

THE JOURNEY FROM EARTH TO GLORY

(The Journey Begins)



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PREFACE

In Matthew chapter 28 verse 19 and 20 Jesus said “Go therefore and make disciples of all the nations, baptizing them in the name of the father and of the son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo I am with you always, even to the end of the age.” Amen.

This command was given by Jesus before he ascended into heaven. It involves Christians teaching individuals who are not Christians the good news of Jesus’ death, burial, and resurrection for the salvation of all mankind. It also involves Christians baptizing believers in the name of the father and of the son and of the Holy Ghost for the remission of their sins. It further involved teaching those individuals who have been baptized the commandments Jesus has commanded.

The design of this booklet is to lead the new Christian in learning basic biblical truths that the Lord has recorded in the Bible in order for the new Christian to be a true disciple of Jesus Christ.

INTRODUCTION

The Philippian Christians were encouraged by the apostle Paul to rejoice in the Lord according to the Philippians chapter 3 verse 1. They had reason to rejoice because they were cleansed by the blood of Jesus Christ and therefore were children of God making their journey from earth to glory. Prior to being baptized, that is, being cleansed by the blood of Jesus Christ, you were under the sentence of being punished with eternal separation from God in hell. You were taught that God allowed Jesus Christ his son to take upon himself at the cross, the punishment that is rightfully do you. And because of your belief in that teaching, you have repented of your sins, confessed Jesus to be the Christ, the son of the living God, been baptized into Jesus Christ for the remission off your sins, and the Lord has added you to the Church of Christ. Now, you are on your journey from earth to glory, and you have reason to rejoice.

Allow the Lord to guide you on this journey through a study of his word. This booklet contains 26 lessons that will provide a strong foundation in order for you to maintain your course from earth to glory.

CONTENTS

Preface

Introduction

I.	The Church, Our Connection With God	
	Lesson 1 - The Household of God	1
	Lesson 2 - The Called Out Body.....	3
II.	Daily Living For Christ	
	Lesson 3 – Give Attendance To Reading...Meditate... Study.....	5
	Lesson 4 – Keep Your Windows Toward Jerusalem Open.....	12
	Lesson 5 – Keep Thy Heart With All Diligence and Watch Your Habits.....	20
	Lesson 6 – Everyday Righteousness.....	28
III.	Membership In The Church	
	Lesson 7 – How To Become A Member.....	33
	Lesson 8 – What Membership Means.....	36
IV.	The Authority of the Church	
	Lesson 9 – The Authority of the Church.....	38
	Lesson 10 – The Use Of Old Testament Scriptures.....	40
V.	The Mission of the Church	
	Lesson 11 – Evangelism.....	42
	Lesson 12 – Personal Evangelism.....	45
	Lesson 13 – Edification.....	48
	Lesson 14 – Ministry To The Poor.....	50
VI.	Leadership in the Church	
	Lesson 15 – The Organization of the Church.....	52
	Lesson 16 – The Eldership.....	54
	Lesson 17 – Deacons.....	56
	Lesson 18 – Evangelist.....	59
VII.	Worship in the Church	
	Lesson 19 – The Lord’s Day.....	61
	Lesson 20 – The Lord’s Supper.....	64
	Lesson 21 – Music In The Worship.....	66
	Lesson 22 – Instrumental Music.....	69
	Lesson 23 – Church Finances.....	74
	Lesson 24 – Church Finances.....	76
	Lesson 25 – Church Finances.....	78
	Lesson 26 – What Is Your Ministry.....	80

THE CHURCH
OUR
CONNECTION
TO GOD

THE JOURNEY FROM EARTH TO GLORY

Lesson I

"THE HOUSEHOLD OF GOD"

I. The Family Feature of the Church:

1. The word "house" used to designate families (Acts 10:2; Heb. 11:7; Lk. 1:27).
2. Church referred to as House of God meaning Family of God (I Tim. 3:15; Heb. 3:6; Eph. 2:19; 3:15).

II. Salient Features of God's Family—the Church:

1. God is the Father (Eph. 3:14; 4:6; Matt. 23:9; I Cor. 8:6).
2. Christ, a son over the House of God (Heb. 3:6); Christians his brethren (Heb. 2:12; Matt. 23:8; 25:40).
3. All Christians are children of God:
 - (1) Sons and Heirs (Rom. 8:15-16; Gal. 4:7); In Christ Jesus (Gal. 3:26).
 - (2) Children of God—Children of Devil (I Jno. 3:10).
 - (3) "Church of God the Father" (I Thess. 1:1).
 - (4) Conclusion:
 - a. All of God's children are in God's Family.
 - b. God's Family is the Church.
 - c. Therefore all of God's Children are in the Church.

III. Blessedness of This Relationship:

1. Approach to God as Father (Matt. 6:6-9; Eph. 3:14).
2. Christ our Great High Priest and advocate to plead our cause (Heb. 4:14; 10:21; I Jno. 2:1).
3. Holy Spirit to lead and guide us (Rom. 8:14).
 - (1) Receive Holy Spirit because we are sons (Gal. 4:6).
 - (2) To walk by Spirit (Gal. 5:16).
 - (3) Spirit is the Truth (Jno. 1:17; I Jno. 5:7).
4. God's Fatherly Provision (Rom. 8:32; Jas. 1:17; Matt. 6:3; 6:33-34; 7:7-11).
5. God's Fatherly Correction (Heb. 12:4-11).
6. God's Fatherly Protection (Phil. 4:5-7; I Cor. 10:12-13).
7. God's everpresent Love (I Jno. 3:1; Rom. 8:38-39).
8. Heir of God (Rom. 8:17; Gal. 3:29; I Pet. 1:3-5).

THE JOURNEY FROM EARTH TO GLORY

IV. This Relationship Demands:

1. Separation from world (II Cor. 6:17-18; 7:1; I Jno. 2:15-16).
2. Obedient as Children (I Jno. 3:10; I Pet. 1:14; Eph. 5:6; Rom. 8:12-17); Walk not after flesh (I Jno. 1:6-7).
3. Wear family name (Acts 4:11-12; 11:26; I Pet. 4:15-16; Col. 3:17).
4. Love our Brethren (I Jno. 4:7, 20-21; 3:13-19).

V. How We Become Children of God:

1. By being born again (Jno. 3:3-5).
2. By Faith and Baptism (Gal. 3:26-27).
3. By Obedience to God's word (I Pet. 1:22-23).

Questions for Discussion:

1. If the Church is God's family, how many churches does God have?
2. How many of God's children are in the Church?
3. What blessings are available to God's children?
4. How do we become children of God?
5. As children of God, how must we treat one another?
6. What position in God's family is accorded to Christ?
7. What is demanded of God's children?
8. Can a child of God be finally disinherited? (1 Pet. 1:3-5).

THE JOURNEY FROM EARTH TO GLORY

Lesson 2

THE CALLED OUT BODY

INTRODUCTION—Many descriptive phrases are applied to the Church in New Testament scriptures. These phrases give emphasis to various features of the Church and set forth its nature. The first six lessons of this series concern these descriptive phrases applied to the Church and therefore constitute a study of The Nature of the Church. They should be studied with this idea in mind.

I. The Meaning of the Term, Church:

1. Derived from "Kuriakos" meaning "of or belonging to the Lord."
2. Translation of Greek term "Ekklesia"—the actual term used by Jesus and apostles in New Testament.
3. Literal meaning of term "To Call Out."
4. The Church then in New Testament Scriptures means "A Called Out Body of People."
5. Word "Church" used in two senses in the New Testament—
 - (1) Referring to all those called out of the world into God's service—universally. (Matt. 16:18; Eph. 5:23-25).
 - (2) Referring to all those "Called Out" into God's service in any definite locality. (I Cor. 1:2; I Thess. 1:1).

II. The Nature of This Calling:

1. Called of God—a divine calling (I Pet. 5:10; I Cor. 7:15; II Tim. 1:7-9).
2. Called into fellowship and peace of Christ—Into one Body (I Cor. 1:9; Col. 3:15).
3. Called to be children of God (Rom. 9:25-26; I Jno. 3:1)
4. Called to be Saints (I Cor. 1:2; Rom. 1:7).
5. A Holy Calling (I Thess. 4:7; II Tim. 1:9; I Pet. 1:15).
6. A Heavenly Calling (Heb. 3:1).

III. How We Are Called:

1. Made possible by suffering of Christ (I Pet. 2:21).
2. Out of Darkness (I Pet. 2:9).
3. By the Gospel of Christ (II Thess. 2:13-14).

THE JOURNEY FROM EARTH TO GLORY

IV. The Hope of This Calling:

1. That we may be worthy (II Thess. 1:11-12; Eph. 4:1-3).
2. To inherit a blessing (I Pet. 3:9).
3. Unto perfection (Phil. 3:13-16).
4. Make our calling and election sure (II Pet. 1:10).

Questions for Discussion:

1. What is the meaning of the word "church" as it is used in the New Testament Scriptures?
2. In what two senses is it used?
3. Into whose service are we called?
4. What relationship with God is established as a result of our being called?
5. What character does this calling demand?
6. Through what medium are we called? (1) Direct operation of the Holy Spirit; (2) Prayer or (3) Preaching the Gospel?
7. What is the ultimate hope of our calling?

DAILY
LIVING FOR
CHRIST

THE JOURNEY FROM EARTH TO GLORY

Lesson 3

Give Attendance To Reading . . . Meditate . . . Study

INTRODUCTION

"Till I come, give attendance to reading, to exhortation, to doctrine." (1Tim. 4:13). "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1Tim. 4:15). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2Tim. 2:15).

It is the known truth that makes us free. (Jn. 8:32). We are free only to the extent that we know the truth; therefore, we must read, meditate, and study.

I. GIVE ATTENDANCE TO READING

Robert M. Hutchins said, "To destroy the western tradition of independent thought it is not necessary to burn the books. All we have to do is to leave them unread for a couple of generations." The same thing can happen in religious matters.

(1) *God wants his word read.* This is obvious from the fact that it was put in written form. Isa. 34:16 exhorts, "Seek ye out of the book of the Lord, and read." Moses read the book of the law to the people. (Ex. 24:3-8). Israel was required to read the law every Sabbatical year before the men, women, children and strangers, that the law might be heard, learned and obeyed. (Deut. 31:10-12). During the days of Josiah the law was found and read, resulting in some great reforms. (2Kgs. 22,23). During Ezra's day the law was read lengthily and distinctly, with the sense of it being given before the congregation, with the people standing, listening attentively, worshipping God, and weeping. (Neh. 8:1-9:3). Jesus recognized that people would surely read God's law. (Matt. 12:3; 19:4; 21:16; 22:31; Mk. 2:25; 12:10, 26; Lk. 6:3). He himself read God's word. (Lk. 4:16). Paul took for granted that the scheme of redemption, of which he had written, would be read. (Eph. 3:3,4). Furthermore, Paul charged the Thessalonians to read his epistle. (1Thess. 5:27). See also Col. 4:16. The Ethiopian read God's word. (Acts 8:30). A blessing is placed upon those who read and obey. (Rev. 1:3). As we expect those we love to read the letters we write to them, God expects us, who profess to love him, to read his word. In view of the preceding, what about our Bibles collecting dust and being used only for keepsake albums?

(2) *Motives prompting our reading.* Do we read our Bibles for

THE JOURNEY FROM EARTH TO GLORY

duty's sake only, to merely win an argument that we had on the job, to just get up a lesson, etc.? We should rather read our Bibles because we love God; and, that, with the firm intent of doing what we read. (Lk. 11:28; Matt. 7:24-27; Jas. 1:22).

(3) *The Bible should be read under the following circumstances:*

(a) when away from home—take your Bible on your vacation—Acts 8:26-40; (b) when you are happy, Ps. 100; (c) when you are sad, Rom. 15:4; (d) when you are anxious, Phil. 4:6,7; (e) when you are tempted, Matt. 4:1-11; (f) when you are at church, Lk. 4:16; and, (g) when you are on the job, when such is possible; etc.

(4) *The Bible should be read every day.* (Acts 17:11). "A chapter a day keeps Satan away." Just as our bodies need daily food, our souls need God's word daily. (1Pet. 2:1,2; Matt. 5:6). As the children's song expresses it, "Read your Bible every day and you'll grow, grow, grow."

(5) *Why the Bible should be read.* God's word saves (Rom. 1:16), cleanses (Jn. 15:3), guides (Ps. 119:105, sanctifies (Jn. 17:17), reconciles (2Cor. 5:19), converts (Ps. 19:7), quickens (Ps. 119:50), and gives understanding. (Ps. 119:130).

(6) *Purchase for yourself a good copy of the Bible.* A good Bible has both testaments, is easily handled, has clear readable type, is self-pro-nouncing, is one that you love to handle, and—if you prefer such—has a concordance, dictionary, and maps. The American Standard version is considered to be the most accurate translation available.

(7) *Reading the Bible in public.* When reading in public, one should remember the following things: (a) stand erect; (b) look at the audience as much as possible; (c) read distinctly; (d) read fast enough so as to maintain the chain of thought; (e) yet not so fast that one cannot understand; (f) hold your Bible up; (g) practice reading beforehand; (h) avoid losing your place; (i) read with emphasis; (j) remember that you are reading God's word and that this is an important part of the worship; and, (k) ask God to help you.

II. MEDITATE

John Locke once wrote, "Reading furnishes the mind only with the material of knowledge; it is the thinking that makes what we read ours." Meditation will keep one from saying, "I don't get anything out of Bible reading or Bible study"; or, "I just can't understand the Bible"; or, "the Bible is just over my head." The blessed man of Psalm 1 meditates in the law day and night. David in Ps. 119:97 said, "Oh how love I thy law! it is my meditation all the day." He also said, "I have more understanding than all my teachers: for thy testimonies are my meditation." (Ps. 119:99). His eyes preceded the night watch that he might meditate on God's word. (Ps. 119:148). See also Ps. 119:15,23,

THE JOURNEY FROM EARTH TO GLORY

48,78. With David may we pray, "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Ps. 19:14).

III. STUDY

If one expects to go to heaven, he must take the time and effort to study the route that will get him there.

(1) *Helps in Bible study.* We will suggest a book or so in each of the following categories. It would be very fine to add these to our religious home libraries.

(a) *Translations.* (King James version, American Standard version, Moffatt's translation, Williams translation).

(b) *English dictionaries.* (Webster's Collegiate).

(c) *Bible dictionaries.* (Smith's or Peloubet's Bible Dictionary).

(d) *Concordances.* (Cruden's Complete Concordance or Young's Analytical Concordance).

(e) *Bible geography.* (Hurlbut's Bible Atlas).

(f) *Commentaries.* (The Gospel Advocate series; McGarvey's Commentaries; Clarke's Commentaries; Barnes' Notes).

(g) *Bible encyclopedias.* (The International Standard Bible Encyclopedia, McClintock and Strong Cyclopedia of Biblical Theological and Ecclesiastical Literature).

(h) *Church histories.* (Church History, John D. Cox; The Eternal Kingdom, F. W. Mattox).

(i) *Evidences.* (All About the Bible, Collett; Christian Evidences, J. W. McGarvey; From Heaven or Men, Hugo McCord; Alleged Discrepancies, Halley; I Have Believed, Stanley Sayers).

(j) *Religious errors.* (Why I Left, Thomas Campbell; What Is Wrong, Thomas Campbell; Denominational Dogmas, G. K. Wallace; Bulwarks of the Faith, Foy E. Wallace; debate books).

(k) *Hermeneutics.* (Hermeneutics, D. R. Dungan).

(l) *Bible surveys.* (Getting Acquainted with the Old Testament, Vol. 1 and 2, Charles Pledge; Sacred History and Geography, Don DeWalt; Messages of the Old Testament Books, Fort Worth Christian College Lectures; Messages of the New Testament Books, Fort Worth Christian College Lectures).

(2) *Practical suggestions to remember when studying the Bible.* (a) Ask who is the speaker. (b) Ask to whom the writing is addressed. (c) Ask of whom the writer speaks. (d) Ask what is the characteristic of the writing, or kind of composition. (e) Ask when was the matter written. (f) Ask what is the purpose or design of the writing. (g) Ask what is the context of the passage.

