical ailments, but it is also used to describe the healing of spiritual ailments.

There is a need to get a new understanding of the word *shaf*. The word is often translated as "heal", but it can also mean "to be whole" or "to be healthy". This is a very important distinction to make.

DO NOT FORGET TO RE-TEACH THE WORD *SHAF* TODAY!

A: The word *shaf* is a verb that means "to be whole" or "to be healthy". It is used in the Bible to describe the healing of physical ailments, but it is also used to describe the healing of spiritual ailments. The word is often translated as "heal", but it can also mean "to be whole" or "to be healthy". This is a very important distinction to make.

DIVINE HEALING

B: The word *shaf* is a verb that means "to be whole" or "to be healthy". It is used in the Bible to describe the healing of physical ailments, but it is also used to describe the healing of spiritual ailments. The word is often translated as "heal", but it can also mean "to be whole" or "to be healthy". This is a very important distinction to make.

C: The word *shaf* is a verb that means "to be whole" or "to be healthy". It is used in the Bible to describe the healing of physical ailments, but it is also used to describe the healing of spiritual ailments. The word is often translated as "heal", but it can also mean "to be whole" or "to be healthy". This is a very important distinction to make.

The question of divine healing is confusing to some people today. This should not be so. One needs only to understand a few simple passages and what the issue is to be able to understand the matter.

Did Jehovah intend that miraculous healing be continued by His disciples for all time. Are Miracles of healing performed today?

In order to understand whether God intended for such to be a part of His program for all times we need to get a clear understanding of the facts before us.

I DO THE SCRIPTURES TEACH THAT DIVINE HEALING IS FOR US TODAY?

- A. Not yesterday, but today. All believe that miracles of healing were performed yesterday - - that is, in the days of the apostles and our Lord (Acts 4:22). That Christ and the apostles performed miracles of healing no one can deny. This issue is not what they did. It is not were such miracles performed, but where is the passage that says they are for us today? Where is the scripture for continuing them beyond that period?
- B. It is not a question of power. Certainly God is powerful enough to heal a man by a miracle. It is not what God can do but what does God do? To say that God can do a thing does not prove that He does or will do it. In the creation God could have made apples on a watermelon vine. It is not where God can make apples grow, but where does He make them grow? God's law is that apples grow on an apple tree. That is God's law. In the healing of the sick it is not what God can do, but what is the law concerning the sick? The question before us is not one of power but of the law and fact. What is God's law today? Where is the passage that says God will miraculously heal the sick today.
- C. It is not even a question of prayer for the sick. We all believe it is right to pray for the sick. We should pray for all men everywhere. We must even pray for our daily bread. That, however, does not mean that Jehovah will hand us a loaf of bread directly from heaven. Bread must be gotten according to God's natural law. Yet we pray for it. To ignore the natural law concerning bread is to starve. God has certain natural laws in regard to the sick. To ignore them is to fail in God's plan for the sick today.
- D. It is not a question of healing. Certainly God heals today. But how? And such healing is divine but not miraculous. There is a vast difference between being healed miraculously and being healed by using God's natural laws. These laws, of course, are divine. All healing is divine but not all healing is miraculous. All bread is divine. All healing is divine because it is done by God's natural laws. Yet in the wilderness God gave the children of Israel bread from heaven. It was miraculously provided. They did not have to plant, harvest, and then make it into bread. This was a special providence of God. Miracles have

always been special and providence of God. Miracles have always been special and provisional and never permanent. Should one become ill with appendicitis and an appendectomy is performed and then he is alright, that is divine healing, but not miraculous healing. It is God's law that if the affected appendix is removed properly the patient will be well again. The doctors are simply using one of God's laws. Such a law existed long before the doctors discovered it. If a man had his leg cut off it would be right to pray for him, but would be sinful to do nothing about it. God expects us to use all natural laws we know. To ask God to set aside those natural laws and to perform a miracle of healing is asking Him to do that what He has not promised. Where is the passage that says that God will miraculously heal today?

- E. It is not a question of what history teaches about the matter but what does the Bible teach about it? History is useless if it does not agree with the Bible. If the history books say one thing and the Bible says another then history is wrong. What does the Bible teach?
- F. Testimonials of so – called healings cannot be given as proof. They have no weight and do not touch the issue. The issue is what does the Bible teach? It is not what about this thing I saw and heard. The issue can only be settled by what the scriptures teach and not by the so-called healings wrought by professed miracle workers today. The point is where is the passage of scripture that teaches miracles can be done today?

II. THE ADVOCATES OF MIRACULOUS HEALING TODAY ATTEMPT TO PROVE THEIR DOCTRINE IN THE FOLLOWING MATTER:

- A. "Jesus Christ is the same yesterday and today and forever" (Hebrews 13:8).
 - 1. This is indeed a fine passage. Yet it does not prove that Christ performs miracles of healing today.
 - 2. He is the same in Character but not in method. His character does not change, but He did change His method. (Read Hebrews 7:12)
 - 3. Christ changed the law, but He did not change in character. He simply changed his method.
 - 4. If this passage proves that since Christ worked miracles of healing yesterday that He will do so today, it also proves that He will be working miracles of healing forever in heaven.
- B. Their next effort is on Mark 16:15-20. "These signs shall accompany them that believe."
 - 1. The purpose of these signs can be seen by looking at the 20th verse.
 - 2. The signs confirmed the word.
 - 3. That which is confirmed once needs no further confirmation. (Hebrews 2:3)

4. Someone may ask, "Do I have these signs to confirm the word today?" You sure do. (Read John 20:30,31)
5. Signs were performed to make believers. Now we have the signs written that we might believe.
6. To ask for a sign to be performed today is to doubt the ones that are written.
7. Those who accept the Bible are the only ones that do have these signs. "These are written." They are all I need.
8. You ask for a sign today, and I will read you one and not try to perform one.

III. PURPOSE OF MIRACLES. Why were miracles performed.

A. Miracles in God's plan were provisional.

1. In the beginning God used miracles to create the world and all things therein. He created the first tree but trees today come by natural law. God created the first man and woman, but men and women come today by the law of procreation. These miraculous powers used in creation were provisional and temporary and ceased when God's creative work was done.
2. This same principle is seen in God's revelation to man. Until the Bible was completed the Word dwelt in inspired man. Now it dwells in the inspired Book. When the inspired Book was made there was no longer any need for inspiration. The miraculous power **manifested** by these inspired men were to confirm the word they spoke. (Read Mark 16:15-20)
3. But one might say, "There were miracles then, there are surely miracles now." This idea would cause God to keep creating plants and animals. That God created animals is no proof that He does now. ONCE not NOW.

B. Miracles were to confirm.

1. Our Lord states that signs confirmed the word. (Mark 16:20) "These signs", not those performed by so-called healers today.
2. The signs for us today are written. "These are written that you may believe." (John 20:30,31) To ask for other signs than "these signs" that are written is to reject the word of God.
3. Surely our Lord knew the purposes of miracles. Why, Lord did you perform miracles? Read His answer in the following:
 - a. John 10:25 -- to bear witness of me.
 - b. John 14:11 -- that we might believe.
 - c. John 5:36 -- to prove the Father had sent Him.

- d. Mark 2:10,11 -- to prove that He has power on earth to forgive our sins.
- 4. Paul says the word WAS confirmed. (Hebrews 2:3)
- C. Miracles were not accommodative, but provisional and special
 - 1. Special miracles of healing were performed by the apostles. (Acts 19:11)
 - 2. Healings were special and provisional and never to accommodate the sick man.
 - 3. The following scriptures show plainly what is meant:
 - a. 2 Timothy 4:20
 - b. 2 Timothy 5:23
 - c. Acts 5:1-10
 - d. Acts 13:9-12
- D. Miracles are not essential to anything God wants His children to do in the world today.
 - 1. Miracles were essential in creation. They are not essential in procreation.
 - 2. Man was placed on this earth by supernatural power.
Man stays here and multiplies by natural powers.
 - 3. There were supernatural law in creation. There is only natural law in procreation.
 - 4. Miracles were essential in revelation. Miracles are not essential in proclamation.
 - 5. God used miraculous powers to reveal and confirm His word.
Supernatural powers are not essential to reading and proclaiming this Word.
 - 6. We do not need revelation today, we need to preach that which has been revealed.
 - 7. We do not need signs to confirm our message, it has already been confirmed. (Hebrews 2:3)
 - 8. Let us proclaim that which was revealed and confirmed.

IV. HOW LONG WOULD MIRACLES LAST?

- A. In the first Corinthian letter Paul writes about special gifts.
 - 1. 1 Corinthians 12 tells us the number of gifts. Nine in all.
 - 2. 1 Corinthians 13 tells us how long they will last.
 - 3. 1 Corinthians 14 tells us (the church) how to use them while they exist.
- B. There are Nine gifts listed in 1 Corinthians 12:8-10:
 - 1. The word of wisdom.
 - 2. The word of Knowledge.
 - 3. Faith.

4. Gifts of healing.
 5. The working of miracles.
 6. Prophecy.
 7. Discerning of spirits.
 8. Tongues.
 9. Interpretation of tongues.
- C. How long would these gifts last? (1 Corinthians 13)
1. Three of the nine special gifts are repeated in 1 Corinthians 13:8-10 to represent all nine and to make a contrast in 1 Corinthians 13:8-13.
 2. "But when that which is perfect is come that which is in part shall be done away." (1 Corinthians 13:10)
 3. An important contrast.

THINGS THAT SHALL CEASE

THINGS THAT SHALL ABIDE

- | | |
|------------------------------|------------|
| 1. Word of wisdom | 1. Faith |
| 2. Word of knowledge | 2. Hope |
| 3. Faith | 3. Charity |
| 4. Gifts of healing | |
| 5. The working of miracles | |
| 6. Prophecy | |
| 7. Discerning of spirits | |
| 8. Tongues | |
| 9. Interpretation of tongues | |
4. All these gifts were "in part" and would cease when the "perfect" had come.
 5. What is that which is "perfect"?
 - a. James 1:25
 - b. 2 Timothy 3:16,17
- D. Should anyone doubt this, let him now read Ephesians 4:10-16.
1. In these verses Paul sets the limit of special gifts.
 2. God had placed in the early church certain inspired workers, that is certain ones who had these special gifts. The following is a list of them.
 - a. Apostles
 - b. Prophets
 - c. Pastors (elders of the church -- James 5:14)
 - d. Evangelists
 - e. Teachers.
 3. These men being guided by inspiration were used "for the perfecting of the saints" (Ephesians 4:12)
 - a. When the saints had received the "perfect law" these "inspired" men were no longer needed.
 - b. God still has pastors and teachers but they are not inspired.

- c. God's word today dwells in the INSPIRED BOOK and not in INSPIRED MAN.
- 4. How long, Paul, are these gifts to last:
 - a. Paul in verse 8 calls the power by which these teachers and evangelists are moved. GIFTS.
 - b. These gifts will last, Paul says TILL.
 - c. The TILL of Ephesians 4:13 marks the end of these gifts.
 - d. The GIFTS of Ephesians 4:8 are the same as the GIFTS of 1 Corinthians 12:8-11.
- 5. Paul taught the brethren at Ephesus just as he taught them at Corinth that GIFTS were only provisional and temporary and not permanent.
 - a. They were given to them TILL.
 - b. If these GIFTS still exist then we do not have all the "faith". We do not have all the will of God.
 - c. If we have a complete revelation these gifts have ceased. They were to last only TILL the unity of the "faith" was reached. That unity has been reached, therefore, these GIFTS have ceased.
- 6. The TILL was reached when the "Unity of the faith was reached".
 - a. "TILL we all attain unto the unity of the faith"
The unity of the faith was the Bible completed.
 - b. If these GIFTS still exist then we do not have all the "faith". We do not have all the will of God.
 - c. If we have a complete revelation these gifts have ceased. They were to last only TILL the unity of the "faith" was reached. That unity has been reached, therefore, these GIFTS have ceased.

CONCLUSION:

When men recognize the purpose of miracles, they will no longer be confused.
 They were used to confirm the Word. The Word has been confirmed.
 (Hebrews 2:3) Let us preach it as it is.

DIVINE HEALING

1. Is the question of divine healing confusing to some people today?
2. Do the scriptures teach that divine healing is for us today?
3. How do the advocates to miraculous healing attempt to prove their doctrine?
4. Do we have signs (miracles) to confirm the word today?
Explain.
5. What was the purpose of miracles?
6. Miracles in God's plan were _____
7. Miracles were not accomodative, but _____
_____.
8. Are miracles essential to anything God wants His children to do in the world today? Explain.

Describe from 1 Corinthians what Paul writes about special gifts.

10. How long would the nine gifts of 1 Corinthians 12 last?
11. What is that which is "perfect"
12. God's word today dwells in the _____
_____ and not in _____
_____.
13. The gifts of _____ are the same as the gifts of
1 Corinthians 12:8-11.
14. What is the key word in Ephesians chapter 4:10-16 in understanding that the
gifts were temporary?
15. Has the word been confirmed? Give a scripture to prove this.

QUALIFICATIONS AND WORK OF ELDERS

THE WORK OF ELDERS

I. INTRODUCTION

Many times we have either read or studied the qualifications of elders or deacons with very little study concerning their work especially in the light of Elder-Preacher-member relationship. This study is to help us to better understand the elder's work and the relationship of each of us to them.

- A. The first part of this lesson will be a study of the scriptural teaching of our subject.
- B. The second part of our lesson will pertain to specific applications of the principles taught in the scripture, and by nature involve a greater degree of inference and human judgement.
 - 1. There is first the need of guidelines divinely furnished.
 - 2. Thus our study primarily of scripture now.

II. RELATIONSHIP AS SUCH.

- A. The apostles were preachers (1 Timothy 2:7). There were both apostles and elders in the church at Jerusalem (Acts 15:2).
- B. Timothy was a preacher (2 Timothy 4:5) at the church in Ephesus. There also were elders at the church in Ephesus. (Acts 20:17; 1 Timothy 5:17).
 - 1. Paul, an apostle, told Timothy, the preacher, two things to do.
 - a. He told him to work with the church at Epheus. (! Timothy 1:3)
 - b. He also instructed the preacher how elders were to be treated. (1 Timothy 5:17-19)
 - 2. Now since these examples are our teacher there is necessary inference that preachers are to labor with congregations and that preachers as well as members have a specific duty in the manner that elders are to be treated.
- C. SOMETIMES one person functioned in more than one office.
Example: Peter, an apostle, a preacher was also an elder. (1 Peter 5:1)

Example: And some elders were preachers; "labouring in the word and in teaching" (1 Timothy 5:17).

III. DIFFERENCE BETWEEN ELDERS AND PREACHERS.

- A. As was pointed out, a man may serve as both the preacher and as an elder.
 - 1. But just because a man is a preacher does not make him an elder.
 - 2. Just because a man is an elder does not make him a preacher.
- B. A preacher may serve other congregations than his own as a preacher.
(Titus 1:15)
- C. But an elder cannot do likewise in his office as an elder.
- D. There is to be a plurality of elders in each congregation (Acts 14:23; 20:17; Philippians 1:1; 1 Timothy 4:14; Titus 1:5) but not so with reference to a preacher.
- E. The primary work of the elders, including teaching, is that of ruling (1 Timothy 5:17; 3:5) and of exercising oversight (Acts 20:28; 1 Peter 5:2). We shall discuss their work more at length later but for the time being we are establishing the scriptural authorization of the work.
- F. THE PRIMARY WORK OF THE PREACHERS:
 - 1. Preaching and teaching, reproving, rebuking (2 Timothy 4:2; reading, exhortation, teaching. (1 Timothy 4:13-16)
- G. Yet there is considerable overlapping of the work of the elders and the work of the preachers.

IV. OVERLAPPING OF FUNCTIONS.

- A. Both to be:
 - 1. Examples (1 Peter 5:3)
 - 2. Apt to teach (1 Timothy 3:2)
 - 3. Both to Exhort (Titus 1:9)
- B. Specific Duties of Elders:
 - 1. To convict gainsayers and stop their mouths. (Titus 1:9-11)
 - 2. Should preachers get out of line (as for example, becoming gainsayers) elders should discipline them. (Titus 1:9-11)
 - 3. To "tend" the flock (1 Peter 5:2) -- really SHEPHERD the flock -- which includes watching, feeding, leading, protecting.
- C. Specific Duties of Preachers:
 - 1. "Reprove, rebuke, exhort" (2 Timothy 4:2), "exhort and reprove with all authority" (Titus 2:15), refuse factious persons (Titus 3:10), and turn away from the ungodly (1 Timothy 5:19-21).
 - 2. Should elders get out of line, preachers may have a part in their discipline (1 Timothy 5:19-21).
 - 3. Preachers also are to watch, feed, lead, and protect the flock.
 - 4. Work of preachers is to include training of others as teachers and preachers (2 Timothy 2:2), setting in order the things that need to be and appointing elders (Titus 1:5), but there is nothing to exclude elders from participating in such also.

D. Drawing the Line.

1. We have seen how these two offices overlap in their work but now we come to the point of drawing the line.
2. The only work of elders that preachers may not share and help the elder is.
 - a. The direct exercise of congregational government, (we shall reflect upon this later.)
 - b. Yet the preacher's influence as teachers and counselors extend to that area also.
3. Both elders and preachers may give themselves to the work to the extent of rightfully being supported materially.
 - a. That is an elder who gives his time to the work of the church can be paid. (1 Timothy 5:17-18)
 - b. As well as preachers. (1 Corinthians 9:1-18)

V. BRIEFLY WE HAVE STUDIED SCRIPTURE TO HELP US TO UNDERSTAND THE CLOSE RELATIONSHIP BETWEEN THE ELDERS AND PREACHER AND THE SCRIPTURAL AUTHORIZATION OF THEIR WORK.

- A. From those scriptures we see the need of their working as a team.
- B. Certainly not as antagonists.
- C. Since this is the case it is necessary that both the preacher and elders be:
 1. Congenial
 2. Considerate
 3. And able to work with one another.
- D. Now everyone needs to study to be able to work together discreetly, congenially and efficiently.

