

THE NEW TESTAMENT CHURCH

Condensed Version

By
ROY E. COGDILL

**TWENTY-FIRST EDITION
1979**

BibleStudyGuide.org

The condensed version was originally compiled by Allan McNabb,
then edited by Alex Ogden in 2008.

TABLE OF CONTENTS

LESSON I	THE CALLED OUT BODY	1
LESSON II	METAPHORS OF THE CHURCH	3
LESSON III	THE ORIGIN OF THE CHURCH	6
LESSON IV	THE AUTHORITY OF THE CHURCH	9
LESSON V	USE OF OLD TESTAMENT SCRIPTURES	11
LESSON VI	EVANGELISM	13
LESSON VII	PERSONAL EVANGELISM	15
LESSON VIII	EDIFICATION	17
LESSON IX	MINISTRY TO POOR	19
LESSON X	THE ORGANIZATION OF THE CHURCH	21
LESSON XI	THE ELDERSHIP	23
LESSON XII	DEACONS	25
LESSON XIII	EVANGELISTS	27
LESSON XIV	A SCRIPTURAL NAME	29
LESSON XV	SCRIPTURAL WORSHIP	31
LESSON XVI	SCRIPTURAL TEACHING	33
LESSON XVII	THE DISCIPLINE OF THE CHURCH	36
LESSON XVIII	THE LORD'S DAY	38
LESSON XIX	THE LORD'S SUPPER	40
LESSON XX	MUSIC IN THE WORSHIP	42
LESSON XXI	CHURCH FINANCES	44

It is, of course, impossible to work over and refine such a series of lessons thoroughly enough to eliminate all the mistakes either in material or form. These lessons have been taught both by the author and others and many errors eliminated by their use. As they are used further other mistakes will be discovered. Teachers using these outlines are asked to watch for errors and call them to the attention of the publishers that they may be avoided in succeeding issues.

It is with the earnest hope and fervent prayer that they many help in the spreading "through the Church of the manifold wisdom of God" (Eph. 3:10) that these lessons and outlines on "The New Testament Church" are introduced.

THE AUTHOR

R.E.C.

PREFACE

Outlines and study series are nothing new. Many have appeared; and many have vanished because of their lack of usability. The outlines on "The New Testament Church" that appear on the following pages of this book are the results of careful and prayerful study with the purpose in mind to develop a series of lessons that would be practical and usable. They are offered in the hope that others will find them such a work.

In many of the lesson helps which have been so widely relied upon in the past there is not the close use and dependence upon the Bible itself that there should be in such work. Instead of having the tendency to familiarize the student with the texts of the Bible itself there is the inclination to rely entirely upon the lesson helps and they are frequently studied without recourse to the scriptures themselves. The lessons in this series have been arranged with this need in mind and the student or teacher will find it impossible either to prepare or recite the lessons taught by these outlines without going to the Bible to search out the truths and passages that teach the lessons implied. It is a firm conviction that such should be the case and that all times the Bible itself should be the text and our reliance placed entirely upon it. This book of outlines should serve as but a work or guide book with the Bible as the text.

The Churches of Christ have steadily progressed in spite of ridicule and opposition until they have reached a plane of dignity and respectability in the world. They are now confronted with the danger of accepting their place among the religious bodies of the world and becoming merely ANOTHER DENOMINATION. It is quite commonly a subject of discussion that there is but little difference between the Church of Christ and other religious bodies. The purpose, prayer and aim in the preparation and development of these lessons has been to make the distinctive position occupied by the Church of Christ outstanding and easily discernible. Members, both young and old, need to know the difference between the Church and denominationalism. Indoctrination along this line is imperative if the members of the Churches of Christ are to remain "a people for God's own possession." (I Pet. 2:9).

SUGGESTIONS TO TEACHER AND STUDENT

Let the Bible be your text and these outlines serve only as a guide in the study of the Bible. Supply yourself with a good Bible.

Keep your Bible at hand not only during the study and preparation of these lessons but also in the recitation period.

Make it a point to cover one lesson each class period. There are fifty-two outlines, one for each week of the year, and in a class that meets weekly, better results will be obtained if too much time is not spent on any one point but the lesson studied as a whole. Many of the questions that arise for discussion during recitation will be dealt with in subsequent lessons or a subsequent part of the same lesson. General discussion can best be invited after the lesson is first covered entirely.

The lessons are not burdened with questions for discussion. It has been an aim of this work to avoid stereotyped recitation. The questions that follow the lessons are for the purpose of helping to prepare the lesson as much as for the class discussion.

If the teacher will urge the students to bring their Bibles to class and during the class period will have the passages which are cited read aloud, the best impressions will be made and the lesson will proceed more easily. Too, this will do much toward familiarizing the student with the text of the Bible, which today is very much needed. Many of the passages cited can be assigned at the beginning of the lesson and looked up beforehand and then at the proper time used to establish and emphasize the point at hand.

The greatest advantage will come from the emphasizing of what the Bible says on the point rather than permitting a free expression of opinions with reference to it.

PREFACE TO THE CONDENSED VERSION

Roy Cogdill's lessons on the church are extremely valuable. I have studied them many times, and commend them to everyone interested in understanding God's word concerning Christ and the church.

I have also found it profitable to study these lessons in an abbreviated form. Therefore, I have condensed the lessons, combining some and omitting others.

