Christian Maintenance

TEXT: Romans 12:1,2; 1 Thessalonians 5:15-22; 1 John 2:15-17

SUPPLEMENTAL SCRIPTURES: Matthew 22:37-40; 2 Corinthians 6:17,18; Ephesians 4:1-3

KEY VERSE: If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. — John 15:19

We exercised the power of choice when we sought forgiveness for sins, and were born into the family of God. The same choice must be maintained daily if we are to remain "sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15). That choice was—and remains—the choice to love the things of God in place of loving the things of the world by an ever closer companionship with Jesus Christ. John 3:31 says, "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all."

1. What is meant by "present your bodies a living sacrifice"?

2. What is meant by "holy, acceptable unto God"?

3. Why should the control of worldly pursuits be considered as a "reasonable service"?

4. What is meant by "be not conformed to this world"?

5. How do Christians renew their minds? See Philippians 4:8.

6. As Christians, we want to bring our lives under the control of Christ. From Romans 12:2, what are three things we could ask ourselves about our plans as criteria for establishing whether God is really in control of our lives and plans?

7. As we continue the thought of Christian maintenance, how does the phrase, "See that none render evil for evil unto any man," apply?

8. Why can the Christian give thanks in everything (Romans 8:28)? Explain why this is important in the light of maintaining our Christian testimony.

9. What does it mean to "abstain from all appearance of evil"?

10. Explain why a person cannot love the things of the world and love God at the same time. See Matthew 6:24.

11. Explain 1 John 2:17 in your own words.