

Divide-The-Truth Sunday School Preview Notes

Romans 12:1-8

Sunday School Lesson for January 1, 2006

Introduction: As you read the epistles in the New Testament, a common practice is seen among almost all of the Biblical writers. For the most part, the first half of the epistle is doctrine and theology and the second half of the epistle is practical. Paul especially divided his writings this way.

The first eleven chapters of Romans are the great theological truths of this epistle. Beginning in chapter 12 and continuing to chapter 16, we are going to see five great chapters on how the theology of chapters 1-11 is meant to work out in our lives. We will see that belief is followed by behavior, and doctrine is followed by duty, and character is followed by creed. The Gospel must be worked out in the lives of those who profess it. So many believers are saved from their lostness only to be saved to a sense of lostness in what comes next. They come weekly to hear God's Word preached or come weekly to participate in Sunday School, but they leave with a sense of lostness as to what comes next in their lives. They wonder how they serve God, where they can serve God, or simply what it means to serve God. In order to find their place in God's kingdom, multitudes upon multitudes flood various churches, seminars, conferences, and bookstores searching for answers. People will exhaust great amounts of time and spend large sums of money to find their role in God's kingdom. While none of these things are overtly bad, the real answers are in the book we call the Bible. If people will spend their time and money in simply studying God's Word and then putting into practice what they know, then peace, prosperity, and happiness will flow into their lives like the waters released behind an opened floodgate of a dam. God's Word is meant to lead us to everlasting life and to guide us in living an abundant life.

1 There is no doubt that Paul greatly desired all to come to a saving knowledge of Jesus Christ. Salvation to mankind was the thrust of his ministry. But with Paul and all the biblical writers, salvation was only the beginning of a journey that would one day lead to future glorification in heaven. Therefore, Paul pleads with the Roman believers to apply God's truths to their lives. The word "beseech" is the Greek word *parakaleo*. It means to call near, invite, or invoke. In the upper room the night of Jesus' betrayal, Jesus spoke of the Holy Spirit that would come. He called Him the Parakletos or comforter. You can see the similarity of the Greek words. Paul used a word to communicate his desire that practice would follow his preaching, and he was offering to assist them by coming along side of them just like Jesus said the Holy Spirit would come along side us after His departure back to heaven. The word is more than a request, but it is less than a command. Paul understood that in his apostolic authority he could have commanded them to live the Gospel, but he also understood that unless the heart was leading in living for the Lord, Christians would be no different than his Jewish brethren in the flesh who had head knowledge but no heart knowledge (Romans 10:1-3). I, like you, see so many people who have wrecked their lives because of failure to live "soberly and righteously." So often I just want to pound them on the head with the biggest Bible I have, but that will not do any good. We cannot pound the truth into people. We, like Paul, teach it and we must beseech them ("urge" - NASB). The rest is up to them.

- Why did Paul urge them? Or should I say, on what basis did Paul urge them?

Because of "the mercies of God." The word mercy is perhaps one of the greatest words in the Bible. It communicates God's love, kindness, forgiveness, and all sorts of things that reveal how wonderful our God is in spite of our wretched and pitiful condition. Despite our hatred, He has shown His mercy.

- How many times have you said or heard someone tell someone to do something "because I told you so!" Being a parent, I have said that many times to my children. I usually tell them this when I can't think of a better reason for my request.

When we make the statement, "Because I told you so", something bristles up inside of the other person and makes them want to do just the opposite or not respond at all. Paul knew better. Paul was urging them based upon the mercies of God. In other words, Paul is asking you to respond based upon a sense of humble gratitude because of all that God has done for you. If for no other reason, we should desire to live for the Lord, according to His Word, because he saved our souls from hell. You might say that mercy is the leverage to the appeal that follows.

Point: We do not serve God to win His favor, but because we have already received His favor, we serve in gratitude and love.

- What is Paul urging them to do?

“That ye present your bodies a living sacrifice...” There is no doubt that Paul is using the image of the OT sacrificial system when he speaks about presenting a sacrifice. Paul is urging us to turn over our bodies to God in the same manner the people of Israel presented their offerings to the Lord in the OT. In the OT there were many types of sacrifices, but they could be divided into two groups. First, there were the sacrifices that led to reconciliation; and second, there were sacrifices that expressed joy and celebration after the reconciliation had been accomplished. The type of sacrifice that Paul is alluding to here is the second because he is speaking to “brethren.” They were already reconciled to God by the sacrificial offering of Jesus Christ at Calvary, as we are, so he was calling on them to respond in joy and celebration by the giving of their bodies.