Studying these lessons in this form is profitable for a quick brushup on this topic, and for Bible classes that are shorter in duration, than the year required to study the original lessons.

Allan McNabb

LESSON I

THE CALLED OUT BODY

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 –
 - a. Referring to all those called out of the world into God's service universally. (Matt.16:18; Eph.5:23-25).
 - b. 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 Jn.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).

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?

LESSON II

METAPHORS OF THE CHURCH

I. "The Household of God."

1. The Family Feature of the Church:

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

2. Salient Features of God's Family – the Church:

- a. God is the Father (Eph.3:14; 4:6; Matt.23:9; I Cor.8:6).
- b. Christ, a son over the House of God (Heb. 3:6); Christians his brethren (Heb.2:12; Matt.23:8; 25:40).
- c. 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 Jn.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.

II. The Kingdom of God.

1. In Government God's Church is a Kingdom:

1. Kingdom preached at hand (Matt.3:2; Mk.1:14-15).
2. Parables set forth Church as Kingdom (Matt.13:24,44,45,47).
3. Apostles given authority in Kingdom (Matt.16:18-19; 19:28).
4. People alive in time of Christ were to witness coming of Kingdom (Mk.9:1; Lk.9:27; 12:31-32).
5. A Spiritual Kingdom-not earthly (Jn.18:36; Rom.14:17; I Cor.4:20; Lk.17:20-21).
6. After day of Pentecost and coming of Holy Spirit, Kingdom spoken of as in existence (Acts 8:12; 20:25; 28:23,31; Col.1:13; I Thess.2:12).
7. In coming unto the Church we receive the Kingdom (Heb.12:22-28).
8. Lord's Supper is in Kingdom (Lk.22:16-18; 29-30).

III. The Body of Christ.

1. The Church Called the Body of Christ:

- a. Clearly emphasizing our relationship to Christ and to Fellow Christians.
 1. Church is His Body (Eph.1:23).
 2. Body is the Church (Col.1:18,24).

2. The New Testament Teaches That There is One Body. This Figure Emphasizes the Singularity of the Church:

- a. Many members – one body (Rom.12:4-5); But one body (I Cor.12:20).
- b. Jew and Gentile reconciled in one body (Eph.2:16).
- c. One Lord, One Faith, One Baptism, ONE BODY (Eph.4:4-5).

Conclusion: If there is but one Spiritual Body of Christ and that is the Church – How many Churches

of Christ are there?

3. **Christ is the Head of His Spiritual Body – The Church (Col.1:18; Eph.1:23):**
 - a. His dominion over the Church is complete – "Head over all things to the Church which is His Body" (Eph.1:23).
 - b. Just as the members of one's physical body must be subject to his mind – so we must be subject to Christ in everything as members of his body (Eph.5:24).
 1. What the head commands we can and must do.
 2. What He does not command and teach we must not do (II Jn.9).
 - c. From the head comes the impulses that strengthen and move the members of the Body in the performance of their work (Eph.4:15-16).
4. **Christians are members of the Body of Christ:**
 - a. Relationship to Christ as head – complete subjection.
 - b. Relationship to Fellow Christians as members – one of complete union and harmony.
 1. Every joint supplying his part makes the body strong (Eph.4:16).
 2. Many members united in one body (Rom.12:4-5; I Cor.12:12-20).
 3. Each member his work to perform (I Cor.12:14-19).
 4. Each member equally important (I Cor.12:21-23).
 5. Must be no schism or discord among members (I Cor.12:24-25).
 6. Sympathetic interest and mutual care for each other (I Cor.12:25-27).
 7. Bound together as one body in Christ by ties of fellowship (I Cor.10:17).

IV. The Temple of God.

1. **The Church is the temple of God — A Place Where God Meets Those Who Worship Him:**
 - a. In Old Testament:
 1. In Tabernacle (Ex.25:8-9; Lev.26:11-12; Deut.12:5; 16:2-6).
 2. In Temple built by Solomon (II Chron.7:12-16).
 3. God's name recorded there (Ex.20:24).
 - b. In New Testament (Matt.18:20; Rev.2:13; 3:8; Col.3:17; Acts 15:17; Eph.3:14-15); God's name recorded in Church.
2. **Christians the Stones Built Together Into the Temple of God:** (Eph.2:19-22; I Pet.2:5,6,9-10).
 - a. Unbelievers and disobedient cannot be stones (I Pet.2:7-8).
 - b. Strength of building depends upon stones being securely cemented and builded together in peace and love (Eph.2:21-22; Eph.4:1-3,16).

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 feature of the Church is emphasized in the fact that it is a Kingdom?
4. What is the nature of this form of government?
5. What is the Spiritual Body of Christ?
6. Who are its members? How do we become such?

7. Can a man be obedient and subject to Christ who is not a member?
8. How complete is the authority of Christ over his body?
9. What are some of the obligations of its members?
10. How many bodies does Christ have?
11. What relationships are emphasized in this picture of the Church?
12. What is God's Temple in the world today?
13. Who inhabits God's Temple?
14. Who are the stones in God's Temple?

LESSON III

THE ORIGIN OF THE CHURCH

I. The Importance of Knowing When the Church Began:

1. Matter of identity – to distinguish it from Old Testament agencies and also from religious institutions of modern human origin.
2. To identify its laws – and to see when the law governing the Church of God went into effect.

