

WHAT IT MEANS TO BE A CHRISTIAN

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HELP SPREAD THE GOSPEL THROUGHOUT THE WORLD!**

“WHAT IT MEANS TO BE A CHRISTIAN”

Lesson 1

I. WHAT IS A CHRISTIAN?

1. By definition, the word “Christian” means “a follower of Christ”.
2. By concept, a follower is one who walks in the footsteps of his leader. Therefore, a Christian is one who walks in the footsteps of Jesus (1 Peter 2:21).
3. The word is used only three times in the New Testament. Note the following passages and what they teach us.
 - a. Acts 11:26
 - A. At Antioch, many had been taught the word and had “turned unto the Lord” (Acts 11:21).
 - B. In verse 26, they are disciples (“learner, pupil”).
 - b. Acts 26:28
 - A. Paul is preaching the word to King Agrippa concerning what he did to become a Christian and about the church (Acts 26:2-23).
 - B. Agrippa’s response to Paul’s lesson is that Paul had almost persuaded him to be a Christian (Acts 26:28). Agrippa recognized what Paul was and understood what Paul had done to become a Christian. He was not ready to become one.
 - C. What did Paul do? In Acts 9, after listening to the teaching of Ananias, Paul responded to this teaching by being baptized into Christ (Acts 9:18; cf. Acts 22:12-16).
 - D. Agrippa, therefore, recognized that a Christian was one who followed the teachings of Jesus Christ.
 - c. 1 Peter 4:16
 - A. The people to whom Peter was writing are called Christians in this verse.
 - B. Who were these people?
 1. The elect (1 Peter 1:2).
 2. Obedient children (1 Pet. 1:14).
 3. Those who had purified their souls by obeying the truth (1 Pet. 1:22).
 4. A spiritual house (1 Peter 2:5).
 5. A holy priesthood (1 Peter 2:5).
 6. Chosen generation (1 Peter 2:9). (“chosen, favorite, elect”)
 7. A royal priesthood (1 Peter 2:9). (Royal – “kingly”).
 8. A holy nation (1 Peter 2:9).
 9. A peculiar people (1 Peter 2:9). (Peculiar – “possessed, purchased”). Although Christians will seem odd to some, this concept is that Christians are a people who have been purchased by God – his own possession.

10. A changed people (1 Peter 4:1-4).

11. Humble before God (1 Peter 5:6).

4. What is a Christian? By examining the passages above, we can see that a Christian is one who has obeyed the word of God; has submitted himself to Christ; walks in the footsteps of Christ; and has changed so that even the world recognizes the change in this person.

II. WHAT IS EXPECTED OF A CHRISTIAN?

1. In future lessons, we will develop this point more. For this discussion, we want to look at a few particulars that deal with what God expects of a Christian.
2. They are to continue in the way of God (Acts 2:42).
3. They are to live differently than the world (1 Peter 2:11,12).
4. They are to never waver from their service (Galatians 5:7; 6:9).
5. They are to preach the word (1 Thessalonians 1:7-9; 2 Timothy 2:2).
6. They are to always abound in the work of the Lord (1 Corinthians 15:58).
7. They are to study God's word (2 Timothy 2:15; 1 Peter 2:2).
8. They are to develop into teachers of God's word (2 Peter 3:18; Hebrews 5:12-14).
9. They are to be holy (1 Peter 1:14-16).

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Lesson 2

III. WHAT IS THE CHRISTIAN’S RELATIONSHIP WITH THE WORLD?

1. For centuries, those in the church have had a difficult time in staying away from the things of the world. At the end of the New Testament, five of the seven congregations to which the book of Revelation was directed had drifted away from God and into worldliness (Rev. 2,3).
2. The churches of Galatia were convicted of following man-made doctrines (Gal. 1:6-9), and allowing their freedoms to cause division among them (Gal. 5).
3. Today, we find many individual Christians and many congregations wanting to be in fellowship with the world. Therefore, the need for our study in this lesson.
4. What is the Christian’s relationship with the world? We will address this from two aspects – A. The uniqueness of the church, and B. We are to be separate from the world.
 - a. The church is unique
 - A. It is the only institution paid for by the blood of Jesus – Acts 20:28.
 - B. There was only one established (Matt. 16:18; Eph. 1:22,23; Acts 2:47).
 - C. It is the only institution that is a spiritual house (1 Pet. 2:5).
 - D. It is the only institution that will be delivered to the Father (1 Cor. 15:24; Eph. 5:27).
 - b. We are to be separate from the world.
 - A. Jn. 15:19 – The world will hate the followers of Christ because they are not of the world.
 - B. Jn. 17:14,16 – The followers of Christ are not of the world, even as Christ is not of the world.
 - C. 2 Cor. 6:14-17
 1. Fellowship – “participation”
 2. Communion – “partnership”
 3. Concord – “accordance”
 4. Part – “province, share”
 5. Agreement --- “accord with”
 6. Verse 17 teaches us to come out and be separate (“to set a limit, to exclude”) from the world
 - D. Eph. 5:7 – We are not to be partakers (“co-participant”) with the world.
 - E. Eph. 5:11 – We are to have no fellowship (“to share in company with”) the unfruitful works of darkness, but we are to reprove (“convict, confute”) them.

IV. THE THINGS OF THE WORLD WILL PASS AWAY

1. 1 Jn. 2:15-17
 - a. We are not to love the world nor the things in the world.
 - b. All that is in the world is not of the Father.
 - c. The world and its lust will pass away.
 - d. Only the will of God will abide to the end.
2. Matt. 6:19-21 – We must lay up treasures where they will abide – in Heaven.
3. Ecc. 2:16-19 – Solomon realized that we will die and those material things we have will no longer be in our possession.
4. Lk. 12:16-21 – Jesus teaches us to not seek the things of the world, because when we die, whose shall these things be?