VI. APPLICATION OF THE PRINCIPLES.

- A. Using the guidelines of the scripture we shall now look with more depth at the work of elders.
- B. We shall look specifically at the work of elders slanted toward the preacher-elder relationship.
- C. We need this lesson especially at this time to help each of us to understand our rule toward the elders, their problems involved and their need for us to be strong in Christ.
 1. This part of our lesson will involve a greater degree of human judgement and subjectively in an effort to make an application of the principles taught in the scriptures.
- D. The thing that we all must learn and have is:
 1. A mutual sympathetic understanding toward the work of the elders, but the job of the preacher and this they must have toward each other.

2. Preachers-elders must have mutual good will and respect and we likewise must have a mutual good will and respect towards the elders and toward the preacher.
 3. There must be maturity on our part, a scriptural qualification of a Christian; there must be a maturity on the part of the preacher. Maturity is supposed to be a quality of all elders.
- VII. NOW THAT IT IS TIME TO HIRE A PREACHER, WE OURSELVES MUST UNDERSTAND THAT THIS IS A CRUCIAL WORK OF THE ELDERS AND MORE THAN EVER WE MUST HAVE A SYMPATHETIC UNDERSTANDING, GOOD WILL AND RESPECT TOWARDS THE ELDERS.

A. Judgements and problems facing the elders in this task.

1. When employing a preacher the elders must employ a faithful man.
2. He must be a man that is faithful in doctrine and faithful in practice.
3. When the elders employ a preacher it will be impossible to find a man who has everything that everybody might want in a preacher. (Examples: Christ and His apostles did not please everybody.) Anyway the work of the church should not depend entirely upon the preacher - - and will not if the elders and the congregation do their part.
4. The elders may have to consider several men but scripturally the choice has to be theirs and the congregation must stand behind them.
5. We must be aware that the elders cannot select a preacher by listening to trial sermons because the sermons themselves may not very well indicate the man's backbone qualities.
6. Neither can the elders judge a man by the length or time that he has stayed with a congregation, whether it be long or short. The elders have to decide more on why or how they were, what they were. Otherwise even the Lord and His apostles might be wrongly judged.
7. Since the elders are responsible to God for the souls of each of us we must realize that they must be sure of the man that is employed and not one that will lead the flock astray.
8. The elders must be sure of a man's attitude, his real reason for preaching before the man is employed else there may be unnecessary disappointment or what might seem to the man or the congregation as seemingly unjustified termination. This can be avoided if the man's attitudes are known.
9. Since the preacher and elders must work as a team the elders must be fair representing the local situation to the man and their expectation of him. We as members must realize that the man is facing new situations and should not be extremely critical of the way he handles situations. If he handles problems scripturally he will certainly be worthy of our support.

VIII. WHEN THE PREACHER GETS HERE OR WORKING WITH THE PREACHER:

A. We, the members, and the elders must work with the preacher that the elders employ. If we have made up our minds not to work with elders and preachers then we are weak and little in the sight of God.

1. The preacher is a fellow worker and must be treated as such and not as a hireling which he is not, if he is what he ought to be. We are all to be workers for the Lord. Thus a preacher is not a worker for us but a worker for the Lord. However, preachers are not to dominate elders nor elders to abase the preacher. Each must have the proper respect for the other's office.
2. The preacher may suggest or advise the elders but any final discussion regarding the government of the congregation or the work of the church is still the work of the elders.
3. The preacher and the elders must back each other in all that is right and we likewise must work with the preacher and elders and back them in all that is right.
4. The preacher as well as the elders has a tremendous task: Loyalty to God and His word first of all, then getting along with the entire membership as best he can (Galatians 1:10). If we do our part and live up to our Christian obligations we can make the job a little easier. We must grow in Christ. We must become full grown men and women in Christ not selfish, immotive children that will need discipline by the preacher. We must be a fellow worker with the elders and preacher.
5. All of us would be wise to remember that a minister is first and foremost a proclaimer and expounder of the Word of God, and that adequate preparation for pulpit and class work are likely to leave him with very little time for other matters. (1 Timothy 4:13-16).
6. The minister that the elders select we must all have confidence and trust in him.
7. Whenever there are those that are disgruntled and dislike the preacher because he dares to expose sin and rebuke the sinner must be disciplined and not pampered.

B. Again I remind you, exhort each of us to have confidence and trust in the discussion of the elders and be fellow workers with the elders and the preacher for the Lord.

IX. IT IS MY OBLIGATION TO STUDY WITH YOU THE WORK OF ELDERS AND ESPECIALLY THEIR WORK IN REGARD TO SELECTING AND WORKING WITH A NEW MINISTER. THE CHRISTIAN ATTITUDE MUST BE ONE OF MATURITY AND NOT CHILDISHNESS. WE MUST HAVE FAITH IN THE DISCUSSION OF OUR ELDERS, FOR WHATSOEVER IS NOT OF FAITH IS SIN.

ELDERS

I. INTRODUCTION

- A. I make no apology for a study on work and need of elders.
 - 1. This is God's plan for organizing the church throughout all ages.
 - 2. In our plea for a return for primitive Christianity we must plead for the right organization of the church.
 - 3. And that organization in the church calls for elders.
- B. For a number of reasons churches are not appointing elders when they have qualified men.
 - 1. They are using something other than God's plan when they do this and have men qualified to be elders.
- C. The success of the church depends on following God's plan in every respect, and this one is not excluded.

II. THE BIBLE COMMAND FOR ELDERS:

- A. In every church. Acts 14:23
 - 1. Jerusalem (Acts 15:1-12)
 - 2. Ephesus (Acts 20:17)
 - 3. Phillipi (Philippians 1:1)
 - 4. Lystra, Iconium, and Antioch (Acts 14:21-23)
- B. In every city. Titus 1:5
- C. From these two scriptures I must conclude that by example the Bible commands the Lord's church to have elders.

III. WORDS IN THE BIBLE THAT DENOTE THE ELDERS:

- A. Bishop (episkopos) overseer, suprintendent.
 - 1. Philippians 1:1 -- Bishops: Acts 20:28 -- Overseers
 - 2. 1 Timothy 3:2 -- A Bishop
 - 3. Titus 1:7 -- A bishop
 - 4. 1 Peter 2:25 -- Bishop
- B. Presbyter (presbuteros) elder, of age.
 - 1. Acts 14:23 -- elders
 - 2. 1 Timothy 5:1 -- entreat an elder as a Father.
- C. Pastor (poiman) shepherds, herdsman.
 - 1. Ephesians 4:11 -- a feeder of God's word.
 - 2. 1 Peter 5:2 -- Feed the flock of God.

QUALIFICATIONS OF ELDERS (1 Timothy 3:1-10; Titus 1:5-11; 1 Peter 5:1-4)

- I. "WITHOUT REPROACH". (1 Timothy 3:2)
 - A. No shame or EMBARRASSMENT must be brought on the church by the conduct of its elders.
 - 1. Have only one wife. (Titus 1:6-7)
 - B. There must be no irregular conduct on their social life.
 - 1. "Moreover he must have good testimony from them that are without, lest he fall into reproach and snare of the devil." (1 Timothy 3:7)
 - 2. They must not be drunkards. (1 Timothy 3:3)
 - C. Questionable methods in dealing with the affairs of the church will render his peculiarly unfitted for the work.
- II. "SOBER MINDED". (Titus 1:8; 1 Timothy 3:2)
 - A. Not frivolous.
 - B. Must not act from impulse or passion, but from conscientious, sober thought.
 - C. An elder may do untold harm to the church or injustice to a member if he is given to acting from impulse or passion.
- III. "ORDERLY". (1 Timothy 3:2)
 - A. Thayer defines it: "Well arranged, seemly, modest."
 - B. "He should be so modest, his life so well ordered, as to gain the respect and admiration of all."
- IV. "NO BRAWLER". (1 Timothy 3:2)
 - A. An elder must not be quarrelsome, nor abusive, not insulting.
 - B. His gentlemanly bearing must be manifest to all.
- V. "NO STRIKER". (1 Timothy 3:3)
 - A. Not a first – fighter, nor a bruiser, ready with a blow.
 - B. No contentious, quarrelsome person.
- VI. "GENTLE". (1 Timothy 3:3; Titus 1:7)
 - A. Seemly, suitable, fair, mild, gentle.
 - B. He must have a wholesome regard for the feelings and preferences of others.
 - C. He must be considerate.

VII. "NOT CONTENTIOUS". (Titus 1:7)

- A. "One must contend earnestly for the faith." (Jude 3) But no one who is of a contentious spirit, one who contends where no principle is involved, but only his likes and dislikes, is a nuisance and troublemaker anywhere.
- B. Untold troubles in the Churches have come from this contentious spirit.
- C. Elders must be free from this spirit.

VIII. "A GOOD RULER"

- A. "One that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house how shall he take care of the Church of God?)" (1 Timothy 3:4)
- B. "Having children that believe, who are not accused of riot or unruly." (Titus 1:6)

IX. "NOT SELF - WILLED" (Titus 1:7)

- A. Not "self-pleasing, self-willed, arrogant."
- B. The self-willed man seeks to have his way, regardless of the congregation or the Law of the Lord, and such a spirit leads him into vicious interpretation of the word of God in an effort to justify his course and trickery and scheming to accomplish his purposes.
- C. Instead of gently caring for the weakest members as a good shepherd will do, he follows his own course regardless of the spiritual welfare of the members.
- D. Such spirit and such course cannot but result in constant friction and in driving some from the fold.
- E. Thus he, for his own pleasure, destroys him for whom Christ died and wounds the church for which he shed his blood.

X. "NOT SOON ANGRY" (Titus 1:7)

- A. The hot-headed, impetuous man should never be thought of as an elder.
- B. The man so constituted should have enough respect for God's word and the church to refuse to serve in that capacity even if chosen.
- C. Such men cannot be fair and just in their treatment of others.
- D. The elder has a difficult position to fill, and should be able to retain a judicial bearing even under insult.

XI. "JUST" (Titus 1:8)

- A. He must be just in his dealing with men and in his judgement of them.
- B. If his attitude towards others is controlled by prejudice, passion, and selfishness, he cannot be fair and just towards them.
- C. Unjust treatment may destroy a soul – for which the elder must give an account.

XII. "NOT A NOVICE"

- A. Not a new convert.
- B. Because this would probably lead him to become proud and self-important and fall into the traps the devil lays for men.

XIII. "SELF - CONTROL" (Titus 1:8)

- A. An elder must be able to master himself.
- B. If he can't control himself, he can't control others.

XIV. "NOT A BOSS" (1 Peter 5:3)

- A. Neither as lording it over the charge allotted to you.
- B. An elder should not, simply because he is an elder, seek to impose his will or preference, on the congregation over their protest, where the truth of the Scriptures is not involved.
- C. He should have a proper regard for the congregation, and they for him.

XV. "AN EXAMPLE" (1 Peter 5:3)

- A. Making yourself an example for the flock.
- B. All efforts of elders in teaching and directing the church will avail little unless their lives are above reproach.
- C. Your character is the best index to your congregation of righteousness.

DUTIES OF ELDERS

I. An elder must have the proper attitude toward the office of the eldership.

- A. Holy Spirit made. (Acts 20:28)
- B. The office of the eldership must not be by constraint. (1 Peter 5:1-3)
- C. An elder is not Lord over God's heritage. (1 Peter 5:3)
- D. The office of an elder must not be used for filthy lucre. (1 Peter 5:2)

II. DUTIES OF ELDERS.

- A. Take heed to self. (Acts 20:28)
 - 1. The first duty belonging to elders is to keep a watchful eye on themselves, be on guard.
 - 2. They are to be examples to the flock. (1 Peter 5:3)
- B. Feed the church. (Acts 20:28; Hebrews 13:7)
 - 1. "to feed the church" is a duty imposed upon the elders; as shepherds they are to see that the flock receives proper nourishment.
 - 2. They are to tend and feed as shepherds.
- C. Take oversight, direct all activities. (1 Peter 5:2)
 - 1. A group of elders must direct the affairs of the congregation committed to their care.
 - 2. To fail to do so is to be remiss in duty and recreant to the trust imposed.
 - 3. And for the congregation to refuse to recognize this oversight when properly exercised and by duly qualified and appointed elders, is to be in rebellion against God Himself.
- D. Tend the Flock. (1 Peter 5:2)
 - 1. The word "tend" carries with it the idea of taking care of, not only feeding.
 - 2. This oversight the elders are to exercise not in forced service and through a burdened sense of duty but "willingly" and in harmony with the will of God who requires it.
- E. Rule Well. (1 Timothy 5:17; Hebrews 13:7)
 - 1. It should be the desire of every man who serves in this capacity to do a good job in care for and watching over the flock.
 - 2. Paul says the elders that rule or direct well are entitled to the respect and honor of the members of the church.

- F. Watch for souls. (Hebrews 13:17)
1. This is a charge of fearful responsibility.
 2. They watch for your souls as they must give account.
 3. Elders must keep up with the flock and know the members and the kind of lives they are living.
 4. But how few Elders are doing this as they should; how few members of the flock have learned what it is to submit to the Elders as overseers.

III. ELDERS ARE THE EYES OF THE CONGREGATION.

- A. They should see the work to be done.

THE WORK OF THE ELDERS

1. In our plea for a return of primitive Christianity we much plea for what?
2. The success of the church depends on doing what?
3. Give six Bible scriptures that show the Bible command for elders.
4. Give three words in the Bible that denote the elder.
5. Give the meaning of the word Bishop.
6. Give the meaning of the word presbyter.
7. Give the meaning of the word pastor.
8. Give the three scriptures where we can find the qualifications of elders.
9. Give a brief explanation of each of the following:
 1. "without reproach" - -
 2. "sober minded" - -
 3. "orderly" - -

4. "no brawler" - -
5. "no striker" - -
6. "gentle" - -
7. "not contentious" - -
8. "a good ruler" - -
9. "not self-willed" - -
10. "not soon angry" - -
11. "just" - -
12. "not a novice" - -
13. "self-control" - -
14. "not a boss" - -
15. "an example" - -

10. What is the proper attitude a man must have toward the office?

11. What are the duties of an elder?

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

12. Elders are the _____ of the congregation.

WHAT IS MARRIAGE?

Lesson 1

- INTRODUCTION:
- A. This study is important because:
 - 1. It is a Bible subject.
 - 2. It affects the lives of all.
 - B. There are many happy marriages, but there are many which are not so happy.
 - C. Since marriage can be happy, let us study what it should be.

I. MARRIAGE IS A DIVINE INSTITUTION:

- A. Genesis 2:22-24
 - 1. Marriage has truly been ordained of God.
 - 2. Marriage is honorable among all men, especially since it is ordained of God.
 - 3. There are some guidelines laid down here that we need to really study carefully.
- B. Matthew 19:5,6
 - 1. The fundamental law of marriage is that a man shall leave his father and mother, and shall cleave to his wife.
 - 2. The nature of the marriage is that they twain shall be one flesh, so that they are no more twain, but one flesh.
 - 3. The union of marriage between man and woman is of God. What God hath joined together, let not man put assunder.
- C. Ephesians 5:31
 - 1. There is to be no other union stronger than the one between husband and wife.
 - 2. This shows the importance of marriage in the sight of God.

II. MARRIAGE IS THE APPLICATION OF THE GOLDEN RULE.

- A. The perfect marriage is not a reality because perfect people are not to be found.
 - 1. If a marriage is to be happy, adjustments and allowances are to be made.
- B. By using the golden rule, differences, difficulties, and obstacles are overcome.
- C. Companions in marriage should apply the golden rule.
 - 1. Each should bear and forbear: give and forgive.

III. MARRIAGE IS THE RELATIONSHIP THAT PROVIDES NEEDED COMPANIONSHIP.

- A. A basic need of man is to have companionship. (Genesis 2:18)
- B. Companionship gives one's life more meaning with comfort and security.
 - 1. Man and woman in a happy marriage are not only lovers but also companions.
- C. Companions in marriage share the same interests.
 - 1. Personalities are blended into ONE.
 - 2. They weep and laugh TOGETHER.
 - 3. Good health and ill health are experienced TOGETHER.
 - 4. Joys and disappointments are shared TOGETHER.
 - 5. Work and play are done TOGETHER.
- D. When we have a happy marriage it can be seen in our companionship.

CONCLUSION:

What is marriage? Companionship and love.

Lesson 1

1. Why is this study important?
2. Marriage is ordained of _____.
3. What God has joined together, let not man _____.
4. Marriage is the application of what?
5. What is the basic need of man?
6. What is marriage?

MARRIAGE, DIVORCE, REMARRIAGE

Lesson 2

INTRODUCTION:

- A. Marriage is ordained of God and is a divine institution.
- B. Marriage touches the lives of all of us.
- C. Many hearts have been broken by broken marriages.

I. MARRIAGE:

- A. An agreement by which a man and woman consent to live together as husband and wife for the purpose of establishing a home, both accepting all of the responsibilities that the marriage involves and expecting all the privileges of marriage.
- B. Marriage is intended to be a lifelong thing. (Romans 7:1-3)
 - 1. Death is the only way to dissolve it.
 - 2. To divorce is to admit failure in life's greatest undertaking.

II. DIVORCED.

- A. God never intended that marriage end in divorce. (Matthew 19:4-9)
- B. Divorces are rapidly destroying homes all over the world.
- C. Divorces are even being encouraged by schools, marriage counselors, and yes, even churches.
- D. The heartbreaks, disappointments, frustrations that come from divorce cannot be measured.
- E. Things that cause divorce:
 - 1. Financial strain.
 - 2. Marrying too young.
 - 3. Lack of communication by companions.
 - 4. Christians marrying unbelievers.

III. WHAT GOD HATH JOINED TOGETHER.

- A. Divorce itself is against God's plan. (Matthew 19:6,8)
 - 1. Matthew 5:32 gives the only scriptural reason for divorce. (Matthew 19:9)

B. A great and severe sin, with eternal consequences, is committed when one divorces and remarries without a Bible cause.

1. Fornication and death are the ONLY things the Bible allows for divorce and remarriage.

CONCLUSION:

- A. Every command of God has been given for our good.
- B. Anytime we disobey God's command we are going to pay for it, now and in the hereafter.

LESSON 2

1. Marriage touches the lives of who?
2. For how long is marriage intended?
3. God never intended that marriage end in what?
4. Give four things that cause divorces.
5. Give two scriptures that show that divorce is against God's plan.
6. What two things are the only things the Bible allows for divorce and remarriage?