II. Church Foreshadowed in Old Testament (Heb.9:11,23; 10:1):

1. The Church then was not in existence in Old Testament days.
2. Old Testament worthies desired to see its era (I Pet.1:10-12).

III. Beginning of Church or Kingdom, Subjects of Prophecy:

1. Isa.2:2-3; Micah 4:1-2. To be established.
 - a. In last days.
 - b. In Jerusalem.
 - c. New Testament Age is "last days" (Heb.1:1-2; Acts 2:16-17).
2. Nebuchadnezzar's Dream (Dan.2:31-35); interpretation of dream (Dan.2:36-45).
Four Kingdoms:
 - a. Babylonian – Nebuchadnezzar, King, 600 B.C. Kingdom fell in 536 B.C. Represented by head of gold.
 - b. Medo-Persian – Established by Cyrus, King of Persia, and Darius, King of Media, fell in 330 B.C. Represented by the breasts and arms of silver.
 - c. Macedonia – Established by Alexander the Great Divided among his generals in 323 B. C. Represented by belly and thighs of brass.
 - d. Roman – Established as world power by Octavius Caesar in 30 B.C. Roman Kingdom represented by legs of iron, and feet of iron and clay. "In the days of these kings" – Therefore refers to the time of universal empires and "smote the image upon its feet" signifies that the event which Daniel foresaw, the establishment of the Kingdom of God, would take place after the beginning of the Roman Empire in A. D. 30 and during its existence.
 - e. The New Testament begins its story while the Caesars still ruled the world. "In those days came John the Baptist" (Matt.3:1-2). What days (Lk.3:1-2)? "In the Fifteenth year of the reign of Tiberius Caesar" – "Preaching in the wilderness of Judea, saying, repent ye; for the Kingdom of heaven is at hand."

IV. Church Was Not Established By John:

1. Preached "at hand" or approaching (Matt.3:1-2).
2. John was not in the Kingdom (Matt.11:11).

V. Church Not Established During the Personal Ministry of Jesus - Yet In The Future:

1. Mk.1:15 – "At hand" - Jesus.
2. Matt.10:7 – "At hand - Twelve.
3. Lk.10:9 – "Come nigh unto you."
4. Matt.6:9-10 – Disciples taught to pray for it.
5. Matt.16:18 – Christ promised to build.
6. Matt.18:1-3 – Disciples not yet in it.

7. Mk.9:1 – Christ promises that it will come during that generation.
8. Lk.22:18; 19:11 – Disciples yet expecting it (Mk.15:43).
9. Acts 1:6 – Had not come at time of ascension.

VI. The Beginning:

1. Jerusalem / Pentecost:
 - a. Kingdom to begin and law to go forth from Jerusalem (Isa.2:2-3; Lk.24:47).
 - b. Law went forth on Pentecost from Jerusalem (Acts 2:37-38).
 - c. Pentecost the beginning (Acts 2:14; 11:15).
2. Power / Holy Spirit:
 - a. The Kingdom was to come with power (Mk.9:1).
 - b. The Power was to come with Holy Spirit (Acts 1:8).
 - c. The Holy Spirit came on Pentecost (Acts 2:1-4).
 - d. Therefore the Kingdom came on Pentecost.
3. Apostles / Preach:
 - a. The law was to go forth from Jerusalem (Isa.2:2-3).
 - b. The Apostles commissioned to preach (Matt.28:18-20; Mk.16:15-16); but instructed to wait in Jerusalem for the Holy Spirit to come and guide them before beginning (Lk.24:49).
 - c. Spirit came on Pentecost and preaching of the Gospel, the law of the Kingdom began on Pentecost (Acts 2:31-34,36-38).

VII. Pentecost Marks the Beginning (Acts 11:15):

1. The beginning of the Christian Age – The New Covenant (Heb.8:8; 9:15-17).
2. The beginning of the Church.
3. The beginning of gospel preaching.
4. Beginning of the preaching of the remission of sins (Lk.24:47).

VIII. After Pentecost the Church or Kingdom Always Spoken of as in Existence:

(Acts 2:47; 5:11; 8:1; 11:22; 13:1; 14:27; Col.1:13; Rev.1:9).

Questions for Discussion:

1. Why should one know when the Church began?
2. How do you know the Church did not exist during the Old Testament Period?
3. Outline the prophecy of Isaiah 2:2-3; Micah 4:1-2.
4. Show how these predictions were fulfilled in Acts the second chapter.
5. Give the leading facts of Daniel 2:31-35,36-45.
6. Give the four kingdoms of Daniel's prophecy, and show how this was fulfilled.
7. How do you know the Kingdom was not set up during the days of John the Baptist, and during the personal ministry of Jesus?
8. Discuss the markers of the actual beginning of the Kingdom.
9. What notable day marks the beginning?

10. After this date, how was the "church" or "kingdom" spoken of?

LESSON IV

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. Jn.1:17 – Moses the lawgiver in Old Testament period – Christ in the New.
3. Matt.11:27 – God revealed through Christ.
4. Jn.5:26-27 – Authority given to Christ.
5. Jn.17:7-8 – Christ's message from God – Jn. 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; Mk.9:7 – "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. Jn.20:22-23.
5. II Cor.5:18-20.
6. I Jn.4:6.

IV. Apostles to be Guided by Holy Spirit:

1. Jn.14:16-17 – To be sent to Apostles not to world.
2. Jn.14:26 – To bring to their remembrance what Christ had taught.
3. Jn.16:7-15 – To convict the world through the teaching of Christ.
4. Lk.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: (Mk.16:15-18; Heb.2:1,4; I Cor.12:28,31; I Cor.13:8-10).