V. WHAT THE CHRISTIAN MUST NOT DO

1. The Christian wants to dress like the world, but God says that the Christian is to dress modestly (1 Tim. 2:9).
2. The Christian wants to talk like the world, but God says that the Christian is to have speech above the world (Col. 4:6).
3. The Christian wants to party like the world, but God says we are not to take part in the works of the flesh (Gal. 5:19-21, especially lasciviousness and revellings).
4. The Christian wants to work like the world, but God says that we need to be content having food and raiment (1 Tim. 6:6-10).

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Lesson 3

- VI. WHAT IS THE CHRISTIAN’S ATTITUDE TOWARD THE BIBLE?
1. In our world, there are an abundance of books available for us to read and to study.
 2. Some of these books will be useful to us, helping us in various aspects of our every day lives.
 3. Some of these books will be harmful to us as they offer direction that is contrary to God’s will.
 4. Some will provide us with entertainment or distraction, such as crossword puzzles and other such books.
 5. Yet, with all the books in the world, none written by man can give us what we really need – the direction that, if followed, will cause us to be eternally saved.
 6. And, knowing this, many, including some Christians, have no real respect for the Bible. It is the book that most people own, but few read, and even fewer, study.
 7. In this lesson, we want to address what our attitude must be toward the word of God.
 8. We will do this by looking at what the word of God is and then, what our attitude should be toward it.
- VII. WHAT IS THE WORD OF GOD?
1. It is God’s power to salvation – Rom. 1:16.
 2. It is sharper than a two edged sword – Heb. 4:12.
 3. It is that which gives us hope – Rom. 15:4.
 4. It is that by which we will be judged – Jn. 12:48.
 5. It is that which is able to save our souls – Jas. 1:21.
 6. It is that by which we are born again – 1 Pet. 1:23.
 7. It is our guide – Psa. 119:105.
 8. It is the book that reveals the righteousness of God – Rom. 1:17; cf. Psa. 119:160,172).
 9. It is that by which we will be made complete (2 Tim. 3:16,17).
 10. It that by which we resist the Devil (Eph. 6:10-17; Matt. 4:1ff).
 - a. Loins girt about with truth (Jn. 17:17).
 - b. Breastplate of righteousness (Psa. 119:172)
 - c. Feet shod with the preparation of the gospel of peace (Acts 10:36)
 - d. Shield of faith (Jude 3)
 - e. Helmet of salvation (Rom. 1:16)
 - f. Sword of the Spirit (Eph. 6:17)
 11. It is the power and wisdom of God (1 Cor. 1:21-24).
 12. It will save us and those that hear us (1 Tim. 4:16).

VIII. WHAT SHOULD BE OUR ATTITUDE TOWARD THE WORD OF GOD?

1. Note some passages from Psalm 119
 - a. “have respect unto all thy commandments” (6)
 - b. “I will keep thy statutes” (8)
 - c. “let me not wander from thy commandments” (9)
 - d. “Thy word have I hid in mine heart” (11)
 - e. Meditate upon it, respect it, delight in it, and never forget it (15,16).
 - f. “teach me thy statutes” (26)
 - g. “grant me thy law graciously” (29)
 - h. “for therein do I delight” (35)
 - i. “So shall I keep thy law continually for ever and ever” (44)
 - j. “I thought on my ways, and turned my feet unto thy testimonies” (59)
 - k. “The law of thy mouth is better unto me than thousands of gold and silver” (72)
 - l. “For ever, O Lord, thy word is settled in heaven” (89)
 - m. “O how love I thy law! It is my mediation all the day” (97)
 - n. “Thy word is a lamp unto my feet, and a light unto my path” (105)
 - o. “I hate vain thoughts; but thy law do I love” (113)
 - p. “I opened my mouth, and panted; for I longed for thy commandments” (131)
 - q. “Rivers of waters run down my eyes, because they keep not thy law” (136)
 - r. “The righteousness of thy testimonies is everlasting; give me understanding and I shall live” (144)
 - s. “Seven times a day do I praise thee because of thy righteous judgments” (164)
2. Some other passages on our attitude toward the word of God.
 - a. Meditate upon it day and night – Psa. 1:1,2
 - b. Study it – 2 Tim. 2:15
 - c. Long for it – 1 Pet. 2:1,2
 - d. Respect it – 1 Thess. 2:13
 - e. Sow it – Matt. 13; Lk. 8; Mk. 16:15; Matt. 28:19; Lk. 24:46,47; 2 Tim. 2:2
 - f. Never waver from it – Gal. 1:6-10; 5:7
 - g. Instill it within our children – Eph. 6:4; 2 Tim. 1:5; 3:15

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Lesson 4

IX. BEING THE RIGHT EXAMPLE

1. In 1 Tim. 4:12, Paul exhorts Timothy to be an example of the believers.
2. The word “example” that is used here means “a die”. It is that which makes an exact image of that which it imitates. Timothy’s life must be an exact replica of what a believer is.
3. To begin, Timothy is taught to let no man despise (“think against, disesteem”) his youth. He is to live a life that will not cause people to speak evil against his actions or words.
4. The teaching for us is to be the right example. We do not ever want to be examples of the wrong thing. We also do not want to fool ourselves into thinking we are good examples when in reality our lives are not an exact replica of what a believer is.
5. What is a believer to be an example in? Consider the rest of this verse.

