

# **Victorious Christianity**

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## **Student Manual**

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# Lesson 1

## Your Goal as a Christian

### I. Introduction

Have you ever given conscious thought to these questions?

- A. What are my personal \_\_\_\_\_ in my relationship to the Lord?
- B. What is my personal \_\_\_\_\_ when it comes to my own spirituality and walk with the Lord?
- C. What \_\_\_\_\_ of a Christian do I want to be?
- D. What do I want to be when I \_\_\_\_\_?

### II. There are different kinds of Christians.

- A. There are \_\_\_\_\_.

This person is referred to in the Bible as the \_\_\_\_\_ (I Cor. 2:14).

There are several characteristics of the natural man.

- 1. The natural man lives life as if there was \_\_\_\_\_ beyond his physical life (I Pet. 4:1-6).
  - a. This person is primarily concerned about physical and \_\_\_\_\_ things.
  - b. This person does not live with a sense of \_\_\_\_\_ to a higher being.
  - c. This person's values are \_\_\_\_\_ and earthly.
  - d. This person lives in the seen rather than the \_\_\_\_\_ world (II Cor. 4:18).
  - e. This person does not believe that there are moral \_\_\_\_\_ or standards.
- 2. The natural man is \_\_\_\_\_ to the truth and things pertaining to God (I Cor. 2:14; II Cor. 4:4; Eph. 4:17-19).
- 3. The natural man lives as if he is \_\_\_\_\_ of the universe.

- B. There are \_\_\_\_\_ Christians (I Cor. 3:1).

Babes in Christ are those who have newly accepted Christ as their personal Savior and Lord. These are those who have not fully separated themselves unto God and are in a process.

C. There are \_\_\_\_\_ Christians (I Cor. 3:1-4; Eph. 4:17; Heb. 5:12).

Carnal Christians are those who have accepted Christ and who consider themselves to be Christians but who continue to live life like \_\_\_\_\_.

The churches to which Paul wrote were filled with these kinds of Christians. He made reference to many types of sinful or immature behavior among those who claimed to be Christian. Some of these include the following:

1. Disobedience (Rom. 6:1-2)
2. Hypocrisy (Rom. 12:9-21)
3. Strife (I Cor. 1:11; 3:3; II Cor. 12:20)
4. Envy (I Cor. 3:3; II Cor. 12:20; Gal. 5:26)
5. Division or Partisan Spirit (I Cor. 1:10; 3:3-4; Tit.3:11)
6. Sexual Immorality (I Cor. 5:1; 6:9; II Cor. 12:21; Eph. 5:3)
7. Drunkenness (I Cor. 5:11; 6:10; Eph. 5:18)
8. Swindling (I Cor. 5:11, NLT; 6:10)
9. Covetous (I Cor. 5:11)
10. Reviling (I Cor. 5:11; 6:10)
11. Evil Associations (I Cor. 15:33; II Cor. 6:11-18; Eph. 5:11)
12. Outbursts of Anger (II Cor. 12:20)
13. Selfish Ambition (II Cor. 12:20)
14. Backstabbing, Whispering and Gossip (II Cor. 12:20; Eph. 4:29)
15. Disorderly Behavior (II Cor. 12:20; II Th. 3:6)
16. Lying (Eph. 4:25)
17. Idleness (Eph. 4:28; II Th. 3:10-11)
18. Filthiness (Jam. 1:21)
19. Wickedness (Jam. 1:21)
20. Works of the Flesh (Gal. 5:16-21)

These are Christian people who “behave like \_\_\_\_\_” (I Cor. 3:4). They may even excuse their behavior by saying, “I am \_\_\_\_\_!” They claim to be Christians but they walk as \_\_\_\_\_ of the cross (Phil. 3:18-19).

D. There are \_\_\_\_\_ Christians (I Cor. 2:6; 14:20; Phil. 3:15; Heb. 5:14).

This person is referred to in the Bible as the \_\_\_\_\_ man (I Cor. 2:15). Mature or spiritual persons also have certain qualities about them.

1. They walk in the Spirit (Gal. 5:16).
2. They walk as children of the light (Eph. 5:8).
3. They manifest the fruit of the Spirit in their lives (Gal. 5:22-24).

**Maturity by God’s definition implies that a person has come to a place where the fruit of the Spirit in his or her life has become so complete that it can be**

\_\_\_\_\_ by others.

**III. The Bible often makes a comparison between two paths.**

See: Psalm 1 and Jeremiah 17:5-8

Notice the biblical comparison of the spiritual man and the natural man—the godly and the ungodly.

<b>Godly—Spiritual</b>	<b>Ungodly—Natural</b>
They do not walk in the counsel of the ungodly, that is, they walk in the ways of the Lord (Hos. 14:9) according to the Spirit (Rom. 8:4). These individuals will stand (Pro. 19:21).	They walk in the counsel of the ungodly and thus are doomed to fail (Pro. 14:12; 16:25).
They do not stand in the way of sinners. They walk in the way of the Lord and find rest for their souls (Jer. 6:16). These stand in the Gospel (I Cor. 15:1).	They refuse to stand in the way of the Lord, but are walking on the way that leads to destruction (Jer. 6:16; Mt. 7:13).
They do not sit in the seat of the scornful, but they have been raised to sit with Christ in heavenly places (Eph. 2:6-7).	They sit in the seat of the scornful and become mockers of that which is true (Jude 1:18).
They delight in the law of the Lord. His law is found in their hearts (Is. 51:7).	They are rebellious and refuse to listen to the law of the Lord (Is. 30:9).
They meditate in the law of the Lord day and night. Their motivation is that of love for God and His word (Ps. 119:97).	They despise the law of the Lord and they will suffer doom as a result (Amos 2:4).
They are like trees planted by the river of water which bring forth good fruit (Ps. 92:13-14; Mt. 13:23).	They are like a dry bush in the desert (Jer. 17:6) which bring forth rotten fruit (Mt. 12:33).
Their leaves do not wither because God sustains them through every trial (Jer. 17:8).	Their leaves fade away (Is. 1:30; Ps. 37:1-2).
They will prosper in whatever they do (Ps. 122:6).	They will not prosper in the end (Jer. 10:21).
They are like wheat (Mt. 13:25).	They are like chaff. They are useless. They will be separated and burned (Mt. 3:12).
They are firmly rooted in the Word of God.	They have no root and are driven by the wind (Eph. 4:14).
They will stand on judgment day (Ps. 11:7).	They will not be able to stand before a holy God (Ps. 5:5).
They will remain forever (Rev. 7:15-17).	They will perish.

**IV. It is good to have goals as a Christian.**

What kind of a Christian do I want to be?

- A. I want to be the kind of Christian \_\_\_\_\_ for His purposes (II Tim. 2:20-21).
- B. I want to be mature enough to \_\_\_\_\_ of life (Job 4:18-20).
- C. I want to be the type of Christian that \_\_\_\_\_ (I Cor. 11:1).
- D. I want to be a \_\_\_\_\_ of Christ to the world (II Cor. 3:2-3).
- E. I want to be a Christian who is not consumed with satisfying my own needs but who is a \_\_\_\_\_ to the needs of others (Mark 10:44-45).
- F. I want to be a Christian who genuinely senses \_\_\_\_\_ on my life (II Th. 1:11-12).

What kind of Christian do you want to be? It is never too late to ask that question. Go ahead and set some personal, character goals. Write them on a piece of paper. Put them in a prominent place on your life. Ask God daily to help you achieve success in these areas. I am convinced that with the help of the Holy Spirit and the grace of God in our lives we can move toward those God-pleasing goals.

## Lesson 2

### A Life Based on a Solid Foundation

#### I. Before building a life there must be a strong foundation.

##### A. Our foundation must be \_\_\_\_\_ and not man's.

1. Man's foundation is \_\_\_\_\_ (Job 4:18-20; 22:15-16).

Man's foundation is equal to no foundation at all (Luke 6:49).

2. God's foundation is \_\_\_\_\_ (II Tim. 2:19; Pro. 10:25).

The foundation of God is a sure and everlasting foundation.

##### B. Our foundation is \_\_\_\_\_, Christ Jesus (Rom. 15:20; I Cor. 3:9-11).

1. He is a Rock of \_\_\_\_\_ and a Stone of Stumbling (Rom. 9:33).

2. He is the stone that the builders \_\_\_\_\_ (Acts 4:11-12; Ps. 118:22-23).

3. We are \_\_\_\_\_ if we are not offended in Him (Luke 7:23; John 16:1).

The foundation stone of Christ is properly laid when the principles of the doctrine of Christ are effectively operating in our lives (Heb. 6:1-3).

##### C. Our foundation is the most \_\_\_\_\_ part of the building (Ps. 11:3).

A good foundation will be a great help to the Christian life.

1. It will enable one to weather the \_\_\_\_\_ of life (Mt. 7:25; Col. 2:8; I Tim. 6:19).

2. It will help \_\_\_\_\_ one in the faith (Col. 2:6-7).

##### D. Our foundation will be very \_\_\_\_\_ (Luke 14:28-30).

1. It involves a \_\_\_\_\_ experience (Luke 14:27).

2. It involves a denial of \_\_\_\_\_ (Mark 8:34-38).

3. It involves a \_\_\_\_\_ (Luke 6:48).

4. It involves losing your \_\_\_\_\_ (Mark 8:35).

5. It involves a \_\_\_\_\_ of all of life's possessions (Luke 18:22-23).

There can be no first but Jesus. Anything that we hold above our relationship to the Lord is a form of \_\_\_\_\_. This includes but is not limited to some of the following:

- Certain possessions (car, clothing items, home, etc.)
- Certain activities (hobbies, alcohol, entertainment, career, etc.)
- Certain friends relatives and associates

6. It involves being \_\_\_\_\_ (Mt. 21:42-44).

7. It involves a total \_\_\_\_\_ for God (Luke 14:26).

8. It involves a \_\_\_\_\_ on toward the mark (Luke 9:62).

As costly as this all seems, nothing is ever really a \_\_\_\_\_, because what God asks us to give up for Him is not worthy to be compared to what He gives us back in return (Luke 18:28-30; Rom. 8:18; II Cor. 4:16-18).