(3) *Various ways in which the Bible may be studied.* The Bible may

THE JOURNEY FROM EARTH TO GLORY

be studied (a) *bibliographically*; that is, book by book, chapter by chapter, verse by verse. The Bible may be studied (b) *topically*; that is, studying all the Bible has to say, with the aid of a concordance or topical Bible, on a given subject, such as repentance or baptism, etc. The Bible may be studied (c) *biographically*; that is, studying the life of given Bible characters, such as Abraham or Paul. The Bible may be studied (d) *dispensationally*; that is, studying those respective portions of the Bible which relate themselves to the three great ages—Patriarchal, Mosaical and Christian. The Bible may be studied (e) *periodically*; that is, studying the fifteen periods of Bible history (see An Outline of Bible History, B.S. Dean), period by period. The Bible may be studied (f) *doctrinally*; that is, the great Bible doctrines, such as the atonement, sanctification, justification, conversion, etc. are studied in depth. The Bible may be studied (g) *devotionally*; that is, certain comforting and strengthening texts, such as Ps. 23; 46; 121; etc. are studied, perhaps in the midst of bereavement, illness, or reverse.

(4) *How one should study his Bible.* (a) *The Bible should be studied understandingly.* The theme of the Bible is the salvation of man, through Christ, to the glory of God. And, whether one is studying Genesis, Malachi, Matthew, or Acts, this theme must be kept in mind. The Old Testament emphasizes "Christ is coming," and the New Testament emphasizes "Christ has come." (b) *The Bible should be studied reverently.* This is God's book. See Neh. 8:5. (c) *The Bible should be studied purposefully.* Study to know God's will, Eph. 3:3,4, understanding that the way of man is not in himself, Jer. 10:23. (d) *The Bible should be studied objectively.* Study in view of eternity, Jn. 12:48. (e) *The Bible should be studied thoroughly.* The noble Bereans "searched" the scriptures daily, Acts 17:11. (f) *The Bible should be studied intently.* Study with the intent of obeying, Jas. 1:22-25, and teaching such to others, 2Tim. 2:2.

CONCLUSION

Keep your Bible open and you will not find the door of heaven shut.

Questions and Exercises



TRUE OR FALSE

(Put a check mark by the correct answer)

T _____ F _____ 1. Man is free only to the extent that he knows the truth.

THE JOURNEY FROM EARTH TO GLORY

- T _____ F _____ 2. Jesus recognized that people would surely read God's word.
- T _____ F _____ 3. It is impossible to understand the Bible.
- T _____ F _____ 4. If we love God we will love to read his word.
- T _____ F _____ 5. The Thessalonians searched the scriptures daily.

 **FILL IN THE BLANKS**

(Write the proper word in the space provided)

- Every _____ years Israel was to come together, at which time they were to _____ God's _____, _____, and _____ were to be gathered together. And, God's law was to be read "that they may _____, and that they may _____, and _____ the Lord your God, and _____ to _____ all the words of this law."
- We should make it a practice to read the Bible when we are _____ (Lk. 4:16), _____ (Phil. 4:6,7), _____ (Matt. 4:1-11), _____ (Acts 8:26-40), _____ (Ps. 100), and _____ (Rom. 15:4).
- We should read God's word and study it because it has the power to _____ (Ps. 19:7), _____ (Ps. 119:105), _____ (Rom. 1:16), _____ (Ps. 119:130), _____ (Jn. 17:17), _____ (Ps. 119:50), _____ (Jn. 15:3), and _____ (2Cor. 5:19).
- _____ times in Ps. 119 David discusses and mentions meditating on God's word.
- We should study our Bibles u _____, r _____, p _____, o _____, t _____ and i _____.

LOCATE 

(Put the location of the passage, wherein the statement appears, in the blank provided)

- _____ "His delight is in the law . . . doth he meditate day and night."
- _____ "When this epistle is read among you."
- _____ "Have ye not read."
- _____ "All the people stood up."
- _____ "And stood up for to read."

THE JOURNEY FROM EARTH TO GLORY

ANSWER IN A FEW WORDS



1. What reformations were brought about from a finding and reading of God's word in the days of Josiah?

2. List seven different ways in which the Bible may be studied, giving a brief explanation of each.

3. What are some proper and improper motives for reading God's word?

4. What are some things which should be considered when one is purchasing a Bible?

5. List seven things one should constantly ask himself when he is studying the Bible in order to come to a correct understanding of the text.



MULTIPLE CHOICE

(Underscore the correct answer)

1. We read in (Ex. 24:3-8; Ps. 19:14; Rev. 1:3) where a blessing will be placed upon one who reads God's book.
2. The wise man built his house upon (the rock, the sand); and, Jesus said this is the man who (hears, hears and does). This story is recorded in (Matt. 13:45,46; Matt. 7:24-27).
3. In the list of Christ's beatitudes the (first, seventh, fourth) one pronounces a blessing upon one who hungers and thirsts after righteousness.
4. God's word, our spiritual food, should be studied (weekly, daily, only when a special need is experienced) according to Acts 17:11.
5. (Jas. 1:22-25; Phil. 4:6,7; Jer. 10:23) teaches us that the way of man is not in himself.

THE JOURNEY FROM EARTH TO GLORY

DISCUSSION QUESTIONS



1. What are some things which should be kept in mind and practiced when one is to read the Bible in public?
2. Make a list of appropriate scriptures to be read under the following circumstances: when one is happy, has a death in the family, is sick, is tempted, is worried, starting on a journey, etc.
3. What are some workable plans by which a family may build a good home religious library? What are some good, standard books which would be good to put in such a library?



LET US MARK OUR BIBLES

(Each student is encouraged to mark in his own Bible the following key texts from this lesson)

1. Jn. 12:48 — Will be judged by God's word.
2. Acts 17:11 — The noble Bereans searched the scriptures daily.
3. 2Tim. 2:15; Eph. 3:4 — The Bible is to be read, studied and understood.

Keep Your Windows Toward Jerusalem Open

INTRODUCTION

In spite of the king's decree, Daniel opened his window toward Jerusalem and prayed three times daily. (Dan. 6:10). "Keep your windows toward Jerusalem open and you will not pitch your tent toward Sodom." Without prayer we fail to bring ourselves into the full enjoyment of the blessings of God's kingdom. For prayer, there is no substitute.

I. WHAT IS PRAYER?

(1) *Viewed positively.* Prayer is the sincere desire of the heart expressed in words unto God (Rom. 10:1; Matt. 14:30; Lk. 18:13). Prayer is not just meditation or an attitude; rather, the matter must be expressed. (1Jn. 3:22; Jn. 14:13; 1Sam. 1:13). Revelation is God talking to man; prayer is man talking to God. The elements of prayer consist of praise (Matt. 6:9), thanksgiving (Eph. 5:20; 1Thess. 5:18; 1Tim. 4:3-5; Phil. 4:6,7), confession (Jas. 5:16; 1Jn. 1:9; Lk. 18:13), and petition, supplication and intercession. (Matt. 7:7-11; 1Tim. 2:1-3).

(2) *Viewed negatively.* Prayer is (a) not a means of informing God and scolding man, Acts 15:18; Lk. 18:9-14, (b) not a means of ministering to our selfishness, Jas. 4:1-4, (c) not a fire escape to be used only in time of disaster, Prov. 1:24-33; Ezk. 8:18; Zech. 7:13, (d) not a means of getting out of doing what God requires, Matt. 7:21, (e) not an ultimatum issued to God, nor (f) a memorized speech. Prayer is a becoming acknowledgment of the all-sufficiency of God and our dependency upon him.

II. WHEN SHOULD ONE PRAY?

"Petitions should be as often as our wants, and thanksgivings as often as our blessings."

(1) *We are to pray without ceasing.* (1Thess. 5:17; Col. 4:2; Rom. 12:12; Lk. 18:1-4). These texts do not mean that one can never cease to pray. (Lk. 11:1). These texts rather mean that we should never get through praying; also, that we cannot pray too much. These verses also suggest that we should constantly, always, be in a prayerful attitude, and should pray to God regularly. (Ps. 55:17).

(2) *Study these practical suggestions on prayer.* Pray upon arising. Pray before every meal. Pray at set times. Pray at odd times when-

THE JOURNEY FROM EARTH TO GLORY

ever you feel the desire. Pray with your family. Pray before retiring. Pray when you feel discouraged. Pray when you are happy. Pray whenever you must suffer.

(3) *Pray until prayer becomes a spiritual habit.*

III. EXAMPLES OF THOSE WHO PRAYED

(1) *Jesus was a great man of prayer.* (Mk. 1:35; Lk. 6:12; Lk. 11:1; Jn. 17). The following texts relate to us some of the occasions when the Lord prayed: Lk. 3:21-23; 5:16; 6:12; 9:28,29; 11:1-4; 22:32; 23:46; 24:50,51; Matt. 11:25,26; 14:23; Matt. 19:13; 26:36-44; Jn. 11:41,42; 12:27-28. Christ's prayers are known for their (a) simplicity, (b) directness, (c) profound reverence for God's will, (d) fervency, and (e) spontaneity.

(2) *The early church was prayerful.* (Acts 2:42; 4:24-37; 6:4; 12:5,12; 16:25; 20:36; 21:4,5).

(3) *All great men of God have been men of prayer.* For example, there was Abraham, David, Moses, Hannah and Nehemiah. A study of the prayer life and prayers of Paul is especially inspiring.

IV. FOR WHOM SHOULD WE PRAY?

(1) *All people.* (1Tim. 2:1,2). Yes, for all men we are to pray, irrespective of race, color, or caste.

(2) *Civil rulers.* (1Tim. 2:1,2). When this was written wicked men were in dominion; therefore, the nature of the ruler has nothing to do with our responsibility to pray for him.

(3) *Our brethren.* (Phil. 1:9-11; Jas. 5:16; Ex. 32:31,32). We sin against our brethren (1Cor. 8:12) when we fail to pray for them. (1Sam. 12:23).

(4) *Gospel preachers.* (2Thess. 3:1,2; Eph. 6:18,19; 1Thess. 5:25). Even though he was inspired and was a spiritual giant, Paul still felt a need for, and believed in the efficacy of, the prayers of the saints.

(5) *The sick.* (Jas. 5:13-15). Paul prayed for the sick father of Publius (Acts 28:8). David prayed for his sick child. (2Sam. 12:15,16).

(6) *The lost.* (Rom. 10:1). Jesus prayed for the lost when dying. (Lk. 23:34). This prayer was answered on Pentecost. (Acts 2:36-47). Moses prayed for the lost. (Ex. 32:30-35).

(7) *Our enemies.* (Matt. 5:44). Stephen did. (Acts 7:60). Our Lord did. (Lk. 23:34).

V. FOR WHAT SHOULD WE PRAY?

(1) *Strength in temptation.* (Matt. 26:41; 6:23).

(2) *Wisdom and understanding.* (Jas. 1:5-7; 1Kgs. 3:9).

THE JOURNEY FROM EARTH TO GLORY

- (3) *Unity.* (Jn. 17:20,21).
- (4) *Physical blessings.* (Matt. 6:11).
- (5) *Forgiveness.* (Matt. 6:12, 1Jn. 1:9).
- (6) *Peace.* (1Tim. 2:1-2).
- (7) *Labourers to enter the Lord's harvest.* (Matt. 9:38; Lk. 10:2).

VI. CONDITIONS OF ACCEPTABLE PRAYER

(1) *Properly addressed.* (Matt. 6:9; Eph. 5:20). Our prayers are to be addressed unto God; not Mary or a departed saint.

(2) *In Christ's name.* (Col. 3:17; Eph. 5:20; Jn. 14:13). To thus pray is to recognize Christ as the sole mediator between God and man. (1Tim. 2:5).

(3) *In faith.* (Jas. 1:5-7; Matt. 21:22; Mk. 11:24).

(4) *According to God's will.* (1Jn. 5:14; Matt. 26:39-42; 6:10). Prayer is a means of getting God's will done on earth rather than a means of getting man's will done in heaven.

(5) *Prompted by the right motive.* (Jas. 4:3). To illustrate this point, a farmer may pray for rain. But, why is he thus praying? Does he desire to buy another luxury car; or, does he desire to have wherewith to send another missionary into the field? You see, motive and purpose is vitally important.

(6) *Sincere, fervent, and earnest.* (1Thess. 3:10; Jas. 5:16; Ps. 145:18; Matt. 7:7; Lk. 22:44; Rom. 15:30). Prayer must come from the root of the heart rather than the roof of the mouth.

(7) *With the spirit and understanding.* (1Cor. 14:15). Our prayers must spring from the innermost recesses of our being (with the spirit); and, when spoken publicly, must be uttered understandably (with the understanding).

(8) *Importunity.* (Lk. 11:5-13; 18:1-8). Christ was importunate in his request (Matt. 26:44), as was Paul. (2Cor. 12:7,8).

VII. CONDITIONS OF ACCEPTABLE PRAYER RELATIVE TO THE ONE PRAYING

- (1) *Righteous and holy.* (1Pet. 3:12; Jas. 5:16; 1Tim. 2:8).
- (2) *Submissive.* (1Jn. 5:14,15; Matt. 26:39; 6:10).
- (3) *Obedient.* (1Jn. 3:22; Jn. 9:31; Prov. 28:9; 1:24-28).
- (4) *Humble.* (Lk. 18:9-14; Jas. 4:6; Matt. 6:5,8).
- (5) *Forgiving.* (Matt. 6:12-15; 18:21-35).
- (6) *Abiding in Christ and Christ's word abiding in the individual.* (Jn. 15:7).
- (7) *Living as near God as possible.* (Jas. 4:8).

THE JOURNEY FROM EARTH TO GLORY

VIII. HINDRANCES TO ACCEPTABLE PRAYER

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1Pet. 3:7). Yes, prayers can be hindered. But, how?

- (1) *By allowing sin to remain in the heart.* (Ps. 66:18; Isa. 59:1,2).
- (2) *By refusing to hear and obey God.* (Prov. 28:9).
- (3) *By praying from selfish motives.* (Jas. 4:3).
- (4) *By having idols in the heart.* (Ezk. 14:1-5).
- (5) *By maintaining the wrong attitude toward one's companion.* (1Pet. 3:7).
- (6) *By harboring a grudge.* (Matt. 6:14,15).
- (7) *By stopping our ears to the cries of the poor.* (Prov. 21:13).
- (8) *By doubting whether God will answer.* (Jas. 1:5-8).

IX. GOD REALLY ANSWERS PRAYER

(1) *The Bible repetitiously affirms that God answers prayer.* Isa. 65:24; Ps. 118:5; Matt. 7:7-11; Jas. 5:16; Heb. 4:16; Ps. 120:1; and 1Pet. 3:12 are a few such passages which assert such.

(2) *We have many examples of God answering prayer.* God answered the prayers of Hannah (1Sam. 1), Elijah (Jas. 5:17), the early church (Acts 12:5-19), and many others.

(3) *God answers prayer in five ways:* (a) by saying yes, Jas. 5:17; (b) by saying no, Matt. 26:39,44; Heb. 5:7; (c) by saying wait awhile, Jer. 42:4,7; (d) by giving us something all together different, 2Cor. 12:7-9; and (e) by giving us more than we pray for, 1Kgs. 3:11,13; Eph. 3:20.

(4) *Deduction:* when we pray we should pray expecting God to answer, even giving us greater things than we can ask or think. (Jer. 33:3; Eph. 3:20,21; Jas. 1:5-7; Matt. 21:22). It is this attitude that brings peace to the heart. (Phil. 4:6,7).

X. THE EFFICACY OF PRAYER IN THE LIFE OF A CHRISTIAN

(1) *Prayer is a prohibitive against sin.* (Matt. 6:13; Lk. 21:36). Prayer and evil do not exist in the same heart. We can withstand the devil (Eph. 6:13) by praying always. (Eph. 6:18).

(2) *Prayer will prevent apostasy.* Apostasy begins at the closet door. Backsliding begins in the knees. It is difficult to stumble while on your knees.

(3) *Prayer puts Christians to work.* We pray for the sick, for our

THE JOURNEY FROM EARTH TO GLORY

bread, etc. and then administer and work. In like manner, we should pray for the lost and then strive to bring them to Christ.

(4) *Prayer brings peace.* (Phil. 4:6,7).

(5) *Prayer changes things; and, also, prayer changes us.* A prayer that does not change us will not affect God very much.