- What sort of sacrifice will it be?

First, it is one of our bodies. If you are saved, God already has your soul, but it is the body of flesh that we must continually strive to give over to God. We studied about this in Romans 7. We must understand that the word “bodies” refers to the whole person not just the physical shell that houses our soul. As with our souls, the Lord created our bodies for Himself. He cannot work through us without working through our bodies. If we speak, it is through our lips. If we read, it is through our eyes. If we hear, it is through our ears. If we walk, it is with our legs and feet, and if we work, it is through our hands. God wants every bit of us!

Second, it is “living.” In the OT, the sacrifice was accomplished by death; in the NT the sacrifice is accomplished by life (“living”). Sacrifices of dead animals are no longer acceptable to God because the Lamb of God was sacrificed once and for all at Calvary. The only acceptable sacrifice now is yourself. When you are committed to the Lord, your body shows in living the genuineness of that commitment!

Third, it is “holy.” The word holy means set apart for a special purpose. In OT times before a priest could offer a sacrifice, he had to first present himself in a consecrated condition. He actually had to go through a purification process that would make him holy so he could offer a sacrifice that would make his people holy through the forgiveness of sin. Not so with us. Jesus made that final sacrifice for us, and because of the death, burial, and resurrection of Jesus, all who believe in their heart and confess with their lips that Jesus Christ is Lord are set apart for His service (“holy”).

Fourth, it is “acceptable unto God.” “Acceptable” is the Greek word “euairetos.” Our English word Eucharist comes from this word. The “eu” of this Greek word means good and the “airetos” means agreeable or pleasing. Thus, the complete word means fully agreeable or fully pleasing.

When we present our bodies as a living sacrifice, our sacrifice to God is fully pleasing to him. We are a sweet aroma to the nostrils of God like the OT sacrifices were.

Paul has already told us the heart reason why we should present our bodies as a living sacrifice when he spoke about the mercies of God. Now he tells us the head or logical reason when he wrote, “which is your reasonable service.” The word “reasonable” is the Greek word *logikos*. Our English word logic comes from this Greek word. When we hear the word logic, we immediately think about the thinking and reasoning abilities of our brains. Paul is saying, “When you really think long and hard (ponder) about how God has been so merciful toward you, you have to come away with a deep sense of gratitude and a deep desire to be fully pleasing to Him by the giving of your whole self.” This is truly what being spiritual is all about, not religious. This is what worship is!

Point: For bodily sacrifice to be acceptable, our heads and our hearts have to be fully given over to God!

2 You are probably thinking, “Well, I agree with all of this, but it still seems a bit theological and not the least bit practical. So how do I do this? That is, how do I present my body as a living sacrifice...”? Paul answers

this question in two ways. First, he answers it negatively, “And be not conformed to this world...” Then he answers it positively, “but be ye transformed by the renewing of your mind...”

“And be not conformed to this world.” Negatively, Paul tells us that we are not to be like the world. The word “conformed” means to fashion alike or the putting on of an act. The word “world” simply refers to the sinful and rebellious world in which we live. Paul is saying, “Don’t act like the world does.” If you profess with your lips one thing and live like the world does, you not only send a mixed message to the world but the sacrifice of yourself to God is not acceptable. I find it interesting that all individuals in the OT who brought to God an imperfect sacrifice were judged by God as unbelievers.

“But be ye transformed by the renewing of your mind.” Instead of being conformed we are to be transformed. Transformed is the Greek word metamorphoo . Our English word metamorphosis comes from this Greek word. It means to change or transfigure. It is only used three times in the NT, here, II Corinthians 3:18, and in Matthew 17:2 to describe what the apostles saw at Jesus’ transfiguration.