X. BE AN EXAMPLE IN THESE THINGS

1. Word – “something said”
 - a. Col. 4:6
 - b. Eph. 4:29
 - c. Eph. 5:4
2. Conversation – “behavior”
 - a. 1 Pet. 2:11,12
 - b. Tit. 2:7,8
 - c. Phil. 1:27
 - d. 1 Pet. 3:16
 - e. 2 Pet. 3:11
 - f. Jas. 3:13
 - A. Who is the one who is wise and has attained the proper knowledge?
 - B. He will show his works in meekness of wisdom.
 - C. This person’s life will be an example of godly works done in mildness.
3. Charity – “love”
 - a. 1 Cor. 13
 - b. 1 Pet. 1:22
4. Spirit – “mental disposition”
 - a. Phil. 2:1-8
 - b. Rom. 12:1,2
 - c. 2 Cor. 11:3 – The danger of not having the right mind set.
 - d. Heb. 12:3 – Why we should keep our minds correct.
5. Faith – “moral conviction”
 - a. 2 Pet. 1:5-8
 - b. Jude 3
 - c. Phil. 1:17

6. Purity – “cleanliness, purity; from a word that means “innocent, pure, modest”)
 - a. Phil. 4:8
 - b. Tit. 2:5
 - c. 2 Cor. 11:2
 - d. 1 Tim. 5:22
 - e. 1 Jn. 3:3

XI. SOME THINGS WE AS CHRISTIANS MUST TAKE HEED TO

1. What we watch on television
2. What movies we watch
3. What books we read
4. What amusement we participate in
5. What places we frequent
6. What people we associate with
7. What places we work
8. What parties we go to
9. What community activities we participate in
10. What businesses or organizations we support

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Lesson 5

XII. THE ART OF CORRECTION

1. Normally, when we think of art, we think of portraits and other similar objects.
2. However, in the use of the word, there are two definitions found in *Webster’s Dictionary* that fit the way we are using the word in our study.
 - a. *“a system of principles and methods used in the performance of a set of activities”*
 - b. *“a specific skill in adept performance, held to require the exercise of intuitive faculties that cannot be learned solely by study”*
3. The first definition addresses the rules that we use in the performance of an activity, such as the art of baking. There are certain principles that must be followed to correctly carry out the act. In correction, the same is true. God has given us the principles that we must use in order to fulfill the task of correction.
4. The second definition deals with the proper carrying out of an activity, but in which much has been learned from experience rather than from a book, such as the art of storytelling. While we must know the principles set forth in God’s word concerning correction, there is also much to be learned from experience, both of our own and other’s, that helps us develop the proper techniques in carrying out correction.
5. Truly, proper correction is an art, developed with much study and practice. There will be failures on our part and successes. Some will result directly from our efforts. Some will be out of our control. From all experiences, we must learn so we will be better at what we do. Failures are only bad if they cause us to stop doing what God desires.

XIII. THERE IS A NEED TO CORRECT

1. Gal. 6:1
2. Jas. 5:19,20
3. 1 Cor. 5:3-5
4. Examples of such
 - a. Matt. 23
 - b. Gal. 2:12-14
 - c. 1 Tim. 1:19,20
 - d. 2 Tim. 4:14
 - e. 3 Jn. 10

XIV. WHAT PRINCIPLES MUST GUIDE US?

1. Gal. 6:1 – The spirit of meekness (“gentleness, humility”).
2. Eph. 4:15 – Speaking the truth in love. There is truth and there is Truth. We can speak the truth and still be wrong. The guiding arm for our

correction is our love for the soul of another. Without love, it is meaningless (cf. 1 Cor. 13:1-3).

3. Eph. 4:32
 - a. Be kind one to another
 - b. Be tenderhearted (cf. Jer. 9:1)
 - c. Be forgiving
4. 2 Thess. 3:15
 - a. Do not count him as an enemy
 - b. Admonish (“to caution or reprove gently”) him as a brother
5. Matt. 7:1-5 -- Do not be hypocritical

XV. WHAT CAUSES US NOT TO BE KIND IN CORRECTION?

1. **Arrogance** (Prov. 16:18). This might also be what is known as a “superiority complex”. This attitude causes us to think we are better than others; we know more than others; and everyone, therefore, should listen to us. Certainly, this is not the attitude of humility that a servant must have (Jn. 13; Lk. 17:9,10).
2. **Assumptions** (cf. Acts 21:27-30). We are good at jumping to conclusions. We assume motives, attitudes, intent, and meaning. We read it all so clearly, and it is all bad. Or, so we think! However, we never really get the facts when we jump to conclusions. And without the facts, we should never act. But many, because of their assumptions, will go into the attack mode because “they have it all figured out, and this person deserves everything they get”! What a rotten attitude!!!
3. **Forgetting we have made mistakes.** Gal. 6:1 reminds us that when we are correcting, we are to look (“regard, aim at”) ourselves. When we forget that we have and do make mistakes and that someone helped us through our difficulties, we can easily become unloving in dealing with others (cf. Matt. 18:23-35).
4. **A lack of love.** When we lack love, we are only doing something for our own gain and not for the good of the other. We need the “victory” to make us look good. Love rejoices with those who rejoice and weeps with those who weep (cf. Rom. 12:15). In love, we lower ourselves to help others (cf. Rom. 12:16).
5. **The I-can-do-no-wrong attitude.** This approach makes certain that the person being corrected knows they must be ashamed of themselves, because they are being approached by a person who can do no wrong. This person never listens to anyone, including God.

XVI. WHAT INCORRECT ATTITUDES DO PEOPLE HAVE?

1. **Lording it over someone.** People hold their sin and the fact that they failed in something over the one being corrected. They do not build up the one being corrected but continue to tear them down.
2. **Hating the sinner.** It is difficult for us to separate the sin from the sinner. As bad as the sin may be to us, the person committing the sin is still a person with a soul that Jesus gave his life for. How dare we hate them?

3. **It is just wrong and there is no reason for it.** This attitude causes us to lose sight of the various reasons that the person could have made the mistake – lack of will power, lack of knowledge, lack of understanding, etc. Not everything that is done that is wrong is done because the person just does not care about doing good. While sin is always sin, we must be willing to examine the situation and then help the one being corrected to correct the error and grow from the mistake. We must be supportive of those who have failed and are struggling to come to spiritual maturity.
4. **Holding a grudge.** People will let their dislike for a person cause them to fail to correct the person or to even care whether they ever repent. Past wrongs or slights that we have faced must never cause us to hold a grudge against a person. We must look past self and imitate Jesus Christ (cf. Lk. 23:34).
5. **Waiting for the other to grovel.** Do we want to see someone repent or do we want to see them squirm in anguish while trying to get forgiveness? Do we want to open our arms to them or do we want them to come begging for our forgiveness? Like the father in the story of the prodigal son, we must be anxiously awaiting their return and run to meet them when they repent!

