

# **GOD'S PLAN FOR ME**

## **TEACHERS INSTRUCTIONS**

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**ROY A. NANCE  
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1. This study guide is designed to be four lessons as follows:
  - a. Lesson One - Parts One and Two
  - b. Lesson Two - Parts Three and Four
  - c. Lesson Three - Parts Five and Six
  - d. Lesson Four - Parts Seven and Eight

Each lesson is designed to take about 90 minutes. Each part has a separate theme to permit shorter classes of just one part. Following are some suggestions that, hopefully, assist you in using this material. Most of the items are self explanatory. Some questions may need a little background information. Hence, I have provided the following notes for some items.

2. When the answer to a question (or statement) is found in only one of the referenced scriptures, the scriptures are designated (a), (b) or (c) and the designation is referenced at the question. This is to help locate the specific answer when several scriptures on the topic have been read. In addition each point in the lessons is designated by a number such as 3:7. This means that it is the seventh point in Part Three. This designation is used below to identify the comments for specific points.
3. Part Two

Part Two contains several examples in the Bible that the pupil may not be familiar with. Even reading the entire context (which would take a long time) may not be sufficient for the pupil to understand the setting. This is particularly true for the Old Testament examples where a broad understanding of Old Testament history may be needed. The teacher should give the setting before the student reads the scripture and then explain the situation as necessary. Listed below are some specific details that this author uses.

2:4 - Give the background of whom Nadab and Abihu were (priests in the Jewish religion - all priests in the Jewish religion were the descendents of Aaron). The student may not be familiar with what a censer (firepan) is used for. God had specified that the fire for burning incense be taken from the altar (Lev. 16:12). They obviously got fire from some other place. ). Nabab and Abihu were going about their priestly duties when these events occurred.

2:5 - The Tabernacle was a portable temple. When the Israelites got ready to move, the priests (who were the only ones who could touch the holy objects) packed everything up and the descendents of Kohath carried them. The ark of God (also known as the ark of the covenant) contained the tablets of stone (Ten Commandments), the bowl of manna (to remind them of the food God provided in

the wilderness) and Aaron' rod that budded miraculously. The top of the ark was the mercy seat and the ark stayed in the Most Holy Place (innermost room in the Tabernacle).

2:6 - The setting for this is after the division of God's people into the northern kingdom of Israel and the southern kingdom of Judah. God sends a young prophet to Bethel to call them to repentance from false worship. Two sons of an old prophet hear the young prophet and tell their father about it. The old prophet saddles up his donkey and goes after the young prophet. Here is where the reading starts.

In Acts 20 Paul had called the elders from Ephesus to give them this warning. It is important to note that false teachers would arise, even from within the leadership of the church. This is an important point to make (along with the lesson of the old prophet lying), that religious leaders can lead us astray. This is ground work for later when you show the student that their religious leaders are teaching false doctrines.

2:9 Use attached examples on doing the “will” of some one (pages 7,8).

2:10 and 2:11 - Simon was able, by his magic, to convince people that he had the power of God. Satan has the power to deceive us today. The scripture says that he will use false wonders (some translations say lying miracles) to deceive us. We could be misled by modern day miracle workers. We must not be deceived by their works. Instead we must compare what they teach to the word of God, as the Bereans did (Acts 17:11).

2:12 - Make a big point about Paul always obeying his conscience and changing his conscience when he learned it was trained wrong. This will be very important when you try to persuade your student of the necessity of changing his beliefs when he finds them in conflict with the Bible.

2:13 - The Thessalonians were disturbed that God was not punishing those who were persecuting them. Paul tells them to have patience. God will eventually deal out retribution.

2:15 - The conclusion should be that each of us needs to study God's word to make sure we are doing his will.

#### 4. Part Three

3:2 - Use the examples from Jesus in Matt. 5:21, 22, 27, 28 to explain what Jeremiah means when he says the new covenant will be in their hearts.

3:4 - Use the chart in Section I of the Worksheet to explain what Eph. 2:11-16 means.

## 5. Part Four

Emphasize that you are going to develop God's will pertaining to being saved and becoming a Christian. It is very important to have the student complete Section II of the Worksheet before proceeding. Some times a student will mold his memory into what he is learning and think that he has properly obeyed God's plan of salvation, when in fact he hasn't (e.g., many who have been baptized in a religious group which teaches "Faith Only" for salvation will think that they were baptized for remission of sins when they learn it in the scripture and can't be convinced of the need to be properly baptized). If necessary, use Acts 19:3-5 to show that a person can be baptized for the wrong reason and must be baptized again for the proper reason.

4:9 - Confession to a Catholic means confession of sins. Use acknowledge.

## 6. Part Six

The word "Church" means "those who are called from the world," which is the meeting of people. It is not just a company of people who gathered to share their common thought. It is a group of people who gathered together to hear God's voice.

In the New Testament this word was used with several meanings:

- \* as the universal Church (worldwide) (Eph. 1:22)
- \* as the local Church (congregation) (Rom. 16:1)
- \* real people of that congregation (1 Cor. 11:18; 14:19,23).