XI. PRAYING IN PUBLIC

Prayer was such an integral part of the public worship of the early church that Paul laid down regulations concerning such. (1Cor. 14:14-17). Praying consistently in secret will assist immeasurably in praying successfully in public. Observe these suggestions concerning praying in public:

- (1) *Avoid uniformity in respect to subject matter;*
- (2) *Avoid monotonous repetitions;*
- (3) *Avoid rapidity of pronunciation;*
- (4) *If possible, face the major portion of the audience so as to be better heard;*
- (5) *Pronounce all words distinctly; and,*
- (6) *Speak loudly.*

CONCLUSION

Let us pray! For, prayer is not conquering God's reluctance, but laying hold on his willingness!

Questions and Exercises



TRUE OR FALSE

(Put a check mark by the correct answer)

- T _____ F _____ 1. David opened his window three times daily and prayed to God.
- T _____ F _____ 2. Prayer is a meditation or mere attitude of heart.
- T _____ F _____ 3. At first, the early church did not avidly practice praying.
- T _____ F _____ 4. Praying without ceasing means we can never cease to pray.
- T _____ F _____ 5. At least on one occasion our Lord prayed all night.

THE JOURNEY FROM EARTH TO GLORY

 **FILL IN THE BLANKS**

(Write the proper word in the space provided)

1. The elements of acceptable prayer are _____, _____, _____, and _____.
2. Our Lord's prayers are known for their _____, _____, _____, and _____.
3. We are to pray for _____ (Jas. 5:16); _____ (Rom. 10:1); _____ (1Tim. 2:1,2); _____ (Matt. 5:44); _____ (1Tim. 2:1,2); _____ (Jas. 5:13-15); and _____ (2Thess. 3:1,2).
4. As Christians we can pray for: Matt. 6:12, _____; Jn. 17:20,21, _____; Matt. 6:11, _____; Jas. 1:5-7, _____; 1Tim. 2:1,2, _____; Matt. 9:38, _____; and Matt. 26:41, _____.
5. In order for our prayers to be heard we must abide in Christ and Christ must abide in us (scripture: _____); be forgiving (scripture: _____); be obedient (scripture: _____); be righteous and holy (scripture: _____); be humble (scripture: _____); be submissive (scripture: _____); and, live near God (scripture: _____).

LOCATE 

(Put the location of the passage, wherein the statement appears, in the blank provided)

1. _____ "Even his prayer shall be abomination."
2. _____ "That your prayers be not hindered."
3. _____ "Rising up a great while before day . . . and there prayed."
4. _____ "Evening, and morning, and at noon, will I pray."
5. _____ "Sin against the Lord in ceasing to pray for you."

ANSWER IN A FEW WORDS 

1. Define prayer.
List six things which prayer is not: _____

THE JOURNEY FROM EARTH TO GLORY

- 2. Make a list of the occasions when our Lord prayed and give illustrations of how these occasions of prayer can be duplicated, in principle, in our lives. _____

- 3. Make a list of the conditions of acceptable prayer with accompanying scriptures. _____

- 4. The following things are hindrances to acceptable prayer:
 - (1) _____ Prov. 21:13
 - (2) _____ Ezek. 14:1-5
 - (3) _____ Jas. 4:3
 - (4) _____ Ps. 66:18
 - (5) _____ Matt. 6:14,15
 - (6) _____ 1Pet. 3:7
 - (7) _____ Prov. 28:9
 - (8) _____ Jas. 1:5-8
- 5. Give the five ways in which God answers prayer, giving a Biblical example of each. _____

 **MULTIPLE CHOICE**

(Underscore the correct answer)

- 1. The disciples requested that Jesus teach them to (preach, pray, sing).
- 2. We are to pray for (unity, union).
- 3. We are to pray (in Christ's name, for Christ's sake).
- 4. The Lord (did, did not) remove Paul's thorn in the flesh.
- 5. It is (immaterial, important) that the one leading the public prayer be heard and understood.

DISCUSSION QUESTIONS 

- 1. If an individual prays to God in a period of deep affliction, and God in his infinite will does not answer in the affirmative, if the individual then denies the existence of God, did he really pray in the first place?
- 2. What are some practical suggestions as to when we should pray?
- 3. Discuss the efficacy of prayer in the life of the Christian.

THE JOURNEY FROM EARTH TO GLORY



LET US MARK OUR BIBLES

(Each student is encouraged to mark in his own Bible the following key texts from this lesson)

1. Jn. 15:7; 1Jn. 3:22 — Abiding in Christ and obedience are conditions of acceptable prayer.
2. Jas. 1:5-8 — We must pray in faith.
3. 1Pet. 3:12; Heb. 4:16; Jas. 5:16; Matt. 7:7-11 — God hears when we pray.

THE JOURNEY FROM EARTH TO GLORY

Lesson 5

Keep Thy Heart With All Diligence and Watch Your Habits

I. OUR THOUGHTS MAKE US

(1) *Yes, our thoughts make us.* (Prov. 4:23; 23:7). Paul is an example. (Acts 26:9; Phil. 3:6). Our thoughts are the silent builders on the temples of character we are rearing. They give color and form to the whole building. We may not be what we think we are, but we are what we think.

(2) *The inner and the outer life will always correspond.* (Matt. 15:18-20; Mk. 7:21-23; Lk. 6:45). The thought within makes the world without. What is in the well of our hearts will come up in the bucket of our speech and deeds. This is why Jesus spake as he did in Matt. 5:21-28.

(3) *Because our thoughts make us, we should give more attention to the inner man.* (1Pet. 3:3-6). We hear a lot today about outer space; we should be far more concerned with inner space. What lies behind us and what lies before us are tiny, tiny matters compared to what lies within us.

(4) *Our thoughts ultimately determine our destinies.* Sow a thought, reap an act. Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a life. Sow a life, reap a destiny. Therefore, the individual and collective thinking of nations and individuals determine their destinies. Therefore, we should never "sell our thoughts for a penny." A better expression would be, "Eternity for your thoughts."

II. MUCH STRESS NEEDS TO BE PLACED ON THE DISPOSITION

The distance from earth to heaven is not so much a matter of altitude as it is a matter of attitude. Accordingly, what is your attitude toward God, his church, your brethren, your family, etc.

(1) *Notice the emphasis that our Lord puts on sins of the disposition.* In Rom. 1:29-31 there are twenty-three sins cataloged, thirteen of which are sins of disposition. Then, in Gal. 5:19-21 there are seventeen sins cataloged, several of which are of the disposition variety. 1Cor. 13:4-8 lays much stress on the disposition.

(2) *Sins of the disposition and the story of the prodigal son.* (Lk. 15:11-32). Actually the story relates to us the lives of two prodigals; one in the far country, and the other at home; one an alien from his

THE JOURNEY FROM EARTH TO GLORY

father's love through sins of passion, and the other through sins of the disposition. Yes, two prodigals, one eating the husks of fleshliness, the other the rancid food of a sour, sullen and envious disposition. The elder brother in the parable was representative of the Pharisees; and, all Pharisees are not dead!

(3) *Sins of the disposition are often lightly considered.* Sins of passion have darkly clouded the list of transgressions, whereas jealousy, anger, pride, harsh judgment, etc. are hardly counted as sins. We speak of them as "faults," or "defects of temper," or "immature development." But, notice how Jesus treated sins of the disposition. (Matt. 23:27,28).

III. WHAT IS THE COLOR OF YOUR THOUGHTS?

This is important. The shades and hues of our thoughts leave their stamp upon us, tinting and staining our beings. What is the color of your thoughts?

(1) *Do you think black?* To do so is to think thoughts of despair and defeat, to reason that nothing is ever right, to conclude that no one can be trusted, and to assert that every man has his price. (Phil. 4:13; Phile. 21; Job 1:8-12).

(2) *Do you think red?* To do so is to entertain thoughts of hate, anger, envy, malice, etc. (1Pet. 2:1; Gal. 5:19-21; 1Cor. 3:1-3; Eph. 4:26, 31; Col. 3:8).

(3) *Do you think yellow?* To do so is to entertain cowardly thoughts. Yellow is the thinking of spiritual weaklings. We should rather be strong and courageous. (1Cor. 16:13; Eph. 6:10; 2Tim. 4:6-8). Dare to be a Daniel.

(4) *Do you think white?* Phil 4:8 gives a beautiful picture of such thinking.

IV. WE NEED TO CONTROL OUR THOUGHTS

(1) *Evil thoughts come into the hearts of the best of people.* The sin is not in the coming of the thought but in the entertaining of it. We cannot keep birds from flying over our heads but we can keep them from building nests in our hair.

(2) *We must drive evil thoughts out of our minds.* (2Cor. 10:5; 1Pet. 1:13). Our thoughts are stimulated by what we (a) hear, (b) see, and (c) read. Therefore, to control our thoughts we must be most vigilant in these three areas. We must hide God's word in our hearts that we sin not. (Ps. 119:11; 1Jn. 3:9; Lk. 8:11).

(3) *Our prayer should be the one written in Ps. 139:23,24:* "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

THE JOURNEY FROM EARTH TO GLORY

(1) *Habit defined.* Webster says, "Custom or practice; especially an aptitude or inclination for some action, acquired by repetition and showing itself in facility of performance or in decreased power of resistance; as, the opium habit."

(2) *We must be extremely careful as to the habits we cultivate.* For, "bad habits are like a comfortable bed; easy to get into, but hard to get out of." And "good habits are like good porcelain and as easily broken. Bad habits are as indestructible as coarse crockery."

VI. SOME GOOD HABITS WE SHOULD CULTIVATE AND FORM

(1) *Daily Bible reading.* (Ps. 1:1,2; 1Tim. 4:13, 15; 2Tim. 2:15). As our bodies need daily food, so our souls need daily spiritual food. (1Cor. 3:1-3; Heb. 5:12-14; 1Pet. 2:1-3). The astounding indication of ignorance often existing among members of the church is an evidence of a failure to regularly and frequently read and study the Bible. Let us cease using our Bibles as mere safes or keepsake albums. The preacher asked, "Johnny, can you tell me a few things found in your Bible?" Johnny replied, "Yes, sir. A lock of my hair, when I was young, and the ticket for Pa's watch." Furthermore, let us cease reading our newspapers daily while neglecting our Bibles. He who reads the newspaper daily, but not his Bible, may be compared to a man who devours crumbs and leavings in the garbage pail, but passes up the beef steak and mashed potatoes. Or, he may be likened to the maiden who threw away the precious jewels and chose to wear the box. President Garfield read his Bible one hour every day. Surely, then, we can read it daily.

(2) *Daily prayer.* (Matt. 6:11; Ps. 55:17; 1Thess. 5:17; Col. 4:2; Rom. 12:12) Daniel and Jesus are examples of those who prayed daily. (Dan. 6:10; Mk. 1:35; Lk. 6:12; 18:1). What would you think if your child went an entire day without speaking to you? Wonder what God thinks about his children who fail to talk to him daily? "Prayer: the key to the day, lock of the night." Therefore pray, at least, at the beginning and at the close of the day. "Hem in both ends of the day with a prayer, and it won't be so likely to unravel in the middle."

(3) *Daily family devotion.* (Deut. 6:4-9; Prov. 22:6; Eph. 6:4). "The family that prays together stays together." Such devotions will have a tremendous influence for good on the children, as well as preparing the father for participation in the public worship.

(4) *Regularity in attendance at church services.* Church services should be the highlight of the week. (Ps. 122:1). We are taught by

THE JOURNEY FROM EARTH TO GLORY

command (Heb. 10:25), by example (Acts 2:42; 20:7; 1Cor. 14:23) and by inference (Jas. 4:17; Heb. 13:7,17) to attend the services faithfully.

VII. SOME HABITS THAT OUGHT TO BE BROKEN

(1) *Drinking*. Strong drink defiles (Dan. 1:8), causes nakedness (Gen. 9:20,21), mocks and deceives (Prov. 20:1), brings woe (Prov. 23:29), bites like a serpent (Prov. 23:31,32), and is compared to whoredom. (Hos. 4:11). The drinking of alcoholic beverages in any degree must be strictly avoided. (1Pet. 2:11). To do otherwise is destructive to one's influence for good. (Matt. 5:13-16). Furthermore, studies reveal that one out of every fifteen who take the first drink will become an alcoholic. If one out of every fifteen children crossing the street were killed, how many children would be willing to cross? Remember that there is no way to become a drunkard except by becoming a drinker.

(2) *Tobacco*. The use of tobacco is a wasteful habit; the money could be used in preaching the gospel or providing additionally for one's family. Furthermore, the use of such sets a bad example. (1Tim. 4:12). Too, its use hurts a person's influence. (Matt. 5:13-16). And, the use of tobacco is harmful to the body. (1Cor. 6:13-20; Rom. 12:1).

(3) *Swearing, cursing, and profanity*. (Eph. 4:29; Ex. 20:7). A Christian asked a sinner what Satan paid him for swearing. The sinner replied, "Nothing." The Christian then said, "Well, you certainly work cheap—to violate the law, to disobey God, to inflict so much pain on your associates, to insult your friends, to disgrace your mother, to cheapen your influence, to lay aside the character of a gentleman, to imperil your soul—all for nothing!"

(4) *Gossiping*. (Prov. 18:8, 26:22; Ps. 41:7; 15:3). "Gossip has been described as the art of saying nothing in a way that leaves practically nothing unsaid." "A gossip is a person who knows a great deal about very little, and who goes along knowing more and more about less and less, until finally he knows practically everything about nothing." "Confirmed gossipers never gossip about their inferiors; they have none." Let us constantly keep in mind that we will be judged by our words. (Matt. 12:36,37).

(5) *Faultfinding*. (Matt. 7:1-5). "If faultfinding were electrified, some people would become powerhouses." "When looking for faults, use a mirror and not a telescope." "Faultfinding is one talent that should be buried and the grave forgotten."

(6) *Anxiety*. (Phil. 4:6,7). In Matt. 6:24-34 Jesus teaches us that anxiety is brutish (vs. 26), fruitless (vs. 27), faithlessness (vs. 30), heathenish (vs. 32) and needless (vs. 32).

THE JOURNEY FROM EARTH TO GLORY

VIII. HOW TO BREAK A BAD HABIT

(1) *Cultivate an intense desire to quit and an abhorrence of the practice.* Socrates told a young man, whose head he had held under water, that when he wanted knowledge as badly as he wanted air when his head was under the water he would become a learned man. Yes, there must be an intense desire to break the habit. Then, there must be an abhorrence of the practice. (Heb. 1:9; Amos 5:15; Rom. 12:9; Ps. 119:163). Men utterly abhor rattlesnakes. Therefore, they do not harbor such in their houses. Coming to hate a given practice will cause us to avoid it.

(2) *Implore the aid of God.* We can do all things through Christ. (Phil. 4:13).

(3) *Desire and accept the assistance of interested brethren.* (Rom. 15:1).

(4) *Then, quit it and stick to it.* Avoid being like Mark Twain quitting the tobacco habit. He said, "I know a man can quit the tobacco habit; for, I have quit it a thousand times." The following little essay on "H-A-B-I-T" shows one cannot just taper off:

Drop the "H" and you still have "a bit."

Drop the "A" and you still have "bit."

Drop the "B" and you still have "it."

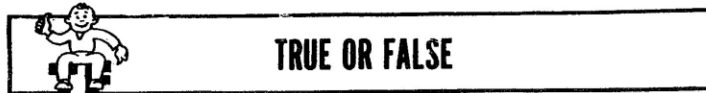
Drop the "I" and you still have "t," and that stands for the "thing" itself.

The best way to break a habit is to drop it.

CONCLUSION

Sow a thought, reap an act. Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a life. Sow a life, reap a destiny.

Questions and Exercises



(Put a check mark by the correct answer)

- T _____ F _____ 1. Paul did many things contrary to the name of Christ because he thought thusly.
- T _____ F _____ 2. The inner and the outer life sometimes do not correspond.

THE JOURNEY FROM EARTH TO GLORY

- T _____ F _____ 3. Sins of the disposition are not nearly so bad as sins of the flesh.
- T _____ F _____ 4. Our spirits differ from our bodies in that they do not need daily food.
- T _____ F _____ 5. Using God's name was prohibited under the Old Testament, but nothing is said concerning this in the New Testament.