When I read this passage, two things always come to my mind. The first thing is tadpoles. When I was a child, I would catch tadpoles in a jar. I understood that they would very shortly be frogs. In fact, if I came back to the same location a week or so later, those tadpoles would have legs. They were going through a metamorphosis. The second thing that comes to my mind (mind you this is not very spiritual) is the Incredible Hulk. As a child I used to watch this show on TV. Back then it was a typical good against evil type show. When Dr. David Banner changed from a man to the Hulk, he went through a metamorphosis. However, we must understand that when a tadpole changes, on the outside it is because there are cellular changes occurring on the inside. The inward changes precede the outward changes. That’s what Paul is speaking about here. In order for our bodies not to be conformed, the mind must be transformed by renewed thinking. The “renewing of your mind” seems to mean that the believer is to keep going back in his thoughts to the original commitment he made in Christ. Paul also tells us in Philippians 4:8, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” A metamorphosis (change) on the inside will bring about a metamorphic (change) on the outside!

By the way, the verb tense of both “conformed” and “transformed” reveal that it is a continuous process. We must constantly be on guard against allowing the world to fit us into its mold (conformed), and we must continually strive at renewing our thinking so our minds can be transformed.

Point: The reason why many professing Christians do not reveal change outwardly is because there has been no inward change.

- What is the result of non-conforming to the world and a transforming life in Christ?

You will “prove what is that good, and acceptable, and perfect, will of God.” Again Paul uses the word “acceptable” like in v.1 which means agreeable or pleasing. The word “good” means beneficial, and the word “perfect” means complete. This is the purpose of being non-conformers and being transformers!

Point: God’s will for us is for our benefit to make us complete. When we submit ourselves as a living sacrifice, it is not only acceptable to God, but it is pleasing to us. There is nothing like serving God with a pure heart and a pure mind!

3 The will of God, which Paul has just spoken of in vv.1-2, is identical for all believers of all ages. It is a timeless principle that God desires us to be holy. Peter tells us, “But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.” (I Peter 1:15-16). But how that works its way out for each one of us is different. In vv. 6-8 Paul will teach about some of the spiritual gifts bestowed upon believers once they are converted to Christ. However, before he begins teaching about the gifts, he reminds us of one very important thing: attitude.

When we become believers, we obviously enter into a new relationship with God, but we also enter into a new relationship with other believers. Like the marriage of a man and a woman, the new relationship with God establishes some new adjustments and some new responsibilities to God and to His children. Renewed thinking causes the believer to renew his attitude. When I was unmarried, I made decisions that only affected me, but

now that I am married and have a family, I must change my attitude and make decisions in regards to my family. The same is true regarding the church. My marriage to Jesus changes my thinking and practice to my new family.

- What is the warning given by Paul? Answer: “Not to think of himself more highly than he ought.” To think highly of oneself means to esteem oneself better than someone else. It refers to an arrogant attitude.
- To whom is the warning given? Answer: “To every man.” The fact that Paul gives this warning to every man reveals how easy it is for us to think more of ourselves than others.
- If we are not to think too highly of ourselves, then how are we to think? Answer: “Soberly.” The word means to be in your right mind or sound judgment. It refers to moderation. Thus Paul is saying that our thinking should not be too high of ourselves or too low of ourselves but moderate.
- Why are we to think this way?

Answer: For two reasons. First, because of grace. Paul talks about grace that was “given unto me.” Grace in its most simplistic meaning refers to unmerited favor. It reminds us of God’s love demonstrated at Calvary. Paul was saying that grace prevented him, an apostle of Jesus Christ, from thinking too high or too low of himself. If ever a man could have had an inflated ego, it could have been Paul. He was an intellectual giant in both Hebrew and Christian doctrine, but remembering God’s grace prevented that. And so it should be with us who pale in comparison to this giant of a man.

Point: If you are full of yourself (arrogant), then you have forgotten grace. If you think lowly of yourself (low self esteem), then you have forgotten grace!

Second, he reminds us that God has given to every man a spiritual gift or gifts, “according as God hath dealt to every man the measure of faith.” Just as no man is exempt from the possibility of thinking too highly of himself so no man is exempt from the spiritual giftedness given when faith in Jesus Christ occurs.