THE HOME AS GOD WOULD HAVE IT

Lesson 3

INTRODUCTION:

- A. Not long after the establishment of the first home, man corrupted his home with sin. (Genesis 6:5)
- B. Since then, all homes have been invaded by sin.
 - 1. We see many things in the world we don't like that are wrong.
 - 2. All wrongs and sins today have their beginning in the home.
 - 3. Men can be no better than homes that produce them. We are all the product of a home.
- C. Man can be no happier than his home life.
 - 1. Happy homes are a must if they are as God would have them.
 - 2. A Christian home is the happiest home.

I. THE HOME AS GOD WOULD HAVE IT.

- A. United. (Matthew 12:25)
 - 1. All members must agree in goals, discipline, aims, finances, and etc.
 - 2. This requires communication and togetherness as a family.
 - 3. The greatest need is **UNITY OF RELIGION**.
 - a. To be united in Jesus is **VERY** important.
 - b. The young people should marry only those who are dedicated Christians.
- B. Piety. (1 Timothy 5:4)
 - 1. This means "reverence" and "respect" for God and parents.
 - 2. The earlier one learns to be respectful, the better his life.
 - 3. Parents should show reverence and teach it to their children.
- C. Purity. (1 Timothy 5:22)
 - 1. This means your home is free from wilfull sin - - all immorality is cast out.
 - 2. A home cannot be happy if the devil is allowed to dwell there even part of the time.
 - 3. Must be constantly fighting against sin entering the home. Sin often enters the home through things we don't even expect.

- D. Love. (Proverbs 15:17)
 - 1. When people turn out bad or have serious problems it can usually be traced to a lack of feeling loved.
 - 2. We should have the same kind of love in the home that we read described in 1 Corinthians 13 and which Christ had for the Church.
 - 3. A home can be happy or withstand illness, perils, and burdens if there is love.
- E. God's Word is taught. (Ephesians 6:4; 2 Timothy 1:5)
 - 1. Parents have a responsibility to see that this is done. (Proverbs 6:6,7; 11:19; 22:6)
 - 2. The Word of God should be taught daily by word and example.
 - 3. The Bible is a sure way to solve all problems that may come our way daily.

CONCLUSION:

- A. The hope of our nation, world, and eternal happiness depends on having Christian homes.
- B. Your home will be a happy home if it is the kind of home God would have.

LESSON 3

1. What corrupted man's first home?
2. Where do all wrongs and sins start today?
3. Describe a home as God would have it.
4. The greatest need is _____

5. What does the word piety mean?
6. The hope of our world depends on what?

THE HUSBAND AND THE HOME

Lesson 4

INTRODUCTION:

- A. The husband is the "house band" -- a band of strength around the home, upholding, protecting, and keeping it together in the Lord's way.
- B. Being a husband is both an honor and a responsibility.

I. THE RESPONSIBILITY OF THE HUSBAND.

- A. The husband is to be the HEAD of the household. (Ephesians 5:23)
 - 1. Every institution that is successful has a head. In the home it is the husband.
 - 2. It is a sin for the wife to be over the husband.
 - 3. Many wives rule the house, and it is mostly the man's fault for allowing such.
- B. The husband is to love and cleave unto his wife. (Ephesians 5:25,28; Colossians 3:19; Matthew 19:5)
 - 1. Should love her as Christ loved the church.
 - 2. Should love her more than anyone -- even his own parents and children. (Genesis 2:24)
 - 3. Do you love your wife?
 - a. Characteristics of love (1 Corinthians 13:4-8)
 - b. Overlook faults (Proverbs 10:12). The perfect wife can't be found.
 - 4. The husband should express his love in deeds and words.
- C. The husband is to comfort, protect, and honor his wife according to knowledge.
 - 1. He should be aware of the fact that a woman is different from a man. (1 Peter 3:7)
 - 2. He should remember that her nervous system is more sensitive than man's.
 - 3. He should remember she is going through the same routine daily and she needs some attention.
- D. The husband should give "the affection due" to his wife. (1 Corinthians 7:2-5)
 - 1. Though not always named, most divorces are a result of failure in this.
 - 2. Love and communication in marriage find complete fulfillment in the sexual relationship.
 - a. The man should put her pleasure and fulfillment before his own.

- E. The husband is to provide for his wife. (1 Timothy 5:8)
1. Provide for the wife in three ways:
 - a. Physically
 - b. Spiritually
 - c. Emotionally
 2. He does not have to give her luxuries and all she can want, but he should provide the necessities of life. (The most important being spiritual nourishment.)
 3. She and the children should come first.
 - a. He should not place his desires first.

CONCLUSION:

- A. God is depending on you as the husband in the home; don't fail him.

LESSON 4

1. The husband is the “_____”.
2. The husband is the _____ of the household.
3. How is the husband to treat his wife?
4. How should the husband express his love to his wife?
5. In what three ways is a husband to provide for his wife?
6. Should a man place his desires first?

THE WIFE AND THE HOME

Lesson 5

INTRODUCTION:

- A. One of the highest positions in life is being a wife and homemaker.
- B. "Beside every successful man, stands a good wife."
- C. Being a wife carries great responsibilities.

I. THE RESPONSIBILITIES OF THE WIFE.

- A. She must put God first. (Matthew 6:33)
 - 1. Above all else she must be a Christian. (Matthew 22:37)
 - 2. She must not let the world, family or anything pull her from God.
 - 3. She should dress like a Christian. (1 Peter 3:3,4; 1 Timothy 2:9,10)
 - a. If a woman's dress (appearance) gets more attention than her life, she needs to do some thinking.
- B. She must be a Christian wife to the husband.
 - 1. She must love him. (Titus 2:4)
 - a. Over her parents. (Matthew 19:5)
 - b. She must love him as described in 1 Corinthians 13.
 - 2. She must be in subjection to him. (1 Peter 3:1; Colossians 3:18; Titus 2:5; Ephesians 5)
 - a. She was created to bring completeness to his life. (Genesis 2:18)
 - b. She should put his happiness above her own.
 - c. Her's is a role of pleasing him and making life complete for him.
- C. She must put her children below her husband. (Genesis 3:15; 1 Timothy 5:15; 1 Timothy 2:15)
 - 1. Compare the attitude of Sarah and Hannah in the Old Testament with the women of today.
 - 2. Too many women today think of childbearing as a burden.
 - 3. To be a mother is a great blessing and privilege.
 - a. Partners with husband and God create life.
 - b. You have a role shaping the future world.
 - 4. Should love and train children in all areas of life.
 - a. It is not enough to just give birth to them, but you must love and teach them.
 - b. Don't ever be too busy to teach your children about God, life and etc.
 - 5. Don't ever allow the children to go ahead of God and husband; If you do it will bring sorrow and loneliness and neglect.

- D. She must be a keeper at home. (1 Timothy 5:14 and Titus 2:5)
1. Homemaking is the most honorable profession woman can have because it is ordained of God.
 - a. Don't think I am just a "housekeeper" but consider why you do it and for whom.
 2. More women today need to be homemakers rather than professional workers.
 - a. Too many have forsake this work for professional, social, and civic roles.
 3. God wants you to be in the homemaking business.
 - a. We need to realize that when a woman keeps a home and rears children and provides happiness for her husband, she is doing God's will.

CONCLUSION:

- A. May God give us more women who have a desire to be homemakers.

LESSON 5

1. What is the highest position in life?
2. Beside every successful man, stands what?
3. Should a wife love her husband over her parents (Matthew 19:5)?
4. The wife must be a _____
_____ (1 Timothy 5:14).
5. What must a woman do to be doing God's will?
6. Being a wife carries what?

THE GREATEST NEED OF THE MODERN HOME

Lesson 6

INTRODUCTION:

- A. Modern life is a constant mad rush.
- B. Everyone is involved in activities outside the home.
- C. Most families today have little time together.
- I. THE GREATEST NEED OF THE MODERN HOME.
 - A. I believe the greatest need of the home is a time each day when the entire family can be together.
 - 1. To study God's word. (Deuteronomy 6:6-9)
 - 2. To worship God.
 - 3. To work out family problems.
 - B. The "family that prays together stays together" is a great truth.
 - 1. God intends that our home be a closely knit group with common love and goals.
 - C. The home should be a place where:
 - 1. Love abounds. (Titus 2:4)
 - 2. Training is received.
 - 3. God is honored.
 - D. Many remember their parents with a Bible in their hand; how will you as a parent be remembered?

II. THE PROBLEMS OF HAVING DEVOTIONS AS A FAMILY.

- A. The problem of time.
 - 1. Select a time when the family can most always be together. (Breakfast, lunch, evening time, bedtime).
 - 2. We are busy, but we can find time, if we want to.
- B. The problem of privacy.
 - 1. When its time for family worship, all distractions should be removed.
 - 2. Don't allow visitors to stop you; invite them to join your worship if they wish.
- C. The problem of what to do.
 - 1. The family worship can consist of singing, praying, reading the scriptures, thanksgiving, family discussions of problems, blessings, etc.

III. THE RESULT OF FAMILY WORSHIP.

- A. The family will increase in knowledge of the Bible.
- B. The family will be drawn closer together.
- C. Family problems will be prevented most of the time, and will always be easier to solve and conquer.
- D. You will be a better family.

CONCLUSION:

- A. Can you see the need of having family devotions daily?
- B. Let me encourage you to try it and get others interested in having it.

LESSON 6

1. What is modern life?
2. What is the greatest need of the home?
3. When the family comes together each day it should be to do what?
4. The home should be a place where: _____

5. Give three problems of having a family devotion.
6. What is the result of family worship?

PARENTS IN DEBT TO GOD AND OUR CHILDREN

Lesson 7

INTRODUCTION:

- A. No greater responsibility was ever on anyone than being a parent.
- B. The Lord has given much attention to this in His word.
 - 1. "Child" and "children" are found 1774 times in the Bible.
- C. We are stewards when we become parents.
 - 1. "Stewards" are those who have another's good entrusted into their care.
 - 2. God has given us children to care for.

I. WE OWE GOD AND OUR CHILDREN.

- A. We owe our children the truth..
 - 1. Some parents give their children everything and will sacrifice to do so, but neglect to give them a knowledge of God and His word.
(Deuteronomy 6:6-7; 11:19; Ephesians 6:4)
 - 2. Children should be taught daily in the home.
 - a. Compare the time and money you spend on secular education and recreation for your children with the amount you spend on Bible teaching.
 - b. In a survey of 1600 Christian homes, only 6 had daily Bible study.
 - c. Children should be trained and taught in the home and in the church.
- B. We owe our children training. (Proverbs 22:6)
 - 1. In human relations:
 - a. Not to be selfish.
 - b. To be able to communicate with others.
 - c. To have compassion.
 - d. To accept responsibilities.
 - 2. Morals.
 - a. Children are enticed to sin on every hand.
 - b. We must combat sin with words and examples.
 - 3. In Marriage.
 - a. Should teach them from an early age.
 - b. Should teach them to marry Christians.
 - c. Should teach them God's laws for marriage, families, etc.

- C. For we owe our children time.
 - 1. Training and rearing children is a full – time job.
 - a. Success does not just happen by chance, it must be worked at.
 - 2. Don't ever get too busy to help your children.
 - a. Some fathers spend very little time with their children each week.
 - b. It takes time to be a parent, to mold character, to build a boy or girl.

CONCLUSION:

- A. God has given you an unusual, tremendous, and terrifying responsibility.
- B. A child trusts you. God has put that child in your trust. Don't betray that trust.

LESSON 7

1. We are _____ when we become parents.
2. What does the word “steward” mean?
3. What three things do we owe our children?
4. Children should be trained and taught in the _____
and in the _____.
5. What does Solomon say about training our children in Proverbs 22:6?
6. Children should be taught daily in the _____.

DISCIPLINE IN THE HOME

Lesson 8

INTRODUCTION:

- A. God demands obedience of children and he intends that parents teach them obedience in the home. (Proverbs 13:24; 20:11; 22:6; 22:15; 29:17)
- B. "A child left to himself causes shame to his mother", and father and himself. (Proverbs 29:15)
- C. The process of leading a child to do right is called "training" or discipline.

I.. RESPECT MUST BE LEARNED BY CHILDREN.

- A. Somewhere, someday they have to learn to submit to authority and the best place to do it is in the home.
- B. Until children are obedient to parents, and obedient to God they will not likely make good citizens.
- C. Respect for authority is a great thing for a child to learn.
 - 1. Some say, "I don't give my child a hiding because I love him too much." Well, I love my child and therefore I give him a hiding.
- D. Reasons for most crime, war, and etc. includes a lack of respect for authority which should be learned in the home.

II.. DISCIPLINE EXPLAINED AND DEFINED.

- A. Discipline is not beating a child.
- B. Discipline is training and teaching a child to live and make a living according to God's laws.

III. KINDS OF DISCIPLINE.

- A. Preventive discipline.
 - 1. This is teaching a child "right from wrong" by words.
 - 2. It is also teaching "right" from "wrong" by example.
- B. Corrective discipline.
 - 1. This is punishment for failing to follow the teaching and rules.
 - 2. It is to be done in love and with patient compassion.
 - 3. Corrective discipline may be a hiding, withholding privileges, or a good talking.

IV. DISCIPLINE LEADS TO OBEDIENCE AND RESPECT.

- A. Unless discipline brings proper living, it is useless and improperly carried out.
- B. If discipline does not bring improvement in the life of your child, you are not doing your job properly.
- C. You should not have to continually correct a child for the same thing if you properly teach and discipline.

V. GUIDELINES FOR PROPER DISCIPLINE.

- A. The age at which to start.
 - 1. Discipline starts at birth and continues until the child reaches maturity.
- B. Show no partiality.
 - 1. Love demands that you treat your children equally and fairly.
- C. Be united in discipline.
 - 1. Never disagree before your children, but work out differences about how to discipline in private.
- D. Discipline should be given by both parents.
 - 1. The father should take the lead because he is the "head of the home".
- E. Make sure your child understands the purpose of discipline.
 - 1. Take the time to explain to the children the need for discipline and why it is given.
- F. Always keep your word when you tell the children that they are to be disciplined.
 - 1. If you say you are going to correct a child and you don't do it, you have lied and your child will lose confidence in you.
- G. Where and when should discipline be given:
 - 1. It should be given anywhere and anytime it is needed.
 - 2. It is always best to remove yourself from an assembly or people.
 - 3. You should always use a lot of wisdom. (Judges 13:8, 12; James 1:5)
 - 4. Don't make the mistake of making your child behave at home and not in public; or in public and not at home.
- H. Show love in all your discipline.
 - 1. After you discipline a child, let him know he is forgiven for the wrong.
 - 2. Punishment should be with love.
- I. Learn to say "I'm sorry".
 - 1. If you make a mistake, apologize to the child; this lets the child know you are human and that you want to do the right thing.

- J. Compliment and reward your child for obedience.
 - 1. Compliment and reward your child for obedience.
 - 2. God treats us the same way when we disobey, He punishes, but when we obey, He rewards us.
- K. Don't think your child can't do wrong.
 - 1. Your child is human and is apt to sin and disobey like others.
 - 2. Don't constantly suspect your child, but realize he may be wrong.
- L. Be aware that your child is not an adult.
 - 1. Let your child be a child.
 - 2. Allow him time to grow and make mistakes.

CONCLUSION:

- A. Children desire discipline; it gives them security and a feeling of love.

LESSON 8

1. A child left to himself causes what?
2. The process of leading a child to do right is called what?
3. _____ must be learned by children.
4. Discipline is not _____.
5. Discipline is what?
6. What are the two kinds of discipline?

7. Discipline leads to what?
8. When does discipline start and end?
9. Where and when should discipline be given?
10. What does discipline give children.

A SERIES OF LESSONS ON
THE SEVEN CHURCHES OF ASIA

THE CHURCH AT EPHEBUS

(Revelation 2:1-7)

INTRODUCTION:

- A. From him that holdeth the seven stars in his hand.
- B. From him who "walketh in the midst of seven golden candlesticks".
- C. To the angel at Ephesus.
 - 1. Capital of Roman Province of Asia.
 - 2. Great temple of Diana there.

I. SOME THINGS RIGHT WITH THIS CHURCH. (v. 2, 3, 6)

- A. "I know" (Psalms 139:23,24)
 - 1. Your work, toil, and patience.
 - 2. Your discipline. (v. 2)
 - 3. Your purity of doctrine. (v. 2)
 - 4. Your attitude toward worldliness. (v. 6)

II. SOME THINGS WRONG WITH THIS CHURCH. (v. 4)

- A. They had one fault -- a heart trouble.
- B. They had grown cold and lacked zeal in serving the Lord.

III. THREE WAYS TO CORRECT THE WRONG IN THE CHURCH. (V. 5)

- A. Remember -- the memory.
 - 1. Memory is the "lever" of repentance.
 - 2. Psalms 137 and Luke 15.
- B. Repent -- the will.
 - 1. Luke 13:3, 5.
- C. Do works encouraged by first love -- the body.

CONCLUSION:

- A. Warning (v. 5)
- B. Encouragement (v. 6, 7)

PRACTICAL LESSONS:

- A. Christ knows everything.
- B. Christ sees the good fruit.
- C. We must hate that which Christ hates.
- D. If we lose love we lose God.
- E. Without love we are doomed.

THE CHURCH AT EPHEBUS

1. Tell something about the city of Ephesus.
2. Give the four things right with the church at Ephesus.
3. Tell what was wrong with the church at Ephesus.
4. How could this church correct the wrong?
5. What are the practical lessons we can learn from this church?

THE CHURCH AT SMYRNA

(Revelation 2:8-11)

INTRODUCTION:

- A. A city 40 miles north of Ephesus founded by Alexander the Great.
 - 1. Olympian games there.
 - 2. Large public library there.
- B. The shortest letter of the seven.
- C. Polycarp served as an elder in this church for some years.
- D. A letter of unbroken praise.
- E. Author described at the
 - 1. "First and last" (v. 8)
 - 2. "Who was dead and is alive" (v. 8)

I. THE LORD'S PRAISE. (v. 9)

- A. "I know"
 - 1. He is in a position to know.
 - 2. Knows strength and weakness.
- B. A suffering church is praised for their endurance.
- C. Its tribulation is in two forms:
 - 1. The despoiling of their goods.
 - 2. Blasphemy of the Jews.
- D. A RICH poor church.