XVII. WHAT ATTITUDES MUST WE HAVE?

1. **Never assume that others understand what you understand.** Just because you know something is wrong, does not mean they know it is wrong. Just because you see it, does not mean they see it. Just because you do not have a problem with a certain sin, does not mean they do not have a problem with it. We must always understand that each of us had to grow to spiritual maturity and we must help others grow also (cf. 1 Pet. 2:1,2; 2 Pet. 3:18).
2. **Never assume that all error taught is intentional.** People do make mistakes in judgment, knowledge, and passing on of information. Sometimes a lack of study or a misunderstanding of what we have studied will be the reason we make a mistake. We must help one another to learn the way of God completely (cf. Acts 18:26).
3. **Be willing to correct the error and go on about life.** Once the correcting is done, life goes on. It is the past and must be left there. Whatever the full scope of the problem between Paul and John Mark was (Acts 15:36-41), it was corrected and the two once again became fellow laborers in the kingdom (Philemon 24; 2 Tim. 4:11).
4. **Their soul means more to you than you mean to you.** Difficult? Yes! But, this attitude is so necessary. Jesus went to the cross to willing give his life that we could have salvation (Jn. 3:16; Rom. 5:7,8; Lk. 22:42). Paul was ready not only to suffer for Christ, but to die if necessary (Acts 21:13). We are our own worst enemy, which often causes us to be the enemy of Christ, and a reproach to the church. Our attitude in correction can do much to impress Christianity on the one being corrected and those around him. We must understand that if we act incorrectly, the word will

get out and not only will the one in error not repent, but their family members, co-workers, friends, and associates will likely not repent either. When we act incorrectly, this news is spread far and wide to the detriment of the church.

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Lesson 6

XVIII. THE ART OF FORGIVENESS

1. We have taken the opportunity in our previous lesson to discuss “The Art of Correction”.
2. As difficult as it can be for us to correct another as God desires, it can be more difficult for us to forgive another.
3. There are various things which come to our minds that hinder us from forgiving as we ought. And with each of these, we have found a way to “justify” ourselves. Thus, we do not see that we ourselves are in error.
4. Proper forgiveness is so essential. Why? Because our being forgiven by God depends upon our forgiving others (Matt. 6:14,15).

XIX. WHAT DOES IT MEAN TO FORGIVE?

1. Webster’s defines the word “forgive” as “*to excuse for a fault or offence, pardon; to renounce anger or resentment against*”.
2. The word used in Matt. 6 is found 132 times in the Bible and comes from a word that means “*to send forth*”. It carries with it the idea of leaving and suffering it to be so. That is, the idea of forgiveness is to send it away, allow it to be gone, and let it leave.
3. One who is forgiving puts the offence entirely away from them. This concept is what we will see as we study how God forgives.

XX. HOW DOES GOD FORGIVE?

1. Eze. 33:16 shows us that God will never again mention those sins that have been forgiven. The word “mention” means “*to mark, to remember*”. God will never note those sins nor will they be brought to remembrance again. When one is forgiven by God, those sins are completely erased – the slate is clean!
2. 1 Jn. 1:9 shows that God will cleanse (“purge, purify”) us from all unrighteousness. This is shown in 1 Jn. 1:7 when he teaches us that the blood of Christ is that which washes us clean (cf. Acts 22:16). This happens both when we become Christians and when we repent of our sins after we become Christians.
3. Heb. 10:17 teaches us that God will remember (“to bear in mind, recollect”) our sins no more. Unlike people, God will not throw our forgiven sins back in our face later. Sin that has been forgiven is gone. It is no longer a part of the record or the memory bank.

XXI. HOW OFTEN ARE WE TO FORGIVE?

1. If our brother repents, we are to forgive (Lk. 17:3).
2. If our brother repents seven times in a day, we are to forgive him seven times (Lk. 17:4).
3. When Peter asked if there were a limit to how many times we are to forgive, Jesus responded that there was not limit (Matt. 18:21,22).

4. What is the point to all of this? THERE IS NO LIMIT TO HOW OFTEN WE FORGIVE!
5. We must be as the father in the story of the prodigal son and looking for the wayward to come back and run to meet them when they do, and REJOICE that our brother is back in the safety of the fold!!! (Lk. 15:7,10;20ff).

XXII. WHY MUST WE BE FORGIVING?

1. The first obvious reason is it is because God commands it of us (Eph. 4:32; Col. 3:13) and we will not make it to Heaven if we violate God's commands.
2. Another reason is that we can cause the one trying to repent to be lost entirely as he is consumed by his great sorrow (2 Cor. 2:7). Rather than having the joy of forgiveness, he will feel that he is hopeless, so why try.
3. Also, if we fail to forgive, we will be the cause of offence or the stumbling block to others (Matt. 18:1,2). Our attitudes and actions can cause others to fall away from Christ as they see our hypocrisy.
4. Because Christ was willing to forgive even those who nailed him to the cross (Lk. 23:34).

XXIII. WHY ARE WE NOT FORGIVING PEOPLE?

1. **We are too quick to judge if one has repented.** Rather than accepting something on its face value, we want to "analyze" the heart of the individual who repents. How often do we hear someone say, "I don't think they really repented" or "I wonder if they were really sincere"? We need to forgive and forget. If they sin again, and repent again, we need to forgive them again!!!
2. **We have our feelings hurt and now it is a personal issue.** Because it is personal, the person who wronged us can rot as far as we are concerned. We operate as though we are really someone and how dare they do this to me! Do we really believe that we are the only people who have ever been sinned against or offended (cf. 1 Pet. 5:9)?
3. **The feelings of our family or friends have been hurt.** Now, although we do not realize it many times, our family and friends mean more to us than Christianity. For the sake of defending those around us, we will not forgive another lest we appear to not be supporting our family and friends. What a scary thought to stand before the judgment seat of God and try to convince God that it was O.K. for us not to forgive a person because we did not want to make our families or friends mad.
4. **We have forgotten that God has forgiven us for Christ's sake.** Somehow, when it comes to forgiving others, we forget that we are also forgiven people. We have convinced ourselves that we are better people than they are, and since they cannot live up to our standards, then they do not deserve to be forgiven. Before we go off in our arrogance, we need to read Eph. 4:32 and Col. 3:13 and remind ourselves that we also have need of a Savior and that Savior's forgiveness.