In the New Testament this word has never meant different religious faiths -- denominations, groups, which were larger than the local Church, but smaller than the worldwide Church. Also, word "Church" was not used with a meaning of "physical building."

6:3 – Before reading the scripture for this point, take a piece of paper and write a large  $\frac{1}{4}$  on it. Ask the pupil "what is this called?" Ans. "A fraction". "What is the top number called?" Ans. "Numerator". "What is the lower number called?" Ans. "Denominator". "What does the denominator do to the numerator?" Ans. "Divides it." Conclusion: Denomination is the result of division. NOTE: .This example will not work in non-English languages

## 7. Part Seven

7:2 - Develop the concept of general commands and specific commands. For example: Noah was commanded to construct the ark out of gopher wood (Genesis 6:14). This is a specific command. All other types of wood are automatically excluded. God did not have to list all the types of wood that Noah could not use. Had God told him to make an ark of wood (a general command) he could have used any kind of wood that he desired. When Jesus instituted the Lord's supper (communion) he specified the type of food for that supper, bread and the fruit of

the vine. This excludes all other food. Had he instructed that we have a meal in his honor, this would have been a general command and we would be free to have any food we desired. It is important to develop this concept here where there is little chance for controversy. This same concept will be use on church music later where there will probably be controversy. It is important to get the concept accepted as a valid concept at this point so it can be used later.

7:3 - Point out that the Jews had to give a minimum of 10% of their gross income. The Jews had no obligation to take their religion to the world. We, however, have an obligation to take the gospel to the entire world. Could a faithful Jew, after conversion to Christianity, conscientiously contribute less as a Christian than he did in Judaism, now that he has a greater responsibility than before. How should the logic in this example affect our giving today? It is the conviction of this author that 10% is a minimum base for Christians to start with unless they are at the poverty level. God, wisely, did not give us a percentage because it would be difficult for some at the poverty level, but it places a great burden of decision on us who do have means. We frequently put our luxuries ahead of the needs of the Lord's church. For new Christians it may not be possible to change their giving habits quickly. I encourage them to set a target one year or 18 months away and gradually increase their giving until they reach their goal.

7:4 - It is very important to develop in the new Christian the understanding that Christianity is not just going to church once a week to meet some rule. In addition to going to worship God we are there to help build each other up. As a result we need to be present at each assembly to help edify our fellow Christians. When we are absent by our choice we are neglecting an instruction to assist each other. When ever the church is assembled it is our obligation to be there doing our part. If your seat is empty it is a victory for Satan and a discouragement to fellow Christians.

7:5 - Use the specific versus general command concept. Point out that the second largest "Christian" faith, the Orthodox Catholic Churches (Russian, Greek, etc.), which consist of hundreds of million members world wide, does not use instruments of music for the same reason that we give, the original Greek text of the New Testament does not authorize the use of instruments in worship.

## 8. Part Eight

8:6 - If the student agrees that he has not done all of these things as God has commanded there is a good likelihood that he will obey the gospel. It may still take some persuasion. Take him back to the chart in Section IV of the Worksheet, review it briefly and then ask the student to point out on the chart where he is (in the world or in Christ). This can be a very sobering experience to have to admit, by pointing out on the chart, that he is in the world and not in Christ.

If he points to the body of Christ but is not in it, ask how he entered into Christ. This will give you opportunity to clear up any misunderstanding about the plan of salvation.

8:7 (c) - If the students accept the fact that they need to be baptized but want to delay, try to get them to set a date. If they will not set a date, tell them that you will pick one for them. Then pick a date that is so far in the future (like 75 years away) that they will be dead by then. They will probably object and say "I will be dead by then". This will hopefully make them realize that they need to set a near date and obey God before it is too late.

8:7 (d) - Make sure the converts know that they are expected to attend the local church of Christ. I have seen situations where the convert applied the need for salvation to himself but didn't grasp the idea that once he was saved he needed to attend only with like Christians. In one case the convert was going to continue attending the Roman Catholic Church. He concentrated his thinking on his own salvation and missed the concept that he needed to worship with those who were following the New Testament. Further teaching was conducted while those assembled for his baptism waited. After further study he accepted the fact that his conversion meant a complete break with his past religion and he has been most faithful. Had we baptized him on his understanding and desire to be baptized without this clarification prior to his baptism, he would have gone back to the Catholic church, happy that he had been properly baptized but never realizing he was not worshipping in the right place.

If, in using this material, you have any difficulties or suggestions please send them to me. This material may be freely copied for use in the Lord's Kingdom.