II. OTHER TRIALS YET TO COME. (v. 10)

- A. Some facts concerning their coming trials.
 - 1. The author is the Devil.
 - 2. Their purpose - - "that you may be tried".
 - 3. The time or length of their trials.
- B. The manner in which they were to meet these trials.
 - 1. "Fear not".
 - 2. "You be faithful until death".

III. THE LORD'S GRACIOUS PROMISES. (V. 10-11)

- A. The crown of life. (2 Timothy 4:8; James 1:12; 1 Peter 5:4)
- B. "He that hath an ear" may hear.
- C. Will not experience the second death.

CONCLUSION: PRACTICAL LESSONS

- A. The value of persecution.
- B. The meaning of true riches.
- C. That the zealous are persecuted, sometimes even more than others.
- D. That suffering pertains only to this life.

THE CHURCH AT SMYRNA

1. Describe the author of this letter.
2. A _____ church is praised for their endurance.
3. Tribulations came to this church in what two forms?
4. The author of these trials is who?
5. In what manner were they to meet these trials?

THE CHURCH AT PERGAMUM

(Revelation 2:12-17)

INTRODUCTION:

- A. A city 60 miles north of Smyrna and near ancient Troy.
 - 1. Three miles north of River Caicus.
 - 2. Had a library of 200,000 volumes which Mark Antony gave to Cleopatra.
 - 3. Parchment was invented there.
- B. A city with many gods.
 - 1. Zeus, Apollo, among many others.
 - 2. Worldliness was very common in Pergamos.
- C. Christ has "two - edged sword" (Ephesians 6:17; Hebrews 4:12)
 - 1. It is sharp and lays bare all secrets.
 - 2. It is two-edged. It convicts and converts; it cuts in both directions.

I. CHRIST'S KNOWLEDGE OF THE CHURCH. (V. 13)

- A. "I know where you dwell"
 - 1. "Satan" probably refers to a power that opposed the church.
 - 2. Pergamus was as Satan's actual abode.
- B. The church had continued loyal even through trial.
 - 1. Members had not renounced their confession of Christ.
 - 2. Had not allowed persecution to turn them aside.
 - 3. Antipas is named as an example of loyalty.

II. REPROOF. (v. 14-15)

- A. The church defiled by some who practiced sin.
 - 1. Some held teaching of Baalam - - compromised with idolatry.
 - 2. Some held Nicolaitan doctrine - - probably worldliness and fleshy lusts.
- B. The whole church is held responsible for this group.
 - 1. The angel is especially threatened. (v. 16)
 - 2. A special warning to church leaders.

III. SOLEMN WARNING AND ADMONITION. (v. 16)

- A. Report or be exposed to divine wrath.
- B. Repeated emphasis upon individual responsibility.

CONCLUSION: THE PROMISED REWARD.

- A. Hidden manna - - the satisfaction of every spiritual need.
- B. A white stone - - a token of divine favor.
- C. Upon the stone a new name written.

PRACTICAL LESSONS:

- A. Can be faithful anywhere.
- B. We may love the sinner but not agree with his evil deeds.

THE CHURCH AT PERGAMUM

1. Tell something of the city of Pergamum.
2. "Satan" probably refers to what?
3. What christian was named as an example of loyalty?
4. This church was defiled by what group?
5. This church is warned to repent or be exposed to what?

THE CHURCH AT THYATIRA

(Revelation 2:18-29)

INTRODUCTION:

- A. The longest letter of the seven.
- B. Between Pergamus and Sardis.
 - 1. 27 miles from Pergamum.
 - 2. Noted for production of dye. (v. 2)
 - 3. Church may have been started during Paul's work at Ephesus (Acts 19), or it may have been begun by Lydia (Acts 16).
- C. The speaker. (v. 18)
 - 1. "Eyes like a flame or fire" -- piercing.
 - 2. "Feet like unto burnished brass" -- strong and durable.

I. PRAISE FOR THE CHURCH. (v. 18,19)

- A. "I know the works".
 - 1. Love, Faith, Ministry, Patience, and Growth.
- B. Thyatira had what Ephesus lacked.

II. SOME THINGS WRONG WITH THE CHURCH. (v. 20)

- A. It had love without correct doctrine.
- B. It tolerated the teaching and influence of Jezebel (1 Kings 16:31; 18:19)
 - 1. Taught and encouraged some to commit spiritual fornication (Romans 16:17-18).

III. PUNISHMENT THREATENED. (v. 21-23)

- A. A woman who caused compromise of doctrine.
- B. The woman refused to repent and must be destroyed.
 - 1. The leader and the led must suffer alike.
 - 2. Cast into a bed of affliction instead of a bed of pleasure.
 - 3. The punishment an object lesson to other churches (v. 23)

IV. THE CHURCH IS ENCOURAGED. (V. 24-25)

- A. The ability to stand safe from other curses promised.
- B. A promise of relief if they "hold fast" (Hebrews 10:23)
- C. A promise of "authority over the nations".
 - 1. The evil power about them.
 - 2. The righteous will triumph over all enemies.
- D. A promise of "the morning star".
 - 1. Refers to Christ. (Revelation 22:16)
 - 2. A symbol of hope.
- E. A call for individual responsibility.

PRACTICAL LESSONS:

- A. Christ knows all virtues and shortcomings.
- B. What it means to grow in grace.
- C. How evil influenced leavens the whole lump.

THE CHURCH AT THYATIRA

1. Describe the speaker of this letter.
2. What praise did the Lord have for this church?
3. This church had love without what?
4. Describe the encouragement the Lord gives this church.
5. Who is "the morning star"?

THE CHURCH AT SARDIS

(Revelation 3:1-6)

INTRODUCTION:

- A. Sardis - - fortified by mountains.
 - 1. 15 miles south of Thyatira and northeast of Ephesus.
 - 2. Situated on Mt. Tmolus whose position has only one approach.
 - 3. But fell once due to over confidence.

I. THE CHURCH IS PRAISED. (v. 1)

- A. A church that was well known.
 - 1. "You have a name".
 - 2. Might have had wealth, large membership, elaborate buildings, attractive order of worship, sound doctrine, clean morals.
- B. Man's estimates of a church may be wrong.

II. A LIFELESS CHURCH. (v. 1,2)

- A. They were dead as seen by the Lord. (v. 1)
- B. The works which did remain were ready to die.
- C. Dead state may be reason that no persecutions were leveled against the church.
- D. No works perfected before God (v. 2).

III. ADMONITION AND WARNING. (v. 1-3)

- A. "Be watchful".
- B. "Strengthen the things which remain"
- C. "Remember":
 - 1. "How you have received"
 - 2. "How you have heard"
- D. "Repent"
- E. If they don't - - destruction.

IV. ENCOURAGEMENT TO THE FAITHFUL FEW. (v. 4-6)

- A. "They shall walk with me in white".
 - 1. They are worthy.
 - 2. Partnership is implied.
- B. "Be clothed in white garments".
- C. Name stamped in the book of life.
- D. "I will confess his name before my Father and His angels".
- E. The Lord appeals for each individual to accept his own personal responsibility.

PRACTICAL LESSONS:

- A. Reputation and character not always the same.
- B. The world ceases to fight those who are spiritually dead.
- C. Doctrine may be sound, but church dead.

THE CHURCH AT SARDIS

1. How did the Lord describe this church?
2. Is man's estimate of a church always right?
3. How was Sardis a lifeless church?
4. What admonition and warning does the Lord give this church?
5. What are the practical lessons we can learn from this church?

THE CHURCH AT PHILADELPHIA

(Revelation 3:7-13)

INTRODUCTION:

- A. Called the city of "brotherly love".
 - 1. Founded about 150 B.C. by Philadelphus for the purpose of spreading the Greek language.
 - 2. 25 miles south of Sardis.
- B. Speaker.
 - 1. "He who is holy, He who is true".
 - 2. "He who has the key of David" (Isaiah 22:19-24).
This shows the Lord's power to admit and shut out.

I. PRAISE FOR THIS CHURCH. (v. 8)

- A. A church with an open door.
 - 1. May have been a door of opportunity.
 - 2. May have been a door of usefulness.
 - 3. May have been a door of eternal blessedness.
 - 4. May have been a door of refuge in time of persecution.
- B. It was a church with "a little strength".
- C. It was a church that had kept His word.
- D. It was a church faithful to His name.

II. REWARDS PROMISED. (v. 9-12)

- A. Complete victory over all enemies, including the Jews (v. 9).
- B. "Keep you from the hour of trial" (v. 10).
- C. Deliverance IF THEY HOLD FAST (v. 10-11).
 - 1. Crown must be won.
 - 2. Saints must stand fast.
- D. They shall be exalted (v. 12).
 - 1. A pillar in God's house indicates stability.
 - 2. The name of God shows that he is God's child.
 - 3. The name of New Jerusalem because he is a citizen.
 - 4. The Savior's name because he has been saved by his blood.

CONCLUSION:

- A. Importance of brotherly love.
- B. Our open doors.
- C. The value of keeping God's word.
- D. The danger of apostasy.

THE CHURCH AT LAODICEA

(Revelation 3:14-22)

INTRODUCTION:

- A. A city half way between Philadelphia and Colossae.
 - 1. It was a rich city.
 - 2. It was a manufacturing center of black wool.
 - 3. It was known for production of salve for weak eyes.
 - 4. It had warm springs nearby.
- B. The speaker.
 - 1. "The Amen, the faithful and true witness".
 - 2. "The beginning of the creation of God".

I. CONDITION OF THE CHURCH. (v. 14-17)

- A. The one church of the Seven about which the Lord spoke nothing good.
- B. It was lukewarm (v. 16).
 - 1. The Lord desires hot or cold.
 - 2. It is sickening to the Lord for His church to be lukewarm.
- C. It was self - satisfied (v. 17).
 - 1. Its members thought themselves rich.
 - 2. This church did not think it needed anyone, and that included the Lord.
- D. Its members were "wretched, miserable, poor, blind, and naked".

II. DANGER OF THIS CONDITION. (v. 17)

- A. It had deceived them.
- B. It had driven out Christ.
- C. It was about to cause their being rejected by the Lord.

III. THE LORD'S REMEDY. (v. 18-22)

- A. He opened their eyes revealing their true state.
- B. He offered them gracious counsel.
 - 1. To buy gold refined by fire.
 - 2. To buy white garments and clothe nakedness.
 - 3. To buy eye salve and anoint eyes.
- C. He offers communion with Himself (v. 20).
- D. He offers a place of honor on His throne (v. 21).
- E. He urges individual responsibility.

PRACTICAL LESSONS:

- A. A Christian may take on the spirit of the community in which he lives.
- B. Lukewarmness pushes Christ out of one's life.

THE CHURCH AT LAODICA

1. Describes the city of Laodicea.
2. Tell the condition of this church.
3. What were the dangers of this condition?
4. What was the Lord's remedy for this condition?
5. What practical lessons can be learned from this church?

BASIC BIBLE STUDIES

WHAT NAME SHOULD ONE WEAR?

LESSON 1

Memory Verse: Acts 11:26, “ - - And the disciples were first called Christians in Antioch.”

There is something in a name! There is power in a name. Solomon said, “A good name is rather to be chosen than great riches” (Proverbs 22:1) Bible names, particularly those of the Old Testament, were full of meaning. Noah means rest; Abram means exalter father; Abraham means father of a multitude; Elijah means Jehovah is good; Elisha means supplanter; Israel means a prince or one who prevails with God.

In newspapers, magazines, etc., one can read messages from all kinds of manufactures of the importance of this name or that. The same kind of thing is true on radio and television. In the commercial world names are important and are recognized by all. In religion however, it is quite different. A common expression is “There is nothing in a name”. Many people say that one can be whatever he wishes and wear whatever name he desires and is acceptable with God.

When one opens the Bible to study about God’s people he finds some definite information given by the Holy Spirit. Isaiah said, “Even to them I will give in My house. And within My walls a place and a name. Better than that of sons and daughters; I will give them an everlasting name that shall not be cut off. (Isaiah 56:5) He said, “ The Gentiles shall see Your righteousness, And all kings your glory. You shall be called by a new name, Which the Mouth of the Lord will name.” (Isaiah 62:2)

One of the first names used with relation to God’s people is the word disciple (Acts 6:1). The word disciple literally means a learner, a pupil, or a student. As used with reference to Christ it signifies one of His followers, one who has learned to Him, one who it signifies one of His followers, one who has learned of Him, one who is following His teaching. Another name by which God’s people were called is believers (Acts 5:14). The word suggests a closer and more intimate relationship, and means more than a mere intellectual acceptance of truth regarding the historic Christ. A third name by which the people of the Lord are known in the New Testament is the word brethren (1 John 3:13-18). In the name brethren is the idea of kindness, gentleness and love one for another. The New Testament records that God’s people were called saints (1 Corinthians 1:1,2). This word means those “set a part for God, to be exclusively His”. Another name for the people of God was Christian. This word literally means follower of Christ. This name was first given in Antioch (Acts 11:26). It will be found in only two more places in the New Testament Acts 26:28 and 1 Peter 4:16. One who wears the name Christian thus gives honor and glory to the Savior and redeemer.

Lesson 1 (Continued)

These are names which are given in the New Testament and they have a real and precious meanings. It is a tragic thing for anyone to cast them aside and adopt names which are not found in the New Testament. It is also a grave wrong to adopt the attitude that there isn't anything in a name.

GOD'S WAY FOR MAN - - Lesson 1

(Write the correct answers in the blanks.)

1. One of the first names one finds used in relation to God's people in this dispensation is given in the following. "Now in those days, when the number of the _____ was _____." (Acts 6:1)
2. The word _____ literally means a _____.
3. Another name used to identify God's people in this dispensation is given in the following; "And _____ were increasingly _____ to the _____, multitudes of both _____ and _____." Acts 5:14)
4. Of the church in Jerusalem it is said; "Now the multitude of those who _____ were of one _____ and one _____." (Acts 4:32)
5. The relationship which God's people sustained toward one another is expressed in a name found in the following: "Do not marvel my _____ if the _____ hates you. We know that we have passed from _____ to _____, because we love the _____." (1 John 3:13-14)
6. In using this same term Peter admonished God's people. "Finally, all of you be of _____, having _____ for one another, love as _____, be _____, be _____; (1 Peter 3:8)
7. A name applied to God's people which we sometimes unthoughtfully say we are not, was used by Paul as follows, "To the _____ of _____ which is at Corinth, to those who are _____ in Christ Jesus called to be _____," (1 Corinthians 1:2)
8. Since God is the Father of those who are His people, they sustain a relationship to Him which is described as follows, "The _____ Himself beareth _____ with our _____ that we are _____ of _____." (Romans 8:16)
9. A name which was given after Gentiles were converted to Christ is expressed in this quotation, "And the _____ were first called _____ in _____." (Acts 11:26)
10. The terms used in reference to God's people as given in the preceding questions in this section are _____, _____, _____, _____, _____, and _____.
11. That which Peter told the Jews on Pentecost that God made Jesus both Lord and _____. (Acts 2:36)

Lesson 1 (Continued)

12. A name which Jesus warned His disciples that they should not be called.
_____ (Matthew 23:8)
13. A name which Paul said that he was one of. (Phil. 3:5) _____
14. A name which was given to one of the patriarchs to replace _____ the name by which he had been called. (Genesis 32:27,28)
15. The name of one who held Jesus in his arms and said that he was a "light to bring revelation to the Gentiles". _____ (Luke 2:25-32)
16. The name of a man who accused Paul before Felix of dissension among all the Jews throughout the world _____. (Acts 24:1-6)
17. The name of a city in which Paul and Barnabas converted A GREAT MULTITUDE OF Jews and Greeks _____. (Acts 14:1)
18. The name of a man who, along with another, is said to have MADE SHIPWRECK OF HIS FAITH AND WAS turned over to Satan _____.
(1 Timothy 1:19-20)
19. That which Paul said God gave to Jesus which is above all _____ and others. (Philippians 2:9-11)
20. What did Isaiah prophesy about "another name"? (Isa. 65:15)
21. Where did the prophet predict that the name would be given to God's people and what was said about it? (Isaiah 56:5)
22. What did Jesus say that Paul was to bear before the Gentiles? (Acts 9:15)
23. What is required of all men with respect to the name given to Jesus?
(Philippians 2:9-10)
24. How did Jesus say people could know whether or not one was his disciple.
(John 8:31)
25. What did King Agrippa say that Paul wanted him to be. (Acts 26:28)
26. Of what did Paul tell Timothy to be an example? (1 Tim. 4:12)
27. In considering God's people as brethren, what did Paul teach about this relationship?
(1 Corinthians 8:12,13)
28. What blessings does one have in that he is a child of God? (Romans 8:17;
Galatians 4:7)
29. In what did Peter admonish that one glorify God? (1 Peter 4:16)
30. In the New Testament, was the name saint given to living people? (1 Corinthians 1:2;
Colossians 1:2; 2 Corinthians 1:1)

THE UNITY OF GOD'S PEOPLE

LESSON 2

Memory Verse: 1 CORINTHIANS 1:10, "Now I beseech you, brethren, though the name of our Lord Jesus Christ, that ye shall speak the same thing and that there is no divisions among you but that ye be perfected together in the same mind and the same judgment." (ASV)

Should it seem strange for one to teach that God's people are to be united; that they are to be one? Isn't it true that one often hears someone "thank God" for the "many denominations"? Jesus prayed, "I do not pray for those alone, but also for those who will believe in Me through their word: 'that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.'" (John 17:20,21).

The apostle Paul wrote, "There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:4-6). From these and other Scriptures one should understand, easily, that God's people are to be one. To teach people otherwise is to teach them something other than what one finds in the Bible.

There are two things we wish to emphasize in this lesson. First, all who are God's people are God's people are "one church", "one family", "one kingdom", and "one body". God does not teach denominationalism. He does not approve of division among those who claim to be His. Second, people in His church are to be united. It is wrong for Christians to be divided, to allow contention, strife and etc., to creep in among themselves. The Christians in Corinth had allowed just such a condition to develop among them. Many different groups seem to have sprung up among them and had led to a condition of division (1 Corinthians 1:11,12). The New Testament is clear in its condemnation of all elements of strife and division. It does not require much effort for one to learn that to follow such a course is to go the way which leads to doom.