Here again Paul gives a warning about our attitude of service to God by stating that it is God that deals them (gifts) out, “God hath dealt to every man”, but Paul also adds, “to every man the measure of faith.” The word “measure” means degree or portion. Paul clearly states that all believers have received a spiritual gift or gifts from God, but Paul also makes it clear that the portion of those gifts varies in individual believers just as gifts vary in the church. In other words, those who have the gift of teaching do not all have the same portion or level of spiritual ability. For instance, God has clearly shown me many times over that he has given me the spiritual gift of teaching. It is what I enjoy, and when I am properly prepared (filled up, prayed up, and studied up), I am in my element and God uses it. But I in no way compare to great men of the past like Spurgeon or Moody or great men of the present like Jerry Vines or John MacArthur. They have been given their gifts according to their measure of faith, and I have been given my gifts according to my measure of faith, but all of us have received from God spiritual giftedness. Does it bother me that I do not compare to these great men of God, in regards to my teaching gift? Not in the least because I rest in God’s calling and equipping to give me what I need and the portion I need to prove His awesome working power in my life.

Point: That’s the whole purpose of everything we do as believers. We are to prove to the world God’s awesome power through our finite weakness.

4-5 Paul spoke of presenting our bodies as a “living and holy sacrifice” in v.1. Now he uses it again to illustrate what he said in v.3. This was not an uncommon analogy used by Paul. He used it in I Corinthians 12 and Ephesians 4. I encourage you to go back and read those chapters this week.

When our first child was born, he became my son and my heir. When our second child was born, she became my daughter and my heir. Both have a relationship with me and with one another based upon equality. When you are born again, you not only become a child of God (John 1:12-NKJV) but you also become heirs of God and joint heirs of Christ (Romans 8:17). You also, like my children, come into a family of brothers and sisters.

Paul now is illustrating how brothers and sisters in Christ are to relate to one another in the assembly of believers- the local church.

Paul's analogy to believers relating to one another is especially neat to me since I was in the medical field for many years. Most people do not understand the complexity of our human bodies. I feel like I have a better understanding but even mine is greatly limited. The body takes care of itself to maintain life. Let me illustrate. For many years I worked as an RN in the trauma setting. I have seen and taken care of many people with very serious life threatening injuries. When a person is shot, the bullet causes damage to the body. That damage usually causes one to lose blood. While our bodies can sustain a little loss of blood, they cannot sustain a large amount. When large volumes of blood are lost, the heart begins to beat faster. The reason for this is to maintain pressure. A certain amount of pressure is needed to make sure blood gets to the lungs and from the lungs, full with oxygen, to the brain and other vital organs and tissues. If blood loss is not corrected, vital organs begin to shut down (kidneys, liver, peripheral circulation in the legs and arms, etc.). It is not that these vital organs are not important, but they refuse to esteem themselves more highly than the brain. The body knows what is most important to its living.

Paul uses the analogy of the body to communicate to us that the "many members in one body" are very important because they, like the heart, lungs, kidneys, and brain in the human body, all have different but necessary functions, "all members have not the same office." The word "office" means function. But, like the various human body parts that belong and can only function with the whole body, every individual member is part of the whole body, that body being "Christ." And since we are of the body of Christ, there is unity, "and every one members one of another."

When our bodies are operating properly, we think nothing of it, but when our bodies stop working properly that is all we think about. The church is meant to be a body of one collectively made up of the different parts with different functions (individuals) that when working properly we think nothing of it, but when it is not working properly, it ceases to function as God has designed it to be.

6 Just as the human body has different parts with the primary function of the part to work together for the good of the whole body, so every believer has a gift or gifts and is therefore responsible before God to determine what it is and develop it through the local church.

Before we move further we must understand that the gifts which Paul is speaking about are divine enablings of the Holy Spirit. I make this statement so that we do not get confused about spiritual gifts and natural talents. Spiritual gifts do not contradict natural talents. Oftentimes the spiritual gift may build on the natural talent.