Roy A. Nance  
Church of Christ

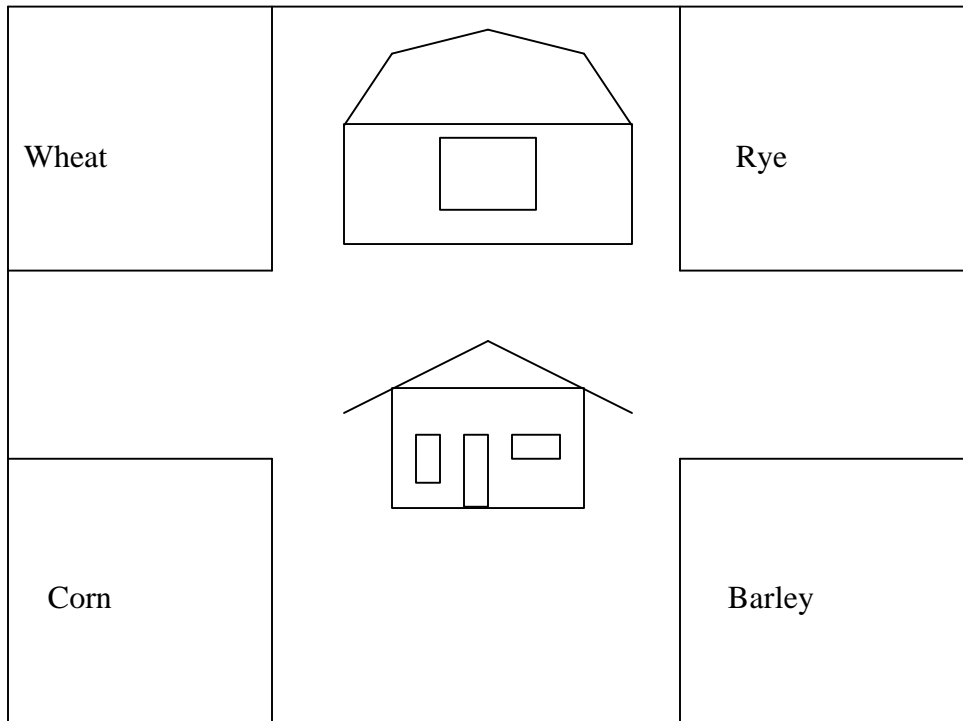
Mailing address: Roy A. Nance  
309 Briston Court  
Murfreesboro, TN 37127-7229

Phone (615) 848-1167  
E-mail address: [nancera@juno.com](mailto:nancera@juno.com)

### The Farmer's Will (desire)

(For use with question 2:9 (Matt. 7:21-23) in Part Two of "God's Plan for Me")

A farmer bought a new undeveloped piece of farmland. He called his son in and said "Your mother and I are going on a long vacation. While we are gone I want you to develop this new farm. I want you to build a house here (draw the below illustration free-hand on a piece of paper) and I want you to build a barn behind the house. I want you to plant corn in a field to the left front of the house, plant wheat in a field to the left rear of the house, plant a field of barley to the right front of the house and a field of rye to right rear of the house." (If you are teaching this in other than English, insert crops that are native to the region)



Then the farmer and his wife left for their trip. When they returned the father drove up to the new house, he walked around the house and there was the barn. He looked the left front of the house and saw a field of corn and a field of wheat to the left rear of the house. He saw a field of barley to the right front of the house. But when he looked to the right rear of the house, expecting to see a field of rye, (at this point x-out the word "rye" and write in "pig pen") he saw instead a pig pen.

First question for your pupil(s): Did the son do the father's will? Answer: No

Second question: How much of his father's will did he do? Answer: I propose that he didn't do any of his father's will. He did what **he** wanted to do as exhibited by his building a pig pen instead of planting a field rye. It just so happened that he didn't mind doing the other things. If he had wanted to change something else he would have.

### **The will**

(For use with question 2:9 (Matt. 7:21-23) in Part Two of God's Plan for Me)

You die and leave a will. In it you leave (insert name of some one in the class) one million dollars (Pesos, Rubles, etc.) providing they do (use your hand and point to a finger for each of the following) "one", "two", "three", "four", "five" things. (Insert recipient's name) goes before the probate judge (or appropriate government official) when the will is probated (published, registered, etc.). The judge says to (insert recipient's name), "You have been willed one million dollars by (your name) providing you do his will which is to do (use your hand and point to a finger for each of the following) "one", "two", "three", "four", "five" things.

(Insert recipient's name) holds up his hand and pointing to each finger in order says "ok" to "one" and "two". At "three" (insert recipient's name) says "I just can't believe that (your name) would require me to do that to receive my inheritance". At "four" and "five" (insert recipient's name) says "ok". Six months later having done four of the five things (insert recipient's name) goes before the judge and says "I'm here to receive my inheritance". The judge points to each of his fingers one at a time and at "one" and "two" he says "ok". At "three" he says "Oh! Oh!" and at "four" and "five" he says "ok". He then says to (insert recipients name), "(insert recipient's name), I am sorry but you have not done (your name)'s will. You will not receive the inherence".

**IN BOTH OF THESE EXAMPLES THERE IS AN ATTITUDE PROBLEM. God wants all or nothing in our attitude. We will not be perfect but he wants an attitude of "Lord I want to do all I can to the best of my ability".**