Oneness is binding upon all Christians. Where it does not exist somebody is wrong. Unity in the church is an absolute must to do successful work. There must be unity in purpose; whatever aims are outlined before us should receive the support of every member. There must be unity of work; each one must join in when the call is made for helpers. There should be unity in word and deed; whatever we do or say should be wholesome and good. There should be unity in prayer; if we all pray, we shall all be drawn closer together in our work. There should be unity in hope; if we all work to please God we shall have hope of heaven. We should exercise great care so that we shall maintain the "unity of the Spirit in the bond of peace" (Ephesians 4:3). In this lesson it shall be the aim to present Bible teaching so that one will have no difficulty in knowing what is right and what the New Testament teaches about God's people.

Write the correct answers in the blank

1. The report that Christians in Corinth had contentions (divisions) come to Paul from the household of _____. (1 Corinthians 1:11)
2. According to Paul, the Corinthians were divided in such a way that some would say "I am of _____," or "I am of _____," or "I am of _____," or "I am of _____." (1 Corinthians 1:12)
3. The Apostles taught the Corinthians that by allowing _____, _____ among you, are you not _____ like mere men. (1 Corinthians 3:3)
4. Paul said that there should be no _____ in the _____, but that the _____ should have the same _____ for one another. (1 Corinthians 12:25)
5. In his second letter he warned them lest when he come he should find among them such things as "_____, _____, outbursts of wrath, selfish ambitions, _____, _____, conceits and _____." (1 Corinthians 12:20)
6. Paul admonished the Philippians Christians that they stand fast in _____, with _____ striving together for the _____ of the _____. (Philippians 1:27)
7. That God has always taught that His people should be one may be learned from the following words of David, "Behold, how _____, and how _____ it is for brethren to dwell _____ in _____. (Psalm 133:1)
8. Jesus prayed that all who believe, "may be _____, as you, Father, are in _____, and I in You; that they also may be _____ in us, that the world may believe that _____ sent me. (John 17:21)
9. In teaching that God's people should be one Paul wrote to the Roman Christians, "so we, being _____, are _____ in _____, and individually _____ of one _____." (Romans 12:5)
10. In writing about the church Paul said, "but now are they _____, yet but _____ body." (1 Corinthians 12:20)

Lesson 2 (Continued)

Write "true" or "false" beside each of the following statements.

- _____ 11. The Corinthian Christians were so divided that they did not even keep the Lord's supper properly. (1 Corinthians 11:18-21)
- _____ 12. The New Testament teaches that just as there is one God, one Spirit, etc. so there is one body or church. (Ephesians 4:4-6)
- _____ 13. Paul taught that God wants His people united in "one body", and that He so arranged it. (Ephesians 4:4-6)
- _____ 14. The Bible teaches that in the matter of those who are God's children there is not to be even such distinctions as Jew and Gentiles. (Galatians 3:28)
- _____ 15. The principles which cause division are included in Paul's list of the works of the flesh; his conclusion was that those who do such shall not inherit the kingdom of God. (Galatians 5:19,20)
- _____ 16. Strife, contentions, etc., within the church are said to lead to confusion and evil work. (James 3:14-16)
- _____ 17. Christians should not become puffed up against one another and develop differences which impede the progress of the church. (1 Corinthians 4:6-7)
- _____ 18. The divisions about which Paul wrote to the Corinthians were within the church itself and not about denominationalism. (1 Corinthians 1:10-11)
- _____ 19. Christians are admonished to maintain the "unity of the Spirit in the bond of peace". (Ephesians 4:3)
- _____ 20. The Bible teaches that unity requires agreement. (Amos 3:3; 2 Corinthians 6:14-16)

Give the answers to the following discussion questions.

- 21. What are the seven "ones" which Paul names in Ephesians 4:4-6)
- 22. What are the elements of division which are mentioned in Galatians 5:19-21?
- 23. What did Paul instruct Christians to do about those who cause division? (Romans 16:17-18)

Lesson 2 (Continued)

24. What did Jesus say about a house that is divided against itself? (Mark 3:24,25)
25. How did Paul describe “members” and “body” to the Corinthians? (1 Corinthians 12:12-27)
26. Into how many churches did Paul say that people were baptized? (1 Corinthians 12:13)
27. What did Jesus indicate would happen to every religious teaching which God had not planted? (Matthew 15:13)
28. How much distinction did Paul say should be made between Jew and Gentile? (Romans 10:12)
29. What elements are there in Paul’s list of the fruits of the Spirit which promote unity of God’s people? (Galatians 5:22-23)
30. In what way did he teach that Christians are to be united? (1 Corinthians 1:10)

THE SECOND LAW OF PARDON

LESSON 3

Memory Verse: 1 John 2:1,2: "My little children, these things write I to you, that you sin not. And if anyone sins we have an advocate with the Father, Jesus Christ the righteous: And Himself is the propitiation for ours: and not for ours only, but also for the sins of the whole world."

Does God have a law of pardon for the erring Christian? Is there a way back for one who has made a noble start to live as a Christian, but who through negligence, temptation, or some failure makes shipwreck of his faith? All sincere people who look into the Bible with unbiased minds surely must recognize that some who started out in the Lord's vineyard have fallen by the wayside. Has God made provision for such erring children to make proper children to make proper acknowledgement of their wrongs and return to His love and care? Just what does the Bible teach about this problem?

In Acts chapter 8, one learns that Phillip went down to Samaria and preached Christ to those people. It is said that "when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women", Simon who was a sorcerer, believed and was baptized. Later Peter and John came to Samaria and laid their hands on people and they received the Holy Spirit. Simon attempted to buy this power with money so that he might perform the same work. But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money! "You have neither part nor portion in this manner, for your heart is not right in the sight of God" (Acts 8:20-21).

Simon had been saved from his sins, but had later done wrong. His heart was not right now. Peter told him what he should do, "Repent therefore of this your wickedness and pray God, if perhaps the thought of your heart may be forgiven you" (Acts 8:22).

The Apostle Paul warned that one should be careful how he lives and to take heed lest he fall (1 Corinthians 10:1-2). He wrote to these people about their own wrongs and what they should do about them. In his second letter he wrote about their repentance (2 Corinthians 7:8-10). In the first letter Paul wrote to them about one man who was guilty of fornication and told them to withdraw from him (1 Corinthians 5:1-5). In the second letter he indicated that this man had repented of his sin and should be received by the church without reservations (2 Corinthians 2:6-10). In the Galatians letter he wrote about those who would turn from Christ and seek to be justified by the law and concluded that those who did such were fallen from grace (Galatians 5:4).

Lesson 3 (Continued)

Jesus taught something of the law of pardon to an erring child in His lesson about the prodigal son (Luke 15:11-32). When this young man realized he had sinned he returned in penitence to his father, confessed his wrong and asked forgiveness. His father readily forgave him and restored him to his place as a son.

These are some of the things one can learn from the scriptures which help one to understand God's law of pardon to the erring Christian. James wrote, "Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much" (James 5:16).

Write the correct answers in the blanks.

1. It is said of the prodigal son, "and not many days after, the younger son gathered all together, journeyed to a _____ and there _____ his _____ with prodigal living. (Luke 15:13)
2. When he returned to his home he said, "_____ I have _____ against _____ and in your sight, and am no longer _____ to be called your _____. (Luke 15:21)
3. Of Simon it is said, "then Simon himself also _____; and when he was _____ he continued with Philip, and was amazed, _____ the _____ and signs which were done. (Acts 8:13)
4. When Peter rebuked Simon for his sin and told him what he should do, he said to Peter, "Pray to the _____ for me, that none of the things which you have _____ may come upon _____. (Acts 8:24)
5. John wrote, "If we _____ our _____, He is faithful and _____ to _____ us our sins and to cleanse us from all _____." (1 John 1:9)
6. Two men whose faith was shipwrecked were described as follows, of whom are _____ and _____, whom I delivered to Satan that _____ may learn not to _____. (1 Timothy 2:19-20)
7. The attitude Paul taught Christians should have toward those who sin is stated by Paul in the following, "so that, on the contrary, you ought rather to _____ and _____ him, lest perhaps such a one be _____ up with too much _____. (11 Corinthians 2:7)
8. An attitude which he taught that Christians should have toward those whose sin is of such nature that they should be withdrawn from is found as follows, "And if anyone does not obey our word in this epistle, note that _____ and do not keep _____ with him, that he may be _____. Yet do not count him as an enemy, but admonish him as a brother." (11 Thessalonians 3:14-15)
9. Paul admonished Christians to be concerned about one another in the following, Brethren, if a _____ is _____ in any _____, you who are spiritual restore such a _____ in a spirit of gentleness, considering _____ lest you also be tempted. (Galatians 6:1)
10. The example of a Christian who erred is given in the following, "For Demas has _____ me, having _____ this present world, and has departed for _____..." (11 Timothy 4:10)

Write "true" or "false" beside each of the following statements.

- _____ 11. It is said that the prodigal became so hungry that he could even eat of the food he fed swine. (Luke 15:16)
- _____ 12. When the son returned to his home he demanded that his father receive him and restore him to his place as a son. (Luke 15:21)
- _____ 13. Peter told Simon that he should repent of his wickedness and pray God to forgive him. (Acts 8:22)
- _____ 14. When Paul and Barnabas went out from Antioch to preach the gospel, they were accompanied by John Mark who left them at Pamphylia and because of this Paul declined to take him on the next trip. (Acts 13:13; 15:37-38)
- _____ 15. The only purpose of Paul's severe rebuke to the Corinthians was to show them that he was an apostle who possessed such authority. (2 Corinthians 7:8-10)
- _____ 16. Christians who are strong are admonished to have nothing to do with those who are weak lest their faith should be overthrown. (Romans 15:1)
- _____ 17. Jesus told John to write the following to the church at Ephesus. "Remember therefore from where you have fallen; repent and do the first works, "or else I will come to you quickly and remove your lampstand from its place-unless you repent." (Rev. 2:5)
- _____ 18. James taught that we are to confess our faults one to another and to pray one for another. (James 5:16)
- _____ 19. John taught that one who says that he has no sin is perfect and has passed from death to life. (1 John 5:16)
- _____ 20. The New Testament teaches that Christians should not sin but if they do they have an advocate with the Father through Jesus Christ. (1 John 2:1)

Lesson 3 (Continued)

Give the answers to the following discussion questions.

21. In what way did the prodigal son show his repentance?
22. When the son returned to his home and repented and confessed his wrong, did his father forgive him?
23. In what way did Simon sin after he believed and was baptized?
24. What did Peter tell Simon to do?
25. What did Simon ask Peter to do for him?
26. What did James teach Christians to do about their faith?
27. To whom did the Lord say, "Repent, or else I will come unto you quickly, and will fight against them with the sword of my mouth? (Revelation 2:12-16)
28. What is Jesus to Christians who sin? (1 John 2:1)
29. To whom did the Lord say, "as many as I love, I rebuke and chasten: be zealous therefore, and repent"? (Revelation 3:14,19)
30. What did John say the Lord would do if we confess our sins? (1 John 1:9)

THE CHRISTIAN'S WORSHIP

LESSON 4

Memory Verse: John 4:23,24, "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and in truth; for the Father is seeking such to worship Him. God is Spirit, and those that worship Him must worship in spirit and in truth."

The dictionary defines worship as "reverent honor and homage paid to God or a sacred personage, or to any object regarded as sacred". According to the Bible only a part of this definition should be followed by the Christian. We are not to worship angels, people, animals, birds, objects, etc. (Exodus 20:1-6; Matthew 4:10; Revelation 22:8-9). Worship includes the adoring reverence of the human spirit for the divine. It is possible for one to go through the form of worship without really worshipping. The spirit of worship brings one into fellowship with God. Worship in spirit is an experience in which one exposes his inner life to the reality of God and adjusts one's will to His will. The spirit of worship demands activity; one can't worship by proxy; he must engage in it. The true spirit of worship brings the realization of the unseen God and the moving of one's heart toward Him.

Worship must be done in truth. Jesus told the Samaritan woman that those who worship God must do so in "spirit and in truth". The spirit is the fountain from whence the worship springs; the truth is the law which regulates it. In following the truth one must worship the right object. According to the scriptures God must be the object of one's worship. (Exodus 20:3; Matthew 4:10; Revelation 22:8,9). Worship in truth brings one to the recognition that Jesus Christ is the Christian's high priest and that one has access to God through Him (Hebrews 4:14-16; 9:15). Because of this, all worship to Jehovah must be through Christ. Worship in truth brings one into an understanding that all Christians are priests who are to offer sacrifice and praise to God continually (1 Peter 2:5,9). Christians are not to offer the bloody sacrifices of the law, but spiritual sacrifices. Worship according to the truth makes no provision of distinctions between so called "clergy" and "laity". The truth provides for the universal priest of Christians.

Worship in "spirit and in truth" includes taking certain specified acts as set forth in the New Testament. These include singing, praying, the Lord's Supper, giving, and teaching and preaching. The early Christians were most diligent in these matters. Of the church in Jerusalem it is said, "and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers...and they, continuing daily with one accord in the temple...Praising God..." (Acts 2:42,46,47)

The place of worship is, from one viewpoint, unimportant. From another viewpoint it is Important. Since worship is pure, lofty, holy, and intimate, Christians should seek to provide a wholesome atmosphere for it. Surroundings help mold the thought and feeling of the occasion.

Paul and his company found Lydia "by a river side, where prayer was customarily made" (Acts 16:13). None of us would hold that an elaborate building is necessary for acceptable worship. However, it seems that honesty and sincerity would demand that the place of worship be equal to, or better than, the houses in which we live (2 Samuel 7:2; Ecclesiastes 3:11; Psalm 48:2; Isaiah 64:11)

May we each develop the proper attitudes of heart and follow truth so that our worship will Not be vain, but that it will be acceptable with God.

(Write the correct answers in the blanks)

1. In the days of Moses God commanded the people, "You shall not make for yourselves a _____ image – any likeness of anything that is in _____ above, or that is in the _____ beneath, or that is in the _____ under the earth. (Exodus 20:4)
2. Jesus told the Samaritan woman that one should worship, "in spirit and in truth"; on another occasion, He stated what the truth is when He said, "_____ them by your _____. Your _____ is truth. (John 17:17)
3. Paul spoke to the Athenians about their worship to God in the following: "Considering the objects of your worship, I even found an alter with this inscription: To the _____. Therefore, the One whom you worship _____ Him I _____ to you. (Acts 17:23)
4. Jesus spoke of worship by the Pharisees in the following, "And in _____ they _____ me, teaching as _____ the commandments of _____. " (Matthew 15:9)
5. When Peter came to Caesarea it was said, "Cornelius met him and _____ down at his _____ and _____ him. But _____ lifted him up, saying, Stand up: I _____ am also a man." (Acts 10:25-26)
6. Paul expressed an attitude one should have when he said, "For we are the circumcision, who _____ god in the _____, rejoice in Christ _____, and have no _____ in the _____. (Philippians 3:3)
7. In one of the temptations Satan asked Jesus to fall down and worship him and Jesus said, "Away with you, Satan! For it is _____. You shall _____ the _____ your God, and Him _____ you shall serve." (Matthew 4:10)
8. Luke recorded the activity of the early Christians in Troas keeping the Lord's Supper when he wrote, "Now on the _____ day of the week, when the _____ came together to _____ bread." (Acts 20:7)
9. Of the steadfastness of the Christians in Jerusalem it is said, "And _____ in the _____, and in every _____, they did not cease teaching and _____ Jesus as the _____. " (Acts 5:42)
10. When Peter was released from prison by the angel it is said, "So, when he had considered this, he came to the _____ of Mary, the mother of _____ whose surname was _____, where many were _____ together _____. " (Acts 12:12)

(Write "true" or "false" beside each of the following statements).

- _____ 11. The New Testament teaches that under certain conditions people were encouraged to fall down and worship angels. (Revelation 22;8-9)
- _____ 12. In one city where a miracle was performed among idolatrous people, they called Paul and Barnabas Jupiter and Mercurius, and attempted to worship.
- _____ 13. Paul rebuked the Corinthians because they had corrupted the worship by drunkenness and feasting. (1 Corinthians 11;18-22)
- _____ 14. Jesus told the Samaritan woman that God seeks people to worship Him who worship in spirit and truth. (John 4:23-24)
- _____ 15. In writing about singing, Paul said that he would sing with the spirit and the understanding. (1 Corinthians 14:15)
- _____ 16. In New Testament times Christians were taught to direct their prayers and thanksgivings to God through Jesus Christ. (Colossians 3;17)
- _____ 17. Worship in spirit is an experience in which one is brought into fellowship and communion with God.
- _____ 18. Paul taught Christians to give on the first day of the week as they have been prospered. (1 Corinthians 16:2)
- _____ 19. The kind of worship practiced by the Israelites in Paul's day was done in ignorance and not according to knowledge. (Romans 10:1-3)
- _____ 20. One might well define worship as the adoring reverence of the human spirit for the divine.

(Give answers to the following discussion questions.)

- _____ 21. What did the Samaritan woman tell Jesus about worship? (John 4;19,20)
- _____ 22. What did Paul and Barnabas do when the people tried to worship them. (Acts 14:18)

Lesson 4 (Continued)

(Give the answers to the following discussion questions.)

23. Describe the worship practiced by the Christians in Jerusalem. (Acts 2:42)
24. What charge did the Jews make against Paul? (Acts 18:13)
25. Where had the Ethiopian been before Philip met him and for what purpose? (Acts 8:27)
26. Is there anything said in the New Testament about angels worshipping Christ? (Hebrews 1:6)
27. In what way did Paul say that the Athenians worshipped God? (Acts 17:23)
28. What did Satan say he would do if Jesus would worship Him? (Matthew 4:8-9)
29. What term did Peter use in describing Christians that is related to worship? (1 Peter 2:5-9)
30. What is said about singing and praying in Ephesians 5:19-20?

THE LORD'S SUPPER

LESSON 5

Memory Verse: Matthew 26:26-28) And as they were eating, Jesus took bread, blessed it and broke it, and gave it to the disciples and said, "Take, eat; this is My Body." Then He took the cup, and gave thanks, and gave it to them saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins".