5. **We are not willing to let someone repent.** We make it more difficult for someone to get forgiveness than God makes it to get into Heaven. We are not going to let this person repent unless they do all these things we think they must do. We put people on a trial period; God does not. In reality, we are teaching for doctrine the commandments of men, a practice that is not good since it will cost us our souls (cf. Matt. 15:8,9).
6. **We believe they need to pay for their sins.** In our minds, they cannot get off by just saying they are sorry and changing their lives. They need to pay and pay dearly. I suffered when they wronged me; they need to suffer now. We practice a vengeance forgiveness. I realize this is an oxymoron, but it does not stop us from practicing such a hypocritical view. In too many people's minds, they will withhold their forgiveness until the person has suffered to whatever level they believe he should suffer. Then, they will consider forgiving him. What a shame that we want to play accuser, judge, and jury!

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Lesson 7

XXIV. THE ART OF SELF-EXAMINATION

1. Scrutinizing self is not something we do very well. We tend to overlook faults in ourselves and exaggerate faults in others.
2. In order to effectively work with others, we must make certain that we are doing what we say others must do. In other words, I cannot expect you to teach if I will not teach. I cannot expect you to live righteously if I do not live righteously.
3. Paul talks about making certain that we are doing that which we expect in others when he wrote to the Roman brethren.
 - a. *“And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?”* (Rom. 2:3)
 - b. *“Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?”* (Rom. 2:21)
4. Since we must be walking in the light in order to have the cleansing blood of Christ (1 Jn. 1:7), it follows that we must make certain that we are walking in the light.
5. Open and honest self-examination is required if we want to go to Heaven.

XXV. SOME PASSAGES THAT DEAL WITH SELF-EXAMINATION

1. Matt. 7:1-5
 - a. We will be measured by how we judge (2).
 - b. Remove the beam from our own eyes and then we will see clearly to help our brother (3-5).
2. Gal. 6:1
 - a. Considering – “to aim at, to regard”
 - b. Thyself – While we are to correct those in error, we still look at ourselves even we are correcting another.
 - c. Why? Lest we also be tempted. This word means “to test”, and thus this verse shows that with what judgment we judge, we will be judged.
3. 2 Cor. 13:5
 - a. Examine yourselves – “To test”. Interestingly, this is the same word as is used in Gal. 6:1 and translated tempted.
 - b. Prove your own selves – “To test, to approve”
 - c. Whether you are in the faith
4. 1 Cor. 9:27
 - a. Keep under – “To subdue”
 - b. Bring it into subjection – “to be a slave driver”
5. 2 Pet. 3:11
 - a. Considering that the world will end.
 - b. What kind of person ought we to be?

- c. This teaches us to make certain that we are right when Christ comes again.

XXVI. WHAT IT TAKES TO TRULY EXAMINE OURSELVES

1. Honesty – “Characterized or exhibiting truthfulness and integrity
2. Integrity – “Firm adherence to a code or standard of values”
3. Humility – “Characterized by modesty or meekness in behavior, attitude, or spirit; exhibiting deferential or submissive respect”
4. What does it take?
 - a. Being truthful with ourselves.
 - b. Upholding the laws we are given to follow.
 - c. Submitting ourselves to others and to God (1 Pet. 5:6)
5. Study carefully Eph. 4:1-3.

XXVII. WHAT ARE SOME HINDRANCES TO SELF-EXAMINATION?

1. Using ourselves as the standard of right and wrong (2 Cor. 10:12).
 - a. We cannot honestly examine ourselves if we think that what we believe cannot be wrong.
 - b. Our attitude must be such that we are willing to put everything to the test, including our own lives.
 - c. While we may be right, we must not be arrogant.
2. Excusing self while condemning others.
 - a. We tend to justify our own wrongs.
 - a. “Oh, if you only knew what I went through...”
 - b. “I had a bad day”
 - c. “You understand, don’t you?”
 - d. “You would do the same thing if this happened to you”
 - e. “How would you act if you were in my shoes?”
 - f. “Nobody’s perfect”
 - g. Etc, Etc, Etc
 - b. At the same time, we do not accept any of these excuses in others.
 - c. We tend to forget that we have also made mistakes, and there is not excuse for them!!!

“WHAT IT MEANS TO BE A CHRISTIAN”

Lesson 8

XXVIII. GODLY WOMEN

1. In an age of women’s liberation and almost no respect for authority, we have seen the demise of a respect for being a godly woman.
2. The result has been a cheapening of women in our society and a break down of the home.
3. While not all the problems we face in the home and in society are the fault of women who have left God’s plan, but certainly they have attributed greatly to our difficulties.
4. It may be too late to do anything about many of the middle age to older women today, but I believe there is still hope for those who are younger and for our children who have not yet been completely tainted by the world.
5. It is our prayer that we can return to the ways of God in which godly older women teach the younger women to be godly women.

XXIX. WHAT DOES IT MEAN TO BE GODLY?

1. The concept of godly is to be God like. That is to walk as God would walk (1 Jn. 1:7) and to be holy as he is holy (1 Pet. 1:15,16).
2. God’s view of the ungodly should cause us to be godly.
*“And Enoch also, the seventh from Adam, prophesied of these; saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are **ungodly** among them of all their **ungodly** deeds which they have **ungodly** committed, and of all their hard speeches which **ungodly** sinners have spoken against him.”*
(Jude 14,15, emphasis mine, C.C.)
3. We cannot claim to be godly if we do not obey God in all things (cf. Tit. 2:12).