FILL IN THE BLANKS

(Write the proper word in the space provided)

1. A Christian should examine his attitude toward _____, _____, and _____.
2. When one's thinking is black he is thinking _____; when he is thinking red he is thinking _____; when he is thinking yellow he is thinking _____; but when he is thinking white his thoughts are centered upon things that are _____.
3. Though we cannot keep evil thoughts from entering the mind, we can keep from _____ them.
4. Our thoughts are stimulated by what we _____, _____, and _____; therefore, to control our thoughts, we must be most _____ in these three areas.
5. Christians are to pray _____ according to the following scriptures: _____, _____, _____.

LOCATE



(Put the location of the passage, wherein the statement appears, in the blank provided)

1. _____ "Bringing into captivity every thought."
2. _____ "Search me, O God, and know my heart."
3. _____ "And thou shalt teach them diligently unto thy children."
4. _____ "Know ye not that your body is the temple of the Holy Ghost?"
5. _____ "Why beholdest thou the mote?"

THE JOURNEY FROM EARTH TO GLORY

ANSWER IN A FEW WORDS



1. Why did Jesus speak as he did in Matt. 5:21-28? _____
2. Make a list of points which prove the necessity of attending church regularly. _____
3. Make a list of reasons why an individual should not partake of strong drink. _____
4. Make a list of reasons why an individual should not use tobacco. _____
5. What four things are suggested in this lesson concerning "how to break a bad habit"? _____



MULTIPLE CHOICE

(Underscore the correct answer):

1. In Rom. 1:29-31 (21,23,25) sins are cataloged, with (9,10,13) of these being sins of the disposition; in Gal. 5:19-21 (17,18,20) sins are cataloged with (none, several) of these being sins of the disposition.
2. Luke 15 relates the story of (the prodigal son, the two prodigals).
3. The attitudes that will result from love dwelling in one's heart are found in (1Cor. 3:1-3; 1Tim. 4:13,15; 1Cor. 13:4-8).
4. (One out of fifteen, two out of thirteen, one out of twenty-five) who drink will become an alcoholic.
5. Anxiety (is, is not) a sin.

DISCUSSION QUESTIONS



1. Give an explanation of 1Jn. 3:9. Use Lk. 8:11 and Ps. 119:11.
2. What are some helps in conducting and maintaining daily family devotions?
3. What is gossip, what prompts it, and what are some of the results obtaining therefrom?

THE JOURNEY FROM EARTH TO GLORY



LET US MARK OUR BIBLES

(Each student is encouraged to mark in his own Bible the following key texts from this lesson)

1. Prov. 4:23; 23:7 — Keep thy heart with all diligence; and, as we think we are.
2. 1Pet. 3:3-6 — Emphasis should be given to the inner man.
3. Phil. 4:8 — A list of things upon which we should think.

THE JOURNEY FROM EARTH TO GLORY

Lesson 6

EVERYDAY RIGHTEOUSNESS

Helping Our Fellow Men

It is in the realm of human relationships that the Christian operates in the service of God. Let us never forget that the good we render the Lord, apart from our direct obeisance to Him in worship, is the good we render human beings. See Acts 17:25. Indeed, God refuses to accept our worship unless we maintain honorable, decent, loving relationships with our fellow men. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23,24).

All men are included in the scope of those who are objects of Christian service, even as all men are the objects of our love. "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith" (Galatians 6:10). See Romans 12:20.

In our daily contacts with men there arise many different situations that demand our attention, even situations about which no detailed information is given in the New Testament. However, the guiding principles of the New Testament cover all the situations which arise between the Christian and his fellow men, the basic rule being: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matthew 7:12). If the Christian will faithfully, lovingly, intelligently follow this rule in all his dealings with men, he will only do them good, never harm.

In doing good to men and thus exalting Christ, Christians are committed to at least the following basic responsibilities:

1. *Helping the weak, sick, and needy.* In a sense, every man, because of the limitations imposed upon him by the fallible flesh in which he dwells, is weak and frail, standing in the need of assistance; hence the exhortation: "Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:2). Even the best of Christians in unguarded moments are overtaken in sin and need guidance, counsel, and encouragement from their brethren. See Galatians 6:1.

There are exigent cases of physical want and sickness that demand the special attention of faithful Christians. When such cases come to our attention, there is just one basic responsibility we are to fulfill, and that is to meet the need with liberality, cheerfulness, and kindness. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3:17).

One of the reasons given for the Christian's responsibility of being

THE JOURNEY FROM EARTH TO GLORY

intense and diligent in attending to the affairs of his business is that "he may have whereof to give to him that hath need" (Ephesians 4:28).

Yes, faithful Christians must supply the needs of the sick, imprisoned, hungry, thirsty, and naked as they have the opportunity to do so. Read carefully Matthew 25:35-40. The very essence of pure religion, including the abstaining from evil, is the extending of a helping hand to those who are in want: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (James 1:27). Jesus Christ, our perfect example, expressed the very essence of His character when He "went about doing good" (Acts 10:38). Let us do likewise. See Matthew 20:28.

2. *Forgiving.* The spirit of Christlike forgiveness prevails in the life of the loyal Christian. "And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you" (Ephesians 4:32). When we have been sinned against, we are to do everything within our power to bring the one who has wronged us to repentance; and, if he repents, we are to grant him full and complete forgiveness (Luke 17:3). See Matthew 18:15-17. To refuse to grant forgiveness to those who have sinned against us is to fail to receive God's forgiveness of our trespasses again Him. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:15). See James 2:13.

It should, however, be urged in this connection that the Christian who sins against another is bound to do his part in rectifying the wrong by going to the one he has wronged and asking for his forgiveness (Matthew 5:23,24).

3. *Leading men to Christ.* Not all Christians are qualified to publicly proclaim the gospel, but every Christian is responsible to use whatever abilities he possesses in leading men to Christ, in being a soul winner for the Saviour. The very spirit of Christian benevolence and liberality demands this. The Christian has been saved by the power of The Saviour's blood and given a place in His kingdom, and now he unselfishly wants all men to enjoy these same blessings. See John 1:40-42. For one to neglect the responsibility of leading men to Christ, and thus making heaven possible for them, is to fail in making heaven possible for himself.

As we previously pointed out in this discussion, Christians are to lead godly lives in order to influence others to come to God through Christ. See Matthew 5:16. But men cannot believe and obey Christ unless they receive the teaching of the gospel (John 6:45; Romans 10:17), and it is the responsibility of Christians to see that they receive this teaching. Thus the loyal Christian uses every proper means at his disposal to teach men about Christ. If he is so qualified, he preaches and teaches publicly, as well as privately. If he is not qualified to publicly preach or teach, he does personal work in leading men to a saving knowledge of the

THE JOURNEY FROM EARTH TO GLORY

gospel, teaching them in private and encouraging them to attend services where they can hear the gospel proclaimed. See Acts 18:26.

Not only are Christians to labor diligently to bring to Christ those who have never received His salvation, but also those of His disciples who have been overtaken in sin. See Galatians 6:1; James 5:19,20.

The Christian Home

There is no phase of daily life where it is more important for Christ to reign in the lives of His disciples than in the home, or family. It is in the home that people live together in life's most intimate relationships. Where homes are Christ-centered, with love, peace, understanding, and mutual sympathy prevailing, the Lord is glorified and human lives are strengthened to meet the strains and stresses of a materialistic world. But where homes are not Christ-centered, with strife and hatred prevailing, there is fertile ground for producing delinquent children and unhappy, frustrated men and women. Therefore, too much emphasis cannot be placed on the responsibilities of Christian husbands and wives to each others, of parents to their children, and of children to their parents.

If the members of any family will accept their basic responsibilities as follows, they will do their part in maintaining a home that is truly Christian: "But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself up for it" (Ephesians 5:24,25); ". . . women to love their husbands, to love their children" (Titus 2:4); "Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency" (1 Corinthians 7:3-5); "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord" (Ephesians 6:1-4).

The Christian and His Vocation

It is axiomatic that the Christian life is a daily affair. The faithful Christian cannot separate any phase of his daily life from his relationship and loyalty to Christ. His vocational life, then, is certainly involved in his life in Christ.

First, we note that if a Christian is able to work, he must work. He cannot rightfully expect others to support him when he is able to support himself. If he does not work, he walks disorderly, casts reflection on the

THE JOURNEY FROM EARTH TO GLORY

strength, is not recreation but *dissipation*. The faithful Christian learns to know the difference between the two.

Jesus Christ advocates no gloomy philosophy of life. He does not deprive his followers of pleasurable pastime activities *as such*. His teaching only opposes what is detrimental to man's spiritual, mental, and physical life. Because one must eat and drink, it does not mean that he should take poison. And because one must have leisure-time activities, it does not mean that he must choose those activities which hinder the Christian life.

In the sense that pleasure can be wrong, the Bible refers to those who are "lovers of pleasure rather than lovers of God" (2 Timothy 3:4). Faithful Christians are lovers of God rather than lovers of pleasure. They do not make their recreational activities ends within themselves, but simply the means to the end of maintaining strong minds and bodies so that greater and more efficient service may be rendered to the Lord. In accepting the privilege of engaging in leisure-time activities, they realize that Christ, not their recreation, must come first in their lives. In such activities, they seek to please Christ and not just themselves.

There can be no question in the mind of a true follower of Christ as to the wrong in those activities which are specifically condemned in the divine word, such as drunkenness, fornication, etc. He knows that nothing which is expressly designated in the scriptures as sin can ever be justified as a recreational activity. But regarding particular activities which are not specified in the divine word, he must view them in the light of the principles of Christian conduct to determine whether participating in them will be pleasing to Christ. Concerning any such activity, he asks the following questions:

1. *Is it questionable so that to engage in it will violate my conscience?* (Romans 14:23)
2. *Is it harmful to my body?* (Romans 12:1; 1 Thessalonians 5:23; 1 Corinthians 10:31)
3. *Is it harmful to me spiritually so that I will become conformed to the world and lose my identity as a Christian?* (Romans 12:2; 2 Corinthians 7:1; Titus 2:12; 1 Thessalonians 5:23)
4. *Does it cause me to have associations that are corrupting in their influence on me?* (1 Corinthians 15:33)
5. *Does it cause me to be unequally yoked so that I cannot fulfill all my responsibilities to Christ?* (2 Corinthians 6:14-18)
6. *Does it cause me to have a weakening influence on others so that I become a stumbling block to them?* (1 Corinthians 8:7-13; 10:23-33)

The Christian's Civic Responsibility

The Christian life involves obedience to civil laws, no matter what form of government the Christian lives under, as long as such obedience does not conflict with the will of Christ. See Acts 4:19. The faithful

THE JOURNEY FROM EARTH TO GLORY

Christian accepts the obligations involved in his earthly citizenship as part of the allegiance he owes the Lord. Indeed, as a loyal follower of Christ, the Christian makes the best kind of citizen, for the kind of life he lives is the only kind that can maintain harmony, peace, and order in any society. The very spirit that pervades the Christian life is law-abiding, orderly, and harmonious. As "the salt of the earth" and "the light of the world," the influence the Christian brings to bear on those about him can only exalt and uplift the community and nation in which he lives. See Proverbs 14:34.

As a loyal disciple of Christ, and thus a loyal citizen, the Christian pays his taxes, obeys ordinances and laws, and lends his worthy influence, efforts, and prayers to activities which will make his community and nation better places in which to live. Carefully read the following passages which express the will of Christ concerning the Christian's civic responsibility:

"Render therefore unto Caesar the things that are Caesar's . . ." (Matthew 22:21).

"Let every soul be in subjection to the higher powers: for there is no power but of God: and the powers that are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, and avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Romans 13:1-7).

**MEMBERSHIP
IN THE
CHURCH**

THE JOURNEY FROM EARTH TO GLORY

Lesson 7

HOW TO BECOME A MEMBER

I. The Testimony of Christ:

1. Must be born again (Jno. 3:3-5).
2. Must be converted (Matt. 18:1-3).
3. The Great Commission (Mk. 16:15-16; Matt. 28:18-20; Lk. 24:44-49).

II. Testimony of the Apostles:

1. Saved by foolishness of preaching (I Cor. 1:21).
2. Must hear in order to believe (Rom. 10:14-17).
3. Must believe or die in sin (Jno. 8:24; Mk. 16:16).
4. Must repent and be converted (Acts 3:19; Lk. 13:3, 5).
5. By faith baptized into Christ (Gal. 3:26-27).
6. Purify souls by obedience to truth (I Pet. 1:22).
7. Made free from sin by obedience to doctrine (Rom. 6:17, 18).
8. Must be led by Spirit (Rom. 8:14).
9. Must be washed, justified, sanctified (I Cor. 6:11; 1:2).

III. Taught by Figures:

1. The New Birth (Jno. 3:3-5).
 - (1) Begotten (I Pet. 1:23; Jas. 1:18; I Cor. 4:15).
 - (2) Born of water and Spirit (Jno. 3:5; Gal. 3:26-27; Acts 2:38-41).
2. Marriage to Christ (Eph. 5:23-30; Rom. 7:4).
 - (1) Acquaintanceship (Jno. 6:44, 45).
 - (2) Love (I Jno. 4:19).
 - (3) Ceremony (Gal. 3:26-27).

IV. Exemplified:

1. Pentecostians (Acts 2):
 - (1) What they heard: death, burial, resurrection, and exaltation of Christ (Acts 2:22-34).

THE JOURNEY FROM EARTH TO GLORY

- (2) What they were told to do: **Believe beyond a doubt, repent and be baptized in the name of Christ (Acts 2:36-38).**
 - (3) What they did: **gladly received the word and were baptized (Acts 2:41).**
 - (4) Its consequences: **remission of sins and gift of Holy Spirit (Acts 2:38). Added to the Church (Acts 2:41, 47).**
2. Samaritans:
Acts 8:12: **Heard Philip preach Christ, believed, when they believed they were baptized.**
 3. The Corinthians:
Acts 18:8: **heard, believed, and were baptized.**
 4. Every conversion in the book of Acts is but a **repetition** of this same story. The plan was: **hear, believe, repent, confess faith in Christ, be baptized into Christ.**

CONCLUSION: When men obey the will of God their sins are **pardoned** and God recognizes and accepts them as His own **children**. They are added to the body of the saved and enjoy the **privileges** and share the responsibilities of that relationship. There is **no such thing** taught in God's Word as being saved by one process and **joining** the Church by another.

Questions for Discussion:

1. Give the testimony of Jesus concerning becoming members of the Church.
2. Name the conditions of salvation as announced by the apostles.
3. How does one purify his soul? how is he made free from sin? and how did Paul state the matter to the Corinthians?
4. What does it mean to be led by the **Spirit of Christ**?
5. Give the elements of the new birth.
6. Name the requisites of being married to Christ.
7. State how these principles were exemplified in the second chapter of Acts.

THE JOURNEY FROM EARTH TO GLORY

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THE JOURNEY FROM EARTH TO GLORY

8. Now show how this was manifested by the Samaritans, and the Corinthians.
9. Give some other cases in Acts not here mentioned.
10. Now show that the same process that makes one a Christian also makes him a member of the Church.

THE JOURNEY FROM EARTH TO GLORY

Lesson 8

WHAT MEMBERSHIP MEANS

I. To Be A Member of the Church of Our Lord Means:

1. To be a member of the Body of which He is the Head (I Cor. 12:12, 13, 20, 27; Eph. 1:21-23).
2. To be a worker in the Lord's vineyard (Matt. 20:1).
3. To be a living stone in the Spiritual Temple of God (I Cor. 3:16; I Pet. 2:5).
4. To be married to Christ (Eph. 5:23, 25, 27; Rom. 7:4).
5. To be a citizen in Christ's Kingdom (Col. 1:12, 13).
6. To be a child in God's family (Gal. 3:26,27).

II. Membership in the Church of Our Lord Means the Enjoyment of the Rich Provisions of God's Grace For His Children:

1. Fatherly watch-care and protection (I Pet. 3:12; 5:6, 7; Phil. 4:5-7; I Cor. 10:12-13).
2. Fatherly provision for all needful things (Matt. 6:33; II Cor. 9:6-11; Psalms 84:11).
3. Fatherly correction and chastisement (Heb. 12:5, 13; Jas. 1:2, 3, 12).
4. Right of appeal to God as a Father (I Pet. 3:12; Matt. 6:9).
5. Fellowship with the Saints (Phil. 2:1-4; 4:14-18; Rom. 12:10).
6. Hope of an Eternal Inheritance (I Pet. 1:3-5; Gal. 3:29; Rom. 8:14-17).