1. These gifts serve temporary purpose of introducing and confirming New Testament truths.

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?

LESSON V

USE OF OLD TESTAMENT SCRIPTURES

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

1. 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:
 - a. Eph.2:11-16 – Old law destroyed that Gentile and Jew might be brought together in Christ.
 - b. Col.2:14-17 – Not to be condemned for not keeping the old law.
 - c. 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).
 - a. Heb.7:12 – Law changed with Priesthood.
 - b. Heb.7:18-22 – Christ, the surety of a better covenant.
 - c. Heb.10:1-10 – Imperfections of Old erased by New Covenant.
 - d. Heb.9:15-17 – New Covenant made effective after death of Christ.
 - e. 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 (Jn.1:45; Acts 2:22-34; Lk.24:44; Acts 10:43; Jn.5:39).
2. Exemplifying principles of righteousness (Heb.12:1-2); Witnesses here mentioned had been discussed in Heb. 11.
 - a. Faith, example of Abraham.
 - b. Patience, example of Job.
 - c. Courage, Elijah at Mt. Carmel.
 - d. Obedience, the failure of Saul (I Sam.15:13-23).
3. To give us hope (Rom.15:4; 1 Kings 8:56; Josh.23:14).
4. To warn us of consequences of disobedience (Heb.2:1-4; 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?
2. Why is the Old Testament not authoritative today in directing the course of Christians?
 - a. Why was it abolished?
 - b. Why is one not condemned for not adhering to its teaching?
 - c. Through whom was it made dead to Christians?

- d. Why was the law changed?
 - e. When was the change made effective?
 - f. 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?

LESSON VI

EVANGELISM

I. The Importance of This Work:

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

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

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?
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)?

LESSON VII

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:
 - a. Rom.1:15; Acts 20:20,24,27 – Paul thus discharged his obligations.
2. Sending others and holding up their hands in such work:
 - a. The example of the Philippians (Phil.1:3-5; 4:15-16).
 - b. Necessity of someone sending (Rom.10:15).
3. Influence of righteous lives and faithful service:
 - a. Our lives are letters read by others (II Cor.3:2-3).
 - b. 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 (Jn.1:40-42).
2. Philip carried the good news of his discovery of Christ to Nathaniel (Jn.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; Lk.10:1-2; Jn.4:35-38).

V. The Successful Soul Winner:

1. The blessedness of it (Dan.12:3; Jas.5:19-20).
2. Must be persevering – Go at all hours (Matt.20:1-16).
3. Must have love for souls of men (I Jn.4:9; Eph.5:2).
4. Must be prayerful – Example of Christ (Mk.1:35; Lk.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?
 - a. To what extent is each one responsible?
 - b. What if one fails to discharge his responsibility?

- c. To what extent should one go to discharge his responsibility?
2. Name ways in which one may fulfill his responsibility?
 - a. Give a notable example.
 - b. 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.

LESSON VIII

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; Jas.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:
 - a. Wickedness, guile, hypocrisy, envies, evil speakings (I Pet.2:1-2).
 - b. Dullness of hearing (Heb.5:11).
 - c. Youthful lusts (II Tim.2:22).
 - d. Foolish and ignorant questions (II Tim.2:23; II Tim.1:13).
 - e. Love of money (I Tim.6:10; 6:17-19).
2. Things that promote Spiritual growth:
 - a. Spiritual appetite (I Pet.2:2).
 - b. Exercise (Heb.5:13-14; I Tim.4:7-8).
 - c. Heeding what we hear (Heb.2:1-3).
 - d. Diligence and active service (I Tim.4:13-16).
 - e. The right diet spiritually (I Tim.4:5-6; 6:3; Titus 2:1; II Tim.2:14-16,22-23).
 - f. Purity of mind and heart (Titus 1:11-14).
 - g. Prayer and communion with the Lord (Phil.4:5-7; Jas.1:2-6; Heb.7:25; Heb.4:14-16).

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

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?

LESSON IX

MINISTRY TO POOR

I. The Lesson as Taught by Christ:

1. The Good Samaritan (Lk.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 (Lk.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).
 - a. Proving our love by our liberality and generosity (II Cor.8:24).
 - b. Love in deed and truth (I Jn.3:17,18).
3. Gratitude (I Jn.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).
 - a. Contributed into common treasury, "Lay by in store."
 - b. Regularly "upon the first day of the week."
 - c. Individual "each one of you."
 - d. Proportionate "as you have been prospered."
 - e. 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?

LESSON X

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 I 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.14:33,34). 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." Elders of the Ephesian Church (Acts 20:17).
4. Deacons (Phil.1:1), Bishops and deacons of Phillippian 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.
2. Every good work done through local organization (Eph.2:10).
 - a. Missions (Acts 13:1-3). Sent out by local church; (Acts 14:25-28). Reported to local church.
 - b. 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.
 - c. 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. Cooperation of Local Churches:

1. Local Churches cooperated 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 cooperate in any good work?
10. Under whose supervision should all work of the Church be done?

LESSON XI

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.