## Lesson 3-4

### Based on Hearing and Doing

#### I. The foundation of our Christian life is based on the principle of hearing and doing.

A. This is seen in Jesus' parable of the builders (Mt. 7:24-27; Luke 6:46-49).

1. There are many \_\_\_\_\_ between the two builders. Notice the things that the two builders have in common:
  - a. Both men were \_\_\_\_\_ of the Word.
  - b. Both men were in a building \_\_\_\_\_.
  - c. Both men \_\_\_\_\_ their houses.
  - d. Both houses looked fine from the \_\_\_\_\_.
  - e. Both builders experienced the rain, the floods and the \_\_\_\_\_.
2. There are many apparent \_\_\_\_\_ that the foolish man enjoyed.
  - a. The foolish man seemed to get a \_\_\_\_\_ start.
  - b. The foolish man had an \_\_\_\_\_ task.
  - c. The foolish man lived in his house \_\_\_\_\_.
  - d. The foolish man's house did not \_\_\_\_\_ to build.
3. There was a \_\_\_\_\_ in the way the wise man built.
  - a. The wise man \_\_\_\_\_.
  - b. The wise man built on an \_\_\_\_\_ foundation.
  - c. The wise man did not care \_\_\_\_\_ it took.
  - d. The wise man was willing to \_\_\_\_\_.
  - e. The wise man did not \_\_\_\_\_ important steps in the process.
4. There was a great difference in the \_\_\_\_\_ of the building process.
  - a. The foolish man's house \_\_\_\_\_ fell and \_\_\_\_\_ was the fall of it.
  - b. The wise man's house was not shaken but \_\_\_\_\_ through the storm.
  - c. The moral of the story: It is cheaper to build right the \_\_\_\_\_.

B. This is seen in Jesus parable of the sower (Mt. 13:3-9; 19-23).

**II. Not every person who calls themselves a Christian has this foundation in place.**

- A. There are many who know what to do, but \_\_\_\_\_ it (Rom. 1:32; Mt. 23:1-4).
- B. There are many who have ears but \_\_\_\_\_ (Mt. 13:10-14).
- C. Those that have ears are instructed \_\_\_\_\_ (Mt. 13:9; Rev. 2:2, 11, 17, 29; 3:3, 6, 13, 22).

**III. There are four different types of hearers as described by Jesus.**

Jesus described four different types of hearers by the four different kinds of soil in the parable of the sower. The seed represents the Word of God and the soil represents our \_\_\_\_\_.

**A. The Wayside Hearer**

1. The natural illustration (Mt. 13:4)

*And as he sowed, some seed fell by the wayside; and the birds came and devoured them.*

2. The spiritual meaning (Mt. 13:19)

*When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside.*

Those who have this type of heart can be described this way. These are those who...

- Once were open and soft before the Lord.
- Experienced things that trampled them under foot.
- Became hard and unreceptive.
- Now only listen to the Word in a surface way (on heart but not in heart)
- Lose the seed.
- Bear no resulting fruit.

**B. The Stony Ground Hearer**

1. The natural illustration (Mt. 13:5-6)

*Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched, and because they had no root they withered away.*

2. The spiritual meaning (Mt. 13:20-21)

*But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.*

Those who have this type of heart can be described this way. These are those who...

- Failed to clear the ground before planting.
- Kept some hard, unproductive areas in heart.
- Have shallow soil whose experience is based mostly on emotion (received with joy).
- Do not have deep roots and a strong foundation.
- Have many obstacles to personal growth.
- Cannot endure the heat of trials and tests.
- Bear no fruit.

C. The Thorny Ground Hearer

1. The natural illustration (Mt. 13:7)

*And some fell among thorns, and the thorns sprang up and choked them.*

2. The spiritual meaning (Mt. 13:22)

*Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.*

Those who have this type of heart can be described this way. These are those who...

- Have too much other stuff growing in their lives.
- Have too much competition for the good seed.
- Have lots of activities that fill all of their time, use all of the talents and demand much of their treasure.
- Bear no fruit.

D. The Good Ground Hearer

1. The natural illustration (Mt. 13:8)

*But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.*

2. The spiritual meaning (Mt. 13:23)

*But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.*

Those who have this type of heart can be described this way. These are those who...

- Hear the word and accept it (Mark 4:20).
- Hear the word and understand it (Mt. 13:23).
- Hear the word and keep it (Luke 8:15)
- Bear fruit in their lives.

*But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.*

Luke 8:15

#### **IV. How we respond to the commands of Christ indicates our relationship to Him.**

The way you see the relationship to the Lord has a huge bearing on how you respond to His voice.

- A. It should be a relationship of \_\_\_\_\_ (John 14:15).
- B. It should be a relationship of \_\_\_\_\_ (John 10:26-28; Luke 7:8).
- C. It should be a relationship of \_\_\_\_\_ and obedience (Mt. 8:8-10; Luke 6:46; 7:8).
- D. It should be a relationship of \_\_\_\_\_ (Mt. 21:6; 26:19; Luke 9:15).

#### **V. To neglect to lay this foundation is the height of folly and deception (Jam. 1:22-25).**

*But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.*

When we only hear the word but do not put the word into practice...

- We deceive ourselves.
- We forget the word easily.
- We do not receive the blessing of obedience to the word.



## VIII. The Conclusion of the Matter

She pointed them to Jesus and said, “Whatever He says to you, \_\_\_\_\_” (John 2:5).

Perhaps it would be good to make a covenant of obedience as the children of Israel did under the leadership of Nehemiah (Neh. 10:28-29).

*Now the rest of the people--the priests, the Levites, the gatekeepers, the singers, the Nethinim, and all those who had separated themselves from the peoples of the lands to the Law of God, their wives, their sons, and their daughters, everyone who had knowledge and understanding--these joined with their brethren, their nobles, and entered into a curse and an oath **to walk in** God's Law, which was given by Moses the servant of God, and **to observe and do** all the commandments of the LORD our Lord, and His ordinances and His statutes...*

## Lesson 5-8 Christianity Based on True Repentance

### I. Before going on in our walk with the Lord there must be a proper Christian \_\_\_\_\_ (Acts 2:37-40).

*Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation."*

A proper Christian birth as outlined by Peter involved four things.

A. The people were to \_\_\_\_\_.

1. They had one way of thinking about Jesus and they were to \_\_\_\_\_.
2. They were going one direction and now they were to \_\_\_\_\_ and go another direction.
3. They had one mindset concerning God, self and sin and they were to change their \_\_\_\_\_ to conform to God's mindset (world view).

B. The people were to be \_\_\_\_\_.

C. The people were to be baptized in \_\_\_\_\_.

D. The people were to spiritually \_\_\_\_\_ from the wickedness of their generation.

### II. Having a proper Christian birth experience involves \_\_\_\_\_ true repentance.

A. Repentance is the \_\_\_\_\_ of the Gospel.

1. It was the first word preached by \_\_\_\_\_ the Baptist (Mt. 3:2).
2. It was the first word preached by \_\_\_\_\_ (Mt. 4:17).
3. It was the first word preached by the \_\_\_\_\_ (Mark 6:12).
4. Jesus told His disciples near his departure that "repentance" was to be \_\_\_\_\_ in the entire world (Luke 24:46-47).

5. It was the \_\_\_\_\_ on the Day of Pentecost (Acts 2:38).
6. It was \_\_\_\_\_ of Paul's preaching in the Book of Acts (Acts 26:18-21).
7. It is an experience that is \_\_\_\_\_ everywhere (Acts 17:30-31; II Pet. 3:9).

**B. Repentance is to be our \_\_\_\_\_ to the Gospel (Rev. 2:5; 21-22; 3:3, 19-20).**

**C. It is important to know what repentance \_\_\_\_\_.**

1. Repentance is not the same as \_\_\_\_\_ (Acts 24:24-25).
2. Repentance is not the same as \_\_\_\_\_ or feeling bad about something (II Cor. 7:10).

Worldly sorrow is being sorry for \_\_\_\_\_ or being sorry for the \_\_\_\_\_ that resulted from what we have done.

3. Repentance is not the same as \_\_\_\_\_.
4. Repentance is not the same as \_\_\_\_\_ (Mt. 3:7-10; 5:20).
5. Repentance is not the same as \_\_\_\_\_ (Jam. 2:19-20).

**C. It is important to know what repentance \_\_\_\_\_.**

1. Charles Finney defined repentance this way: "It implies an intellectual and a hearty giving up of \_\_\_\_\_ with God upon each and \_\_\_\_\_. It implies a conviction that God is wholly right, and the sinner wholly wrong, and a thorough and hearty abandonment of \_\_\_\_\_ and apologies for sin."
2. Oswald Chalmers defined repentance this way: "It describes that deep and radical change whereby a sinner turns from the idols of \_\_\_\_\_ unto God, and devotes every movement of the inner and outer man to the captivity of His obedience."
3. Alan Richardson in his *Theological Word Book of the Bible* says this about repentance:

"It means much more than a mere change of mind though it includes this; it

represents \_\_\_\_\_ of one's whole life and personality, which includes the adoption of a new ethical line of conduct, \_\_\_\_\_ of sin and a turning to righteousness."

4. The concept of repentance is found in both the Old and the New Testament.

a. In the Old Testament

- i. The word for "repentance" in the Old Testament means to pant, to sigh, to groan, to lament or \_\_\_\_\_ about one's doings.
- ii. It is often associated with words such as "\_\_\_\_\_" or "\_\_\_\_\_."
- iii. It has a great deal to do with an \_\_\_\_\_ on the part of the person doing the repenting.

b. In the New Testament

- i. The Greek word most often used in the New Testament for "repentance" means to change one's \_\_\_\_\_.
- ii. This has to do with an \_\_\_\_\_ change.
- iii. Arndt Gingrich in his Greek Lexicon states this, "The Greek word, which the English Bible translates repentance, signifies '\_\_\_\_\_' \_\_\_\_\_.' The sinner must realize the truly damnable character of his wrongdoings and his own helplessness, and then must, through faith, seek refuge in the wounds of the Saviour."

5. Repentance involves a losing of the \_\_\_\_\_—the mind, will and emotions.

a. Repentance has implications relative to the \_\_\_\_\_.

"To repent means to change one's mind, thought, purpose, views regarding a matter; it is to have \_\_\_\_\_ about a thing" (*The Great Doctrines of the Bible*, William Evans).

i. The Bible teaches that man's mind \_\_\_\_\_ Christ is...

- Corrupt and destitute of the truth (I Tim. 6:5).
- Defiled (Tit. 1:15).
- Blinded (II Cor. 3:14; 4:4).
- An enemy of God (Col. 1:21).
- Carnal (Rom. 8:6-7).
- Futile (Eph. 4:17).
- Set on earthly things (Phil 3:19).
- Void of judgment (Rom. 1:28).
- In need of renewal (Rom 12:2).