III. Membership In the Body of Christ In New Testament Days Meant a Life of Holiness, Sanctification and Justification:

1. "Washed, Sanctified, and Justified" (I Cor. 6:11).
2. "Called to be Saints" (I Cor. 1:2).
3. A "Holy Calling" (Eph. 4:1).
4. To "Depart from Unrighteousness" (II Tim. 2:19).

Questions for Discussion:

1. What does it mean to be a member of the Church?
2. Give meaning of the relationship expressed in Division I of the Lesson.

THE JOURNEY FROM EARTH TO GLORY

3. Specify some of the rich provisions the Lord has provided for those in the Church.
4. Why does the Lord chastise his children?
5. What is the fulness of the relationship existing between God and his own?
6. What is the condition of all before becoming children of God?
7. What kind of life does the New Testament demand of Church members?
8. How did Paul speak of the former and latter state of the Corinthians (I Cor. 6:11)?
9. Define the word "Saint."
10. Are all Christians saints?

AUTHORITY
OF THE
CHURCH

THE JOURNEY FROM EARTH TO GLORY

Lesson 9

THE AUTHORITY OF THE CHURCH

I. The Source of Authority—God Speaking Through Christ:

1. Heb. 1:1-2—New Testament Message and Messenger contrasted with old.
2. Jno. 1:17—Moses the lawgiver in Old Testament period—Christ in the New.
3. Matt. 11:27—God revealed through Christ.
4. Jno. 5:26-27—Authority given to Christ.
5. Jno 17:7-8—Christ's message from God—Jno. 12:49-50.

II. We Are To Be Governed Today by the Authority of Christ, not Moses and the Prophets:

1. Acts 3:19-23; Mark 9:2-8—"Hear ye Him."
2. Matt. 5:21-22; 5:27-28—"But I say unto you."
3. I Cor. 9:21—"Under law to Christ."

III. Christ's Authority to Be Executed Through His Apostles:

1. Matt. 19:27-28.
2. Matt. 28:18-20.
3. Matt. 16:17-19.
4. Jno. 20:22-23.
5. II Cor. 5:18-20.
6. I Jno. 4:6.

IV Apostles to be Guided by Holy Spirit:

1. Jno. 14:16-17—To be sent to Apostles not to world.
2. Jno. 14:26—To bring to their remembrance what Christ had taught.
3. Jno. 16:7-15—To convict the world through the teaching of Christ.
4. Luke 24:49—To wait in Jerusalem for coming.
5. Acts 2:1-4, 37—Holy Spirit came and through apostolic preaching did convict women and men.

V. Preaching of Apostles Confirmed by Miracles (Mark 16:15-18;

Heb. 2:1, 4; I Cor. 12:28, 31; I Cor. 13:8-10.

These gifts serve temporary purpose of introducing and con-

THE JOURNEY FROM EARTH TO GLORY

VI. Completeness of Law Thus Delivered:

1. Rom. 1:16-17—Gospel of Christ contains the righteousness of God from "Faith unto Faith."
2. II Pet. 1:2-3—Through knowledge of Christ furnished unto all things that pertain unto life and godliness.
3. II Tim. 3:14-17—Furnished completely unto every good work.
4. Jude 3—Faith once and for all delivered unto the Saints.
5. Rev. 22:18-19—Must not add to or take from.

Conclusion: The New Testament Scriptures containing God's will revealed through Christ and His chosen ambassadors; guided and confirmed in their message by the Holy Spirit, constitute a complete and perfect rule of Faith and practice for God's people today—the Divine Constitution of the Kingdom of God.

Questions for Discussion:

1. What is the source of all authority?
2. Through whom did God reveal His authority?
3. Who is to be heard above all; and, at all times?
4. How did Christ contrast his authority with that of the Old Testament law?
5. Through whom did Christ execute his authority?
(Give quotations.)
6. How were the apostles to be guided?
7. Why did the Holy Spirit come upon the apostles?
8. How did the apostles confirm their preaching?
9. What is the completeness of the New Testament?
10. What if it be added to or taken from?

THE JOURNEY FROM EARTH TO GLORY

Lesson 10

USE OF OLD TESTAMENT SCRIPTURES

I. The New Testament—The Sole Rule of Faith and Practice:

1. Review briefly Lesson VIII (Art. 2, 3 and 6).
2. The New Testament fulfills and supercedes the Old Testament.

II. Old Testament Scriptures Cannot be Recognized as Authoritative Today:

1. Old Covenant taken out of the way:
 - (1) Eph. 2:11-16—Old law destroyed that Gentile and Jew might be brought together in Christ.
 - (2) Col. 2:14-17—Not to be condemned for not keeping the old law.
 - (3) Rom. 7:1-6—Made dead to the law that they might be married to Christ.
2. Christ the mediator of a New Covenant under which we live today (Heb. 8:6-13).
 - (1) Heb. 7:12—Law changed with Priesthood.
 - (2) Heb. 7:18-22—Christ, the surety of a better covenant.
 - (3) Heb. 10:1-10—Imperfections of Old erased by New Covenant.
 - (4) Heb. 9:15-17—New Covenant made effective after death of Christ.
 - (5) Gal. 5:1-4—To seek to justify ourselves in anything by Old Covenant is disastrous.

III. How Should Scriptures of Old Testament be Used?

1. As evidence of divinity of Christ (Jno. 1:45; Acts 2:22-34; Lk. 24:44; Acts 10:43; Jno. 5:39).
2. Exemplifying principles of righteousness (Heb. 12:1-2); Witnesses here mentioned had been discussed in Heb. 11.
 - (1) Faith, example of Abraham.
 - (2) Patience, example of Job.
 - (3) Courage, Elijah at Mt. Carmel.
 - (4) Obedience, the failure of Saul (I Sam. 15:13-23).

THE JOURNEY FROM EARTH TO GLORY

3. To give us hope (Rom. 15:4; I Kings 8:56; Josh. 23:14).
4. To warn us of consequences of disobedience (Heb. 2:1-4; Heb. 10:26-31; I Cor. 10:1-13).

CONCLUSION:

From Old Testament Scriptures we learn two lessons of supreme practical importance to us today:

1. God always rewarded and blessed those who obeyed Him.
2. God condemned and punished those who were disobedient.

From a study of these four thousand years of history in the Old Testament scriptures we see that God's word is steadfast and we cannot afford to trifle therewith.

Questions for Discussion:

1. What lessons are learned on faith and practice (Lesson VIII, Art. 1, 2, 3, 6)?
2. Why is the Old Testament not authoritative today in directing the course of Christians?
 - (1) Why was it abolished?
 - (2) Why is one not condemned for not adhering to its teaching?
 - (3) Through whom was it made dead to Christians?
 - (4) Why was the law changed?
 - (5) When was the change made effective?
 - (6) What of those who seek justification by the law?
3. Why should the Old Testament be studied?
4. What lessons are learned on obedience and disobedience in the Old Testament?

MISSION OF THE CHURCH

THE JOURNEY FROM EARTH TO GLORY

Lesson 11

EVANGELISM

INTRODUCTION—The next four lessons are given to a discussion and study of the mission of the church. It should be remembered that as a divine institution the church has a divine mission. It is neither political, nor social, but altogether spiritual in its design. Its concern is not the entertainment of people but the saving of souls.

The primary mission of the New Testament Church is to “evangelize” the world. The word “evangelism” comes from a Greek word meaning “good news”; the “evangelist,” therefore, is a proclaimer of good news.

I. The Importance of This Work:

1. First seen in the universal need of salvation.
 - (1) Rom. 3:9-10—All under sin.
 - (2) Rom. 3:23—All have sinned and fallen short.
 - (3) Gal. 3:22—All things under sin.
 - (4) Eph. 2:1-5—Dead in trespasses and sins.
 - (5) Eph. 2:12—Having no hope, without God.
2. The Gospel of Christ is God’s power to save (Rom. 1:16-17).
 - (1) I Cor. 15:1-4—Corinthians saved by Gospel.
 - (2) Acts 11:14—Words to save Cornelius.
 - (3) I Cor. 4:15—Begotten by the Gospel (I Pet. 1:23).
 - (4) John 15:3—Cleansed by the words of Christ.
 - (5) Matt. 13:19; Lk. 8:11—Word of God is the Seed of Kingdom.
 - (6) II Cor. 4:3-4—Those to whom Gospel is veiled perish.
 - (7) Eph. 3:6—Partakers of promises of Christ.
 - (8) Acts 20:32—Able to give inheritance among sanctified.
 - (9) II Tim. 1:10—Life and immortality brought to light.
 - (10) Rom. 16:25-27—Made known unto obedience of faith.

II. The Church is God’s Agency in This Work of Evangelization:

THE JOURNEY FROM EARTH TO GLORY

1. Matt. 20:1-16—The Church compared to householder who goes out to hire laborers into the vineyard.
- ✓ 2. Acts 13:1-3—The Church the sending agency.
3. Matt. 13:3-9—The Church the sowing agency.
4. I Tim. 3:14-15—The Church the pillar and ground of truth.
- ✓ 5. Eph. 3:10—Wisdom of God to be made known through church.
6. Eph. 3:21—God to be glorified in the Church throughout all ages.
7. Eph. 4:11-12—Building up body of Christ mission of Church.

III. Local Congregations Were the Medium Through Which This Work of the Church Was Done in New Testament Days. They Were the Only Missionary Organizations of the New Testament Church.

1. Churches of Macedonia (II Cor. 11:8-9).
2. Church at Thessalonica (I Thess. 1:2-8).
3. Church at Philippi (Phil. 1:3-5; 2:25-30; 4:14-20).
4. Church at Antioch (Acts 13:1-3; 14:27-28).
5. Jerusalem Church (Acts 8:1-5).

IV. The Plan Followed in New Testament Days in Propagating the Gospel:

Acts 1:8—Jerusalem, Judea and Samaria, unto the uttermost parts of the earth.

Questions for Discussion:

1. Define the word "evangelism."
2. What is the universal need of every one? Why?
3. What is God's only appointed means to save the world? Give the proof.
4. What is God's agency to evangelize the world?
5. How is this demonstrated in the Parable of the Laborers in the Vineyard?
6. What is to be the sending agency?
7. What is the Church in respect to the support of the truth?
8. In what way is the Church the "building up" agency?

THE JOURNEY FROM EARTH TO GLORY

9. Give some New Testament Churches that were centers of missionary work.
10. What was the divine order of evangelizing the world (Acts 1:8)?

THE JOURNEY FROM EARTH TO GLORY

Lesson 12

PERSONAL EVANGELISM

I. Christian Responsibility Is Personal in Its Nature:

1. Matt. 25:14-15—Parable of Talents: each man made responsible for what he was able to do.
2. Matt. 25:26-30—Consequence of failure to meet responsibility seen in failure of one talent man.
3. Rom. 1:14—Paul's sense of responsibility.

II. Means of Fulfilling Our Personal Responsibility:

1. Teaching and preaching the Gospel of Christ to others, both publicly and privately:
 - (1) Rom. 1:15; Acts 20:20, 24, 27)—Paul thus discharged his obligations.
2. Sending others and holding up their hands in such work:
 - (1) The example of the Philippians (Phil. 1:3-5; 4:15-16).
 - (2) Necessity of someone sending (Rom. 10:15).
3. Influence of righteous lives and faithful service:
 - (1) Our lives are letters read by others (II Cor. 3:2-3).
 - (2) Christian influence compared by Christ to saving power of salt and light of world (Matt. 5:13-16).

III. Some New Testament Examples:

1. Andrew immediately upon being called by the Savior found his own brother and brought him to Jesus (Jno. 1:40-42).
2. Philip carried the good news of his discovery of Christ to Nathaniel (Jno. 1:43-51).
3. Paul became all things to all men, that is, he used every legitimate means and made every sacrifice in order to save others (I Cor. 9:19-23).

IV. The World is the Field—Our Opportunity for such Work Unlimited (Matt. 13:38; Luke 10:1-2; Jno. 4:35-38).

V. The Successful Soul Winner:

1. The blessedness of it (Dan. 12:3; James 5:19-20).

THE JOURNEY FROM EARTH TO GLORY

2. Must be persevering—Go at all hours (Matt. 20:1-16).
3. Must have love for souls of men (I Jno. 4:9; Eph. 5:2).
4. Must be prayerful—Example of Christ (Mark 1:35; Luke 6:12).
5. Must know your Bible (II Tim. 2:15); Be careful what you teach to others (I Cor. 3:10; I Tim. 6:3-5; I Tim. 4:16).
6. A purpose. A definite effort to persuade a definite person to accept Christ at a definite time—Now.

Questions for Discussion:

1. What of Christian responsibility in evangelism?
 - (1) To what extent is each one responsible?
 - (2) What if one fails to discharge his responsibility?
 - (3) To what extent should one go to discharge his responsibility?
2. Name ways in which one may fulfill his responsibility?
 - (1) Give a notable example.
 - (2) How did Jesus enforce this lesson?
3. Name two examples of personal evangelism.
4. To what extent did Paul go to reach the lost with the Gospel?
5. How extensive is the field of labor for Christian evangelism?
6. Name some blessings that attend the soul winner?

THE JOURNEY FROM EARTH TO GLORY

Lesson 13

EDIFICATION

I. In What Respects Are We To Grow as Christians?

1. In grace and knowledge of the truth (II Pet. 3:18).
2. In Christlikeness (Eph. 4:15).
3. In love, in knowledge, and all discernment (Phil. 1:9).
4. Quiet, industrious Christian characters (I Thess. 4:9-12).
5. As a spiritual house to offer sacrifices (I Pet. 2:5).
6. In adding Christian graces and becoming partakers of the divine nature (II Pet. 1:4-13).
7. In the Lord and the power of His might by putting on the whole armor of God (Eph. 6:10-18).
8. In faith and love (II Thess. 1:3; I Thess. 3:12-13).
9. Ability to resist temptation (Jude 17-23; James 4:7; I Pet. 5:8-10).
10. In ability to serve and sacrifice (Rom. 12:1-2).

II. Requisites of Growth:

1. Things that hinder:

- (1) Wickedness, guile, hypocrisy, envies, evil speakings (I Pet. 2:1-2).
- (2) Dullness of hearing (Heb. 5:11).
- (3) Youthful lusts (II Tim. 2:22).
- (4) Foolish and ignorant questions (II Tim. 2:23; II Tim. 1:13).
- (5) Love of money (I Tim. 6:10; 6:17-19).

2. Things that promote Spiritual growth:

- (1) Spiritual appetite (I Pet. 2:2).
- (2) Exercise (Heb. 5:13-14; I Tim. 4:7-8).
- (3) Heeding what we hear (Heb. 2:1-3).
- (4) Diligence and active service (I Tim. 4:13-16).
- (5) The right diet spiritually (I Tim. 4:5-6; 6:3; Titus 2:1; II Tim. 2:14-16, 22-23).
- (6) Purity of mind and heart (Titus 1:11-14).
- (7) Prayer and communion with the Lord (Phil. 4:5-7; James 1:2-6; Heb. 7:25; Heb. 4:14-16).

III. Avenues Through Which the Church May Encourage This Growth:

THE JOURNEY FROM EARTH TO GLORY

1. Take thought one for another (Phil. 2:1-4, 19-21).
2. Exhort each other (Heb. 3:12-14; 10:24-25).
3. The Elders to watch after our souls (Acts 20:28-31; Heb. 13:7-17).
4. Encourage the faint hearted, support the weak, admonish the disorderly, be long-suffering toward all (I Thess. 5:12-14).
5. By its worship services (Heb. 10:25; Eph. 5:19; Col. 3:15-16).
6. By its teaching program "Feed the Church of God" (Acts 20:28; II Tim. 2:2; Titus 2:1-8).

Questions for Discussion:

1. Define the word "edify".
2. In what and how are Christians to grow?
3. Name some essentials of growth.
4. Specify some things that prevent growth.
5. What things promote development?
6. How may the Church encourage growth in grace?
7. Name some essentials of growth that are so often omitted in the teaching program of the church.
8. Define the word, "exhortation."
9. Who is charged with special responsibility for watching for souls?
10. Which is the most difficult—teaching and convincing, or persuading to action?