 - a. Word is used adjectively to denote seniority (Lk.15:25; Mk.8:31).
 - b. Referring to Jewish Elders of the Synagogues (Matt.16:21; Mk.8:31; Lk.9:22; Acts 4:5-8).
 - c. Denotes certain persons appointed in local churches to exercise spiritual oversight over its members (Acts 14:23; 20:17; Titus1:5).
 - d. 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.
 - a. To feed the Church (Acts 20:28).
 - b. Guard the flock from false teachers (Acts 20:29-31).
 - c. Ruling the Church (Rom.12:8; I Tim.5:17).
 1. "Not as lords but as examples" (I Pet.5:3).
 - d. Tending the flock, "Exercising the oversight thereof" (I Pet.5:2).
 - e. "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, soberminded, orderly, given to hospitality, apt to teach, no brawler, no striker, gentle, not contentious, 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?

LESSON XII

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:
 - a. Evangelists (Eph.6:21; Col.1:7; I Tim.4:6).
 - b. Any and every faithful servant of Christ (Jn.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.
 - a. Phil.1:1. Here bishops and deacons are distinguished from the saints in general.
 - b. 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:
 - a. 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.
 - b. These men were selected by the congregation and then appointed by the apostles.
 - c. The performance of the work for which they were selected constituted the full measure of special responsibility.

III. Their Qualifications:

1. I Tim.3:8-13.
 - a. Grave.
 - b. Not double tongued.
 - c. Not given to much wine.
 - d. Not greedy for money.
 - e. Holding the faith in a pure conscience.
 - f. Proved.
 - g. Husband of one wife.
 - h. Ruling their children and homes well.
2. Acts 6:1-6.
 - a. "A man of honest report", a good reputation both within and without the Church.
 - b. "Full of the Holy Spirit," bearing its fruits in his life (Gal.5:22-24).
 - c. "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.
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.

LESSON XIII

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 (Acts21:8).
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.
 - a. 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).
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.
 - a. What did Philip do in evangelizing?
 - b. How did Paul instruct Timothy and Titus?
 - c. 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?

LESSON XIV

A SCRIPTURAL NAME

INTRODUCTION: In order to be built according to the Divine Pattern, the Church of God upon the earth must be called by a name designated by the God of Heaven and found upon the pages of His word.

I. Why the Names Given by Men Are Wrong:

1. Divisive in character, given to designate peculiar parties, sectarian in purpose and effect, separating some professed believers from others by peculiar name, thereby antagonistic to spirit of Christ (Jn.17:20-21).
2. Condemned in New Testament Scriptures (I Cor.1:10-15).
3. Given to honor some person such as "Lutheran," or exalt some ordinance, such as "Baptist" or to designate some peculiar manner of Church government as "Methodist" or "Presbyterian" thus diverting honor belonging only to Christ.
4. Acts as stumbling block to sinners, confusing, creates impression that God has many Churches and that any thing is all right in the name of Christianity and if anything is all right, then nothing is all right.

II. What Is the God-Given Name Worn In New Testament Days?

1. A new name to be designated by God, given by Divine Authority (Isa.62:2):
 - a. To be borne by Paul (Acts 9:15).
 - b. Not to be given until the Gentiles had seen God's righteousness (Isa.62:2).
 - c. Fulfilled at Antioch of Syria (Acts 11:26).
 1. "were called – "Chrematidzo" means to speak as an oracle, to be divinely warned, to be called or named from a divine source. Then it could not have been given in derision.
 2. God's name called upon the Gentiles (Acts 15:17).
2. Accepted by Paul (Acts 26:28-29).
3. Glorify God in this name (I Pet.4:14-16). A worthy name (Jas.2:7).
4. Names applied to the Church in general – The Church of God (I Cor.1:2). Churches of Christ (Rom.16:16).
 - a. In its different phases it is called:
 1. Kingdom of God (Matt.13:24,31,33,44,45,47).
 2. Body of Christ (Eph.1:22,23; Col.1:18).
 3. House of God (I Tim.3:15,16).
5. Names applied to individual members:
 - a. Christians (Acts 11:26).
 - b. Saints (Phil.4:21).
 - c. Disciples (Acts 16:1; 20:7).
 - d. Brethren (Col.1:2).

These names are individual names and were never in scripture applied to the Church, hence the Church cannot scripturally be called "The Christian Church."

III. Why Only the Name God Has Given Should Be Worn:

1. The Church is the Bride of Christ and should wear His name (II Cor.11:2).
2. The Church is God's Family, should wear His name (I Tim.3:15; Eph.3:14,15).

3. Whatever we do must be done in the name of Christ (Col.3:17).
4. It is the only name in which unity can exist. Among the man-made names, the plea that one name is as good as another is true, but there is no name as great as the name of Christ (Eph.1:20,21; Phil.2:9,11).
5. The plea of all religious leaders.
 - a. Luther – Do not call yourselves Lutherans.
 - b. Wesley – I would to God all party names were forgotten.
 - c. Campbell – Abandon all party names and take the name Christian.
6. It is the only name in which men can be saved (Acts 4:11,12).
7. To the Name of Christ every knee must bow (Phil.2:9,11).

Conclusion: One who wishes to please the Lord must not wear a name unknown to the Word of God or belong to a Church the name of which cannot be found in the Bible.

Questions For Discussion:

1. How may the Church be identified by name?
2. Give some reasons why the names given by men are sinful.
3. How do human names detract from "divine rights?"
4. Describe the God-given name as prophesied by Isaiah.
5. How and where was this prediction fulfilled?
6. Who was to bear Christ's name?
7. By whom, what writers, was the name endorsed?
8. Why should the name "Christian" be worn by the followers of Christ?
9. Give seven reasons for wearing the name Christian.
10. Show how the name of Christ is above all names.