*With the Lord's authority let me say this: Live no longer as the ungodly do, for they are hopelessly confused. Their closed minds are full of darkness; they are far away from the life of God because they have shut their minds and hardened their hearts against him. They don't care anymore about right and wrong, and they have given themselves over to immoral ways. Their lives are filled with all kinds of impurity and greed. But that isn't what you were taught when you learned about Christ.* Ephesians 4:17-20, NLT

- ii. Peter called on the people to change their \_\_\_\_\_ about Christ.
- iii. As we come to Christ in repentance, God wants to \_\_\_\_\_ our minds (Rom. 12:2).
- iv. As we come to Christ we need to change our mind or have another mind about many things including \_\_\_\_\_.
  - God is love, but He is also consuming fire. He is \_\_\_\_\_ good and severe (Rom. 11:22; Heb. 12:29; I John 4:8).
  - Man is born in sin and is not inherently \_\_\_\_\_ (Ps. 51:5; Rom. 3:12; 7:18).
  - Sin separates me from a holy God and leads to \_\_\_\_\_ (Rom. 6:23; Ps. 24:3-4).
- b. Repentance has implications relative to \_\_\_\_\_ of man. It means that we have a \_\_\_\_\_ for sin (II Cor. 7:9-11).
  - i. The Hebrew word for repentance means "to grieve, sigh or moan." These words are the language of \_\_\_\_\_.
  - ii. The emotion of repentance is demonstrated by the tax collector who came before the Lord (Luke 18:11-14).
- c. Repentance has implications relative to \_\_\_\_\_ of man. It means a changing of the will or disposition.
  - i. To know that you have done wrong and to be sorry for what you have done is not enough. We complete our repentance by adjusting our will and actually \_\_\_\_\_ with a change of behavior.
  - ii. The prodigal son knew he had done wrong, was sorry for his mistake and then arose and went back to the father in a true \_\_\_\_\_.

**D. It is important to know how true repentance is \_\_\_\_\_.**

The way in which repentance is demonstrated is sometimes referred to as the

\_\_\_\_\_ (Mt. 3:7-8).

There are eight biblical fruits of genuine repentance.

1. Godly \_\_\_\_\_ (II Cor. 7:8-11; Joel 2:12-13)
2. Abhorrence of \_\_\_\_\_ (Job 42:5-6; Luke 18:13-14)

The following article was written by someone who did not want to be known, but it helps us to get a better look at ourselves outside of Christ.

### **Traits of Self Life**

The following are some of the features and manifestations of the self-life. The Holy Spirit alone can interpret and apply these to your individual case. As you read them, examine yourself in the very presence of God. Are you ever conscious of:

**A Secret Spirit of Pride**—an exalted feeling, in view of your success or position; because of your good training or appearance; because of your natural gifts and abilities. An important, independent spirit?

**Love of Human Praise**—a secret fondness to being noticed; love of supremacy, drawing attention to self in conversation; a swelling out of self when you have had free time in speaking or praying?

**The Stirrings of Anger or Impatience**—which, worst of all, you call nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when disapproved of or contradicted; a desire to throw sharp, heated feelings at another?

**Self Will**—a stubborn, unteachable spirit; an arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, headstrong disposition; a driving, commanding spirit; a disposition to criticize and pick flaws when set aside and unnoticed; a peevish fretful spirit; a disposition that loves to be coaxed and humored?

**Carnal Fear**—a man-fearing spirit; a shrinking from reproach and duty; reasoning around your cross; a shrinking from doing your whole duty when around those of wealth or position; a fearfulness that someone will offend and drive some prominent person away; a compromising spirit?

**A Jealous Disposition**—a secret spirit of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings, rather than the gifts and virtues of those more talented and appreciated than yourself?

**A Dishonest, Deceitful Disposition**—the evading and covering of the truth; the covering up of your real faults; leaving a better impression of yourself than is actually true; false humility; exaggeration; straining the truth?

**Unbelief**—a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence; an over-anxious feeling whether everything will come out all right?

**Formality and Deadness**—a lack of concern for lost souls; dryness and indifference; lack of power with God?

**Selfishness**—a stinginess with the things that you possess, a love of ease and a love of money, a desire to be served and waited upon by others especially those of “lower station” in life?

These are some of the traits which generally indicate a carnal heart. By prayer, hold your heart open to the searchlight of God, until you see the ground work thereof. *“Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me.”* -- Psalm 139:23, 24.

The Holy Ghost will enable you, by confession and faith, to bring your “self-life” to death. Do not patch over it, but go to the very bottom. It alone will pay!  
-- Author Unknown

3. \_\_\_\_\_ of Sins (I John 1:9; Hos. 14:1-2)

Confession of sins is in essence an admission of our guilt for the wrongs we have done \_\_\_\_\_ or blame shifting.

- a. We must be like the prodigal son when he came to his \_\_\_\_\_ (Luke 15:21).
  - b. We must be like the publican who could not even look up when he understood \_\_\_\_\_ before a holy God (Luke 18:13).
  - c. We must be like David when he was confronted with the \_\_\_\_\_ nature of his sin toward Uriah (Ps. 32:1-5; 51:1-17).
4. Turning from and \_\_\_\_\_ of Sin (Pro. 28:13; Jonah 3:5-8; Is. 55:6-7)
- a. Turning from sin means \_\_\_\_\_ the decisions, activities and relationships in our lives in light of our new life in Christ (Acts 2:40).

There are some questions that will help to evaluate your life’s activities.

- Is it \_\_\_\_\_ (I John 2:15-17)?
  - Is it to the \_\_\_\_\_ (I Cor. 10:31)?
  - Can you invoke God's \_\_\_\_\_ on it (Pro. 10:22)?
  - It is a \_\_\_\_\_ to others (Rom. 14:21)? Will someone else use my liberty in this area as an excuse?
  - Does it have the \_\_\_\_\_ of evil (I Th. 5:22)?
  - It its atmosphere \_\_\_\_\_ (II Cor. 6:14)? Could you enjoy \_\_\_\_\_ with God while engaging in this activity?
  - Is it a \_\_\_\_\_ in your life that drags you down spiritually (Heb. 12:1)?
- b. Forsaking means \_\_\_\_\_ ourselves from those things that do not contribute positively to our walk with the Lord.
- c. Forsaking sin means removing all of the things in our life that connect us to a \_\_\_\_\_ (Acts 19:18-20).

This means sifting through:

- Books
  - Magazines
  - Entertainment
  - Paraphernalia/Keepsakes/Mementos
  - CD's
  - DVD's
- d. Forsaking means that we \_\_\_\_\_ behind us and make it \_\_\_\_\_ for ourselves to get back to the old life.
5. Godly \_\_\_\_\_ (Ezek. 36:31-33)
6. Turning to the Lord or \_\_\_\_\_ the New Man (Acts 26:20; Rom. 13:12-14; Eph. 4:22-24; 4:17-5:20; Col. 3:1-14)

*...that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.*

The following verses deal with this putting off and putting on process:  
Romans 13:12-14; Ephesians 4:17-5:20; Colossians 3:1-14.

The following chart gives us a summary of these verses.

<b>Put Off The Old Man</b>	<b>Put On The New Man</b>
Works of Darkness	Armor of Light
Lying	Speaking the Truth
Stealing	Honest Labor
Corrupt Communication	Edifying Conversation
Bitterness	Kindness
Wrath	Tenderheartedness
Anger	Forgiveness
Malice	Love
Fornication	Worship of God
Uncleanness	Goodness
Filthy Language	Truth
Foolish Talking	Carefulness
Drunkenness	Filled with the Spirit
Covetousness	Generosity
Evil Desires	Mercy
Idolatry	Humility
Selfishness	Serving Others

Just as we once yielded our physical bodies to unrighteousness and sin, we are to now yield our members to righteousness and holiness (Rom. 6:12-14).

*Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace. –NIV*

7. \_\_\_\_\_ Where Possible (Luke 19:8-9)

The laws of restitution help us to take responsibility for those we have harmed and instill in us a carefulness about sinning in the future knowing that it is costly to do so.

Restitution can apply to many things:

- Restoring stolen goods.
- Asking for forgiveness for past wrongs.
- Fulfilling past promises that were never kept.
- Rebuilding a broken relationship.

Notice the following key scriptures regarding restoration.

Exodus 22:1-9; Leviticus 6:1-5

**Without these fruits of repentance being manifest, the repentance process is somehow \_\_\_\_\_.**

**E. There are great \_\_\_\_\_ that spring from genuine repentance.**

1. There are results in \_\_\_\_\_ (Luke 15:7, 10).
2. There are \_\_\_\_\_ results.
  - a. It brings \_\_\_\_\_ and remission of sins (Acts 3:19; Luke 24:47; Is. 55:7).
  - b. It produces qualities in us that help us to keep in good stead before the Lord (II Cor. 7:10-11).
    - Carefulness
    - Clear Conscience
    - Hatred for Sin
    - Fear of God
    - Godly Desires
    - Zeal
    - Revenge or Vindication

## Lesson 10-12

### Christianity Based on True Faith

#### I. Faith in God is absolutely essential in the new birth process.

- A. True repentance and faith are inseparable. They are \_\_\_\_\_ upon each other.

Ern Baxter: “To profess to turn to God without forsaking sin in repentance ends in hypocrisy. To attempt to forsake sin without turning to God in faith ends in failure and despair.”

1. Jesus closely connected repentance and faith (Mark 1:14-15).
  2. The Early Church leaders closely connected repentance and faith (Acts 20:18-21).
- C. When you turn from something it naturally implies a \_\_\_\_\_ something else.
1. We turn \_\_\_\_\_ idols \_\_\_\_\_ serve the living God (Acts 14:15; I Th. 1:9).
  2. We turn \_\_\_\_\_ darkness \_\_\_\_\_ light (Acts 26:15-18).
- D. The writer to the Hebrews indicated that faith toward God is part of our Christian \_\_\_\_\_ (Heb. 6:1-3).
- E. Paul declared in Romans that we are \_\_\_\_\_ by faith (Rom. 5:1-2).

#### II. Faith can be defined in several ways:

- A. Webster: “Trust, firm persuasion, assurance, firm conviction, confidence in another’s word.”
- B. Kevin Conner: “Faith toward God is simply to trust God, to have confidence in Him and His word. To believe what God has said, that His word is true, and what He has promised, He will perform.”
- C. R.A. Torrey: “To believe God is to rely upon or have unhesitating assurance of the truth of God’s testimony, even though it is unsupported by any other evidence, and to rely upon or have unfaltering assurance of the fulfillment of His promises, even though everything seen seems against fulfillment.”
- D. Hebrews 11:1 – “Now faith is the assurance (the confirmation, the title deed) of things (we) hope for, being the proof of things (we) do not see and the conviction of their reality - faith perceiving as real fact what is not revealed to the senses.” – Amplified Bible

Other translations:

*What is faith? It is the confident assurance that what we hope for is going to happen. It is the evidence of things we cannot yet see. –NLT*

*Now faith is being sure of what we hope for and certain of what we do not see. –NIV*

*Faith makes us sure of what we hope for and gives us proof of what we cannot see. –CEV*

*Now faith means putting our full confidence in the things we hope for, it means being certain of things we cannot see. –Phillips*

- E. Pamela Reeve in her book *Faith Is...* offers many definitions that relate faith to our daily lives (*Faith Is...*, 1970, Multnomah Press). Here are just a few examples:

Faith is...