Jesus instituted the Lord's Supper when He met with His disciples in a upper room in Jerusalem to keep the Passover. For 1500 years the Passover had been a reminder to the Jews of their deliverance from death by the shedding of the blood of the Passover lamb shortly before He shed His own blood for the sins of the world. Jesus established the Lord's Supper each Lord's day the followers of Jesus keep in memory His death for the sins of men, His resurrection from the dead, and that He is coming again (1 Corinthians 11:26)

By observing the Lord's Supper every Lord's Day, Christians keep the memory of Christ alive in our hearts. We feed our souls for it is a spiritual activity. When we eat and drink of the Lord's Supper we receive strength, edification, comfort and assurance. Faith is strengthened, hopes are revived. Zeal; is rekindled, trust is deepened and love is intensified when we commune with Christ.

"For as often as ye eat this bread, and drink the cup," (1 Corinthians 11:26) teaches that this memorial was to be observed often. How often did Christians keep it in New Testament times? Immediately after the establishment of the church on Pentecost the Jerusalem Christians are described as continuing "steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers". (Acts 2:42) This scripture indicated a regularity in this part of the worship as in prayer and teaching, but it does not tell "how often". In Acts 20:7 it is said, "And upon the first day of the week when the disciples came together to break bread, Paul preached to them." Two things may be learned from this scripture: first, they met on the first day of the week; second, their purpose was to break bread. Thus the Lord has authorized the keeping of the Lord's Supper on the first day of the week. He did not limit to it to some particular first day of the week in the year, thus it is evident it is to be kept every first day of the week.

What are some things which one should keep in mind about the Lord's Supper? It is the Christian's duty to keep it. (1 Corinthians 11:26) One should be loyal and steadfast in keeping it. (Acts 2:42; 1 Corinthians 11:30) One must keep it as a spiritual feast and not as an occasion to satisfy his physical hunger. (1 Corinthians 11:20-34) One is to examine

Lord's Supper (continued)

himself and keep it in a way that is pleasing to God. (1 Corinthians 11:27-30) One is to keep it as a memorial to Christ; "This do in remembrance of me." (Luke 22:19) In keeping the Lord's Supper, one proclaims His death till He comes. (1 Corinthians 11:26)

In keeping the Lord's Supper faithfully, Christians shed a wholesome influence upon the world and gain blessings to themselves. It demonstrates respect for the sacrificial death of Christ and a desire to commemorate it. It gives evidence the Christians gain spiritual strength for the duties of the coming week, and preparation for the enjoyment of eternal life.

Lord's supper (Continued)

(Write the correct answers in the blanks)

1. When instituting the Lord's Supper Jesus said of the cup, "For this is my _____ of the _____, which is _____ for _____ for the _____ of _____." (Matthew 26:28)
2. On the same occasion Jesus referred to the cup as _____ of the _____," and said that He would not _____ of it again until the day when He would _____ it with them in His _____. (Matthew 26:29)
3. When Jesus gave the Lord's Supper He was in Jerusalem in a _____ with His _____. (Luke 22:13-20)
4. In giving the supper Jesus "took _____, gave _____ and _____ it.... Saying "This is My _____ which is _____ for _____." (Luke 22:19)
5. Paul taught, "But let a _____ himself, and so let _____ eat of the _____ and _____ of the _____. (1 Corinthians 11:28)
6. The Apostle wrote to the Corinthian Christians "For I have _____ from the _____ that which I also _____ to you". in his teaching to them about the Lord's Supper. (1 Corinthians 11:23)
7. In his first letter to the Corinthians Paul wrote, The _____ of _____ which we bless, is it not the _____ of the _____ of _____?" (2 Corinthians 10:16)
8. The purpose in keeping the Lord's Supper is to proclaim the Lord's _____ till _____. (1 Corinthians 11:26)
9. In rebuking the Corinthian Christians for making the Lord's Supper a feast to satisfy physical hunger Paul said, "But if _____ is _____, let him eat at _____, lest you come together for _____." (1 Corinthians 11:34)
10. The Christians in _____ came _____ on the _____ of the _____ to _____. (Acts 20:7)

(Write "true" or "false" beside each of the following statements.)

- _____ 11. Jesus instituted the Lord's Supper on the same night that He betrayed. (1 Corinthians 11:23)
- _____ 12. Because of the improper manner in which they kept the Lord's Supper, Paul wrote the Corinthian Christians that many among them were weak and sickly and that some of them were asleep. (1 Corinthians 11:30)
- _____ 13. One purpose in keeping the Lord's Supper is to encourage fellowship of Christians. (1 Corinthians 11:33)

Lord's Supper (Continued)

- _____ 14. The Lord gave no specifications about the elements used in the Lord's Supper, thus people are free to use whatever they wish in keeping it.
- _____ 15. Jesus instituted the Lord's Supper at the time He was keeping the Passover with his apostles. (Mark 14:12-25)
- _____ 16. There is no record in the Bible where any church or group of individuals ever took the Lord's Supper on the first day of the week (Acts 20:7)
- _____ 17. One of the great privileges of Christians in the faithful observance of this communion of the blood of Christ and the body of Christ every first day of the week. (1 Corinthians 10:16)
- _____ 18. The Lord's Supper was given to be a memorial to Christ.
- _____ 19. One who keeps the Lord's Supper unworthy is said to be guilty of the body and blood of the Lord. (1 Corinthians 11:27)
- _____ 20. Faithful observance of the Lord's Supper shows the Christian's loyalty to the worship God has ordained for the church.

(Give answers to the following discussion questions.)

- 21. Where and under what conditions did Jesus give the Lord's Supper?
- 22. Can one honestly contend that he is loyal and faithful to Christ when he is baptized in the observance of the Lord's Supper? (Acts 2:42, 20:7, 1 Corinthians 11:26)
- 23. What elements did Jesus use to represent His body and blood?

Lord's Supper (Continued)

24. What does one do to himself who eats and drinks unworthy? (1 Corinthians 11:29)
25. What were some other things which happened on the same night Jesus gave the Lord's Supper?
26. What kind of example does the Jerusalem church appear to be in keeping the Lord's Supper? (Acts 2:42)
27. Who did Paul teach should examine one in keeping the Lord's Supper?
28. Why and when did the disciples in Troas meet when Paul preached to them? (Acts 20:6,7)
29. What influence do Christians have upon others by keeping the Lord's Supper, and what benefits do we gain for ourselves?
30. Why did Paul say that many Christians are weak, sickly and asleep?

SINGING

LESSON 6

Memory Verse: Ephesians 5:18,19, "And do not be drunk, with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,"

No religious service is acceptable to God unless it is authorized by His word. This principle is set forth in John 4:24, "God is Spirit, and those who worship Him must worship in spirit and truth." Since one must worship in truth, and the word is truth (John 17:17), then one must worship according to the word. All form of worship unauthorized by the New Testament are vain - - - void and useless. (Matthew 15:9)

Two basic kinds of music are to be found: vocal (singing) and instrumental. Singing is commanded in the New Testament. (Ephesians 5:19; Colossians 3:16; 1 Corinthians 14:15; Romans 15:9) No one questions the validity of the practice of singing. Even those who use instrumental music readily admit that singing in worship without instrumental accompaniment is right. The apostles were guided by the Spirit in all of their teaching, yet not one time did they authorize or teach the use of instrumental music in worship. They did teach and authorize singing, thus when Christians follow this practice they follow the guidance of the Spirit.

What are some purposes of singing? In Romans 15:9, it is said that God is glorified. In Hebrews 2:12; 13:15 and Psalms 22:22, God is praised in song. People teach and admonish according to Colossians 3:16. People should be edified by singing. (1 Corinthians 14:15-17) James taught that singing is a means of expressing joy and thanksgiving. (James 5:13)

What are Christians to sing in their worship? The New Testament teaches that we should sing psalms, hymns, and spiritual songs. (Ephesians 5:19; Colossians 3:16); Technical definitions of these words would include something as following: Psalms, a sacred pious song (the word simply means song); Hymns, a song hymn in praise to God. From the linguistic viewpoint, a hymn must always be more or less a direct address of praise to God; Spiritual songs, composed by spiritual men, and within the area of spiritual things. Spiritual songs, are composed for every phase of gospel fact and feeling.

How are Christians to sing; Paul said, "singing and making melody with the heart" with grace in your hearts." (Ephesians 5:19; Colossians 3:16) This has the nature a two-fold command employing the "inner" and "outer" man. Singing is a physical act performed

(Singing Continued)

by the outer man. Making melody with the heart involves a spiritual act performed by the inner man. Paul further said, "I will sing with the spirit, and I will sing with the understanding also." (1 Corinthians 14:16)

To whom shall we sing? You can find answers to this question in some of the songs we sing as well as in the scriptures. Look at the following songs: "We Praise Thee, O God," "Dear Lord and Father of Mankind," "My Jesus, I Love Thee," "Work For The Night is Coming," "Anywhere with Jesus," "Trust and Obey," "O Do Not Let The Word Depart."

Men who have dedicated their lives to training people to sing have given some practical exhortations for better singing. Some of their admonition is herewith included. Singing should be engaged in with care comparable to that of preaching. It should not be a "slip-shod", "hit-or-miss" matter, but deserves the same care and planning as other parts of the worship. Each one should lend himself whole-heartedly to it - - song leader and people. Preparation is needed to sing well. The right kind of song leader will make preparation to lead the singing to the best of his ability. Try to make your voice blend with others who are singing. Have respect for the man we call the song leader. Observe him as much as possible while singing. If the auditorium is large and comparably few are present sit close together as this will produce better blend and support. Refrain from the use of cheap songs. If we really mean to glorify God, we should employ the very best material which is worthy poetically and musically. Remember that singing also should be done "decently and in order."

Singing (Continued)

(Write the correct answers in the blanks in the following)

1. Following the of the Passover and the instituting of the Lord's Supper, it is said of Jesus and His apostles, "And when they had _____ a _____ they went out to the _____ of _____." (Matthew 26:30)
2. An example of Christians singing is found in the following, "But at midnight Paul and Silas were _____ and _____ to God, and the prisoners were listening to them." (Acts 16:25)
3. Paul quoted some of the last words of David when he wrote to the Romans, "For this reason I will confess to you among the _____, and _____ to your name." (Rom. 15:9)
4. In his exhortation about the confusion of speaking in tongues which could not be understood Paul said, "I will _____ with the _____, and I will _____ with the _____ also." (1 Corinthians 14:15)
5. The Prophet Amos said, "_____ to them who are at _____ in Zion.... Who _____ idly to the sound of _____ instruments, and invent for themselves musical _____". (Amos 6:1-5)
6. David said to the Lord, "I will declare your _____ to My brethren; In the midst of the assembly I will _____ you." (Psalm 22:22)
7. David also said, "O _____ to the _____ a new song! Sing to the _____, all the _____." (Psalm 96:1)
8. Christians are admonished, "Let the _____ of _____ dwell in you _____ in all wisdom... _____ with grace in your _____ to the Lord." (Col. 3:16)
9. James gave the following admonition, "Is anyone among you _____? Let him pray. Is anyone _____? Let him _____ psalms." (James 5:13)
10. Christians in Ephesus were taught to speak to one another in _____ and _____ and _____ songs, _____ and making _____ in your _____ to the Lord. (Ephesians 5:19)

(Write "True" or "False" beside each of the following statements)

- _____ 11. Any worship is acceptable to God so long as one is earnest and sincere in his heart in the act. (John 4:24)
- _____ 12. All forms of worship are authorized by the New Testament and are acceptable before God because of that fact. (Matthew 15:9; Colossians 2:23)
- _____ 13. John said that he heard the voice of many waters, and the voice of great thunder, and that he heard harpers playing their harps. (Revelation 14:1,2)

Singing (Continued)

- _____ 14. Paul admonished Christians to be “Filled with the Spirit”, speaking one to another in psalms and hymns and spiritual songs. (Ephesians 5:18,19)
- _____ 15. James taught that singing is a means of expressing joy and thanksgiving (James 5:13)
- _____ 16. Singing, as taught in the New Testament, is of a two-fold nature involving both the “inner” and “outer” man.
- _____ 17. One of the purpose of singing is that we may edify one another.
- _____ 18. In the New Testament one will find instrumental music mentioned at least four times in connection with the worship of the church. (Romans 15:9; Psalms 43:4; 1 Corinthians 14:15)
- _____ 19. It is said that when Jesus and His apostles had finished the passover feast, they played a harp and sand then left. (Mark 14:26)
- _____ 20. It is said that in glorifying God one need not be concerned with the kind of songs he uses.

(Give the answers to the following discussion questions)

- 21. What are some of the purposes of singing?
- 22. What are Christians to sing in their worship?
- 23. Explain something of the meanings of “hymns,” “psalms,” and spiritual songs.”
- 24. How are Christians to sing?

Singing (Continued)

25. On the basis of the songs listed in the introduction of this lesson, tell to whom Christians are to sing?
26. Sing God's people are to worship in "spirit and in truth," what is involved in worshipping "in truth"?
27. What are two basic kinds of music, and which one is commanded in the New Testament?
28. Who was the father, or inventor, of the harp or organ? (Genesis 4:21)
29. Did John say that he heard instruments of music in heaven? (Revelation 5:8; 14:12; 15:2) Would this mean that it should be in the church?
30. Should singing be considered part of the worship of the church?

PRAYER

LESSON 7

Memory Verse: Luke 11:1, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord teach us to pray as John also taught his disciples".

Prayer does avail, James wrote, "Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man, avails much. Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months."

(James 5:16-17) One will find much information in the New Testament on prayer. It is impressive that Jesus' disciples came to Him and asked Him to teach them to pray. They must have understood that praying would do them good else they would not have made the request.

When one studies the subject of prayer in the Bible, he will likely be surprised with how much one finds about it. When enemies threatened to overthrow his kingdom, Hezekiah prayed. "Now therefore, O Lord our God, I pray, save us from his hand, that all the kingdoms of the earth may know that You are the Lord God, You alone." (2 Kings 19:19) When Solomon ascended to the throne of Israel he prayed "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this great people of yours." (1 Kings 3:9)

Of Hannah, the mother of Samuel, it is said, "And she was in bitterness of soul, and Prayed to the Lord and wept in anguish. Then she made a vow and said, "O Lord of hosts, if You will indeed look on the affliction of your maidservant and remember me, and not forget your maidservant, but will give your maidservant a male child, then I will give him to the Lord all the days of his life, and no razor shall come upon his head." (1 Samuel 1:10,11)

Jesus prayed often. He prayed before choosing the twelve (Luke 6:12), after feeding a multitude (Matthew 14:23; Mark 6:46), at the mount of transfiguration (Luke 9:28,29), at the close of the last supper (John 17:1-26), in Gethsemane (Matthew 26:36-44; Mark 14:32-39; Luke 22:39-46) on the cross (Luke 23:34)

What are some of the elements of acceptable prayer? One must believe in God and be His child (James 1:5-7; Matthew 21:22), he must pray according to His will (1 John 5:14; 1 Peter 3:12). One must pray in the name of Christ (Colossians 3:17; Ephesians 5:20; Hebrews 13:15; John 14:13). One's prayer must be made in humility Of Spirit. (Matthew 6:12-15; Luke 23:24) For what should one pray?

Prayer (Continued)

This will depend upon what one's needs are. Whatever one asks must be that which is in harmony with God's will. From the New Testament one learns that Christians can pray for daily sustenance (Matthew 6:11), help relative to temptation (Matthew 6:13; 26:41; 1 Corinthians 10:13), for forgiveness of sins (Matthew 6:12; Luke 11:4; Acts 8:22; 1 John 2:1), and that God's will be done (Matthew 6:10; Luke 11:2).

For whom should one pray? One should pray for himself, for all men (2 Timothy 2:1,2), for his enemies (Matthew 5:43,44). Christians should pray for one another (1 Thessalonians 5:25; 2 Thessalonians 3:1; Hebrews 13:18).

Do prayers avail? The answer is yes. Jesus prayed often and found strength. Paul asked for prayers of Christians. The saints prayed for Peter when he was in prison (Acts 12:12). The prayers of the righteous avail (James 5:16-18). Not every prayer is answered. The answer is sometimes "no".

Prayer (Continued)

(Write the correct answers in the blanks)

1. It was the _____ who, "stood and _____ thus with himself, God, I thank you that I am not like other _____, extortioners, _____, _____, or even as this tax collector. I _____ twice a week: I _____ of all that I possess" (Luke 18:11-12)
2. David prayed to the Lord, "Have _____ upon me, O God. According to your _____; According to the _____ of Your tender _____, blot out my _____" (Psalms 51:1)
3. In behalf of his son a father prayed, "And give my son Solomon a _____ heart to keep your _____ and Your _____ and Your _____, to do all these things, and to build the temple for which I have made _____." (1 Chronicles 29:19)
4. When the temple was finished Solomon prayed to God, "that Your _____ may be _____ toward this temple night and day, toward the place of which You said, My _____ shall be there, that You may hear the _____ which Your servant makes toward this place." (1 Kings 8:29)
5. In the model prayer Jesus taught His disciples to pray, "Our _____ in heaven, _____ be Your _____." (Matthew 6:9)
6. The apostle Peter wrote, "For the _____ of the _____ are on the _____, And His _____ are open to their _____; But the _____ of the _____ is _____ those who do _____." (1 Peter 3:12)
7. The trust that the faithful can have in prayer to God was expressed by John as follows, "Now this is the _____ that we have in _____, that if we ask _____ to His will, He _____ us". (1 John 5:14)
8. John said, "And whatsoever we ask we _____ from _____, because we _____ His commandments and do those things that are _____ in His _____. (1 John 3:22)
9. Jesus told His disciples, "And _____ things you _____ in _____, _____, you will receive. (Matthew 21:22)
10. When Stephen was stoned, it is said, "then _____ knelt down and _____ out with a loud _____, Lord, do not _____ them with this _____, And when he had said this, he fell _____." (Acts 7:60)

Prayer (Continued)

(Write "True" or "False" before each of the following statements).