LESSON XV

SCRIPTURAL WORSHIP

I. The Lord's Day (Rev.1:10):

1. What day is it?
 - a. The Sabbath? No.
 1. The Sabbath given to Jews because of deliverance from Egypt (Deut.5:15).
 2. God said it would cease (Hosea 2:11).
 3. Paul said it did cease with the crucifixion of Christ, with the Law nailed to the Cross (Col.2:13-17).
 2. The first day of the week is the Lord's day.
 - a. The day of resurrection (Jn.20:1,8; Lk.24:1,7).
 - b. Jesus met with His disciples on this day (Jn.20:19,26).
 - c. Church established and Spirit came on that day (Acts 2:1-4). Pentecost always came on first day of week (Lev.23:15).
 - d. Churches of New Testament days worshiped on that day (Acts 20:7), came together to break bread. (I Cor.16:1-2) Laid by in common treasury.

II. The Spirit of Their Worship:

1. Must be in Spirit (Jn.4:24).
2. Worship with grace in your hearts (Col.3:16).
3. Making melody with our hearts – our hearts must accompany the singing of our voices (Eph.5:19).
4. Praying and singing with spirit and understanding (I Cor.14:15).
5. Our hearts must be in our worship (Matt.15:7,9).
6. Corinthians due to division, carnality, and revelry could not worship with the heart; condemned by Paul (I Cor.11:17,34).

III. The Items of Worship According To New Testament Plan:

1. Lord's Supper on first day (Acts 20:7) met to observe it (I Cor.11:23-26) received instructions from Christ through Paul to do so.
2. Singing (Col.3:16; Eph.5:19). This is the only music provided in the New Testament plan.
3. Prayer (Acts 2:42; I Tim.2:1,8).
4. Fellowship, laying by in store according to prosperity (I Cor.16:1,2; Acts 2:42).

IV. They Continued Steadfastly in This Worship (Acts 2:42):

1. Christians admonished not to neglect assembly of saints (Heb.10:25).

Conclusion: A corruption of this plan of worship by changing the day, spirit, or item of worship furnished by Scriptures, means the destruction of the identity of the Church as the Church of God. The consequence of doing so is the loss of divine recognition (II Jn.9). "He that goeth onward and abideth not in the teachings of Christ hath not God."

Questions For Discussion:

1. What is the leading day of the New Testament?

2. Why was the Sabbath given; how long did it continue?
3. Name some outstanding events of the Lord's day.
4. How must God be worshiped?
5. What is always to be present in every act of worship?
6. Name the items of Church worship.
7. What was said of the first church (Acts 2:42)?
8. How may the worship be corrupted?
9. What if the Sabbath day be observed?
10. What if the worship be characterized by will worship?

LESSON XVI

SCRIPTURAL TEACHING

INTRODUCTION: In order to maintain its identity with the Church established by Christ, controlled by His authority, described in the New Testament, the Church today must be Scriptural in its teaching.

I. Restrictions as to What May Be Taught:

1. Christ limited his teaching to "words received from the Father" (Jn.8:26,28,38; 17:8).
2. The Holy Spirit did not speak from himself (Jn.16:13).
3. The Apostles spoke only that which had been revealed to them (II Pet.1:16-21; Gal.1:6-12).
4. The Church today must limit its teaching therefore to revelation of Christ through the Apostles (II Jn.9-11; Rev.22:18,19).

II. Teaching of Christ and the Apostles the Sole and All Sufficient Creed of the New Testament Church:

1. The righteousness of God completely revealed therein (Rom.1:16,17).
2. Furnishes unto every good work (II Tim.3:14,17).
3. Contains all truth (Jn.16:13).
4. Furnishes unto all things that pertain to life and godliness (II Pet.1:3,4).
5. The faith once and for all delivered unto the Saints (Jude 3).
6. One faith (Eph.4:5).
7. "Speak the same things" (I Cor.1:10).

III. Objections to Human Creeds:

1. Made by men, therefore unreliable.
2. Do not meet humanity's need, therefore insufficient.
3. Must continually be revised, therefore imperfect.
4. No authority behind them, therefore unenforceable.
5. Disagree and conflict with each other, therefore cannot all be true.
6. Conflict with the Word of God, therefore all wrong.

IV. The Identity of the Church Tested by What It Teaches:

1. In becoming a member of the Church to which you belong were you asked to do something more than people were required to do in New Testament days? Compare your experience with the cases of conversion in the book of Acts. Pentecostians (Acts 2:36,41); The Eunuch (Acts 8:12,34,38); Saul (Acts 9:8; 22:16); Cornelius (Acts 10); Lydia and the Jailor (Acts 16:14,15,30,34).
2. Has the Church to which you belong undertaken to excuse you from doing something which it is the will of God for you to do (Matt.7:21; Jn.12:48).
3. In order to find the religious teaching to which you have subscribed can you simply go to the New Testament or is it necessary to consult some human creed?
4. Are you left free to believe and teach whatever the New Testament says or have you subscribed to the doctrines and commandments of men, private interpretation of scripture or the humanly authorized theology of some Church?
5. Can you depend upon the teachings of the New Testament to learn how to worship and serve in

the Church to which you belong?