Also, Paul is not providing an exhaustive list of gifts here. Only seven gifts are mentioned in these verses. Paul mentions the other gifts in I Corinthians 12 and Ephesians 4. His intent seems to be communicating the need for exercising the gifts in the right way. What is the right way? To not think more highly of oneself than you ought. It is generally agreed among Bible students that the gifts mentioned in all three locations can be divided into three categories: sign, speaking, and serving. Paul will only deal with seven of the spiritual gifts in vv.6-8, but all of them fall into the speaking and serving category. John MacArthur points out that the sign gifts were likely not mentioned in Romans because it was a later written epistle than Corinthians. Obviously, the Corinthian church was not a properly functioning body and the abuse of spiritual gifts was part of the problem, but Paul still called them a church. However, the fact that the sign gifts are not mentioned may reveal that their significance in the church was coming to an end. I know that many of the charismatic believers would disagree. Paul makes it a point in v.3 to communicate attitude is of utmost importance. Every problem I see or hear about in regards to spiritual gifts, especially tongues, reveals that there is an attitude problem. The lines are drawn in the sand of those who have and those who have not. If you have a certain gift, then you are more spiritual than the one who does not. It would be like the heart telling the brain, "I'm more important than you are." The reality is that one cannot function without the other. It is the very thing Paul warns about in v.3 and elsewhere.

To prove his point that there are "gifts differing according to the grace that is given to us", Paul provides us with some examples. Before we discuss the gifts, notice that he wrote that the gifts were given to us. This refers to a point in time. The moment you say yes to Jesus as Lord is the moment you receive your gift or gifts. It may take time for the gift to manifest itself, but it is there waiting to display itself.

➤ How do I know what my gift is?

I know that there are a host of tools out there to help you identify your gift, but the most sure fire way of knowing is by serving. Let me illustrate this. As I have already stated, one of my gifts is teaching. I found this out by teaching. Now when I started with those 3rd -4th grade boys, it was not confirmed then. In fact, I came away with a sense of dread and desire for murder. Years ago my wife talked me into helping with 4 yr. olds. I came away from that experience needing a sedative. However, when I began teaching youth I discovered what I enjoyed and was called to do. What's my point? Jump in wherever God leads. If you need a little help, ask the leadership of your church. I'm sure they have a place for you. If it is not the place for you, serve your committed time out and look at something else. If your church is like ours, there are multitudes of possibilities to serve for a mixture of personalities. There is an old saying that applies, "If at first you do not succeed, try, try again."

"Whether prophecy, let us prophesy according to the proportion of faith." The first gift mentioned is prophesy. When we hear this word, we generally think of someone who can foretell the future. This is true in the OT and in the apostolic times in the NT, but there were also times in which a prophet spoke what had already been spoken. Ephesians 2:20 tells us that the church was "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Notice Paul states "built." Its past tense means that once the foundation was built the function of apostles and prophets ceased to be needed. According to Vincent's Word Study of the New Testament, the prominent idea is not prediction but the inspired delivery of warning, exhortation, instruction, judging, and making manifest the secrets of the heart."

In.v.3 Paul placed a general guideline on all the gifts before speaking about the individual gifts. The general guideline was a humble attitude, "not to think himself more highly than he ought." Paul, when he speaks of the gift of prophecy, places a specific protective guideline on this gift when he states, "according to the proportion of faith." In other words, the prophet who spoke was not to go beyond the bounds set by God. In our day, the boundary set is the completed Word of God. If a man states that he has received additional revelation that is beyond the Scriptures, then he is at best a liar and at worst a false prophet.

7 "Or ministry, let us wait on our ministering." The second gift is ministry or service (NASB, HCSB). This is a simple but extremely important straightforward gift with very broad applications. The Greek word is diakonia. Our English word deacon comes from this word. Obviously the gift of ministry or service goes way beyond the office of deacon. Ministry is the practical application of God's Word to daily living. While the speaking gifts often capture our attention more, I personally believe that a NT church cannot function properly without numerous individuals gifted in ministry/service. John Phillips points out that this is the one gift within the reach of every believer.

From this point on Paul does not place the restrictive guidelines on the gifts like he did with prophecy. There can be no doubt that Paul put the restrictive guideline on prophecy because like today it is abused by false prophets. However, notice the guideline about ministry. He states, "Wait on our ministry." In other words, if you are gifted in the area of ministry/service, use it. It is just as sinful to abuse one's gifts with the wrong motives in your heart as to not use one's gifts. Keep this in mind as we discuss the next gifts because he places the same guideline on them as ministry.

"Or he that teacheth, on teaching." The third gift is teaching. It too is fairly straight forward. The teacher is a person who studies God's Word, compares Scripture with Scripture, uses sound methods of interpretation and expounds the Word of God in a systematic way that can be understood and applied to people's lives. Here again Paul makes it a point to point out that lack of its use is wrong, "on teaching." If you have the spiritual gift of teaching, you should be teaching.