THE JOURNEY FROM EARTH TO GLORY

Lesson 14

MINISTRY TO POOR

I. The Lesson as Taught by Christ:

1. The Good Samaritan (Luke 10:25-37).
2. Opportunity to do good to one in need (Lk. 10:36-37; Gal. 6:10).
3. Those who should have been first to help, passed him by—the Priest and Levite (Lk. 10:31-32).
4. Samaritan, though he was hated and despised by the Jews, had mercy and helped. He loved his neighbor (Luke 10:33-37).

II. The Basis Upon Which Such Work Is to be Done:

1. Self consecration (II Cor. 8:3-5).
2. Love (II Cor. 8:8).
 - (1) Proving our love by our liberality and generosity (II Cor. 8:24).
 - (2) Love in deed and truth (I Jno. 3:17, 18).
3. Gratitude (I Jno. 3:16; II Cor. 8:9).
4. Sympathy (I Cor. 12:25, 26; Gal. 6:2).
5. To glorify God (II Cor. 9:12, 15).
6. To keep our hearts centered on God (I Tim. 6:17-19).

III. A Part of the Mission of the Early Church:

1. Rom. 12:13; Rom. 15:25-27; I Cor. 16:15.
2. Eph. 4:12—Unto the work of ministering.

IV. The New Testament Plan of Operation in Performing This Ministry:

1. Individual: Dorcas (Acts 9:36-43).
2. Congregational (Acts 11:29-30; 2:43-45; II Cor. 8:12—“According to ability.”) (II Cor. 8:14—“That there may be equality.”)
3. Congregational co-operation in caring for the needy Saints (II Cor. 8:18-21).
4. Plan for raising these funds (I Cor. 16:1-2).
 - (1) Contributed into common treasury, “Lay by in store.”

THE JOURNEY FROM EARTH TO GLORY

- (2) Regularly "upon the first day of the week."
- (3) Individual "each one of you."
- (4) Proportionate "as you have been prospered."
- (5) Out of the willingness, purpose, and confidence of the heart (II Cor. 9:6-11).

Questions for Discussion:

1. How did Jesus emphasize caring for the poor?
2. How is one to be "neighborly"?
3. Name some things that should be the basis of caring for the needy.
4. How is love always expressed?
5. To succeed in the "ministering to the poor," on whom must our hearts be centered?
6. Give references that indicate the early churches cared for the poor.
7. Tell how the early disciples cared for the poor; what was the plan of operation?
8. Give some examples of each method.
9. What plans were used in financing this work?
10. What is wrong in using other plans?

LEADERSHIP
IN THE
CHURCH

THE JOURNEY FROM EARTH TO GLORY

Lesson 15

THE ORGANIZATION OF THE CHURCH

I. Two Uses of Word "Church" In New Testament:

1. Universal, comprehensive sense including all saved of the earth (Matt. 16:18; I Tim. 3:15; Eph. 1:22, 23). In this sense the family of God, Body of Christ, kingdom of God, are the same (see Lessons 1 to 6 on "The Nature of the Church"). No organization in universal sense, knows no authority but Christ and His word. Whoever does the will of God and obeys the Gospel belongs to it (Acts 2:41, 47).
2. Local Churches, limited sense including all God's people in one community. (I Cor. 1:2; Rom. 16:16; Acts 14:23; 5:11; 8:1), "In Jerusalem" (Acts 13:1; 15:22). "In Antioch."

II. The Organization of the Local Church:

1. An established order (Acts 14:23) "In every Church" (Titus 1:5) "Set in order the things that are lacking."
2. An independent self-governing unit, always spoken of as separate units (Gal. 1:2) "Churches of Galatia" (Gal. 1:22), "Churches of Judea." Several independent Churches in one district, but no district organization. (I Cor. 14:33, 40). In this comprehensive injunction, given to a Church, is implied control of its affairs by the Church.
3. A plurality of elders in every Church. (Acts 14:23), "Ordained elders in every Church." (Acts 20:17). Elders of the Ephesian Church.
4. Deacons. (Phil. 1:1), Bishops and deacons of Phillipian Church.
5. Members (Rom. 12:4, 16:1, 2; I Cor. 12:27). Identification with a local Church was a practice of New Testament days.

III. Local Organization Only Medium Through Which Early Christians worked:

1. New Testament mentions no other

THE JOURNEY FROM EARTH TO GLORY

2. Every good work done through local organization (Eph. 3:10).
 - (1) Missions (Acts 13:1-3) Sent out by local church; (Acts 14:25-28). Reported to local church.
 - (2) Charity (Acts 11:29, 30). Funds for poor saints in Judea were placed in hands of elders of Judean churches to be administered by them.
 - (3) Various scriptural methods may be used in carrying on the work of the local Church, but other organizations either within or without, such as Ladies' Aid Societies or Young Peoples' Societies were unknown then and are therefore unscriptural now.

IV. Co-Operation of Local Churches:

1. Local Churches co-operated in doing their work, but such work was always under the supervision of a local church and its eldership (Rom. 15:25-26; II Cor. 8:1-5; Acts 11:28-30).

Questions for Discussion:

1. Give two senses in which the term "Church" is used in the New Testament.
2. Is there any universal organization of the Church?
3. What is the mission of the local Church?
4. How completely were the local Churches organized; give the officials.
5. What is God's medium of working?
6. How did the early churches do mission work, care for the poor, and the work of edification, through what medium?
7. Give examples of such work.
8. What is wrong with the various "aids" societies?
9. How may local churches co-operate in any good work?
10. Under whose supervision should all work of the Church be done?

THE JOURNEY FROM EARTH TO GLORY

Lesson 16

THE ELDERSHIP

I. The Office: (I Tim. 3:1).

1. Uses of word Elder.

Originally the authority seems naturally invested in those who by virtue of greater age and consequently, experience, were best fitted to govern. Later the idea of age became merged in that of dignity and experience.

- (1) Word is used adjectively to denote seniority (Lk. 15:25; Mk. 8:31).
- (2) Referring to Jewish Elders of the Synagogues (Matt. 16:21; Mk. 8:31; Lk. 9:22; Acts 4:5).
- (3) Denotes certain persons appointed in local churches to exercise spiritual oversight over its members (Acts 14:23; 20:17; Titus 1:5).
- (4) Elder, in the last sense, is used synonymously with bishop and pastor, referring to the same office and work. (Eph. 4:11; Acts 20:17, 28). "And—he—called to him the elders of the church—Take heed unto yourselves and to all the flock, in which the Holy Spirit hath made you bishops, to feed (pastor) the Church—." Titus 1:5-7. "For this cause I left thee in Crete,—and appoint elders in every city—For the bishop must be blameless as God's steward—."

2. The responsibility and work of an Elder.

- (1) To feed the Church (Acts 20:28).
- (2) Guard the flock from false teachers (Acts 20:29-31).
- (3) Ruling the Church (Rom. 12:8; I Tim. 5:17).
 - (a) "Not as Lord's, but as examples" (I Pet. 5:3).
- (4) Tending the flock, "Exercising the oversight thereof" (I Pet. 5:2).
- (5) "Watching in behalf of souls" (Heb. 13:17).

II. The Qualifications of an Elder:

1. I Tim. 3:2-7. Without reproach, husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach, no brawler, no striker, gentle, not contentious,

THE JOURNEY FROM EARTH TO GLORY

no lover of money, ruling well his own household, not a novice, of good reputation without.

2. Titus 1:6-9. Blameless, husband of one wife, self control, sober-minded, given to hospitality, able to exhort and convict the gainsayer, no brawler, no striker, not soon angry, not self willed, not greedy of filthy lucre, having children that believe, who are not accused of riot or unruly, just, holy, a lover of good.
3. Not self appointed (Acts 14:23; Titus 1:5).

III. Our Duty Toward Elders:

1. I Tim. 5:17, 18.
2. Not to hear accusations except at mouth of two or three witnesses (I Tim. 5:19).
3. Obey and respect them (Heb. 13:17).

Questions for Discussion:

1. How was the position of an Elder set forth (I Tim. 3:1).
2. How was the term "elder" originally used?
3. Give some examples of its usage.
4. What, finally, did the term come to mean?
5. Name some of the terms that were used to designate the elders.
6. What of the responsibility of the eldership?
7. Specify the qualifications of elders.
8. Name the negative traits of their qualifications.
9. Point out the positive traits of their qualifications.
10. What is the duty of the members toward the Elders?

THE JOURNEY FROM EARTH TO GLORY

Lesson 17

DEACONS

I. The Meaning of the Term:

1. General. "Deacon" means waiter, attendant, servant, minister. It is derived from the word "diako" which means to run or hasten. The radical idea of the word "deacon" is active service. In this general sense it includes:
 - (1) Evangelists (Eph. 6:21; Col. 1:7; I Tim. 4:6).
 - (2) Any and every faithful servant of Christ (Jno. 12:26).
2. Special. From the association of the word with the office and work of bishops and elders, it is evidenced that the word "deacon" is used also in an official sense.
 - (1) Phil. 1:1. Here bishops and deacons are distinguished from the saints in general.
 - (2) I Tim. 3:8-13. Association of an especially qualified group with the elders in this passage indicates a regularly constituted or established office.

II. Their Position and Work as Seen From:

1. The meaning of the word "helper", "minister". In contrast to the word bishop which means "overseer" the deacon is a helper or servant of the Church, working as does every other member of the congregation, under the oversight and in assistance to the bishops of the Church.
2. Acts 6:1-6. From this passage we observe:
 - (1) These men were selected to relieve the apostles of secular duties and responsibilities in order that they might give themselves more fully to spiritual matters.
 - (2) These men were selected by the congregation and then appointed by the apostles.
 - (3) The performance of the work for which they were

THE JOURNEY FROM EARTH TO GLORY

selected constituted the full measure of special responsibility.

III. Their Qualifications:

1. I Tim. 3:8-13.

- (1) Grave.
- (2) Not double tongued.
- (3) Not given to much wine.
- (4) Not greedy for money.
- (5) Holding the faith in a pure conscience.
- (6) Proved.
- (7) Husband of one wife.
- (8) Ruling their children and homes well.

2. Acts 6:1-6.

- (1) "A man of honest report", a good reputation both within and without the Church.
- (2) "Full of the Holy Spirit," bearing its fruits in his life. (Gal. 5:22-24).
- (3) "Full of Wisdom," a man of prudence and sound judgment.

CONCLUSION. In general a deacon owes the same service to the Lord and bears the same responsibility as does every Christian. He, however, is one upon whom special responsibility has been laid. The Church, as is true of every institution in the world, needs leaders. Men upon whom special responsibility can be placed without being shunned or evaded and in whom there can be found to an outstanding degree the qualities of the real Christian character.

Questions for Discussion:

1. Give the general meaning of "deacon."
2. To what was the term finally limited?
3. How did Paul speak of the Philippian Church (Phil. 1:1)?
4. Contrast the meaning of "deacon" and "elder."
5. Discuss the work of the deacons in the light of (Acts 6:1-6).
6. Was their work spiritual or temporal?
7. Give the qualifications of deacons.

THE JOURNEY FROM EARTH TO GLORY

8. Specify the negative marks of their qualifications.
9. Name the positive marks of their qualifications.
10. Distinguish between the deacons and other members of the congregation.

THE JOURNEY FROM EARTH TO GLORY

Lesson 18

EVANGELISTS

I. The Use of the Term; Meaning "A Proclaimer of Good News."

1. Referring to definite work (Eph. 4:11).
2. Philip designated an Evangelist (Acts 21:8).
3. Timothy urged to do the work of an Evangelist (II Tim. 4:5).

II. The Work of an Evangelist:

1. The work of Philip.
 - (1) Proclaiming Christ (Acts 8:5, 35). Attended by miracles to confirm the word (Acts 8:6-8; Heb. 2:4). Preached wherever opportunity afforded (Acts 8:40).
2. Baptizing those who believed (Acts 8:12, 38).
3. "Reprove, rebuke, exhort" (II Tim. 4:1-2).
4. Complete organization of congregations (Titus 1:5).
5. Indoctrinate the Church (Titus 1:13; 2:1, 5).
6. Perpetuate the Gospel by committing it unto others who would faithfully teach it (II Tim. 2:2).
7. Give his time fully to the Lord's work (II Tim. 4:2; I Tim. 4:13-16; II Tim. 2:4-5).
8. Warn against dangers of apostasy (I Tim. 4:1-6).
9. Protect the Church from false teachers (I Tim. 1:3).
10. Assist in building up local churches.
 - (a) Timothy tarried at Ephesus (I Tim. 1-3).
 - (b) Titus was left at Crete (Titus 1:5).
11. To summarize, the work of an Evangelist was:
 - (a) Preach the word (II Tim. 4:2).
 - (b) Guard the Faith (I Tim. 6:20-21).
 - (c) "Handle aright the word of Truth," that is, apply it to all people and conditions as needed (II Tim. 2:15) to the end that men might be saved.

III. Qualifications of an Evangelist:

1. "Keep thyself pure" (I Tim. 5:22).
2. "Gentle, apt to teach, forbearing" (II Tim. 2:22-26).

THE JOURNEY FROM EARTH TO GLORY

3. Diligent (II Tim. 2:15, 16).
4. Steadfast in the faith, loyal in the truth, refusing false speculative doctrines and uncompromising toward those that teach them. (I Tim. 6:3-11; 4:1, 6; II Tim. 3:14-17; 4:1-5).
5. An example to them that believe (I Tim. 4:12).
6. Careful both as to himself and what he teaches (I Tim. 4:16).

CONCLUSION—Evangelists today, that is, those who undertake to spread the Gospel by publicly teaching and preaching it, should strive to fit themselves into these requirements of the New Testament as perfectly as possible. The word of God already confirmed and existing now in written form that we might appeal to it for evidence that we are preaching the truth; miracles are no longer needed for that purpose as in New Testament days.

Questions for Discussion:

1. Define the word "evangelist".
2. Give some examples.
3. Give the work of an evangelist.
 - (1) What did Philip do in evangelizing?
 - (2) How did Paul instruct Timothy and Titus?
 - (3) Give a summary of the work of an evangelist.
4. Name some of the qualifications of an evangelist.
5. How careful should all evangelists be as to conduct?
6. Should the evangelist be under the supervision of the church of his community?
7. Should he be amenable to the eldership of the Church?
8. If the evangelist will not identify himself with some church, does he have any right to expect support from any congregation?

WORSHIP IN THE CHURCH

THE JOURNEY FROM EARTH TO GLORY

Lesson 19

THE LORD'S DAY

INTRODUCTION—The observance of the Lord's Day as a day of worship and service to the Lord is of New Testament origin. In Old Testament days, under the Law of Moses, God's people observed the "Sabbath." It is necessary therefore to deal in this lesson with the passing of the Old and the establishment and significance of the New.

I. The Sabbath:

1. Why it was observed:

- (1) Because of Israel's deliverance from bondage (Deut. 5:15).
- (2) Given after Jehovah's deliverance of Israel (Deut. 5:3).
- (3) It was an institution then only of the Mosaic dispensation and was not observed during the Patriarchy.

2. By whom observed:

- (1) It was a sign between God and Israel (Ex. 31:13-17).
- (2) It was not a sign between God and all nations, but was designated as a special sign between God and the Jews.

3. The Sabbath ended:

- (1) Some contend "a perpetual covenant," therefore would not end (Ex. 31:16).
 - (a) The Sabbath no more perpetual than incense and animal sacrifice (Ex. 30:8; Num. 28:1-10).
 - (b) The Sabbath was a perpetual "sign" between God and Israel as His chosen people, but when Israel ended, the Sabbath ended, the end of Israel as a nation (Amos 8:2-10;) Fulfillment (Matt. 27:45-46; Lk. 23:44-45; Jno. 19:30).
- (2) The end of the Sabbath prophesied (Hosea 2:11;) Fulfilled (Col. 2:14:17).
- (3) The covenant with Israel including the Ten Commandments has been annulled (Jer. 31:31; Heb. 8:6-9; Rom. 7:1-7; II Cor. 3:7-13; Matt. 5:21-22, 27-28).

THE JOURNEY FROM EARTH TO GLORY

- (4) Those justifying themselves in Sabbath keeping or anything else by the law are severed from Christ and fallen from grace (Gal. 5:4).