- The conviction of realities I cannot see or feel.
- The handle by which I take God's promises and apply them to my problems.
- Allowing God to straighten the record when false things have been said about me.
- Doing the right thing regardless of the consequences knowing God will turn the ultimate effect to good.
- Rejecting the feeling of panic when things seem out of control—His control.
- Recognizing that God is the Lord of Time when my idea of timing doesn't agree with His.
- The assurance that God is perfecting His design for me when my life's course, once a swift-flowing current seems a stagnant pool.
- Confidence that God is acting for my highest good when He answers "NO" to my prayers.
- Not related to my believing hard enough, nor my emotional exhilaration or flatness, but rests on what God guarantees in His Word.
- Not a vague hope of a happy hereafter, but an assurance of heaven based on my trust in Christ's death as payment for my sins.

### **III. Faith is important in the life of the believer.**

- A. It is necessary for \_\_\_\_\_ (Mark 16:15-16; Luke 8:12; I Cor. 1:21; Eph. 2:8-9).
- B. It is necessary to \_\_\_\_\_ (Heb. 11:6).
- C. It is the quality that defines our Christian \_\_\_\_\_ (Rom. 1:16-17).
- D. It opens the door to the \_\_\_\_\_ of God.
  - 1. It opens the door to \_\_\_\_\_ (Mt. 21:22).
  - 2. It opens the door to \_\_\_\_\_ power of God (Mark 9:23; 21:21).
  - 3. It determines the \_\_\_\_\_ that we receive from the Lord (Mt. 8:13; 9:27-30; 15:28).

**IV. Faith is something for which we must contend.**

- A. There is a \_\_\_\_\_ (I Tim. 6:12; II Tim. 4:7; Jude 3; Jam. 1:2-3; I Pet. 1:6-7).
- B. There is a fight of faith because there are \_\_\_\_\_ of our faith.

Note that there are at least six opponents of faith:

- 1. The \_\_\_\_\_ of Satan (Gen. 3:1; Mt. 4:3; Luke 4:8; John 8:44).
- 2. Mental \_\_\_\_\_ (Mt. 14:24:32; Jam. 1:5-8).
- 3. \_\_\_\_\_ (See: Deut. 31:6; Josh. 1:2-9; I Chr. 28:20; II Chr. 15:7)
- 4. \_\_\_\_\_ Circumstances
- 5. Physical \_\_\_\_\_ (Ex. 3:11; 4:10; Jer. 1:6)
- 6. Lack of \_\_\_\_\_ Provision or Poverty (Hag. 2:8)

**V. There are several keys to developing an overcoming faith.**

- A. The first key to developing an overcoming faith is exposing oneself to the \_\_\_\_\_ (Rom. 10:17; Gal. 3:2, 5).

1. Understand that faith comes through the avenue of God's Word.
  2. Put yourself in a place \_\_\_\_\_ the Word of God.
    - a. Listen \_\_\_\_\_ when it is preached.
    - b. Read the Word \_\_\_\_\_.
    - c. Take every opportunity \_\_\_\_\_ from the Word.
  3. Feed your faith and your doubts will \_\_\_\_\_.
    - a. Feed on \_\_\_\_\_ that reinforce your faith.
    - b. Feed on \_\_\_\_\_ that build and inspire your faith.
    - c. Feed on \_\_\_\_\_ that is word-based (magazines, entertainment, books, biographies, etc.).
- B. The second key to developing an overcoming faith is praying in the \_\_\_\_\_ (Jude 20; I Cor. 14:4).
- C. The third key to developing an overcoming faith is living a life of quick \_\_\_\_\_ to God.

1. Faith and obedience are inseparable.

The promises that are given to believers are given to those who \_\_\_\_\_ (Acts 5:32).

To profess to believe and yet not obey is \_\_\_\_\_ (Mt. 23:2-3; Tit. 1:15-16).

2. Faith is \_\_\_\_\_ by obedience (Jam. 2:18-26). Faith is dead faith if it does not lead to action.
3. As we are hearers and doers of the Word and \_\_\_\_\_ of obedience, faith grows in us and we walk from faith to faith (Col. 2:6-7).
4. The heroes of faith in Hebrew 11 all demonstrated their faith by \_\_\_\_\_.
  - a. God demonstrated faith when He spoke forth boldly to create the worlds \_\_\_\_\_ (Heb. 11:3).
  - b. Abel demonstrated faith when he offered a sacrifice that was not appealing \_\_\_\_\_ but was that for which God had asked (Heb. 11:4).
  - c. Enoch demonstrated faith when he believed that after walking with God

consistently for 300 years he could go home with God when invited to do so (Heb. 11:5).

- d. Noah demonstrated faith when he spent 100 years building an ark to save mankind from a flood caused by rain which he had \_\_\_\_\_ (Heb. 11:7).
  - e. Abraham demonstrated faith when he was willing to leave his home country at the direction of the Lord even though he did not know exactly where he \_\_\_\_\_ (Heb. 11:8-12).
  - f. Abraham also demonstrated faith when he was willing to offer up his son Isaac at the word of the Lord believing that God \_\_\_\_\_ from the dead to fulfill the promises to him (Heb. 11:17-19).
5. Faith is not an emotional feeling; it is \_\_\_\_\_ on the principles of God's word without the evidence of \_\_\_\_\_. It is being governed by the Word of God without the need for any other proof (Hebrew 1:1).

*Now faith is being sure of what we hope for and certain of what we do not see.*

–NIV

*What is faith? It is the confident assurance that what we hope for is going to happen. It is the evidence of things we cannot yet see. –NLT*

6. In a very real sense, \_\_\_\_\_.

God makes a promise, faith believes it, hope anticipates it, patience quietly awaits it.

- D. The fourth key to developing an overcoming faith is maintaining a faith \_\_\_\_\_.

1. Christianity is first and foremost a “\_\_\_\_\_” (Heb. 3:1).

*Consider the Apostle and High Priest of our **confession**... Hebrews 3:1*

- a. As such there is a \_\_\_\_\_ of faith.
- b. As such there is a \_\_\_\_\_ of faith.
- c. There is a faith that \_\_\_\_\_.
- d. The word “confession” means “saying the \_\_\_\_\_.”
  - i. Faith is \_\_\_\_\_ or saying the same thing as God on each and every point.
  - ii. Confession is the \_\_\_\_\_ of the truth that we have received.

iii. Jesus only said those things that He heard the Father saying (John 14:10, 24).

2. True faith speaks or has \_\_\_\_\_ (Rom. 10:6-13).

There are two types of speaking or confessions mentioned in these verses:

a. There is \_\_\_\_\_ speaking (“Do not say!”). There is a type of speaking that \_\_\_\_\_ faith.

i. We are not to speak \_\_\_\_\_ to the Word of God.

ii. It is a sin to speak other than what \_\_\_\_\_ (Rom. 14:23).

iii. We are \_\_\_\_\_ by the words of our mouth (Pro. 6:2).

Job was a man who maintained faith, a good confession, high standards, and his principled life in the face of contradiction (Job 1:20-22; 2:9-10; 19:25-27; 27:2-6).

Have you ever noticed how many common phrases that are used in our culture are really \_\_\_\_\_. Here are just a few to think about...

- All good things \_\_\_\_\_ come to an end.
- \_\_\_\_\_ is believing.
- God helps those who \_\_\_\_\_.
- Everyone is entitled to at least \_\_\_\_\_.
- If you can't beat them \_\_\_\_\_.
- To \_\_\_\_\_.
- All things \_\_\_\_\_ for good.
- Well, \_\_\_\_\_ is perfect.
- Love means you never have to say \_\_\_\_\_.
- Just leave it alone and it will \_\_\_\_\_.
- Etc.

b. There is \_\_\_\_\_ speaking (“Saying what God says”). There is a type of speaking that \_\_\_\_\_ faith.

You must \_\_\_\_\_ it.

You must \_\_\_\_\_ it in your heart.

You must \_\_\_\_\_ it.

c. The heart and the mouth are closely \_\_\_\_\_.

i. What we speak is often a \_\_\_\_\_ our heart (Mt. 12:33-37).

- ii. Many verses connect the heart and the \_\_\_\_\_ (Deut. 30:14; Ps. 19:4; Eccl. 5:2; Rom. 10:9-10).

E. The fifth key to developing an overcoming faith is fostering right \_\_\_\_\_ and a faith focus.

1. Fostering right meditations involves two disciplines.

a. Fostering right meditations involves avoiding the \_\_\_\_\_.

i. Shun profane and idle babblings that overthrow the faith of some (II Tim. 2:16-18).

ii. Do not listen to fables and endless genealogies that do not build faith and cause many to stray from the truth (I Tim. 1:3-7).

iii. Reject seducing spirits and doctrines of devils that will cause some to depart from the faith (I Tim. 4:1-5).

iv. Reject old wives' fables that are contrary to faith (I Tim. 4:6-7).

v. Avoid the contradictions of what is falsely called science or knowledge which cause some to stray from the faith (I Tim. 6:20-21).

“Religion has nothing to fear from true science, and the minister of the gospel is not exhorted to dread that. Real science, in all its advances, contributes to the support of religion; and just in proportion as that is promoted will it be found to sustain the Bible, and to confirm the claims of religion to the faith of mankind... It is only false or pretended science that religion has to dread, and which the friend of Christianity is to avoid. The meaning here is, that Timothy was to avoid everything which falsely laid claim to being ‘knowledge’ or ‘science.’ There was much of this in the world at the time the apostle wrote; and this, more perhaps than anything else, has tended to corrupt true religion since.”

--Barnes

vi. Do not consume yourselves in “doubtful disputations” (Rom. 14:1).

vii. Philosophies, vain deceits and traditions of men can also lead us down the wrong road (Col. 2:8).

b. Fostering right meditations involves thinking on the \_\_\_\_\_.

In Philippians 4:8-9, Paul instructed us to think on these things...

- True (Truth, Not Falsehood)
- Honorable (Noble, Honest, Not deceitful)
- Right (Just)
- Pure (Chaste, Clean)
- Lovely (Proper, Appropriate)

- Admirable (Reputable)
- Excellent (Virtuous)
- Praiseworthy (Commendable)

2. Fostering a faith focus means we focus our spiritual eyes on \_\_\_\_\_  
(II Cor. 4:16-18; Col. 3:1-3).

- This means that we focus on God's Word rather than man or \_\_\_\_\_ word.
- This means that we focus on the \_\_\_\_\_ of our God rather than on the size of our problem and the limitation of our resources.

Wendell Smith in his book *Great Faith* expressed confidence in the magnitude of God this way (pg. 27).