XXX. WOMEN MUST FOLLOW THE ROLE GOD HAS GIVEN THEM

1. 1 Cor. 11:4 – God, then Jesus, then man, then woman. This is not demeaning in any way. All of us must have a head. Without it, there would be chaos.
2. 1 Tim. 2:9-15
 - a. Women are not to draw lustful attention to themselves (9).
 - b. Their lives, which profess godliness, will be that which testifies they are the people God desires them to be (10).
 - c. They are to learn in silence with all subjection (11). The word “silence” used here has to do with their demeanor and respect. It is a word that means “quietness”.
 - d. A woman is not to have the place of a man, but to be in silence (12). This is the same word used in verse 11.

- e. Why were these roles set up?
 - a. Adam was formed first (13).
 - b. Eve sinned first (14)
 - c. The roles of men and women are not something just for the 1st Century. They were set in place by God in the beginning.
 - f. She will be saved in fulfilling her God-given duties (15).
- 3. Eph. 5:22 – Submit herself to her husband.
- 4. 1 Pet. 3:1 – Be in subjection to your own husbands.

XXXI. WHAT DOES GOD EXPECT OF GODLY WOMEN?

1. Tit. 2:3-5 gives us a good look at what God expects of godly women. It is not a comprehensive list, but coupled with other passages on this subject, helps us to understand that a godly woman is not like those in the world.
2. Aged women are to have or be the following (Tit. 2:3).
 - a. Behavior that becomes holiness.
 - b. Not to be false accusers (“slanderers”).
 - c. Not given to (“not enslaved”) to much wine. This ensures a purity of mind.
 - d. Teachers of good things. Note the emphasis on “good things”.
3. They are to teach the younger women to be or do the following (Tit. 2:3,4).
 - a. Sober (“of sound mind”).
 - b. Love (“fond of, affectionate”) their husbands.
 - c. Love (“fond of, maternal”) their children. When thinking of loving their husbands and loving their children, women should consider what God says in 2 Tim. 3:1-5, especially verse 3 – “without natural affection”. One definition of this phrase is “hard hearted towards kindred”.
 - d. Be discreet (“safe in mind, self-controlled”).
 - e. Be chaste (“clean, innocent, modest, perfect, pure”).
 - f. Keepers at home (“stayers at home, domestically inclined”). Modern women have forgotten that the home is theirs to keep.
 - g. Good (“good, benefit”).
 - h. Obedient (“subordinate, obey”) to their own husbands.
4. Why must women do these things? *“that the word of God be not blasphemed”* (Tit. 2:5).
5. God also expects godly women to live in such a way that if their unbelieving husbands will not listen to them, they may by their example win their husbands to Christ (1 Pet. 3:1). The principle set forth here is that the woman’s example must always be that of a Christian, and not that which is shaped by worldly thinking.

XXXII. EXAMPLES OF GODLY WOMEN

1. Lois, Timothy's grandmother (2 Tim. 1:5). She instilled her faith in God in her daughter.
2. Eunice, Timothy's mother (2 Tim. 1:5). She instilled her faith in God in her son having taught him from a child (literally, an infant) (2 Tim. 3:15).
3. Sarah (1 Pet. 3:1-7). Sarah is an example of how women who trusted in God adorned themselves being in subjection to their own husbands (1 Pet. 3:5,6). What do they see in godly women?
 - a. Chaste conversation coupled with fear ("alarm, fright") (1 Pet. 3:2). Godly women live pure lives understanding that they must one day answer for the deeds done in the body.
 - b. They do not adorn themselves in such a way as to draw undue attention to themselves (1 Pet. 3:3).
 - c. They possess a meek ("mild, humble") and quiet ("keeping one's seat, peaceable") spirit (1 Pet. 3:4). This attitude is in the sight of God of great price.
 - d. They do not show proper respect for their husbands out of the fear of the consequences ("are not afraid with any amazement"), but because they are doers of good ("as long as ye do well") (1 Pet. 3:6).

“WHAT IT MEANS TO BE A CHRISTIAN”

Lesson 9

XXXIII. GODLY MEN

1. As much as we need godly women in our society, we need men to stand up and be the people God wants them to be.
2. Much of the problem we have with so-called liberated women has come about because men did not treat women with the respect they deserve and chose rather to lord their authority over them.
3. When a society acts the way God has set forth for them, the society will prosper and all will be happy.
4. Men, who have been given the leadership role in life, must lead correctly. Tyrants are not tolerated in our society, nor will they be in our homes.
5. Godly men will direct their homes in the way of God and will do all they can to make life better for every else in the home. Godly men will live sacrificial lives of service in order that God will be exalted in our homes, our communities, and our nation.

XXXIV. THE GODLY MAN IN THE HOME

1. He is the head of the home **as Christ is the head of the church** (Eph. 5:23). To oversee as Christ oversees the church means that we are kind, compassionate, caring, and meek individuals. As Christ desires his church to be perfect before God (Eph. 5:26,27) and wants to deliver them to God (1 Cor. 15:24), the husband must work to help all in the home be righteous before God so they will be able to dwell eternally with God.
2. He must love his wife **as Christ loved the church and gave himself for it** (Eph. 5:25). The husband must understand the need to sacrifice self for the betterment of the home. A selfish husband is not one who loves his wife or his children.
3. He must love his wife as he loves his own body (Eph. 5:28). He will therefore nourish and cherish his wife **even as Lord the church** (Eph. 5:29). To nourish means “to rear up, to cherish, to train”. To cherish means “to brood, to foster” and deals with loving care for the wife. The only other time this word is used in the Greek is in 1 Thess. 2:7 and is used of a nurse who cherishes her children. Extreme care and protection is entailed in these words. The home is a precious charge given to the husband by God.
4. He shall be joined to his wife (Eph. 5:31). The word joined means “to glue to, to join, cleave”. The concept of two people who are so closely connected that they are actually one. And, as one would miss a member of his body, so will he miss his wife. His desire is to be with her.
5. He is to honor his wife (1 Pet. 3:7) as though she is a weaker (“strengthless”) vessel. The concept of something that is fragile and therefore needs protection is involved in this concept. Because it is so fragile, the vessel is precious to the man. The word honor is defined by

these terms – “value, esteem, honor, precious”. What do these terms mean?