II. The Lord's Day:

1. Its significance:

- (1) Jesus arose from the dead on the first day of the week: "the first day," "the same day," "the third day," all refer to the same day (Mk. 16:9; Lk. 24:1, 13, 20-21, 46).
- (2) Jesus met with the disciples on the first day of the week (Jno. 20:1, 19, 26).
- (3) The Church established on Pentecost (Acts 2). Pentecost always came on the first day (Lev. 23:15-16).
- (4) The Holy Spirit came on the first day (Acts 2:1-4).
- (5) The Gospel began to be preached (Acts 2:22-36).
- (6) Called "The Lord's Day" (Rev. 1:10).

2. Its observance:

- (1) The New Testament Church assembled for worship (Acts 20:7; I Cor. 16:1-2).
- (2) Breaking of bread, the chief purpose of the first day assembly (Acts 20:7).
 - (a) This assembly not to be forsaken (Heb. 10:25-26).
 - (b) "The first day of the week" means every first day just as "the Sabbath Day to keep it Holy" means every Sabbath day.
 - (c) Breaking of bread referred to Lord's supper (I Cor. 10:16-17; Acts 2:42).
- (3) Observance of the Lord's Day should be in the spirit of the day.
 - (a) The events taking place on a day determine the spirit of it: Fourth of July, Armistice Day.
 - (b) Therefore, fishing, picnicing, ball playing, and worldly amusement seeking are not in keeping with the proper observance of the Lord's Day (Rev. 1:10).

THE JOURNEY FROM EARTH TO GLORY

Questions for Discussion:

1. The Lord's Day originated when? Where revealed?
2. Why and when was the Sabbath given?
3. It was a sign between whom?
4. How were the Sabbath, burning of incense, and burnt offerings perpetual?
5. When did the Sabbath end; when taken out of the way?
6. What is the penalty of Sabbath observance (Gal. 5:4)?
7. Why is the Lord's Day so significant?
8. Upon what day did the early disciples meet; for what purpose?
9. How should this day be observed?
10. Should every Lord's Day be observed?

THE JOURNEY FROM EARTH TO GLORY

Lesson 20

THE LORD'S SUPPER

I. Its Place:

1. God's House.
 - (1) Heb. 8:2—A spiritual house.
 - (2) Heb. 3:1, 6—"Whose house are we."
 - (3) I Tim. 3:15—God's house the Church.
2. The table in God's house (Lk.22:29-30); the tabernacle a type (Heb. 9:1-2).
3. One loaf on the Lord's table (I Cor. 10:17); one bread, one body, one loaf.
4. The loaf broken before eating derived title "breaking of bread" (Acts 2:42; Acts 20:7).

II. Its Origin and Authority:

1. The practice of early Church (Acts 20:7) "came together to break bread."
2. Taught by the Apostles (Matt. 28:18-20) "Teaching them to observe all things whatsoever I have commanded you."
3. Paul received it from the Lord (I Cor. 11:23).
4. Instituted by Christ and delivered unto the Apostles (Matt. 26:26-29; Mk. 14:22-25; Lk. 22:19-20).

III. The Time of Observance:

1. The primary purpose of the assembly of the Church on the first day of the week (Acts 20:7), "To break bread."
2. The regularity of the observance (Acts 2:42). "They continued steadfastly in the breaking of bread."
3. The duty of constant attendance (Heb. 10:25-26). To neglect is to sin willfully.
4. The first day of the week was a day of regular assembly (I Cor. 16:1-2).

IV. Its Design:

1. In remembrance:
"In remembrance of me" a memorial of Christ (I Cor. 11:24-25).
2. Anticipation, hope, "till I come" (I Cor. 11:26).

THE JOURNEY FROM EARTH TO GLORY

3. Fellowship (I Cor. 10:17). "We who are many are one body," a communion.
4. Obedience to the request of Christ made in the very shadow of the cross.
5. To eat regularly and worthily is to maintain spiritual vigor (I Cor. 11:29-32; Jno. 6:53).

V. Manner of Observance:

1. Must examine self (I Cor. 11:28). The practice of close communion wherein men undertake to examine each other is entirely without scriptural authority.
2. Must observe worthily, that is, discerning the Lord's body and the significance of the emblems contained in the supper (I Cor. 11:27-29).
3. Communion with Christ must be the hearts thought (I Cor. 10:15-17; 11:29).
4. Must be observed in the peace and harmony of Christian fellowship (I Cor. 10:17).

Questions for Discussion:

1. Where and why is the supper to be observed?
2. Why was it called "supper," and "breaking bread"?
3. Who instituted the supper? When?
4. From whom did Paul receive his instructions as to the supper?
5. When was the supper observed by the early Christians? Give proof.
6. Why were the simple elements taken?
7. How does regularity in its observance strengthen the saints?
8. How should the supper be observed?
9. With whom does the participant commune?
10. How do you know it should be observed "every" first day of the week?

THE JOURNEY FROM EARTH TO GLORY

Lesson 21

MUSIC IN THE WORSHIP

INTRODUCTION—Music has its place and purpose in the worship of the church. This place and purpose has been created by divine authority. In that place and purpose we must recognize the importance of: (1) the kind of music authorized; (2) the purpose music shall serve; and (3) the manner in which it shall be rendered.

I. The Kind of Music Specified:

1. New Testament Scriptures authorize **singing only**.
Matt. 26:30—"When they had sung a hymn they went out."
Acts 16:25—"About midnight Paul and Silas were praying and singing hymns unto God."
Rom. 15:9—"As it is written, therefore will I give praise unto thee among the Gentiles and sing unto thy name."
I Cor. 14:15—"I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."
Eph. 5:19—"Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your hearts unto God."
Col. 3:16—"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."
Jas. 5:13—"Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise."
2. The command to sing is specific and excludes all other kinds of music.
 - (1) God commanded Noah to build the ark of gopher wood—by specifying "Gopher" God eliminated all other kinds of wood. (Gen. 6:14).
 - (2) God's command to Aaron to offer two he goats and a ram in atonement sacrifices excluded every other animal (Lev. 16).
 - (3) God's command to sing excludes any other kind of music. There are only two kinds—vocal and instrumental. God has specified vocal.
 - (4) When something more is done than "sing," God has been disobeyed. (II Jno. 9:11; I Cor. 4:6).

THE JOURNEY FROM EARTH TO GLORY

3. New Testament Scriptures are all sufficient on this point as on all others pertaining to Christian worship and service. (II Pet. 1:2-3; Rom. 1:17; I Cor. 9:21; Matt. 17:5-6; Acts 3:22-23).

II. The Purpose of Singing:

1. Praise and thanksgiving unto God. (Heb. 13:15; Acts 16:25; Rom. 15:9; Jas. 5:13).
2. Teaching and admonishing one another. (Eph. 5:19; Col. 3:16).

Music in Christian worship is to instruct, communicate ideas from one to another, and admonish those engaged in it to right living in addition to being a medium of praise, thanksgiving and supplication to God.

III. Manner of Rendition:

1. "Unto God"—directed as praise unto God and not for simple entertainment. Whenever music in Christian worship degenerates into an effort to entertain, it becomes a stench in the nostrils of God. We must remember that we are singing to please God—not the multitude (Acts 16:25; Rom. 15:9; Eph. 5:19; Col. 3:16).
 - (1) When any act of worship is not directed to God it misses its mark and is therefore vain.
 - (2) How utterly abominable then the attempt to attract the world by the music of the Church. Let us be primarily concerned with causing God to listen.
2. "In Spirit" (I Cor. 14:15; Jas. 5:13)
"With the heart"—(Eph. 5:19). "With grace in your hearts" (Col. 3:16).

From this we learn that our hearts must accompany our singing and be thoroughly in accord with the sentiment of the song being sung. In other words, it must be done in all sincerity.

3. "With the understanding"—(I Cor. 14:15). One can hardly sing sincerely what one does not understand. We need to study the sentiment of our songs, expressed in the words, and be sure that it is scriptural and that we understand its meaning in order to be able to make that meaning the sentiment of our hearts.

THE JOURNEY FROM EARTH TO GLORY

4. So as to be understood. "Speaking one to another"—(Eph. 5:19). "Teaching and admonishing" —(Col. 3:16). This divine purpose for singing is entirely lost unless the words are scriptural in sentiment and pronounced plainly enough to be understood by the audience. The teaching to be done in singing must be by the words of the song since the tune or melody cannot teach anyone anything.
5. The kind of songs to be used. "Psalms and hymns and spiritual songs"—(Eph. 5:19; Col. 3:16). "Psalms and hymns" appear to have been used interchangeably and not only convey the character in general of the songs to be sung but specify in particular that such compositions are to be "spiritual." Such could scarcely be descriptive of the "Star Spangled Banner," "Yankee Doodle," or "I Washed My Hands This Morning." Neither could any of the light, trivial, jiggy tunes used today be classified as "Spiritual."

Questions for Discussion:

1. How many kinds of music are there?
2. Read and note carefully the quotations on the music as used in the New Testament.
3. Is the teaching of the New Testament complete on this matter?
4. Specify the purpose of singing.
5. Is the mission of singing to entertain? Singing is to please whom?
6. Is singing that is acceptably done directed primarily to the listener?
7. What is the idea expressed in, "With the Spirit and Understanding?"
8. What kinds of songs are to be used in the worship?
9. What is wrong with using semispiritual songs?
10. Has God specified the kind of music we are to use or has it been left up to our judgment?

THE JOURNEY FROM EARTH TO GLORY

Lesson 22

INSTRUMENTAL MUSIC

INTRODUCTION—We have made a special topic for study of this subject in order to examine some of the most commonly used contentions in favor of mechanical instruments being added to the music in Christian worship.

THE ARGUMENT THAT HAS NEVER BEEN MADE:

No one has ever yet contended or argued that instrumental music should be added to the worship because New Testament Scriptures, as we have them given to us today by the good providence of God, teach that it should be used.

Not one passage has ever been produced which even indirectly mentions mechanical instruments of music.

Being unable to make this contention, those who use instrumental music have been forced to defend its use upon other grounds. The following arguments are made:

I. It Was Practiced Under the Law of Moses in Old Testament Times:

1. This same argument would introduce incense, infant church membership, animal sacrifices, polygamy, and everything else that characterized the Old Testament period. "That which proves too much proves nothing."
2. To practice anything taught by Moses but not taught by Christ is fatal in Christianity, because it places the authority of Moses on a par with the authority of Christ.
 - (1) To undertake to live under both the law of Moses and the law of Christ is spiritual adultery (Rom. 7:1-4).
 - (2) To justify what we do by the law of Moses is to sever ourselves from Christ and fall from grace (Gal. 5:4).
 - (3) To go back to the law of Moses for some practice not taught by Christ and the apostles is to deny the all-sufficiency of New Testament scriptures and disrespect the completeness of Christ's authority (Acts 3:22; Matt. 17:5; Eph. 1:22-23).
 - (4) To depend upon Old Testament authority for Christian

THE JOURNEY FROM EARTH TO GLORY

practice is to resurrect an invalid law and deny the effectiveness of Christ's death upon the cross (Col. 2:13-17; Eph. 2:14-16).

- (5) To depend upon the old law is to cling to the shadow and lose the substance (Heb. 10:1).

II. Instrumental Music Is Not Expressly Forbidden in the New Testament:

1. This argument puts a premium on the silence of the scriptures. It creates a respect for what the Bible does not say rather than what it does say. To put it affirmatively it looks like this: One has the right to practice anything that the Bible does not expressly forbid. That leaves the field open for: counting beads in prayer, wearing religious robes, burning incense, praying to the virgin Mary, changing the Lord's Supper into a common meal, observing the Sabbath, offering animal sacrifices, baptizing babies, dancing, drinking and gambling and many other things that cannot be in any sense justified as a part of Christianity.
2. We must not go beyond what the scriptures teach (II Jno. 9:11; I Cor. 4:6).

III. Instrumental Music Is Only an Aid:

1. It is not just an aid, it is an addition of another kind of music.
2. It is not on a par with books, seats, lights, etc., for when all these have been used, still there has been only singing. But when the instrument is supplied, we have not only singing but singing and playing. An addition has been made.
3. Instrumental music does not aid in carrying out the God-given purpose for music in the worship.
 - (1) We have no assurance anywhere that it pleases God as praise.
 - (2) It makes "teaching and admonishing" and "speaking one with another" in singing more difficult by making the words of the song less audible and understandable. It therefore interferes with the divine purpose of singing rather than aiding it.

THE JOURNEY FROM EARTH TO GLORY

IV. A Matter of Christian Liberty:

1. Christian liberty means freedom from the law and the rudiments of the world (Gal. 3:13; 4:3, 10).
2. It is not to be used as an occasion to the flesh (Gal. 5:13).
3. It is not to be exercised in any matter offensive to the conscience of a brother (I Cor. 10:28-11:1). Instrumental music is offensive to the conscience of many and has always been a source of division.

V. Practiced at Home:

1. Many things morally right but religiously wrong.
(1) Washing of hands (Mk. 7:3-7;) (2) Washing of feet.
2. Instrumental music is not wrong in itself. If that were true it would be wrong anywhere, but it is wrong to add it to Christian worship when God has not told us to use it.

VI. Expedient. In Order For Anything To Be Expedient From A Scriptural Standpoint, It Must:

1. Be also lawful (I Cor. 6:12).
2. Must also edify (I Cor. 10:23).
3. Must not offend conscience of others (I Cor. 10:28).
Instrumental music proves itself inexpedient in all three of these points.

VII. Instrumental Music in Heaven:

To grant this does not yet prove that we should have it in the Church, or else, we must also have angels, infants, golden bowls of incense, etc.

VIII. "Psallo" the Greek Word From Which We Have the Translation "Sing" in Our English Bibles Also Means To Accompany the Singing with Instrumental Music.

If this be true, then instrumental music is commanded and is not a matter of choice with those who would obey God. It would be imperative for each one who sings to have his own instrument and do his own playing since the command is individual and personal in its meaning. Someone else could no more do the playing for a person than they could acceptably sing for him. This becomes ridiculously absurd.

THE JOURNEY FROM EARTH TO GLORY

1. Our most reliable translations do not so render the word American Revised and King James version, etc.
2. This would make it necessary to go to the Greek language in order to learn how to worship God. Either that or our faith would have to be placed in the word of men about the matter (I Cor. 2:5).
3. It means that our English Bibles are unreliable and this being true, the truth has not been made accessible to men today.
4. Only the man who believes that God's providence has withheld a knowledge of the truth from men today could so contend.

Final Objections to Instrumental Music:

1. Instrumental music transgresses and disrespects the authority of Christ by injecting something into Christian worship which the Lord and His apostles have not taught (II Jno. 9-11).
2. Instrumental music corrupts and makes vain our worship in the practice of that which God has not taught (Matt. 15:7-9).
3. It creates dissention and division by being offensive to the conscience of many (I Cor. 10:28).
4. We cannot worship God in spirit and truth and use it for it is no part of "all truth" revealed to the apostles by the Holy Spirit (Jno. 16:13; Jno. 4:24).
5. We cannot walk by faith and practice it, for it is not taught in the word of God and faith comes by hearing God's word (Rom. 10:17; II Cor. 5:7).
6. It is no part of the divine pattern and we corrupt the plan for God's House and therefore labor in vain when we use it (Heb. 8:1-7; Psa. 127:1).

Questions for Discussion:

1. State the argument that has never been made to defend instrumental music in Christian worship.
2. Show the fallacy of going to the law of Moses to defend its use.
3. How does this argument repudiate the authority of Christ?
4. State and refute the argument "It is not expressly forbidden."

THE JOURNEY FROM EARTH TO GLORY

5. What if we go beyond the things that are written in the New Testament?
6. Make and refute the "aid" argument.
7. Is it on the par with pews, lights, song books, etc.?
8. Define Christian liberty and show when it is violated.
9. Make and refute the "heaven argument" to justify instrumental music in worship.
10. Show that the Greek word "Psallo" does not justify its use.
11. State objections to instrumental music in Christian worship.