- _____ 11. It was James who wrote that one must ask in faith and not waver, for one who wavers shall receive nothing of the Lord. (James 1:5-7)
- _____ 12. Jesus taught that no one with an unforgiving spirit can expect God to forgive him even if he should pray for forgiveness. (Matthew 6:14-15)
- _____ 13. It was Jesus who taught Christians who go to God in prayer and supplications for everything shall gain the peace of God that passeth understanding, (Philippians 4:6-7)
- _____ 14. It was Jesus who taught that men ought always to pray, and not to faint. (Luke 18:1; Ephesians 6:18)
- _____ 15. Jerusalem Christians were true and loyal in prayer to God and thus serve as a model which is worthy of following. (Acts 2:42; 12:12)
- _____ 16. When Simon the sorcerer sinned after he became a Christian, he was told to repent and pray that the thought of his heart might be forgiven. (Acts 8:22)
- _____ 17. In a lesson about two men who prayed to God, Jesus said that because the Pharisee was more humble than the publican he went down to his house justified rather than the other. (Luke 18:9-14)
- _____ 18. There may be times when one is unable to express himself in prayer as he should; in such times the Holy Spirit intercedes with groanings which cannot be heard. (Romans 8:26)
- _____ 19. It is never right to pray to God in times of affliction. (James

(Give the answers to the following discussion questions.)

- 20. Name two Old Testament characters mentioned in this lesson who prayed to God and tell for what each prayed.
- 21. Name three different occasions when Jesus prayed.
- 22. What are some of the elements of acceptable prayer?

Prayer (Continued))

23. What are some of the things for which one should pray?
24. For whom does the New Testament teach one should pray?
25. What contrast did Jesus make between the prayers of hypocrites and secret prayers. (Matthew 6:5-8)
26. Upon what condition did Jesus teach that God will forgive one's sins when he asks for forgiveness? (Matthew 6:12-15)
27. For whom did Jesus pray in John 17:20-21?
28. For whom did Stephen pray? (Acts 7:60)
29. Upon what basis did John say God grants one's prayers? (1 John 3:22)

GIVING

LESSON 8

Memory Verse: Luke 6:38, "Give, and it shall be given to you; good measure pressed down, shaken together, running over, will be given into your lap. For the measure you give will be the measure you get back." (RSV)

How many of the Lord's promises do you believe? Do you think the question is a foolish one? How many promises which Jesus made have conditions restricting them? Would you answer "He that believeth and is baptized shall be saved." "Judge not, and you shall not be judged." This promise on giving comes from the same source, is just as true, just as lasting, and will be just as faithfully fulfilled. Are you one of the many Christians who has made the mistake of not really believing it, trusting it, carrying it out? Jesus further taught His disciples, "...freely you have received, freely give" (Matthew 10:8), and "It is more blessed to give than to receive." (Acts 20:35) Until one has learned to give with pleasure, with cheer and with some sacrifice he has not prepared to receive the blessing.

The New Testament teaches "planned giving." Paul wrote to the Corinthian Christians, "And herein I give my judgement for this expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of our ability." (2 Corinthians 8:10-11, as ASV) They had promised a year ahead that they would give. They had a readiness to "will" (2 Corinthians 8:11) in this matter. Since they had reached this decision admonished, each one must do as he has made up his mind." (2 Corinthians 9:7, ASV) It is scriptural therefore to entreat the brethren, that they would go before unto you and make up beforehand your aforepromised bounty." (2 Corinthians 9:5) Paul further taught them, "Every man according as he purposed in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." (2 Corinthians 9:7)

Just as the Bible teaches planned giving, it teaches liberality in giving also. Jesus said, "freely you have received, freely give." (Matthew 10:8) Giving is proof of one's love, and as he loves he gives. Paul said, "I speak not by way of commandment but as proving through the earnest of others the sincerity also of your love ... show ye therefore unto them in the face of the churches the proof of your love." (2 Corinthians 8:8, 24 ASV) Stinginess is condemned in strong terms: if one sows sparingly he shall reap sparingly. (2 Corinthians 9:6) Liberality in giving is to "sow bountifully" (2 Corinthians 9:6), he is to "abound in this grace also" (2 Corinthians 8:7). It is not just a matter of being condemned because one doesn't give, but rather being condemned because one doesn't love enough to give. It is not just a matter of being condemned because one doesn't give as large a percentage as he should; but rather being lost because one doesn't love enough to be liberal in giving. All of one's giving should be motivated by love. "God so loved the world that he gave..." (John 3:16)

Giving (Continued)

The financial operation of the church depends upon the liberality of its members. It is dependent upon the regularity of that liberality in order to perform the work it has outlined. Thus each member should be aware of his own obligation in making his contribution promptly and faithfully. Too many people are prone to shirk their responsibility to the work of their Local church by saying, "We visited at "Pleasantville" last week and made our contribution there." Frequently this kind of statement is made simply to excuse failure to give as one "has been prospered." It is my conviction that one should arrange matters so that he was given the greater portion of his contribution to his local church so that the work of which he is a part may go forward and not suffer want.

Giving must be done from one's heart and not to be seen of men. If one loves the Lord as he should he will be liberal and not try to argue the matter.

(Write the correct answers in the blanks)

1. In the days of the prophets the Israelites were rebuked for failure to give as follows, "Will a _____ God? Yet you have _____ Me! In what _____ have we _____ You? In _____ and _____." (Malachi 3:8)
2. Jesus taught: "Take heed that you do not your _____ deeds before _____, to be seen by them. Otherwise _____ have no _____ from your _____ in heaven." (Matthew 6:1)
3. Paul encouraged people to give when he said, "But as you abound in everything - in _____, in speech, in knowledge, in all diligence, and in _____ love for us. - see that you _____ in this _____ also." (2 Corinthians 8:7)
4. David taught that all one has and is, belongs to God, "The _____ is the _____, and all it's _____, the world and _____ who _____ there in." (Psalms 24:1)
5. David's attitude toward offerings to God was expressed in the following, "But who am I, and who are my people, That we should be able to offer so _____ as this? For _____ come from you, and of _____ we have given You." (1 Chronicles 29:14)

Giving (Continued)

6. Paul told the Ephesian elders, "I have shown you in every way, by laboring like this, that you must _____ the _____. And remember the _____ of the Lord Jesus, that HE said." "It is more _____ to _____ than to _____." (Acts 20:35)
7. Jesus warned His disciples, "Take heed and _____ of _____ for one's _____ does not _____ in the _____ of the _____ he _____," (Luke 12:15)
8. One purpose in giving is to help those who are in need as the following shows, "Then the _____, each according to his _____, _____ to send _____ to the _____ dwelling in _____." (Acts 11:29)
9. One purpose in giving is to help the spread of the gospel, as the following shows, "Now you Philippians know also that in the beginning of the _____, when I departed from Macedonia, no _____ shared with me concerning _____ and _____ but you only." (Philippians 4:15)
10. In writing about giving Paul said, "But this I say; He who sows _____ will also reap _____, and he who sows _____ will also reap _____." (11 Corinthians 9:6)

(Write "True" or "False" beside each of the following statements)

- _____ 11. Under the law of Moses a tithe of everything was to be given to the Lord for the Levites. (Leviticus 27:30-32; Numbers 18:24)
- _____ 12. Christians in Antioch purposed, made up in their minds, in their giving to help those who were in need in Judea. (Acts 11:29)
- _____ 13. A man who thought only of storing up material things for himself and forgot God was called a fool; and the Lord taught that so is anyone who lays up treasure for himself and is not rich toward God. (Luke 12:16,21)
- _____ 14. The manner and liberality of one's giving may be said to be an outward revelation of one's inner devotion. (2 Corinthians 8:3,5)

Giving (Continued)

- _____ 15. One of the greatest temptations to Christians is that of covetousness. Paul said that it is idolatry. (Colossians 3:5,6)
- _____ 16. One reason God's people are to give of their money is so that the needs of widows and orphans may be supplied. (Acts 6:1-6; 1 Timothy 5:3; James 1:27)
- _____ 17. Paul encouraged the Christians in Galatia and Corinth to give on the first day of the week as they had been prospered. (1 Corinthians 16:1,2)
- _____ 18. It would be a violation of New Testament scriptures for Christians to pledge, Promise or plan with the church in their giving. (2 Corinthians 9:5,7)
- _____ 19. Jesus promised that one who gives as he should shall be blessed bountifully. (Luke 6:38)
- _____ 20. Giving cheerfully, liberally and proportionately is one way of glorifying God. (2 Corinthians 9:12,13)

(Give the answers to the following discussion questions)

- 21. How should the church obtain the money to carry on its work?
- 22. Is love related to giving in any way?
- 23. What should be done with the money which is given to the church?
- 24. How should a Christian determine how much he should give to the Lord?

Giving (Continued)

25. Is a Christian relieved of his responsibility to give because another fails to give as he should?
26. What scriptures will help one understand his duty about giving if he has been absent because of illness or some other reason over which he had no control?
27. What does the New Testament teach about the spirit of one's giving?
28. How much did the poor widow give when Jesus watched people cast into the treasury?
29. Would it be wrong for the elders of a church to talk with a Christian about his giving? Why?

PREACHING

LESSON 9

Memory Verse: 1 Corinthians 1:21, "For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe."

The power and importance of preaching the gospel is stated in positive terms in the Scriptures. Jesus commanded John's preaching. (Matthew 11:11-17; Luke 7:24-28) In the great commission Jesus commanded that the gospel be preached so that souls might be saved and people could learn how to live as Christians should. (Matthew 28:19-20; Mark 16:15-16) In his letter to the Corinthians Paul placed a high value on preaching. He said, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks, foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (1 Corinthians 1:23-24)

A French writer, Alexis de Tocqueville, gave his impression of the greatness of America as follows: "Not until I went into churches of America and heard her pulpits aflame with righteousness did I understand the greatness and genius of America. America is great because America is good. If America ever ceases to be good America will cease to be Great".

The great appointed means of spreading the gospel of Jesus Christ is preaching, words spoken to the individual or to the assembly. There is no substitute for gospel preaching. Paul, a great preacher, said, "For I determined not to know anything among you save Jesus Christ, and him crucified." (1 Corinthians 2:2) Jesus commanded His disciples to preach the gospel to every creature, in all the world (Matthew 28:19,20; Mark 16:15-16). Preaching is the art of moving people from a lower to a higher life. It is the communication of truth by man to men. Preaching was ordained by God Himself, and commanded by the Lord Jesus Christ and His apostles (1 Corinthians 1:21; Mark 16:15; Acts 10:42; 2 Timothy 4:1,2). Preaching Christ's gospel is motivated by the conviction that life, to be acceptable with God, must be lived on His terms, and that His will regarding man is revealed in Christ Jesus (Matthew 7:21; 1 Corinthians 2:1,2; Romans 15:4). It is the purpose of preaching to call the attention of people to the fact that God's word is the standard to which they must conform, if they would gain His blessings (Isaiah 55:8-11).

Why should the gospel be preached? Answers to this question are easily found in the scriptures. Paul taught that the gospel should be preached so that the people might believe. (Romans 10:13-17) The gospel is God's power to save those who believe.

Preaching (Continued)

(Romans 1:16). Jesus commanded that the gospel should be preached so that the Christians may grow and develop, so that they may avoid evils and follow the right way. (1 Timothy 4:1-6; 2 Timothy 4:1-5)

Where and to whom is the gospel to be preached? Jesus gave the answer to this in the great commission. (Matthew 28:19-20; Mark 16:15) He said the field is the world. (Matthew 13:38) Christians who were dispersed went everywhere preaching the word. (Acts 8:4) In New Testament times Christians gave their wholehearted support of teaching the word. (Acts 2:42,46; 5:42; Philippians 4:15,16) They examined the teachings to see if they were true. (Acts 17:10,11)

Christians today should have the right disposition of mind toward the preaching of the gospel. This would include attendance at such services, attentive listening to sermons, earnest consideration of the messages, encouraging others to hear the preaching, etc. No preacher can perform the fullness of his ability without such support.

(Write in the correct answers in the blanks)

1. A description of a great preacher is given as follows, "In those days _____ the _____ came _____ in the _____ of Judea, and saying, "Repent, for the _____ of _____ is at hand". (Matthew 3:1-2)
2. Of another it is written: "From that time _____ began to _____ and say, "Repent, for the _____ of _____ is at hand ". (Matthew 4:17)
3. Jesus defined the territory and the message to be proclaimed when He said, "Go into all the _____ and _____ the _____ to _____." (Mark 16:15)
4. Jesus gave the order in which the apostles were to do their preaching as follows, "and you shall be _____ to Me in _____, and in all _____ and _____, and to the _____ of the _____." (Acts 1:8)
5. One man's conversion was brought about by activity which is given in these words: "Then _____ opened his _____, and beginning at this _____, preached _____ to him." (Acts 8:35)

Preaching (Continued)

6. Immediately following Paul's conversion it is said of him, "_____ he preached the _____ in the _____, that He is the _____ of _____". (Acts 9:20)
7. The activity of Christians in Jerusalem is described by Luke in these words, "And _____ in the temple, and in _____, they did not cease _____ and _____ Jesus as the _____". (Acts 5:42)
8. The attitude of some people against the preaching of the gospel may be seen in the opposition to Paul and Barnabas, "But _____ the _____ away withstood them, seeking to _____ the _____ away from the _____." (Acts 13:8)
9. In emphasizing that only one gospel is to be preached, Paul said, "But even if we, or an _____ from _____, _____ any other _____ to you than what we have _____ to you, let him be _____." (Galatians 1:8)
10. Paul warned against pleasant sounding words which are not the gospel when he said, For those who are such do not serve our _____ but their own _____, and by _____ and _____ speech _____ the _____ of the _____." (Romans 16:18)

(Write "True" or "False" beside each of the following statements)

- _____ 11. The apostle Paul taught that one motive for preaching the gospel was to please and honor God. (1 Corinthians 9:16,17; Galatians 1:10)]
- _____ 12. In defining the gospel which he had preached to the Corinthians, Paul said it included the death, burial, and resurrection of Christ. (1 Corinthians 15:1-4)
- _____ 13. Paul taught that wisdom of the world led men away from God, but that it pleased God by the foolishness of preaching to save those who believe. (1 Corinthians 1:21)

Preaching (Continued)

- _____ 14. Paul warned that people would arise who would not follow the truth, but would depart from the faith, follow doctrines of devils, speak lies as though they were truth, and who would forbid some things which God had not forbidden. (1 Timothy 4:1-4)
- _____ 15. A motive for preaching the gospel is that we may save ourselves and others. (1 Timothy 4:16; James 5:19, 20)
- _____ 16. Preaching is the art of moving people from a lower to a higher life and is the communication of truth, by man to men.
- _____ 17. The scriptures teach that Christians in Jerusalem gave wholehearted support to the preaching with their presence and desire to learn the truth. (Acts 2:42; 5:12)
- _____ 18. It is the purpose of preaching to lead people from where they are to where God would have them to be. (Matthew 28:19, 20)
- _____ 19. Paul said that preaching Christ crucified was a stumbling block to the Jews and foolishness to the Greeks, but that it was the power of God to the saved. (1 Corinthians 1:23, 24)
- _____ 20. When Christians were scattered abroad after the death of Stephen, some went as far as Phenice, Cyprus, and Antioch preaching to the Jews only. (Acts 11:19)

(Give the answers to the following discussion questions)

- 21. How did Jesus describe the work of John the Baptist?
- 22. What did Paul say to the Corinthians about "wisdom" and "follishness"?
- 23. To whom did Jesus command His disciples to preach the gospel and for what reason?

Preaching (Continued)

24. Why should the gospel be preached to the people who are Christians?
25. When was the gospel preached in New Testament times:
26. What was the Samaritans' attitude toward Phillip's preaching? (Acts 8:4-12)
27. What did people in Berea do about the preaching they heard? (Acts 17:10,11)
28. Where did Peter and others preach in the early days of the church?
(Acts 2:46; 5:12)
29. What did Christians In New Testament times do about supporting gospel preaching?
30. What should be the Christians attitude toward preaching today?

TEACHING

LESSON 10

Memory: John 6:45, "It is written in the prophets, And they shall all be taught by God. Therefore everyone who has heard and learned from the Father comes to Me"

Jesus demonstrated the importance of teaching by giving so much attention to the activity Himself. His personal ministry began with intensive teaching, "and Jesus went all about Galilee, teaching in their synagogues, and preaching the gospel of the kingdom ... "(Matthew 4:23). Sometimes He performed miracles, wonders, and signs, sometimes He preached sermons, but always He taught and trained His disciples To teach (Matthew 10:5-7; Luke 10:1, 16, 17).

Our Lord made it clear what should be taught and the effect it should produce John 8:31,32; John 6:44, 45). After His resurrection He commanded that His followers should teach all nations. (Matthew 28:19,20; Acts 1:8,9). The teaching work of the early church began in Jerusalem. (Acts 2:42; 5:42) Why should God's people be concerned about teaching His word? Here are three reasons: First, to enable and lead people to accept Christ (John 6:45; Matthew 28:19). Second, to train and lead people in the practice of Christ's teaching so they may escape the corruption that is in the world and partake of the divine nature (Matthew 28:20; 2 Peter 1:2-4; Hebrews 5:14). Third, to inspire and guide obedient and enriched lives into the greatest possible service To their fellowmen, that others might be won to Christ (Matthew 5:13,16; Ephesians 4:11-16).

What provisions did the Lord make for teaching? First, He provided teaching for all classes; saved and unsaved (Matthew 18:19). Second, He provided for teachers, both Men and women (Ephesians 4:11; 2 Timothy 2:2; Titus 2:1-6). In New Testament days Christians were diligent in observing these provisions. It is said that they continued it in a manner which denotes enthusiasm and regularity (Acts 2:42; 5:42). We need These same attitudes, enthusiasm and regularity today. In some instances in our day some people have been known to "belittle" and "reject" the teaching program of the Church. A few have been known to say, "You just show me by the Bible that I should attend Bible classes!" I have never known a statement of this nature to be made upon "honest" conviction. In every instance that I have met, it has come from people who were not only unfaithful in attending Bible classes, but unfaithful to the Lord in Other activities of worship and service!

Teaching (Continued)

The scriptures which are already listed are overwhelming in their teaching one to be faithful in this matter. One cannot become "grounded and settled" in the faith (Colossians 1:23) who refuses to be taught and refuses to be taught and refuses to study.