- a. Value – “to regard highly”
 - b. Esteem – “to regard with respect”
 - c. Honor – “special esteem or respect”
 - d. Precious – “highly cherished, dear, beloved”
6. The man who does not honor his wife will have his prayers hindered and therefore will affect his standing with God so as to be lost (1 Pet. 3:7). Why? Because it is sin that separates man from God (Isa. 59:1,2).
7. Godly men are to be fathers who train their children to be Christians. They nurture their children in God’s word (Prov. 22:6; Eph. 6:4). They will not frustrate their children but will guide them to the path of righteousness (Col. 3:21).

XXXV. THE GODLY MAN IN THE CHURCH

1. The godly man is to –
 - a. Be sober – “circumspect, vigilant” (Tit. 2:2)
 - b. Be grave – “venerable, honorable” (Tit. 2:2)
 - c. Be temperate – “sound in mind, self-controlled” (Tit. 2:2)
 - d. Be sound (“to have sound health”) in the faith (Tit. 2:2)
 - e. Have charity – “love, affection” (Tit. 2:2)
 - f. Be patient – “endurance, constancy” (Tit. 2:2)
 - g. Be sober-minded – “of sound mind” (Tit. 2:6)
 - h. Be a pattern (“a die struck”) of good works (Tit. 2:7).
 - i. Be a good example in doctrine (Tit. 2:7)
 - a. Uncorruptness – “incorruptibleness, purity”
 - b. Gravity – “venerableness, uprightness”
 - c. Sincerity – “incorruptibility, genuineness”
 - j. Have sound speech that cannot be condemned (Tit. 2:8).
2. The godly man is to be a leader in worship doing nothing to intentionally anger anyone and without doubting self, that is, having a full assurance that what one is doing is right (1 Tim. 2:8).

XXXVI. THE GODLY MAN MUST BE A MAN OF GOD

1. 1 Tim. 6:11
2. He will therefore follow after the following (1 Tim. 6:11).
 - a. Righteousness
 - b. Godliness
 - c. Faith
 - d. Love
 - e. Patience
 - f. Meekness
3. He will fight the good fight of faith and lay hold on eternal life (1 Tim. 6:12).

“WHAT IT MEANS TO BE A CHRISTIAN”

Lesson 10

XXXVII. BE YE ANGRY AND SIN NOT

1. We sing the song that says “Angry words oh let them never from the tongue unbridled slip”, yet the control of our tongue, especially in anger, is something that we have a difficulty in doing.
2. When we send forth our words, there is no taking them back. Any good or damage that is done is set in stone, especially if damage is done.
3. People have long memories, and while they cannot remember what they ate for lunch yesterday, they can remember an angry word spoken for years to come.
4. It is therefore important for us to keep control of our tongues.
5. Eph. 4:26 teaches us to be angry and sin not. We are not to let the sun go down on our wrath.

XXXVIII. EPHESIANS 4:26,27

1. We are taught here to not be angry (“to provoke, to enrage”) and let it become sin. While we may have a moment of thought that is not what it ought to be, we are to not to let it grow to the hurt of others.
2. We are taught not to let the sun go down on our wrath (“rage”). This word is from the same word used at the first of the verse but is anger that has developed to the sinful state.
3. We are taught not to give place to the Devil. A part of this would be to allow our anger to grow to rage in which the devil wins.

XXXIX. OTHER VERSES WHERE OUR WORD “ANGER” IS USED

1. Seven other times in the New Testament, the word translated “anger” in Eph. 4:26 is used.
2. The verses are:
 - a. “*But I say unto you, That whosoever is **angry** with his brother without a cause shall be in danger of the judgment*” (Matt. 5:22)
 - b. “*And his lord was **wroth**, and delivered him to the tormentors, till he should pay all that was due unto him*” (Matt. 18:34)
 - c. “*But when the king heard thereof, he was **wroth**: and he sent forth his armies, and destroyed those murderers, and burned up their city*” (Matt. 22:7)
 - d. “*So that servant came, and shewed his lord these things. Then the master of the house being **angry** said to his servant*” (Lk. 14:21)
 - e. “*And he was **angry**, and would not go in*” (Lk. 15:28)
 - f. “*And the nations were **angry**, and thy wrath is come*” (Rev. 11:18)
 - g. “*And the dragon was **wroth** with the woman*” (Rev. 12:17)

3. As we can see from these passages, the use of the word angry is determined by the context.

XL. ANGER UNCHECKED

1. Jas. 3:9,10
 - a. We use the tongue to bless God – a good thing.
 - b. We use the tongue to curse men, the creation of God – a bad thing.
 - c. Blessing and cursing cannot come out of the same mouth and be pleasing to God.
2. 1 Jn. 2:9
 - a. This passage deals with those who are Christians – in the light.
 - b. If this person hates his brother, he is really in darkness.
3. 1 Jn. 4:20
 - a. If we say we love God and hate our brother, we are liars.
 - b. If we do not love our brother, we cannot love God.
4. Acts 14:19 – Paul was nearly stoned to death.
5. Acts 19:24-28 – Ephesus had a riot because of anger.

XLI. MATT. 5:22-26

1. Whosoever is angry with his brother without a cause (“without reason”) will be in danger of the judgment (“tribunal”).
2. Whosoever shall say Raca (“worthless one”) shall be in danger of the council (“Jewish Sanhedrin”).
3. Whosoever shall say “Thou fool” shall be in danger of hell fire (“Gehenna”).
4. Anger that progresses will lead to complete condemnation.
5. The solution: (23-26)
 - a. If you remember your brother has ought against you.
 - b. Go to your brother and be reconciled to him.
 - c. Agree with your adversary.
 - d. The solution is to get together and overcome the problems – to remove anger and any bitterness between the two parties.