THE JOURNEY FROM EARTH TO GLORY

Lesson 23

CHURCH FINANCES

INTRODUCTION—This problem must first be solved with the individual. Money is not inherently bad. Its character depends upon the character of him that possesses it. The danger is loving, trusting in it, and making the wrong use of it. Wealth within itself does not constitute a vice any more than poverty constitutes a virtue. Allowing money to develop the wrong attitude of heart and failing to consecrate its power to the glory and honor of God is the thing the scriptures condemn and warn against.

I. The Warning Illustrated:

1. The rich man and Lazarus (Lk. 16:19-30). The picture here is that of a man lavishing upon himself all the luxuries his wealth could provide while denying the crumbs from the table to the poor, diseased, helpless beggar at his gate. One who loves what money will buy, so that he refuses the beggar at the gate cannot be saved.
2. The rich young ruler (Matt. 19:16-22; Mk. 10:7-22; Lk. 18:23). Here is a young man who had conquered the appetites of his flesh to the extent of living a clean moral life, but he had not conquered his heart. He loved his possessions more than he loved God. He wanted his money more than eternal life.
3. The rich fool (Lk. 12:13-21). This is the pitiful scene of a man who foolishly thought he could secure his future by heaping together material possessions. He spent his whole life in the task, and when he thought he was secure he discovered he had made no preparation at all (Psa. 39:6).

II. Warnings in General:

1. The justice of God does not reward riches (Job 34:19).
2. Riches cannot provide for the soul (Psa. 49:1-7; Matt. 16:26).
3. Riches cannot enter eternity (Psa. 49:10, 16-17).
4. A good name rather to be chosen than great riches (Prov. 22:1).
5. A grievous evil to keep riches (Eccl. 5:12-15).
6. Set not your heart on their increase (Psa. 62:10; Matt. 6:19-24).

THE JOURNEY FROM EARTH TO GLORY

7. To trust in riches will cause one to fall (Prov. 11:28).
8. Increasing wealth causes one to be "lifted up" (Ezek. 28:1-10).
9. Deceitfulness chokes out word of God (Matt. 13:22; Mk. 4:19; Lk. 8:14).
10. Those minded to be rich subject to danger (I Tim. 6:9-10).
11. The duty of the rich (I Tim. 6:17-19).
12. The difficulty of rich being saved (Matt. 6:21; Lk. 18:24).
13. What rich man was told to do to be saved (Matt. 19:21; Lk. 18:22).
14. What rich man did to be saved (Lk. 19:1-10).

III. The Remedy:

1. Laying up treasure in heaven (Lk. 18:22; Matt. 6:19-24; Lk. 12:21-23).
2. Rich in good works (I Tim. 6:17).
3. Trust in God, not in riches (I Tim. 6:17).
4. Be faithful as stewards (Lk. 16:11).
5. Abound in richness of liberality (II Cor. 8:2).
6. The example of Moses (Heb. 11:26).
7. Beware of covetousness (Col. 3:5; Lk. 12:15; Eph. 5:3; I Cor. 6:10).

Questions for Discussion:

1. Show that the character of the possessor of money makes it good or bad.
2. Show how the Bible warns against riches; give notable examples.
3. How is a good name compared with riches?
4. How long can one retain his possessions?
5. Give the quotation on the dangers of those "minded to be rich."
6. What did Zacchaeus do to be saved?
7. In what should all be rich?
8. All are to be faithful in what?
9. Tell of the sacrifice of Moses.
10. Of what must all beware?

THE JOURNEY FROM EARTH TO GLORY

Lesson 24

CHURCH FINANCES

INTRODUCTION—The Church of God is engaged in the greatest mission under heaven. Money is an absolute requisite in carrying on its work and hence the proper use of money becomes an important theme in the New Testament and assumes an important place in the Christian's life. The first sin in the Jerusalem Church that we are told was the sin of Ananias and Sapphira in the matter of giving money to the Lord (Acts 5:1-2). Christians in making money must take "thought for things honorable in the sight of all men" and using the money they make must have the glory of God in mind.

General Principles Governing Church Finances

I. Stewardship (Lk. 16:1-14) Christians Are Stewards. Stewards Are Trustees, Caretakers of That Which Belongs to Another:

1. Must be found faithful as good stewards (I Pet. 4:10; I Cor. 4:1-2). Not wasting goods (Lk. 16:1).
2. Must some day render account of stewardship (Rom. 14:12).
3. Must not hoard for our own security (Lk. 12:13-21).
4. God does not allow us to take out all that we want or feel that we need and give him a little of what is left. He demands a "first fruit offering" (Lev. 23:9-14; Matt. 6:33).
5. It is then not a question of how much of our substance we are willing to give to the Lord but, on the contrary, the problem is, "How much of what the Lord has entrusted to me shall I keep?"

II. Fellowship (Acts 2:42) Co-ordination, Mutual Participation and Effort:

1. In love. "Love one another from a pure heart" (I Pet. 1:22). "Knit together in love" (Col. 2:2).
2. In suffering "Bear ye one another's burdens" (Gal. 6:2).
3. In service (Gal. 2:9-10; Phil. 1:5; 4:16).
4. In finance. "Let each one of you" (I Cor. 16:1-2). "According to his ability" (II Cor. 8:12). "Equality" (II Cor. 8:13-15). Equality in bearing the financial burden of the Church does not mean one giving as much as another (II Cor. 10:12) but each one giving according to his ability. Individual ability is the basis of personal responsibility

THE JOURNEY FROM EARTH TO GLORY

(Matt. 25:41-44). One cannot be in "full fellowship" until he is doing his part. See the comparison in the story of the widow's mite (Mk. 12:41-44).

III. Discipleship (Matt. 16:24).

1. Requires self-sacrifice and giving up the world (Lk. 9:57-62; Matt. 19:27-29).
2. Rich young ruler failed here (Matt. 19:16-22).
3. Christ our pattern (Phil. 2:5-8; II Cor. 8:9).
Measure yourself by this standard and do not be afraid of giving too much.

IV. Love. Consecration of Self the Basis of Giving (II Cor. 8:1-5; II Cor. 8:8; 8:24).

1. Cannot serve both God and mammon (Lk. 16:13-15; Matt. 6:19-24).

Questions for Discussion:

1. What of the importance of the mission of the Church?
This necessarily involves the use of what?
2. What was the sin of Ananias and Sapphira?
3. What are Christians in their use of possessions?
4. How must each steward handle his Lord's affairs?
5. What is the great "question" of stewardship?
6. How is Christian fellowship manifested?
7. What may be said of "equality"? What does this mean?
8. What of the cost of discipleship?
9. Who failed to pay the price of such service?
10. Who is the Christian's pattern of giving? Sacrifice?

THE JOURNEY FROM EARTH TO GLORY

Lesson 25

CHURCH FINANCES

INTRODUCTION—The Lord has presented a plan for financing the work of the Church in New Testament scriptures. As in the case of every other plan God has given it must be put into operation by faithfulness upon the part of Christians. The obligation is an individual one. We must work the plan and the plan will work.

I. The Individual in God's Plan:

1. Giving to be an individual matter, "Let each one of you" (I Cor. 16:1-2).
2. Individual enterprise to make it possible (I Thess. 4:11-12; II Thess. 3:10-13; Eph. 4:28). The Church is not to enter into some business enterprise in order to be able to finance its work.

II. The Motive in Giving:

1. A divine command (Matt. 5:42; Lk. 6:38).
2. Helping the poor will obtain the Lord's help (Psa. 41:1-3).
3. Makes us God like (Lk. 6:35-38).
4. It enlarges the heart when sincerely done and purifies it of petty scruples and burdensome follies (Lk. 11:38-42).
5. It lends acceptance to our prayers (Acts 10:1-4).
6. A means of laying up treasure in Heaven (I Tim. 6:17-19).
7. It opens for those who practice it the doorway into the bounties of God's grace (Gal. 6:6-10; II Cor. 9:6; Lk. 6:38).
8. It is the means of glorifying God (II Cor. 9:12-15).
9. It is the way to be happy (Acts 20:35).

III. The Manner of Giving:

1. The New Testament plan (I Cor. 16:1-2).
 - (1) Periodic, "Upon the first day of the week."
 - (2) Personal, "Let each one of you."
 - (3) Provident, "Lay by him in store."
 - (4) Proportionate, "As he may prosper."
 - (5) Preventive, "That there be no collections when I come."

NOTE: Sometimes it is argued that this is the plan for raising money only for benevolences in the Church. It remains, however, that divine

THE JOURNEY FROM EARTH TO GLORY

wisdom led Paul to give this plan to Corinth for raising money and good reasoning will convince one that if it will work in raising money for one righteous cause, it will work for another and for all.

2. Other principles governing the matter of giving.

- (1) Voluntary, the free will offering of a willing heart and an open hand "not grudgingly nor of necessity" (II Cor. 9:7).
- (2) Purposeful, planned, systematic. "Let each man do according as he hath purposed in his own heart" (II Cor. 9:7).

NOTE: The Church should have a planned program of work and every Christian should have a planned program of giving toward making that work possible.

- (3) Confidently. He who believes God's promises can give liberally without any fear of being caused to suffer by so doing ((II Cor. 9:8-11; Matt. 6:33).

IV. Measure of Giving:

1. Measured by ability "as prospered" (I Cor. 16:1-2). "Acceptable according to ability" (II Cor. 8:12).
2. "Bountifully, not sparingly" (II Cor. 9:6).
3. The grace of liberality (II Cor. 8:2, 6, 7). Not how little but how much can we give and how great is the need is the principle of liberality (Acts 2:45).

Questions for Discussion:

1. What of the completeness of the Lord's plan of financing the Church?
2. What of the individual in financing the Lord's work?
3. What is everyone to do to execute the Lord's plan?
4. Why should all Christians give?
5. Give the nine reasons for giving.
6. How should each one give?
7. Analyze the plan of I Cor. 16:1-2.
8. How is purposefulness and cheerfulness to characterize one's giving?
9. What is the measure of the Christian's giving?
10. What is the "grace" of liberality?

THE JOURNEY FROM EARTH TO GLORY

Lesson 26

INTRODUCTION

1. Read Romans 6:22
2. What do those who are made free from sin become
3. What are they expected to bear
4. The purpose of this lesson is to identify ways those who have been made free from sin can bear what is expected of them.

I. Ministries of Kashmere Gardens Church of Christ. *Please circle the ministry that you can actively bear fruit.*

BENEVOLENCE MINISTRY

The purpose of the Benevolence Ministry is to perform the task of providing for the needs of those who are in need according to Luke 10:30-37, Matt. 25:31-46, 1John 3:17.

A. The Benevolence Ministry is conducted through our Food Pantry Ministry which operates bi-weekly between the hours of 9 am and 12 noon. The goal of this ministry is to provide physical and spiritual food to those who express both a desire and need.

B. The Benevolence Ministry is conducted through providing assistance to overcome difficult periods in life and improve one's quality of life. The assistance that is offered is in the form of information and material resources. In order for the Benevolence Ministry to accomplish providing assistance in a manner that glorifies God, it is imperative that those who present themselves for assistance as well as those who administer assistance perform the following responsibilities:

Responsibilities of Those Who Present Themselves As Being In Need.

- a. A person who is in need must schedule a time to meet with the Members of the Benevolence Ministry to present their need. The Members of the Benevolence Ministry will call upon the husbands and fathers of families in need, when possible, to present their situation for help because the husband and father is to function as the head of the household.
- b. A person who is in need must not wait until a utility is disconnected or an eviction notice is served to present their need to the Members of the Benevolence Ministry.
- c. When presenting needs to the Members of the Benevolence Ministry bring all proof of your need such as any bills, notices, reports, or persons, if possible.
- d. The following will not be considered by the Benevolence Ministry as needs:
 1. Check Cashing payments or prosecution
 2. Jail Fines or probation fees
 3. Cable bills
 4. Telephone Bills
 5. Cellphone Bills
 6. Insurance

(This list can and will be added to when necessary)

THE JOURNEY FROM EARTH TO GLORY

- e. The congregation does not loan money, however, should a person inform the Members of the Benevolence Ministry that they will give the money back, it should be returned in the manner specified.

Responsibilities of Members in Handling a Benevolent Case

- a. Members must remember that the congregation has the Biblical responsibility to help those who are in need. The congregation can only do what she is able to do. If what is done is not sufficient, the person who is seeking help has the responsibility to see help in other areas.
- b. Each matter is to be investigated
 - 1. The Members are to contact landlords for rent amounts. Also check to see if rent is compatible to income when possible.
 - 2. The Members are to contact Utility Companies for exact amounts on bills.
 - 3. The Members are to get a detailed description of the cause of the need, when need is due, how much or what is a person in need of, a copy of bill, list of persons who can verify the need.
- c. The Members are not to give cash to a person or make check payable to a person for a bill. Checks are made payable to the entity to which the bill is to be paid.
- d. The Members are to assign individuals who can work to some work at the church when possible.
- e. One or two Members will have \$50.00 to \$100.00 of Church money on them at all times in case of emergency.
- f. In the event that someone has an emergency and there is not enough money on the checkbook, use money in the savings to cover the emergency.
- g. When a member of the congregation is ill the Benevolence Ministry will give a gift according to the need of the person at that time.
- h. When a member suffers the loss of a loved one the Benevolence Ministry will send a gift according to the need of the family at that time.

The goal of the Benevolence Ministry is to give aid to those in the congregation and community who are in need of assistance.

WE CARE (VISITATION) MINISTRY

The purpose of the We Care Ministry is to effectively and collectively show love and concern for our brothers and sisters (1Cor. 12:25). And most of all encourage spiritual growth (Acts 14:23). The We Care Ministry involves the following:

- A. Dividing the members by zip codes for the purpose of contacting members on weekly basis to:
 - 1. Encourage Worship and Bible Class Attendance
 - 2. Inform of news, events, and needs of support
 - 3. Provide members for ministry
 - 4. Provide spiritual and physical assistance to those who live in the same area.

THE JOURNEY FROM EARTH TO GLORY

80

B. Providing a meal and spiritual fellowship to members of the Church and individuals in the community who are sick and shut in.

EDUCATIONAL MINISTRY

The purpose of the Educational Ministry is to provide Biblical instruction to all members of the congregation and to those who are not members in order that the congregation can fulfill what the Holy Spirit guided the Apostle Paul to write in Ephesians 4:13, which says, “until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (NIV).“

The Educational Ministry involves the following:

- A. Sunday Morning Bible Class - Biblical instruction available for Nursery through Adults.
- B. Wednesday Morning Bible Class - Biblical instruction available for those who cannot or prefer not to attend Bible Class on Wednesday night.
- C. Wednesday Night Bible Class - Biblical instruction available for Nursery through Adults.
- D. Vacation Bible School - One half week of concentrated Biblical instruction.
- E. Teacher Training - During training, teachers discuss what lessons will be taught to our students, which will help in preparation of lesson plans and the gathering of materials.

The goal of the Educational Ministry is that 100% of the membership is in attendance during Sunday and Wednesday Bible Class.

EVANGELISM MINISTRY

The purpose of the Evangelism Ministry is to motivate the congregation to perform the great commission Jesus gave his disciples in Matt. 28:18-19 and Mark 16:15-16. Its purpose is also to provide training and work experiences whereby the congregation as a collective body can perform the great commission.

The Evangelism Ministry includes the following:

- A. Jail Ministry - Spreading the gospel to jail and prison inmates. The Kashmere Gardens Church of Christ presently supports the spread of the Gospel in the Texas State Prison and the Louisiana State Prison.
- B. Mission Works - Supporting congregations in areas outside of Houston, Texas who do not have the resources to spread the gospel effectively. The Kashmere Gardens Church of Christ presently support the Church of Christ in Nigeria Africa, Falmouth Jamaica, and Praire View Texas.
- C. Gospel Meetings - Assemblies whereby members can invite their neighbors, relatives, and friends to hear the gospel.
- E. Weekly Evangelism - Members produce evangelism packages that consist of a DVD that contains the evangelism lesson entitled “What Is God’s Will For Man Today.” These packages

will be distributed by members to whoever will receive them for the purpose of sharing the Gospel. The contact cards in the evangelism package will be followed up on each week.

THE JOURNEY FROM EARTH TO GLORY

The goal of the Evangelism Ministry is to equip every member with the ability and tools to share the gospel with others as Jesus commanded.

CONCLUSION

Now that you have decided what ministry you want to be involved, the next set of lessons will instruct you on how to be involved in ministry. We must be servants of Jesus Christ.

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