Conclusion: The identity of the Church can as easily be destroyed by corrupting its teaching as it can be by corrupting its worship or wearing an unscriptural name.

V. Continue Steadfastly in the Apostles' Doctrine (Acts 2:42):

1. Received from Christ (Gal.1:11-12; Jn.17:8).
2. The Church taught to observe commandments of Christ to Apostles (Matt.28:18-20; Acts 2:42; I Cor.11:23).
3. These commandments given to guide the Church (Phil.4:9; I Tim.3:15; I Cor.2:10-16; 4:15-17; Jude 17-21).
4. To disregard and refuse Apostolic teaching is to reject God, Christ, and the Holy Spirit (I Jn.4:6; Lk.10:16; I Thess.4:8).
5. To go beyond is to become disobedient (I Cor.4:6; II Jn.9-11).

VI. The Attitude of the Church Toward the Doctrines and Commandments of Men:

1. Prove all things (I Thess.5:21-22).
2. In knowledge and all discernment approve the things that are excellent (Phil.1:9-10).
3. Hold to the faithful word, speak the things which befit sound doctrine, reprove false teachers (Titus 1:9; 2:1).
4. No longer tossed to and fro with every wind of doctrine (Eph.4:14).
5. Believe not every spirit, prove them to distinguish between the spirit of truth and the spirit of error (I Jn.4:1-6).
6. Be not carried away by strange teaching, eat at the altar of truth (Heb.13:9-19).
7. Take heed not to be spoiled by the traditions of men (Col.2:8).
8. Beware lest being carried away with the error of the wicked ye fall (II Pet.3:17-18).
9. Speak only those things received (Acts 4:19-20).

VII. The Attitude of the Church Toward False Teachers:

1. Beware of the leaven of the Pharisees and Sadducees (Matt.16:7-12).
2. Cut off the occasion for false apostles and deceitful workers (II Cor.11:12-15).
3. No fellowship and encouragement to be given to those who walk not according to Apostolic teaching (II Thess.3:6,14-15).
4. A factious man after first and second admonition refuse (Titus 3:9-11).
5. Mark and turn away from them that cause division contrary to Apostolic teaching (Rom.16:17-18).
6. Receive false teachers not into your house, give them no greeting lest you become partakers in their evil works (II Jn.7-11).

VIII. The Disaster of Allowing False Doctrines To Be Taught in the Church:

1. "A little leaven leaveneth the whole lump" (Gal.5:9).
2. The warning of Jesus to the Church at Pergamum (Rev.2:14-17).
3. The Bishops or Elders responsible for protecting the Church from the blighting and destructive effects of false doctrines (Acts 20:27-32).

Questions For Discussion:

1. What sort of teaching will establish the identity of the Church?

2. How did Christ limit His teaching?
3. How were the Apostles limited in their teaching; what of those who go beyond the teaching?
4. Point out the weakness of human creeds.
5. What book of the New Testament gives the execution of the plan of Salvation? Give some notable cases of conversion from this book.
6. From whom did Paul and all the apostles get their teaching?
7. How must the doctrines of men be treated?
8. How must the Church act toward factious men?
9. How must the Church deal with false teachings?
10. Of what did Christ continually warn his disciples?
11. How will false teaching, if tolerated, affect the Church?
12. Who is responsible for protecting the Church against false teachers?

LESSON XVII

THE DISCIPLINE OF THE CHURCH

INTRODUCTION: The meaning, Webster, "Treatment suited to a disciple, education, training, subjection to rule, the habit of obedience."

It is two-fold: (1) instructive, (2) corrective.

I. Instructive Discipline. Preventative in Nature:

1. The work of the Bishops or Elders:
 - a. Feed the flock (Acts 20:28).
 - b. Tend the flock (I Pet.5:2).
 - c. Take the oversight (I Pet.5:2).
 - d. Rule well by example (I Tim.5:17).
 - e. Watch for souls (Heb.13:17).
 - f. Must give account (Heb.13:17).
2. The attitude of the Church:
 - a. Esteem them highly in love (I Thess.5:12-13).
 - b. Submit to them (Heb.13:17).
 - c. Obey them (Heb.13:7).
 - d. Count them worthy of honor (I Tim.5:17).
 - e. Imitate their faith (Heb.13:7).

A recognition of these duties will maintain God's order. To reject them results in anarchy and a state of spiritual bolshevism in the Church.

II. Corrective Discipline, Chastising or Penalizing in Its Nature:

1. Its importance.
 - a. The Lord wants a pure Church (Eph.5:25-27; II Cor.11:2-3).
 - b. To harbor sin, disorder, rebellion, wickedness in the Church brings the frowns and displeasure of the Lord on those guilty of doing so. A little leaven leaveneth the whole lump (I Cor.5:6).
 - c. Corrective discipline therefore has a two-fold purpose:
 1. To save the Church (I Cor.5:5).
 2. To save the guilty party (I Cor.5:5).
2. Upon whom to be exercised:
 - a. Those who walk disorderly (II Thess.3:6). One who persists in sin, rebels against the teaching (I Cor.5:11-13).
 - b. A busybody, troublemaker, one who will not tend to his own business (II Thess.3:11-15).
 - c. Those who cause division (Rom.16:17; II Jn.9-10; Titus 3:10-11).
3. The scriptural course to pursue (Matt.18:15-18):
 - a. Pray for them (I Jn.5:16).
 - b. Try to convert them (Jas.5:19-20).
 - c. Restore them if possible (Gal.6:1).
 - d. Admonish them (I Thess.5:14).
 - e. As a last resort, if they will not repent, withdraw from them (II Thess.3:6; I Cor.5:4-13).
 - f. In which case it is the duty of the Church as a whole to support such action (I Cor.5:9-13; II

Jn.10-11; Matt.18:17).