It is the aim of Bible teaching to lead the individual into a full grown man in Christ Jesus (Ephesians 4:13,14) and that one should not continue to be an undeveloped child. A full grown man in Christ might be defined as: first, one whose intellect is instructed in truth (John 6:45; 8:32); second, one whose emotions (feelings) are fixed on God and things of God (Matthew 22:37-39; Colossians 3:1,2); third, one whose will lovingly and gladly submits to the will of God (John 6:38; 4:34; Matthew 7:21; 26:39); fourth, one whose body is kept pure as a dwelling place of the Spirit (1 Corinthians 3:16,17; 6:19,20); fifth, one whose life is used in working out the purposes of God among men (John 5:19; 9:4; 1 Corinthians 15:58). One's personal development and achievement in these areas depends upon how he participated in the Bible teaching program of the church.

(Write the correct answers in the blanks)

1. Paul said, "And He himself gave some to be, _____, some _____, some, _____, and some, _____ and _____." (Ephesians 4:11)
2. In the great commission Jesus said, "_____ therefore, and make _____ of all the nations, _____ them in the name of the _____ and the _____ and of the _____." (Matthew 28:19)
3. Jesus told His apostles: "But you shall _____ when the Holy Spirit has come upon you: and _____ shall be _____ to Me in _____, and in all _____ and _____, and to the end of the _____." (Acts 1:8)
end of the _____."
4. Jesus commanded that those who have been baptized should be taught "to observe _____ that I have _____ you." (Matthew 28:20)

Teaching (Continued)

5. The New Testament warns of the danger of one's failure to grow and develop in these words, "For though by this time you ought to be _____, you need someone to _____ you again the first _____ of the _____ of _____: and you have come to need _____ and not _____." (Hebrews 5:12)
6. One purpose of teaching is to enable those who are taught to develop so they "may be _____ of the _____ nature, having _____ the _____ that is in the _____ through _____." (II Peter 1:4)
7. Of Christians in Jerusalem it is said, "And _____ in the _____, and in _____, they did not cease _____ and _____ Jesus as the _____." (Acts 5:42)
8. In every age God has commanded teaching upon his people. In the days of Moses He commanded, "And _____ which I command you today shall be in your heart. You shall _____ them _____ to your children, and shall _____ of them when you sit in your _____, when you _____ by the way, when you _____ down, and when you _____ up.?" (Deuteronomy 6:6-7)
9. In another period of the history of men it is said, "For _____ had _____ his heart to seek the _____ of the _____, and to _____ it, and to _____ statutes and ordinances in _____." (Ezra 7:10)
10. Paul instructed Timothy in certain things which he told him, "These things _____ and _____." (1 Timothy 4:11)

(Write "True" or "False" beside each of the following statements)

- _____ 11. According to Jesus' own statement one must first be taught before he can come to Him. (John 6:45)
- _____ 12. In His arrangement for teaching to be done by His people, Jesus has provided teaching for all classes: save or unsaved. (Matthew 28:19,20)
- _____ 13. Providing that there should be teachers in the church is an arrangement on the basis of expediency and not that the Lord directly ordained for such. (Ephesians 4:11; Titus 2:1-6)

Teaching (Continued)

- _____ 14. The only service which Christians in New Testament days attended with any amount of frequency and regularity was the Lord's Supper. (Acts 20:7)
- _____ 15. God's people should be concerned with the teaching of His word so they may instruct people in the truth and lead them to Christ. (Matthew 28:19; John 6:45; 8:32)
- _____ 16. Paul taught that Christ dwells in one's heart by faith and that one is to be rooted and grounded in love; since faith comes by hearing God's word, this development demands teaching and learning. (Ephesians 3:17; Romans 10:17)
- _____ 17. The apostle Peter taught that Christians are to grow in grace and knowledge of the Lord and Savior Jesus Christ. (2 Peter 3:18)
- _____ 18. The importance of teaching the truth may be learned from Paul's description of the Israelites who had much zeal but were lost because they lacked proper knowledge. (Romans 10:1-3)
- _____ 19. One of the aims of proper teaching is to lead people into maturity so that they will have proper stability with which to meet false doctrines and cunning ways of men. (Ephesians 4:14)
- _____ 20. One can prove by the Bible that it is not necessary for one to attend Bible classes arranged by the church. (Acts 2:42, 46; Hebrews 10:25)

(Give the answers to the following discussion questions based upon the introduction of this lesson)

- 21. How did Jesus demonstrate the importance of teaching?
- 22. What did Jesus indicate should be taught and why should it be taught?

Teaching (Continued)

23. After His resurrection, whom did Jesus command His followers to teach?
24. When and where did the teaching program of the early church begin?
25. What are three reasons why God's people should be concerned with the teaching his word?
26. What provisions did the Lord make that teaching should be done?
27. What was the attitude of Christians in New Testament days toward the teaching of God's word?
28. What is the aim of Bible teaching?
29. Define a full grown man in Christ.
30. Upon what does one's development and achievement in these areas depend?

ATTENDANCE

LESSON 11

Memory Verse: Acts 2:42, "And they were constant in attendance on the teaching of the Apostles and in the fellowship, the breaking of bread and at the prayers. (SM)

In Hebrews 8:5 it said, "who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain." We continually stress the importance of doing things according to the pattern. We tell sinners and denominational friends that they miss the truth by not doing so. It is important for all people to do things in the service of God according to the pattern. We tell our friends that the pattern for people to follow today is the good old Jerusalem model. In Jerusalem was the beginning, the going forth of the law of the Lord. It is imperative that people follow this model so they may gain the remission of their sins. While we make this emphasis to others we often forget the extent of the model and are guilty, with our friends, of failure to follow it. As Christians we need to look at the pattern and build accordingly.

Absence of members from services is one of the great problem of the church everywhere. This is a condition that would not be tolerated in any business or social organization in the world. One guilty of such conduct would be, "fired" from his job and "expelled" from the social organization. To be continually absent from services, or meetings, of the church is to follow in the way of dangerous customs. (Hebrews 10:24-26)

Why do many people fail to attend the services of the church? Some people are just not interested. Many of these are not really converted! People have been known to stay away because of "spite". They are at war with one another. Selfishness leads people to forsake the meetings of the church. "There are hypocrites in the church" is an excuse Many people have used to justify their absence. Often one hears the excuse "I'm too tired". So are a lot of other people! Usually this excuse is nothing more than a 'sugar-coated' statement of pure laziness. "Company," "business," "clothes," "went visiting," "illness," etc. are common excuses one hears. Some of them have occasions when they are legitimate but most of the time they are just "excuses". The absence of many people from meetings of the church arises from the belief that the New Testament teaches that the Lord's Supper is the only service one must keep. Furthermore, many of them are unwilling to learn better. To follow this attitude is to sin willfully. (Hebrews 10:24-27)

How many times should Christians meet? If we "follow the pattern" we will meet many Times. The early church met on the first day of the week to keep the Lord's Supper (Acts 20:7)

Attendance (Continued)

(Write the correct answers in the blanks)

1. Jesus said, "For where _____ or _____ are _____ in my _____. I am there in the _____ of _____." (Matthew 18:20)
2. Of Christians in Jerusalem it was said, "So _____ with one accord in the _____, and _____ from _____ to _____." (Acts 2:46)
3. A special meeting of Christians is described in an incident in Peter's life in which it is said, "so, when he had considered this, he came to the _____ of _____ the mother of _____ whose surname was _____, where many were gathered together _____." (Acts 12:12)
4. When one considers that attendance is a part of proper conduct for the Christian, the following scripture will be served as good admonition: "But if I am _____, I _____ so that _____ may know how you ought to _____ in the _____ of _____, which is the _____ of the _____, the pillar and _____ of the _____." (1 Timothy 3:15)
5. A special meeting which was attended by Christians in Antioch is related in these words: "Now when they had come _____ the _____ together, they _____ all that _____ had done with _____, and that _____ had opened the _____ of _____ to the _____." (Acts 14:27)
6. It is in a context of attendance at meetings of the church that one finds these words, "For if we _____ after we have _____ the _____ of the _____, there no _____ remains a sacrifice for _____, but a _____ expectation of _____, and _____ which will _____ the _____." (Hebrews 10:26-27)
7. Of the church in Troas it is said, "Now on the _____ of the _____, when the disciples came together to _____, Paul, ready to depart the next day, spoke to them and _____ his message until _____." (Acts 20:7)

Attendance (Continued)

8. Attendance is one way in which one observes the following: "But if we _____ in the _____ as He is in the _____, we have _____ with one _____, and the _____ of _____ His _____ cleanses us from all _____." (1 John 1:7)
9. Exhortation to attendance is one of the things which follows the following, "And let us consider _____ in order to stir up _____ and good _____." (Hebrews 10:24)
10. In the same chapter in which admonition for attendance is given, one will find the following, "It is a _____ thing to _____ into the _____ of the _____." (Hebrews 10:31)

(Write "True" or "False" beside each of the following statements)

- _____ 11. In admonishing Christians that they should not forsake the assembly, the writer designated that the meeting to which he referred was only the Lord's Supper on the first day of the week. (Hebrews 10:25)
- _____ 12. When one compares Acts 2:42 and 46, he must conclude that these verses refer to only one meeting of the church.
- _____ 13. According to information given in the New Testament the idea of attending only one meeting of the Church a week would be in keeping with the pattern set by the early Christians.
- _____ 14. Some of the reasons one should attend every meeting of the church he possibly can are: because the Lord expects one to do so, because it is for one's own family, and because it is the one way of showing one's love for the Lord and His church.
- _____ 15. The New Testament teaches that there were many different meetings of the church in the days of the Apostles.
- _____ 16. Paul taught that Christians should be steadfast unmovable, and always abounding in the Lord's work, and it is logical to conclude that this includes attendance at the meetings of the church. (1 Corinthians 15:58)
- _____ 17. One can learn from the New Testament that neglecting the meeting of the church is to go in the direction of willfully sinning. (Hebrews 10:26)

Attendance (Continued)

- _____ 18. The writer of the Hebrew letter indicated that one who rejects Christ and His way shall bring greater condemnation upon himself. (Hebrews 1:29)
- _____ 19. According to the information in the introduction of this lesson, the fellowship Christians have with one another in the services of the church gives one strength for the trials he must face and satisfies a longing for the companionship of others.
- _____ 20. According to the teachings of the New Testament, one will have to give an account for his whole way of living (Romans 14:12; 2 Corinthians 5:10); this will include his attendance.

(Give the answers to the following discussion questions)

- 21. What information does the Revised Standard Version give of Acts 2:42?
- 22. What admonition is given in Hebrews 8:5?
- 23. What are some of the reasons why many people fail to attend the services of the Church?
- 24. To what extent should one heed the admonition "following the Jerusalem model"?
- 25. If Christians "follow the pattern" of early Christians, how often will they meet?

Attendance (Continued)

26. What are some of the meetings of the early church?
27. What miraculous event happened following the prayer of Christians after the release of Peter & John? (Acts 4:31)
28. For what purpose did Christians meet at the home of Mary, the mother of John Mark? (Acts 12:12)
29. What activities of worship were engaged in at the meeting of Christians in Troaz? (Acts 20:7)
30. What part of the church met together in Jerusalem when they considered the problem of keeping the law of Moses? (Acts 15:22)

SPREADING THE GOSPEL

LESSON 12

Memory Verse: Acts 16:8,9, "So passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. A "man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us."

It is said when the disciples "were scattered abroad" they "went everywhere preaching the word" (Acts 8:4). Thus even out of the unpleasant experiences of persecution came circumstances which led to the salvation of many people through the preaching of the gospel. In the great commission Jesus gave instruction for His gospel to be proclaimed to the people of all nations (Matthew 28:19,20; Mark 16:15-16; Luke 24:46,47). In the closing moments Jesus spent with His apostles before His ascension He said, "But you shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. (Acts 1:8)

We use various terms in speaking of "Spreading the Gospel." One time we may speak of "mission work", another time we may say "evangelism at home, or "evangelism abroad". In each instance we are concerned with the same thing - - - :Spreading the Gospel." In New Testament days people seem to have been concerned about getting the gospel to others. Some of the first efforts which are recorded show that following the stoning of Stephen, people went into such areas as Samaria (Acts 8:3-12), Phenice, Cyprus, and Antioch (Acts 11:19-21) spreading the gospel. Later Paul and Baranabas went out from the church at Antioch into other regions preaching the gospel. (Acts 13:1-3). Even before Paul's conversion, the gospel had spread into regions of Judea, Galilee and Samaria (Acts 9:31). There is a brief record of Peter's work in spreading the gospel into such regions as Lydia, Joppa and Caesarea (Acts 9:31-43; 10:24ff). It is indicated That he passed through other areas too (Acts 9:32).

In addition to those already mentioned, there is some mention of Barnabas and John Mark going toward Cyprus (Acts 15:39). Aquila and Priscilla led Apollos into a correct Understanding of the gospel and he went into Achaia to preach Christ (Acts 19:24-27). The gospel was spread into Rome so that when Paul went there as a prisoner he found brethren at Puteoli, and brethren from Rome met his company at Appiiforum (Acts 28:13-15). In Paul's epistles there is some information which shows that others Were also busy in spreading the gospel.

Spreading the Gospel (Continued)

One. does not find much information about "how" this "mission work" was done. Neither is there information which tells how all of these brethren were supported in their efforts. We do know that some of them worked to supply their own needs (Acts 18:1-3; 2 Thessalonians 3:8,9). We know, too, that some of them were helped by others, and that Christians were encouraged to help one another in this activity (Philippians 1:5; 2:25; 4:15,16; Romans 16:1-2; 2 Corinthians 8:23,24; 1 Corinthians 16:11,17). Before the close of the first century it was said that the gospel had been spread into the world at that time (Colossians 1:6, 23).

What about spreading the gospel today? Just as there were souls hungering for truth then (Acts 16:8,9; 18:19-21), there are calls today for workers to spread the gospel. Just as Jesus admonished, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35), so we need to be aroused to the needs and opportunities of our own time. As Christians worked together in spreading the gospel then, so we must work now. We need to remember that Jesus said also, "He that reapeth receiveth wages, and gathered fruit unto life eternal! That both he that soweth and he that reapeth may rejoice together." (John 4:36). Unless we do our share we shall "miss the mark" and suffer personal loss.

Churches which are militant in "spreading the gospel" are stronger at home and their influence for godliness is greater than those which neglect this activity. Let us join with Christians everywhere in fulfilling our responsibility in this great work.

(Write the correct answers in the blanks)

1. We need to be concerned about "spreading the gospel" because "_____ have _____ and come _____ of the _____ of _____." (Romans 3:23)
2. Christians must be concerned with taking the gospel to others because, "It is the _____ of _____ to _____ for everyone who _____, for the _____ first and also for the _____." (Romans 1:16)
3. Another reason Christians must be interested in "mission work" is because, "we have this _____ in _____, that the excellence of the _____ may be of _____ and not of _____". (II Corinthians 4:7)

Spreading the Gospel (Continued)

4. Some of Peter's efforts in teaching people outside of Jerusalem are explained as follows, "as Peter went through _____ parts of the country, that he also came down to the _____ who dwelt in _____ so _____ who dwelt at _____ and _____ saw him and _____ to the _____." (Acts 9:32-35)
5. At the time Paul began his second tour of preaching, it is said that "_____ took _____ and _____ to Cyprus" (Acts 15:39, thus two groups went out preaching)
6. Paul's going into Europe with the gospel was brought about because at _____ a _____ appeared saying, "Come over to _____ and _____ us." (Acts 16:8,9)
7. Because we are Christians we must be mindful of our responsibility to obey the command of Jesus to "_____ of all the nations, _____ them in the name of the _____ and of the _____ and of the _____". (Matthew 28:19)
8. We should be intensely interested in the spread of the gospel because out of our experiences as Christians we have an ever deepning faith that the gospel is "the _____ of _____, and the _____ of God". (1 Corinthians 1:24)
9. In one of his epistles Paul said that the _____ had been _____ to _____ under _____. (Colossians 1:23)
10. Christians must be award of their responsibility to spread the gospel because Jesus said, "He who reaps _____, and gathers _____ for _____." (John 4:36)

(Write "True" or "False" beside each of the following statements)

- _____ 11. Jesus told the apostles that they should begin proclaiming the gospel in Jerusalem next to Judea, then to Samaria, and then to the uttermost part of the earth. (Acts 1:8)
- _____ 12. The first recorded efforts of taking the gospel into other areas came about because of persecutions. (Acts 8:1-4)

Spreading the Gospel (Continued)

- _____ 13. Before the conversion of Saul, the gospel had spread into such regions as Judea, Samaria, Galilee, Damascus and other regions.
- _____ 14. Paul and Barnabas went out from the church in Ephesus in their first missionary tour.
- _____ 15. According to teaching Paul gives to Christians in Corinth and Thessalonica, it is right that those who preach the gospel should be supported in their work. (1 Corinthians 9:7-14; 2 Thessalonians 3:7-9)
- _____ 16. Because Jesus told His disciples to take no script with them for the workman is worthy of his meat, it is never right, under any circumstances, for those who spread the gospel to work to supply their own needs.
- _____ 17. In the days of the apostles, Christians were never encouraged to help in a financial way in taking the gospel to others.
- _____ 18. According to information given in the introduction of this lesson, churches which are aggressive in spreading the gospel are usually stronger at home than those who neglect this work.
- _____ 19. One can find detailed information in the New Testament about "how" mission work" was done in the of the apostles.
- _____ 20. It was never the practice in the days of the apostles for churches as such to help in the support of those who preached the gospel. (Philippians 1:5; 2:25; 4:15,16)

(Give the answers to the following discussion questions)

- 21. What instruction did Jesus give about spreading the gospel?
- 22. What painful circumstances seem to have brought about the spreading of the gospel outside of Jerusalem?

Spreading the Gospel (Continued)

23. What event preceded the spread of the gospel into Phenice, Cyprus and Antioch?
24. How did Jesus teach that His people should have a vision for lost souls?
25. What are some reason given in this lesson why the gospel should be preached?
26. Why would one believe that there were Christians in Rome before Paul went there?
27. Is there information in the spread of the gospel in the days of the apostles which forbids more than one church helping spread the gospel in any given area.
28. How were those who spread the gospel in the New Testament times supported?
29. Do Christians have any obligation and responsibility in doing mission work today?
30. What are some reasons for proclaiming the gospel today?