- There is no problem He cannot solve.
- There is no question He cannot answer.
- There is no disease He cannot heal.
- There is no demon He cannot cast out.
- There is no enemy He cannot defeat.
- There is no difficulty He cannot overcome.
- There is no stronghold He cannot bring down.
- There is no bondage He cannot break.
- There is no prison He cannot open.
- There is no need He cannot meet.
- There is no mountain He cannot move.
- There is nothing too hard for our God!

- This means that we focus on what God says \_\_\_\_\_ and not what the devil says about us (See Supplement on the following page).

### **God's Unchanging Word** **By Martin Luther**

For feelings come and feelings go  
And feelings are deceiving:  
My warrant is the Word of God,  
Naught else is worth believing.

Though all my heart should feel condemned  
For want of some sweet token,  
There is one greater than my heart  
Whose Word cannot be broken.

I'll trust in God's unchanging Word  
Til soul and body sever:  
For, though all things shall pass away,  
His Word shall stand forever.

## Supplement to Lesson 12 from: Neil Anderson, Steps to Freedom in Christ

### Who I Am in Christ

#### I Am Accepted:

John 1:12	I am God's child.
John 15:15	I am Christ's friend.
Rom. 5:1	I have been justified.
1 Cor. 6:17	I am united with the Lord, I am one in spirit with Him.
1 Cor. 6:19, 20	I have been bought with a price. I belong to God.
1 Cor. 12:27	I am a member of Christ's body.
Eph. 1:1	I am a saint.
Eph. 1:5	I have been adopted as God's child.
Eph. 2:18	I have direct access to God through the Holy Spirit.
Col. 1:14	I have been redeemed and forgiven of all my sins.
Col. 2:10	I am complete in Christ.

#### I Am Secure:

Rom. 8:1, 2	I am free forever from condemnation.
Rom. 8:28	I am assured that all things work together for good.
Rom. 8:31-34	I am free from any condemning charges against me.
Rom. 8:35-39	I cannot be separated from the love of God.
2 Cor. 1:21, 22	I have been established, anointed and sealed by God.
Col. 3:3	I am hidden with Christ in God.
Phil. 1:6	I am confident that the good work that God has begun in me will be perfected.
Phil. 3:20	I am a citizen of heaven.
2 Tim. 1:7	I have not been given a spirit of fear but of power, love and a sound mind.
Heb. 4:16	I can find grace and mercy to help in time of need.
1 John 5:18	I am born of God and the evil one cannot touch me.

#### I Am Significant:

Matt. 5:13, 14	I am the salt and light of the earth.
John 15:1, 5	I am a branch of the true vine, a channel of His life.
John 15:16	I have been chosen and appointed to bear fruit.
Acts 1:8	I am a personal witness of Christ.
1 Cor. 3:16	I am God's temple.
2 Cor. 5:17-21	I am a minister of reconciliation for God.
2 Cor. 6:1	I am God's coworker (1 Cor. 3:9).
Eph. 2:6	I am seated with Christ in the heavenly realm.
Eph. 2:10	I am God's workmanship.
Eph. 3:12	I may approach God with freedom and confidence.
Phil. 4:13	I can do all things through Christ who strengthens me.

## Lesson 13

### Christianity based on Separation in Baptism

#### I. Why should believers be baptized?

There are many reasons why believers should be baptized.

- A. The baptism of believers is \_\_\_\_\_ of Christ and, therefore, a matter of obedience (Mt. 28:19-20).
- B. Jesus closely connected baptism with the experience of \_\_\_\_\_ (Mark 16:15-16).
- C. Because we validate \_\_\_\_\_ by our obedience to the Word of God (Jam. 2:17-18).
- D. God wants to do some \_\_\_\_\_ things in our life through the experience of baptism.

#### II. What takes place in baptism?

- A. There is a \_\_\_\_\_ that takes place in water baptism (Acts 22:16).

There are several agents of cleansing in the life of the believer including:

- 1. The \_\_\_\_\_ of God (Eph. 5:26; Jon 15:3)
  - 2. The \_\_\_\_\_ of Jesus (I John 1:7; Heb. 9:14)
  - 3. The \_\_\_\_\_ of repentance, faith, confession and conversion (Acts 15:9; Tit. 3:5; I John 1:9)
- B. There is a new \_\_\_\_\_ with our spiritual leader (Christ) in baptism (I Cor. 10:1-4).

When we are baptized we are baptized into Christ (Rom. 6:3-6).

- 1. We identify with Him in His \_\_\_\_\_.
  - 2. We identify with Him in His \_\_\_\_\_.
  - 3. We identify with Him in His \_\_\_\_\_.
- C. We lose our old master (sin, Satan) and become servants of righteousness (Rom. 6:5-23). As a result we receive \_\_\_\_\_ over life-dominating sins.

1. Before we came to Christ we were the \_\_\_\_\_ of sin (Rom. 6:17, 19).
  - a. This means that we were \_\_\_\_\_ and dominated by sin.
  - b. This means that sin had power \_\_\_\_\_.
  - c. Slaves must \_\_\_\_\_ their masters.

2. When we come to Christ and are baptized, those chains of slavery are \_\_\_\_\_.

Slaves can only be freed in a couple of ways:

- a. They can \_\_\_\_\_ their freedom (Acts 22:28).
  - b. They can be freed \_\_\_\_\_ by their master.
  - c. They can \_\_\_\_\_ and be buried.
3. When we are baptized we \_\_\_\_\_ and are buried (Rom. 6:3-4, 6-7; Col. 2:12).
    - a. Because of this we no longer are \_\_\_\_\_ to our old master.
    - b. Because of this the chains of slavery have been broken off of us and we have been \_\_\_\_\_ from sin (Rom. 6:7, 17-18).
    - c. Because of this we can “\_\_\_\_\_” whenever Satan would seek to control us.
    - d. Because of this we are actually \_\_\_\_\_.
    - e. Because of this sin and death do not have \_\_\_\_\_ over us (Rom. 6:9, 14).
    - f. Because of this the “old man” or old nature is \_\_\_\_\_.

The old nature is that nature which we have inherited from Adam. It is the sin nature that cannot do anything but sin. It is sometimes referred to as the “body of \_\_\_\_\_” or the “body of \_\_\_\_\_” (Rom. 6:6; 7:24).

4. When we are baptized we do not stay dead but we rise to walk in \_\_\_\_\_ of life (Rom. 6:4-5).
  - a. Now we can see the new man emerge. Suddenly we have \_\_\_\_\_ that we did not have before (Rom. 6:12-13).
  - b. Now we have become slaves \_\_\_\_\_ and slaves of righteousness (Rom. 6:19, 22).

- c. Now we must \_\_\_\_\_ ourselves dead to sin but alive to God (Rom. 6:11).

To reckon is to treat something as \_\_\_\_\_.

- d. Now we must \_\_\_\_\_ our members to God as instruments of righteousness (Rom. 6:13, 16, 19; See: James 1:14-15).
- i. It begins with a thought.
  - ii. It becomes a meditation.
  - iii. It becomes an action.
  - iv. It ultimately leads to life or death.

D. We receive the New Covenant seal of circumcision of the \_\_\_\_\_.

1. This is pictured in the Old Testament rite of circumcision under the Abrahamic Covenant (Gen. 17:10-14).

Circumcision had three parts.

- a. The cutting away of the \_\_\_\_\_ and, hence, the shedding of blood.
- b. It was to be performed on the \_\_\_\_\_.
- c. There was a \_\_\_\_\_ of the child at this time.

2. The New Testament circumcision of the heart also involves three things (Col. 2:11-15).

- a. A separation from the lusts of the \_\_\_\_\_ by an appropriation of the shed blood of Christ.
- b. We experience the quickening power of God to rise above sin and its power as we rise to a \_\_\_\_\_.
- c. We have a \_\_\_\_\_ invoked over us, the Name of the Lord Jesus Christ, the fullness of the Godhead bodily (Col. 1:19; 2:9).

#### **IV. What is the significance of the Name used on connection with water baptism?**

- A. The disciples were commanded to baptize in the “name of the Father, and of the Son, and of the Holy Ghost” (Mt. 28:19-20).
- B. Notice how the disciples fulfill this command (Acts 8:16; 10:47-48; 19:5).

For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Acts 8:16

“Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?” And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days. Acts 10:47-48

- C. The Name of the Father and of the Son and of the Holy Ghost is fulfilled in the fullness of the Godhead bodily, the LORD JESUS CHRIST.

Therefore to baptize in the Name of the LORD JESUS CHRIST is to fulfill the command of Christ (Col. 3:17).

“When we are baptized into the Name of the Father it gives us the place of a child and all the privileges of a child, all the inheritance and wealth of a child. We are baptized into the protection and care and fellowship of the God of the universe as our Father. We take on all that union means. We have the standing of a son, the privilege of a son, the responsibilities of a son. We become by that baptism a joint heir with Jesus, and an heir of God... When we are baptized into the Name of the Holy Spirit, we are baptized into the Name, wealth, power, wisdom and glory of God’s representative on the earth – all the Spirit has we are baptized into.”

–E.W. Kenyon

- D. In baptism we become partakers of the \_\_\_\_\_ (Eph. 3:4-15).

“Baptism in this sense is equivalent to marriage. When the wife puts on marriage she takes her husband’s name and enters into her husband’s possessions and has legal right to her husband’s home. When the believer is baptized into the Name of Christ, he puts on all that is in Christ. He not only puts on the Name but takes his legal rights and his privileges in Christ.” –E. W. Kenyon

It is very obvious that baptism is more than just an external experience in the Christian life. God wants to do something lasting and permanent at this special time. Sad to say, many people go down into the waters of baptism dry and come up wet and that is the extent of their experience. But if each individual would respond in faith to all that God says is available in baptism, baptism will be one of the greatest experiences of their Christian walk.

## Lesson 14

### Christianity based on the Power of the Holy Spirit

#### I. If we are to walk in victory, we must experience the baptism of the Holy Spirit.

- A. The baptism of the Holy Spirit was important enough for the early believers that Jesus instructed them \_\_\_\_\_ on their mission until they received it (Acts 1:4, 8).
- B. The baptism of the Holy Spirit is referred to as \_\_\_\_\_ of the Father (Acts 1:4).
- C. The baptism of the Holy Spirit is an endowment \_\_\_\_\_ to do the commands of Christ (Luke 24:49; Acts 1:8).
- D. The baptism of the Holy Spirit is a \_\_\_\_\_ experience of which we can know that we have or have not received (Acts 19:2).
- E. The baptism of the Holy Spirit takes place at a given point in \_\_\_\_\_ (Acts 1:5).
- F. The baptism of the Holy Spirit is an operation of the Spirit distinct from and \_\_\_\_\_ the conversion experience (Acts 8:12, 15-16; 19:1-2).
- G. The baptism of the Holy Spirit is part of the proper Christian \_\_\_\_\_ and separation from the old life (Acts 2:38-39).