XLII. LET NOT THE SUN GO DOWN ON THY WRATH

1. I recently spoke with a man and woman who had celebrated 52 years together and are still counting. In that time, he said they had spent nights away from each other if one was out of town, but they had never spent one night away from each other in anger. What an example to follow!
2. Imagine what life would be like if no one allowed their anger to build; no one held a grudge; and no one went to bed angry.
3. God desires that we take care of all problems quickly, and that we do not allow our dislike of something to build to the point of sin.

“WHAT IT MEANS TO BE A CHRISTIAN”

Lesson 11

XLIII. HOW TO BEHAVE YOURSELF IN THE HOUSE OF GOD

1. As with Titus (Tit. 1:5), Paul is instructing Timothy on how Christians ought to act as members of the church (1 Tim. 3:15).
2. This has been the whole point of this series of lessons – to help us as Christians understand what God expects of us.
3. Paul had hoped to come to Ephesus (1 Tim. 1:3) where Timothy is, but if he were detained, Timothy would have the information needed to teach others how to act as Christians.
4. In this lesson, we are going to go through 1 Timothy and note some of the things Paul instructed them. By doing so, we will have a better understanding on how to act as children of God.
5. We must always remember that Christians live and act differently than the world. Our example must be that which helps people draw closer to God.

XLIV. WE MUST TEACH THE DOCTRINE OF CHRIST (1 TIM. 1:3,4).

XLV. WE MUST HAVE AN UNFEIGNED FAITH (1 TIM. 1:5)

XLVI. WE MUST NOT FOLLOW THAT WHICH IS CONTRARY TO THE WILL OF GOD (1 TIM. 1:6-10).

XLVII. WE MUST BELIEVE TO LIFE EVERLASTING (1 TIM. 1:16).

XLVIII. WE MUST FIGHT THE GOOD WARFARE (1 TIM. 1:17-20; 2 TIM. 4:1-5; PHIL. 1:16,17; JUDE 3).

XLIX. WE MUST PRAY FOR ALL MEN, ESPECIALLY THE LEADERS OF OUR COUNTRIES (1 TIM. 2:1-3).

L. MEN MUST PRAY (WORSHIP) REVERENTLY (1 TIM. 2:8).

LI. WOMEN MUST FULFILL THE ROLE GOD HAS GIVEN THEM (1 TIM. 2:9-15).

LII. WE MUST HAVE THOSE IN LEADERSHIP POSITIONS THAT MEET GOD’S QUALIFICATIONS (1 TIM. 3:1-14).

LIII. WE MUST RECOGNIZE THAT JESUS IS THE CHRIST, THE SON OF GOD (1 TIM. 3:15,16).

LIV. WE MUST BE ON GUARD AGAINST FALSE TEACHERS (1 TIM. 4:1-4).

- LIV. WE MUST CONTINUE TO REMIND THE BRETHREN OF WHAT GOD DESIRES (1 TIM. 4:6; 2 PET. 1:13).
- LVI. WE MUST NOT INVOLVE OURSELVES IN THAT WHICH BREEDS CONTENTIONS (1 TIM. 4:7; TIT. 1:14; 2 TIM. 2:16).
- LVII. WE MUST PRACTICE GODLINESS (1 TIM. 4:8-11).
- LVIII. WE MUST BE GODLY EXAMPLES (1 TIM. 4:12-14).
- LIX. WE MUST MAKE SURE WE ARE RIGHT AND THAT WE ADHERE TO THE DOCTRINE OF CHRIST (1 TIM. 4:15-16).
- LX. WE MUST SHOW THE PROPER RESPECT TO ALL (1 TIM. 5:1-3).
- LXI. WE MUST TAKE CARE OF THOSE IN NEED (1 TIM. 5:8,16).
- LXII. WE MUST HAVE THE PROPER RESPECT FOR THE ELDERS OF THE CHURCH (1 TIM. 5:17-20).
- LXIII. WE MUST DO ALL THAT WE DO WITHOUT PARTIALITY (1 TIM. 5:21).
- LXIV. WE ARE TO KEEP OURSELVES PURE AND NOT PARTAKE OF OTHER PEOPLE'S SINS (1 TIM. 5:22; EPH. 5:7,11; 2 COR. 6:14-18).
- LXV. WE MUST UNDERSTAND THAT GOD KNOWS ALL (1 TIM. 5:24,25).
- LXVI. WE MUST UNDERSTAND THAT THE RESULT OF NOT HOLDING TO SOUND DOCTRINE LEADS TO DIVISION (1 TIM. 6:1-5).
- LXVII. WE MUST LEARN TO BE CONTENT WITH WHAT WE HAVE (1 TIM. 6:6-10).
- LXVIII. WE ARE TO FOLLOW AFTER RIGHTEOUSNESS, GODLINESS, FAITH, LOVE, PATIENCE, AND MEEKNESS (1 TIM. 6:11).
- LXIX. WE ARE TO FIGHT THE GOOD FIGHT OF FAITH (1 TIM. 6:12; 2 TIM. 4:7).
- LXX. WE ARE TO KEEP THE COMMANDMENT OF GOD WITHOUT SPOT (1 TIM. 6:13-16).
- LXXI. WE ARE NOT TO TRUST IN THE THINGS THE WORLD HAS TO OFFER (1 TIM. 6:17).

LXXII. WE ARE TO DO GOOD WORKS AND BE READY TO HELP (1 TIM. 6:18).

LXXIII. WE ARE TO LAY UP TREASURES IN HEAVEN (1 TIM. 6:19; MATT. 6:19-21).

LXXIV. WE ARE TO KEEP THAT WHICH HAS BEEN COMMITTED TO US AND AVOID THAT WHICH WILL PULL US AWAY FROM GOD (1 TIM. 6:20,21).