Questions For Discussion:

1. Define the word "discipline."
2. Who are to have the oversight in preventing, if possible, rigid steps in discipline?
3. Name some ways how they may prevent the exercise of discipline.
4. What is to be the attitude of the Church toward the elders?
5. What does the Lord want the Church to be?
6. Why then, is corrective discipline sometimes necessary?
7. Who are to be disciplined?
8. What course is to be pursued in disciplining the disorderly?
9. How should the whole Church support the actions of the elders in withdrawal of fellowship?
10. How are those disciplined to be treated?

LESSON XVIII

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:
 - a. Because of Israel's deliverance from bondage (Deut.5:15).
 - b. Given after Jehovah's deliverance of Israel (Deut.5:3).
 - c. It was an institution then only of the Mosaic dispensation and was not observed during the Patriarchy.
2. By whom observed:
 - a. It was a sign between God and Israel (Ex.31:13-17).
 - b. 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:
 - a. Some contend "a perpetual covenant," therefore would not end (Ex.31:16).
 1. The Sabbath no more perpetual than incense and animal sacrifice (Ex.30:8; Num.28:1-10).
 2. 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; Jn.19:30).
 - b. The end of the Sabbath prophesied (Hosea 2:11). Fulfilled (Col.2:14-17).
 - c. 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).
 - d. 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:
 - a. 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).
 - b. Jesus met with the disciples on the first day of the week (Jn.20:1,19,26).
 - c. The Church established on Pentecost (Acts 2). Pentecost always came on the first day (Lev.23:15-16).
 - d. The Holy Spirit came on the first day (Acts 2:14).
 - e. The Gospel began to be preached (Acts 2:22-36).
 - f. Called "The Lord's Day" (Rev.1:10).
2. Its observance:
 - a. The New Testament Church assembled for worship (Acts 20:7; I Cor.16:1-2).
 - b. Breaking of bread, the chief purpose of the first day assembly (Acts 20:7).
 1. This assembly not to be forsaken (Heb.10:25-26).

2. "The first day of the week" means every first day just as "the Sabbath Day to keep it Holy" means every Sabbath day.
3. Breaking of bread referred to Lord's supper (I Cor.10:16-17; Acts 2:42).
- c. Observance of the Lord's Day should be in the spirit of the day.
 1. The events taking place on a day determine the spirit of it: Fourth of July, Armistice Day.
 2. Therefore, fishing, picnicking, ball playing, and worldly amusement seeking are not in keeping with the proper observance of the Lord's Day (Rev.1:10).

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?

LESSON XIX

THE LORD'S SUPPER

I. Its Place:

1. God's House.
 - a. Heb.8:2 – A spiritual house.
 - b. Heb.3:1,6 – "Whose house are we."
 - c. 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).
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; Jn.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 heart's 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?

LESSON XX

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.
 - a. God commanded Noah to build the ark of gopher wood – by specifying "Gopher" God eliminated all other kinds of wood (Gen.6:14).
 - b. God's command to Aaron to offer two he goats and a ram in atonement sacrifices excluded every other animal (Lev.16).
 - c. God's command to sing excludes any other kind of music. There are only two kinds – vocal and instrumental. God has specified vocal.
 - d. When something more is done than "sing," God has been disobeyed (II Jn.9:11; I Cor.4:6).
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).

- a. When any act of worship is not directed to God it misses its mark and is therefore vain.
- b. 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).
 - a. "With the heart" (Eph.5:19). "With grace in your hearts" (Col.3:16).
 - b. 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).
 - a. 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.
4. So as to be understood.
 - a. "Speaking one to another" (Eph.5:19). "Teaching and admonishing" (Col.3:16).
 - b. 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.
 - a. "Psalms and hymns and spiritual songs" (Eph.5:19; Col.3:16).
 - b. "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 semi-spiritual songs?
10. Has God specified the kind of music we are to use or has it been left up to our judgment?

LESSON XXI

CHURCH FINANCES

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.18:18-23). 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).
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).

IV. 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?"

V. 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.

VI. The Manner of Giving:

1. The New Testament plan (I Cor.16:1-2).
 - a. Periodic, "Upon the first day of the week."
 - b. Personal, "Let each one of you."
 - c. Provident, "Lay by him in store."
 - d. Proportionate, "As he may prosper."
 - e. Preventive, "That there be no collections when I come."
2. Other principles governing the matter of giving.
 - a. Voluntary, the free will offering of a willing heart and an open hand "not grudgingly nor of necessity" (II Cor.9:7).
 - b. Purposeful, planned, systematic. "Let each man do according as he hath purposed in his own heart" (II Cor.9:7).
 - c. 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).

VII. 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. Show how the Bible warns against riches; give notable examples.
2. How is a good name compared with riches?
3. How long can one retain his possessions?
4. Give the quotation on the dangers of those "minded to be rich."
5. In what should all be rich?
6. How must each steward handle his Lord's affairs?
7. What is the great "question" of stewardship?

8. Why should all Christians give?
9. How should each one give?