#### II. If we are to walk in victory, we must utilize our spiritual language.

- A. Praying or speaking in tongues is the same as praying in \_\_\_\_\_ (I Cor. 14:14-15).
- B. Praying or speaking in tongues offers many \_\_\_\_\_.
  - 1. When you pray in tongues, you \_\_\_\_\_ in your faith (I Cor. 14:4; Jude 20).
  - 2. When you pray in tongues, your spirit connects \_\_\_\_\_ with God's Spirit (I Cor. 14:2, 14-15).
  - 3. When you pray in tongues, you \_\_\_\_\_ created by Satan's lies (Eph. 6:17-18).
  - 4. When you pray in tongues, the Holy Spirit \_\_\_\_\_ to pray when you do not know what to pray (Rom. 8:26).
  - 5. When you pray in tongues, the Holy Spirit helps you to pray according to the \_\_\_\_\_ (Rom. 8:27).

### III. If we are to walk in victory, we must be continually filled with the Holy Spirit.

A. The believer has \_\_\_\_\_ significant encounters with the Holy Spirit that all help the believer to achieve destiny.

1. The believer is to be \_\_\_\_\_ the Spirit.

Being born of the Spirit is a \_\_\_\_\_ experience.

- a. It is necessary for entrance into the Kingdom of God (John 3:5).
- b. It is associated with the new or spiritual birth (John 3:3).
- c. It occurs when we repent of our sins and acknowledge the lordship of Christ (Rom. 10:8-13).
- d. In it the Holy Spirit is joined to our human spirit and we become a child of God and the temple of the Holy Spirit (I Cor. 3:16-17; 6:17; II Cor. 6:16).
- e. The evidence that we have been born of the Spirit is the inner witness of the Spirit that we are the children of God (Rom. 8:16).
- f. The outcome or fruit of this experience is the fruit of the Spirit functioning in our lives.

Being born of the Spirit focuses primarily on the \_\_\_\_\_ of Christ.

2. The believer is to be \_\_\_\_\_ with or in the Spirit (Luke 3:16; Acts 1:5).

Being baptized in or with the Spirit is also a \_\_\_\_\_ experience with the primary focus being the ability or \_\_\_\_\_ of Christ.

3. The believer is to be \_\_\_\_\_ the Spirit (Eph. 5:18-19)

*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord...*

- a. Being filled is a \_\_\_\_\_.
- b. Being filled is to be \_\_\_\_\_.
- c. It parallels the oil in relation to the lampstand in the Tabernacle of Moses (Ex. 25:31-40; 35:14; 39:37).

B. The only one of these three encounters that is meant to be an ongoing experience is that of being \_\_\_\_\_ the Holy Spirit.

1. It has been confused with the baptism of the Spirit because it is often mentioned in the same context.
2. It is available to anyone who is in covenant relationship with God in both the Old and New Testaments (Ex. 38:3; Luke 1:15, 41).
3. It involves the Holy Spirit filling the heart and mind of the believer so that every thought, determination and action is under the pervading influence and direction of the Holy Spirit.
4. It is to be a continual and daily experience of the believer (Eph. 5:18-19).
5. The fruit of this experience is peace and joy in the Holy Ghost (Rom. 14:17; Acts 6:15; 7:55).

Being filled with the Spirit has the primary focus of providing the fuel for long-term \_\_\_\_\_

C. The believer needs to be filled with the Spirit to walk in complete victory.

Why we need to believe for this?

1. The routines of life can \_\_\_\_\_ of spiritual vitality and energy.
2. The attacks of the enemy can \_\_\_\_\_ us.
3. The special challenges that each day holds can \_\_\_\_\_ us.
4. The opposition from unbelievers can \_\_\_\_\_ us (Acts 4:23ff.).

D. There are many marks of a believer who has been filled with the Holy Spirit.

1. There is a greater \_\_\_\_\_ in your witness (Acts. 4:31; 11:24).
2. There is a heightened \_\_\_\_\_ to operate in the gifts of the Spirit (Acts 6:8).
3. There is a fuller release of \_\_\_\_\_ from you to others (Eph. 4:18-19).
4. There is a greater \_\_\_\_\_ in all of your work (Acts 6:3, 5).
5. There is greater \_\_\_\_\_ and liberty in the Holy Spirit (II Cor. 3:17).
6. There is more \_\_\_\_\_ to challenge the works of darkness (Acts. 13:9).
7. There is a greater ease in fulfilling Christian \_\_\_\_\_ (Acts 7:55-60).

E. What is the path to the continual filling of the Holy Spirit?

1. We must recognize that we have a \_\_\_\_\_ (Mt. 5:3; Acts 4:29).
2. We must take the \_\_\_\_\_ (Eph. 5:18-19).
3. We must \_\_\_\_\_ and thirst (Ps. 107:9; Mt. 5:6).
4. We must \_\_\_\_\_ for it (Luke 11:13).
5. We must do this \_\_\_\_\_ (Eph. 5:18-19).

## Lesson 15-17

### Christianity Based on Receiving and Extending Forgiveness

#### I. What do we know about God that serves as a foundation to our understanding of forgiveness?

A. God is omniscient or \_\_\_\_\_.

This means the following:

1. He sees all that occurs in every place and keeps watch upon the evil and the good (Pro. 15:3).
2. He knows everything that occurs in nature (Ps. 147:4; Mt. 6:8; 10:29).
3. He knows the ways of man (Ps. 33:13-15; Pro. 5:21).
4. He knows all of the deeds and experiences of man (Ps. 139:2-3).
5. He knows all of man's words (Ps. 139:4).
6. He knows all of man's sorrows (Ex. 3:7).
7. He knows our thoughts (Ps. 139:1-2).
8. He knows for all eternity what will be for all eternity (Acts 15:18).

B. God is a \_\_\_\_\_ God.

There are many verses that present God as a God of mercy and forgiveness. Many of these verses challenge some of our concepts of our holy God.

1. Exodus 34:6-7

*And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation."*

2. Nehemiah 9:17

*They refused to obey, and they were not mindful of Your wonders that You did among them. But they hardened their necks, and in their rebellion they appointed a leader to return to their bondage. But you God are ready to pardon, gracious and merciful, slow to anger, abundant in kindness, and did not forsake them.*

3. Psalm 32:1-5

*Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the LORD does not impute iniquity, and in whose spirit there*

*is no deceit. When I kept silent, my bones grew old through my groaning all the day long. For day and night Your hand was heavy upon me; my vitality was turned into the drought of summer. I acknowledged my sin to You, and my iniquity I have not hidden. I said, "I will confess my transgressions to the LORD," And You forgave the iniquity of my sin.*

4. Psalm 86:1-5, 15

*Bow down Your ear, O LORD, hear me; for I am poor and needy. Preserve my life, for I am holy; You are my God; save Your servant who trusts in You! Be merciful to me, O Lord, for I cry to You all day long. Rejoice the soul of Your servant, for to You, O Lord, I lift up my soul. For You, Lord, are good, and ready to forgive, and abundant in mercy to all those who call upon You...15 But You, O Lord, are a God full of compassion, and gracious, longsuffering and abundant in mercy and truth.*

5. Psalm 103:1-18

*Bless the LORD, O my soul; and all that is within me, bless His holy name! Bless the LORD, O my soul, and forget not all His benefits: Who forgives all your iniquities, who heals all your diseases, Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies, Who satisfies your mouth with good things, so that your youth is renewed like the eagle's. The LORD executes righteousness and justice for all who are oppressed. He made known His ways to Moses, His acts to the children of Israel. The LORD is merciful and gracious, slow to anger, and abounding in mercy. He will not always strive with us, nor will He keep His anger forever. He has not dealt with us according to our sins, nor punished us according to our iniquities. For as the heavens are high above the earth, so great is His mercy toward those who fear Him; as far as the east is from the west, so far has He removed our transgressions from us. As a father pities his children, so the LORD pities those who fear Him. For He knows our frame; He remembers that we are dust. As for man, his days are like grass; as a flower of the field, so he flourishes. For the wind passes over it, and it is gone, and its place remembers it no more. But the mercy of the LORD is from everlasting to everlasting on those who fear Him, and His righteousness to children's children, to such as keep His covenant, and to those who remember His commandments to do them.*

6. Psalm 130

*Out of the depths I have cried to You, O LORD; Lord, hear my voice! Let Your ears be attentive to the voice of my supplications. If You, LORD, should mark iniquities, O Lord, who could stand? But there is forgiveness with You, that You may be feared. I wait for the LORD, my soul waits, and in His word I do hope. My soul waits for the Lord More than those who watch for the morning-  
-Yes, more than those who watch for the morning. O Israel, hope in the LORD; for with the LORD there is mercy, and with Him is abundant redemption. And He shall redeem Israel from all his iniquities."*

7. Isaiah 55:7

*Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, and He will have mercy on him; and to our God, for He will abundantly pardon.*

8. Micah 7:18-20

*Who is a God like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy. He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea. You will give truth to Jacob and mercy to Abraham, which You have sworn to our fathers from days of old.*

9. Matthew 9:1-8

*So He got into a boat, crossed over, and came to His own city. Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you." And at once some of the scribes said within themselves, "This Man blasphemes!" But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'? But that you may know that the Son of Man has power on earth to forgive sins"--then He said to the paralytic, "Arise, take up your bed, and go to your house." And he arose and departed to his house. Now when the multitudes saw it, they marveled and glorified God, who had given such power to men.*

10. Acts 13:38-39

*Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.*

11. Ephesians 1:3-8

*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence.*

12. Colossians 2:13-15

*And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.*

**II. What is the nature of God’s forgiveness?**

A. The nature of God’s forgiveness is seen in the phrases that He uses to describe His forgiveness.

When He forgives our sins, He—

1. Remembers our sins \_\_\_\_\_ (Jer. 31:34).
2. \_\_\_\_\_ our sins as far from Him as the east is from the west (Ps. 103:12).
3. Casts our sins into \_\_\_\_\_ the sea, never to be retrieved again (Mic. 7:18-20).

B. The nature of God’s forgiveness is reflected in the definition of the word “forgive.”

1. The word “forgive: means “to \_\_\_\_\_ or pardon.”
2. To forgive is to \_\_\_\_\_ from liability to punishment for a crime or fault committed.
3. Forgiveness is the voluntary \_\_\_\_\_ of a person over which one has legal control.
4. When God forgives it does not mean that He \_\_\_\_\_ suspends punishment which He may at some later time inflict.
5. God’s forgiveness is \_\_\_\_\_ and it is \_\_\_\_\_.

C. The nature of God’s forgiveness is reflected in the \_\_\_\_\_.

There are five characteristics of a presidential pardon:

1. It must be exercised by one who has \_\_\_\_\_ to pardon.
2. No other judge or magistrate can \_\_\_\_\_ the pardon.

3. The crime for which the pardon is granted is completely \_\_\_\_\_ from all police or FBI records.
4. You can \_\_\_\_\_ for that particular crime again.
5. That crime can never be \_\_\_\_\_ again.