➤ If prophecy has to do with proclaiming God's Word and teaching has to do with teaching God's Word, what is the difference between the two?

Obviously the difference is not in the content for both prophecy and teaching teach from God's Word. So it must have to do with the method of proclamation. A person gifted in prophecy has the unique ability to proclaim God's truths verbally. He, like the one gifted in teaching, studies, compares Scripture with Scripture, and uses sound interpretive methods so that he can expound God's Word with authority and accuracy, but unlike the teacher, he has the unique giftedness of verbally proclaiming God's truths like no other.

8 “Or he that exhorteth, on exhortation.” The fourth gift is exhortation. Once again, like ministry this is a straightforward gift with very broad application. The Greek word for “exhorteth” is *parakaleo* and the Greek word “exhortation” is *paraklesis*. Jesus called the Holy Spirit that would come after His departure the *parakletos*, which means intercessor, consoler, advocate, or comforter. All three words are compound words. All three words are similar in meaning. They refer to someone coming along side of another for the purpose of comfort, encouragement, and exhortation. The context determines whether it is comfort, encouragement, or exhortation, but the dominate meaning is exhortation. Whereas the prophet proclaims the truth and the teacher explains the truth, the one gifted in exhortation calls believers to obey and follow the truth. Here again, Paul teaches that if you have this gift then use it, “on exhortation.”

“He that giveth, let him do it with simplicity.” The fifth gift mentioned is giving. The normal Greek word for giving in the NT is *didomi*, but Paul used the word *metadidomi*. The addition of “meta” reveals that the giving is sacrificial. This is emphasized by the addition “do it with simplicity.” The word simplicity is interpreted liberality by the NASB and generosity by the HCSB. The Greek word means these things but it also means singleness of heart or without self seeking. The one gifted in giving does not parade around telling others of his giving. Instead, he gives seeking no attention to himself. If you tell others that you have this gift, you probably don’t have this gift!

“He that ruleth, with diligence.” The sixth gift is leadership. The word “ruleth” means to stand before, to preside, or maintain or be over, hence leadership. Although the gift of leadership is not limited to those who hold positions of leadership in the church (pastor, staff, deacons), it is certainly a necessity. John MacArthur points out that Paul did not mention leaders in his first letter to the Corinthian church, thus this may account for moral and spiritual problems seen in that church. The gift does not mean a dictatorship nor does it mean a democracy. Rather it refers to oversight with the basic guideline of humbleness (v.3). The specific protective guideline that Paul gives regarding this gift is, “with diligence.” Diligence means with speed, eagerness, earnestness, care, and haste. I find it interesting that Paul qualifies the protective guideline of this gift with the very thing I have noticed that hurts a church the most- slothful leadership. There is perhaps not greater need in our churches today than for leaders who will guide by example and give it their utmost attention.

“He that showeth mercy, with cheerfulness.” The seventh and final gift mentioned by Paul is mercy. The gift of mercy uniquely qualifies the person to be especially sensitive to the suffering, sorrow, and needs of others. Generally this person has the ability to know the need before the need has been communicated. The very word “mercy” implies that the operation of this gift is usually in adverse problems usually associated with pain, but this is not always the case. The guiding principle with this gift is “with cheerfulness.” The Greek word for cheerfulness is *hilarotes*. Our English word hilarious comes from this word. The old proverb “laughter is the best medicine” has some truth in it. The person with the gift of mercy has the ability to warm the heart of someone going through the worst of problems. If you go to the hospital room to comfort someone before surgery and tell them how bad your surgery went or how sick you are, then you likely do not have this gift.

Every gift mentioned here and elsewhere in the Bible should always be exercised with the overriding principle of v.3, “Through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” When we understand that God’s giftedness is because of His grace, when we think more of others than ourselves, and when we remember that all believers, young and old, have been divinely given a spiritual gift or gifts (there is no scriptural regulation stating there is a limit), believers cannot help but function as a New Testament church.

To God be the Glory!

The purpose of Divide-The-Truth is to help Sunday School teachers be better equipped in teaching the Word of God so they may apply God’s Truth to their personal lives and help those they teach do so also. Notes are available by request at Divide-The-Truth.com.