### **III. What are the conditions that we must meet to receive God's pardon?**

The six conditions for forgiveness include the following:

- A. We must \_\_\_\_\_ the Lord (Ps. 86:5; Ps. 51:4).
- B. We must \_\_\_\_\_ our sin (I John 1:9).
- C. We must \_\_\_\_\_ of our sin (Acts 8:22).
- D. We must be willing to \_\_\_\_\_ our sin (Pro. 28:13).
- E. We must be willing to \_\_\_\_\_ (Ps. 18:25; Mt. 5:23-24; 6:12-15; Mark 11:25; Luke 6:37; Col. 3:13).
- F. We must \_\_\_\_\_.

### **IV. How important is it for us to forgive others?**

- A. Jesus indicated that we do not have \_\_\_\_\_ in the matter of forgiving others.
- B. Jesus taught us that our forgiveness of others is \_\_\_\_\_ for our receiving God's forgiveness.
  1. He included this teaching in the Lord's Prayer (Mt. 6:12; Luke 11:4).
  2. He emphasized it again on a number of occasions (Mt. 6:14-15; Mark 11:26; Luke 6:37).
- C. Jesus taught that we are to \_\_\_\_\_ forgive when those who have offended us repent (Luke 17:3-4).
- D. Jesus taught that we are to forgive without keeping \_\_\_\_\_ (Mt. 18:21-22; Luke 17:4).

E. Jesus taught that forgiving others was not dependent upon their \_\_\_\_\_ our forgiveness (Mark 11:25).

1. Jesus demonstrated this \_\_\_\_\_ (Luke 23:34).
2. Stephen demonstrated this at his \_\_\_\_\_ (Acts 7:60).

F. Jesus taught that if we do not forgive we will experience \_\_\_\_\_.

1. Our prayers will be \_\_\_\_\_ (Mark 11:25).
2. Our gifts and ministries will be rendered \_\_\_\_\_ (Mt. 5:23-24).
3. God will \_\_\_\_\_ His forgiveness (Mt. 18:35).
4. The sins of others will remain \_\_\_\_\_ (John 20:23; II Cor. 2:7).
5. We will personally \_\_\_\_\_ and dwell in a prison house of our own making (Mt. 18:23-35).

Jesus told the parable of the unforgiving servant. From this parable we learn many things:

- a. There is no possible way that we could ever \_\_\_\_\_ the debt that we owe to him.
  - b. The forgiveness that we received from God is totally \_\_\_\_\_ because our debt was real.
  - c. What others owe to us is totally \_\_\_\_\_ when compared to the debt that we owed to God.
  - d. By not extending forgiveness to others we demonstrate a lack of true appreciation for and \_\_\_\_\_ concerning God's unspeakable gift to us.
  - e. God is further \_\_\_\_\_ when we do not reciprocate His generosity.
  - f. When we refuse to forgive, this implies that God will \_\_\_\_\_ His forgiveness from us.
6. We will experience the fruit of \_\_\_\_\_ (Heb. 12:14-15).

When we do not forgive others physiologically and psychologically we experience some negative reactions.

- High blood pressure
- Increased levels of stress
- Hostility in relationships
- Anger and intolerance

- Increased heart rate
- Higher instance of substance abuse
- Anxiety
- Depression
- Difficulty in developing wholesome friendships
- Headaches and chronic pain
- Inability to commit to others

**V. What does it mean to extend forgiveness to others?**

Extending God’s forgiveness means several things:

- A. It means that we express our forgiveness to them \_\_\_\_\_.
- B. It means that we \_\_\_\_\_ bring the matter up to the offending party again.
- C. It means that we treat the offending party as if it had \_\_\_\_\_.
- D. It means that we refuse to \_\_\_\_\_ about it anymore.
- E. It means that we \_\_\_\_\_ on the offense in our minds.

**VI. How can we effectively receive God’s forgiveness and forgive ourselves?**

Forgiving ourselves is just as important as forgiving others. Paul indicated that in order for us to win the race that we are running, we must have the ability to forget some things (Phil. 3:12-15).

*Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.<sup>13</sup> Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,<sup>14</sup> I press toward the goal for the prize of the upward call of God in Christ Jesus. <sup>15</sup> Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you.*

- A. Forgetting is not a normal human \_\_\_\_\_.
1. The dictionary defines the word “forget” in several ways.
    - a. To be unable to recall something that was previously known.
    - b. To fail to remember.
    - c. To fail to do something unintentionally or neglect.
    - d. To fail to take through forgetfulness.
    - e. To lose interest in or regard for; to overlook purposefully; to disregard.
    - f. To leave unmentioned or to fail to think of.
  2. The New Testament word for “forget” means “to \_\_\_\_\_ or no longer

care for.”

B. Forgetting means that we are to no longer \_\_\_\_\_ certain things in our mind.

1. There are certain things that we are to \_\_\_\_\_ and no longer care for in our minds.
2. There are certain things that we are not to let \_\_\_\_\_ our thinking or thought life.
3. There are certain things upon which we are not to \_\_\_\_\_ or gaze.
4. There are certain things that we are not to \_\_\_\_\_, water or feed.
5. There are certain things that we must let \_\_\_\_\_ for lack of nourishment.

C. Forgetting involves the discipline of one’s \_\_\_\_\_.

Paul had many things to forget when it came to his personal race, including:

1. Christians that he had persecuted to death (Acts 8:3; 22:4; Phil. 3:6).
2. Blasphemy that he had uttered against the Lord (I Tim. 1:13).
3. Assisting at the stoning of Stephen (Acts 7:58; 8:1).
4. The rejection he experienced from the other apostles in Jerusalem (Acts 8:26).
5. The many disappointments, betrayals and heartaches caused by those to whom he ministered (II Cor. 4:8-12; II Tim. 1:15; 4:10).

D. Forgetting means adopting the attitude of \_\_\_\_\_ (Gen. 41:50-52).

1. Joseph had to learn to forget his \_\_\_\_\_.

a. The word here used for “toil” literally means the following:

- Heavy weary labor to the point of exhaustion.
- The produce of labor.
- Weariness, trouble, vexation.
- Sorrow

b. The toil that Joseph had to forget involved bad experiences and \_\_\_\_\_.

- His brothers sold him into slavery.
- Potiphar’s wife made false accusations against him.
- Potiphar (whom he had served faithfully) put him into a common prison.

- The butler broke his promise to him to put in a good word for him.
2. Joseph had to grow from the negative experiences and become \_\_\_\_\_.
  3. Joseph's \_\_\_\_\_ of his children indicated the work had been done.
    - a. His first child he named Manasseh (forgetting).
    - b. His second child he named Ephraim (doubly fruitful).

When he did see his brothers again, he had \_\_\_\_\_ to retaliate but he did not (Gen. 45:1-8; 50:19-20).

*Joseph said to them, "Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive." Genesis 50:19-20*

## **VII. What are the results of forgiveness?**

When forgiveness is granted and received it brings forth some wonderful results. These results include:

- A. Justification (Acts 13:38-39).
- B. Clearing of the Conscience (II Cor. 7:11).
- C. Joy (Ps. 51:12).
- D. Restoration (Acts 3:19).
- E. Love for God (Luke 7:36-48, esp. vs. 47)

## Lesson 18-20

### Christianity Based on a Tamed Tongue

*If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body.*  
James 3:2b

#### I. The Bible has a lot to say about the tongue.

##### A. The Book of Psalms has something to say about the tongue.

###### 1. Psalm 34:12-13

*Who is the man who desires life, and loves many days, that he may see good?  
Keep your tongue from evil, and your lips from speaking deceit.*

###### 2. Psalm 39:1

*I said, "I will guard my ways, lest I sin with my tongue; I will restrain my  
mouth with a muzzle, while the wicked are before me."*

###### 3. Psalm 52:1-5

*Why do you boast in evil, O mighty man? The goodness of God endures  
continually. 2 Your tongue devises destruction, like a sharp razor, working  
deceitfully. 3 You love evil more than good, lying rather than speaking  
righteousness. 4 You love all devouring words, you deceitful tongue. 5 God  
shall likewise destroy you forever; He shall take you away, and pluck you out  
of your dwelling place, and uproot you from the land of the living. Selah*

###### 4. Psalm 139:3-4

*You comprehend my path and my lying down, and are acquainted with all my  
ways. For there is not a word on my tongue, but behold, O LORD, You know it  
altogether.*

##### B. The Book of Proverbs has something to say about the tongue.

###### 1. Proverbs 6:16-19

*These six things the LORD hates, yes, seven are an abomination to Him: A  
proud look, a lying tongue, hands that shed innocent blood, a heart that  
devises wicked plans, feet that are swift in running to evil, a false witness who  
speaks lies, and one who sows discord among brethren.*

###### 2. Proverbs 12:17-19

*He who speaks truth declares righteousness, but a false witness, deceit. There  
is one who speaks like the piercings of a sword, but the tongue of the wise  
promotes health. The truthful lip shall be established forever, but a lying  
tongue is but for a moment.*

3. Proverbs 21:23

*Whoever guards his mouth and tongue keeps his soul from troubles.*

4. Proverbs 8:6-9

*Listen, for I will speak of excellent things, and from the opening of my lips will come right things; 7 For my mouth will speak truth; wickedness is an abomination to my lips. 8 All the words of my mouth are with righteousness; nothing crooked or perverse is in them. 9 They are all plain to him who understands, and right to those who find knowledge.*

5. Proverbs 13:3

*He who guards his mouth preserves his life, but he who opens wide his lips shall have destruction.*

C. Jesus had something to say about the tongue.

*A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned.*

Matthew 12:25-37

D. James had something to say about the tongue (Jam. 3:1-12).

*My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. 2 For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body. 3 Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body. 4 Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires. 5 Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! 6 And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell. 7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. 8 But no man can tame the tongue. It is an unruly evil, full of deadly poison. 9 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. 10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. 11 Does a spring send forth fresh water and bitter from the same opening? 12 Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.*

1. James indicates that that even though the tongue is small in comparison to the rest of a person's body, it is a most \_\_\_\_\_.

2. James indicates that the tongue is a most difficult thing \_\_\_\_\_.

3. James indicates that the tongue can be a source of great \_\_\_\_\_ or it can be an unruly source of \_\_\_\_\_.

## **II. The tongue is a powerful force for good or evil (Pro. 18:21).**

*Death and life are in the power of the tongue, and those who love it will eat its fruit.*

### A. On the positive side

1. It promotes \_\_\_\_\_ (Pro. 12:18, NIV).
2. It is to be filled with the law of \_\_\_\_\_ (Pro. 31:26).
3. It speaks things characterized by \_\_\_\_\_ (Pro. 8:6).
4. It \_\_\_\_\_ many (Pro. 10:21).
5. It imparts \_\_\_\_\_ (Eph. 4:29).
6. It brings \_\_\_\_\_ (Pro. 12:6).

### B. On the negative side

1. It pours forth \_\_\_\_\_ (Pro. 15:2).
2. It \_\_\_\_\_ the spirit (Pro. 15:4).
3. It \_\_\_\_\_ people (Pro. 11:9).

## **III. The tongue is compared to many things.**

### A. On the negative side

1. Sharp sword (Ps. 57:4; 64:3)
2. Bitter words are as arrows (Ps. 64:3; Jer. 9:8)
3. Poisonous snake (Ps. 140:3)
4. Devouring fire (Is. 30:27; Jam. 3:6)

### B. On the positive side

1. Choice silver (Pro. 10:20)
2. Tree of life (Pro. 15:4)
3. Fountain of life (Pro. 10:11)

## **IV. There are several ways in which the tongue can be used.**

### A. We are to avoid the \_\_\_\_\_ uses of the tongue.

There are at least \_\_\_\_\_ negative uses of the tongue as described in the Bible.

1. Talebearing or Revealing Secret (Pro. 11:13; 18:8; 20:19; 26:20, 22).

A talebearer can be defined as one who habitually goes about telling others those things that were told him \_\_\_\_\_.

2. Hasty or Rash Words (Pro. 29:20; Eccl. 5:2-3)

Someone who is hasty or rash speaks of things before he has given sufficient time to thoroughly \_\_\_\_\_ the information about which he is going to speak.

At times this involves making \_\_\_\_\_ or commitments to do things without counting the cost involved in making such a commitment.

3. Idle or Careless Words (Mt. 12:35-36)

Someone speaks idle words when they speak words that have no \_\_\_\_\_ or have meanings that fail to communicate the intended thought.

4. Cursing (Ps. 10:7; 59:12; Rom. 3:14)

Cursing is speech that invokes evil or the hope of \_\_\_\_\_ upon another person.

5. Reviling or Railing (I Cor. 5:11; 6:10)

Reviling is speaking to or about another person in a reproachful way, bringing shame, disgrace or \_\_\_\_\_ to them.

6. Backbiting (Ps. 15:3; Pro. 25:23; Rom. 1:30; II Cor. 12:20)

Backbiting is speaking evil or repeating stories about an individual in their absence that would have the effect of \_\_\_\_\_ or putting into question their character or spirituality.

7. Gossip or Whispering (Pro. 16:27-28; Rom. 1:29; II Cor. 12:20)

Gossip is the same as backbiting but it focuses its venom on \_\_\_\_\_ at a time.

8. Slander or Malice (Pro. 10:18; Col. 3:8; I Pet. 2:12)

Slander involves spreading an evil report, false charges, misrepresentations or half truths that defame or damage another person's \_\_\_\_\_.

9. Unwholesome, Rotten or Worthless Communication (Eph. 4:29)

Unwholesome talk involves using language or words that are crude, low or worthless in character and \_\_\_\_\_ for use in sanctified conversation.

10. Bitterness (Eph. 4:31)

Bitterness as it relates to speech is using words or phrases which display inward feelings of being \_\_\_\_\_, agitated, bitter or grieved with another person.

11. Course Jestng (Eph. 5:3-4)

Course jesting is joking about things that are abusive, offensive and low in \_\_\_\_\_ that are not suitable or fitting for any occasion.

12. Complaining, Grumbling or Murmuring (I Cor. 10:10; Phil. 2:14-15)

Complaining is privately or openly expressing displeasure or discontentment about a matter including matters that are only under \_\_\_\_\_.

13. Arguing or Disputing (Rom. 14:1; Phil. 2:14)

Arguing is participating in argumentative, contradictive and destructive reasonings that are coupled with \_\_\_\_\_ and contention.

14. Filthy Language (Col. 3:8)

Filthy language is language that is dirty, \_\_\_\_\_ and shameful which disregards decency and moral purity.

15. Lying (Pro. 12:22; Col. 3:9; Eph. 4:25)

Lying is twisting, distorting and misrepresenting the true facts in any context with the intention of \_\_\_\_\_ the listener.

16. Flattery (Ps. 5:9; 12:2-3; 78:36; Pro. 20: 19; 26:28; 29:5; I Th. 2:5).

Flattery is the speaking of \_\_\_\_\_ compliments or adulations to a person with the intention of selfish gain or interest.

17. Contentious or Quarrelsome (Pro. 21:25; 25:24; 26:21; Luke 22:24; I Cor. 11:16)

To be contentious is to intentionally \_\_\_\_\_ and competition between individuals simply for the sake of argument. .

18. Clamor (Eph. 4:31)

Clamor is using loud, \_\_\_\_\_ or boisterous tones with another person usually resulting from anger.

19. Striving about Words (II Tim. 2:14)

Striving about words is when a person continually argues about \_\_\_\_\_ meanings and definitions that are of no ultimate consequence in the communication process.

20. Godless Chatter or Idle Babblings (I Tim. 6:20; II Tim. 2:16)

Godless chatter or profane and idle babblings refer to empty, fruitless and \_\_\_\_\_ discussions that invariably have absolutely no positive result.

21. Sowing Discord (Pro. 6:14, 19; Acts 20:30; Gal. 5:20, NIV; I Tim. 5:13)

Sowing discord is when someone intentionally undermines the \_\_\_\_\_ by spreading innuendoes, half-truths and other lies for the purpose of separating one person (or persons) from another.

B. We are to cultivate the \_\_\_\_\_ uses of the tongue.

1. We are to speak of His \_\_\_\_\_ and praise all the day long (Ps. 35:28; 51:14; 66:17; 71:23-24).

*My lips shall greatly rejoice when I sing to You, and my soul, which You have redeemed. My tongue also shall talk of Your righteousness all the day long...*  
Psalm 71:23-24

2. We are to speak words of \_\_\_\_\_ (Ps. 37:30; Pro. 10:31).

*The mouth of the righteous speaks wisdom, and his tongue talks of justice.*  
Psalm 37:30

3. We are to speak \_\_\_\_\_ words or words filled with grace (Eccl. 10:12; Col. 4:6).

*The words of a wise man's mouth are gracious, but the lips of a fool shall swallow him up...*  
Ecclesiastes 10:12

4. We are to speak words seasoned \_\_\_\_\_ (Col. 4:6).

Salt was particularly valuable because of the properties that it has.

- a. It is essential for \_\_\_\_\_.
  - b. It is a symbol of \_\_\_\_\_.
  - c. It is a \_\_\_\_\_.
  - d. It is a \_\_\_\_\_ enhancer (Job 6:6).
  - e. It is antiseptic or \_\_\_\_\_.
4. We are to speak words that \_\_\_\_\_, encourage and lift up (Eph. 4:29; I Th. 5:11)
  5. We are to speak \_\_\_\_\_ of the Lord (Ps. 119:172).

**V. There are some important things we can do to tame the tongue.**

- A. In order to tame the tongue we must have \_\_\_\_\_ to tame the tongue (Ps. 17:3, NIV).
  1. This means acknowledging where we have failed and \_\_\_\_\_.
  2. This means that we ask for God's \_\_\_\_\_.
  3. This means that we take \_\_\_\_\_ for the wrongful things that we have said to others.
  4. This means that we \_\_\_\_\_ to those we have offended by our words.
  5. This means that we are willing to ask others to help us identify offensive speech \_\_\_\_\_ (Pro. 27:6, 17).
  6. This means that we must make good on \_\_\_\_\_ that we have made to others.
- B. In order to tame the tongue we must take personal responsibility for the words we speak and realize that God holds us \_\_\_\_\_ for every word that comes out of our mouth (Mt. 12:36).

When we understand this we will...

1. Think \_\_\_\_\_ we speak.
  2. Set a \_\_\_\_\_ or a sentinel in front of the door of our mouth (Ps. 141:3; Pro. 13:3; 21:23).
  3. Discern the \_\_\_\_\_ of others before, during and after we speak (Ps. 55:20-21).
- C. In order to tame the tongue we must deal with our \_\_\_\_\_ (II Cor. 10:4-5).

1. We must understand that what comes out of our mouth is actually a reflection of what is in \_\_\_\_\_ and mind (Mt. 12:34-37).
  2. We must understand that our mind and our mouth are somehow \_\_\_\_\_ (Josh. 1:8; Rom. 10:10).
  3. We must have right \_\_\_\_\_ (Ps. 19:14)
- D. In order to tame the tongue we must be willing to test our words before we speak them.

The eightfold test for the tongue (Phil. 4:8).

1. Is it true? Will it give an \_\_\_\_\_ impression?
2. Is it honorable? Should it be \_\_\_\_\_ by others?
3. Is it right? Is it appropriate to say \_\_\_\_\_?
4. Is it pure? Is it motivated by pride or \_\_\_\_\_?
5. Is it lovely? Will it \_\_\_\_\_ the lives of those who hear it?
6. Is it of good repute? Will it \_\_\_\_\_ anyone's reputation?
7. Is it characterized by excellence? Will it motivate others to be \_\_\_\_\_?
8. Is it worthy of praise? Will it \_\_\_\_\_ all who hear it?

--Adapted from Bill Gothard, *Instructions for Our Most Important Battle*

- E. In order to tame the tongue we must be not receive an \_\_\_\_\_ that is carried by others.

“An evil report involves distortion of facts or false information. It is given with wrong motivations and causes the hearer to come to inaccurate conclusions and to respond with unscriptural solutions.” --Bill Gothard

The stages of a disease are the same as the stages of defilement by an evil report.

The following material is summarized from notes by Bill Gothard's *Institutes in Basic Youth Conflicts*, 1981.

1. Stage One: \_\_\_\_\_ of Preventive Measures

...lest Satan should take advantage of us; for we are not ignorant of his devices. II Corinthians 2:11

Ignorance is not being aware of the destructive power of untrue or distorted words.

- a. Ignorance of how words destroy \_\_\_\_\_ (Pro. 17:9).
- b. Ignorance of how the unclean defile \_\_\_\_\_ (Hag. 2:11-14).

c. Ignorance of what \_\_\_\_\_ an evil report.

An evil report is an unauthorized, distorted or false report which influences us to form an \_\_\_\_\_ about another person.

d. Ignorance of how evil reports are \_\_\_\_\_.

Evil reports are communicated by words, facial expressions, gestures and tonal patterns.

e. Ignorance of \_\_\_\_\_ gives evil reports.

Potentially an evil report may come through any other person because of the fallen nature that we all possess.

f. Ignorance of how \_\_\_\_\_ we are to evil reports (Pro. 18:8).

g. Ignorance of how Satan \_\_\_\_\_ evil reports.

- To discredit spiritual leadership.
- To cause Christians to close their spirit to each other.
- To multiply conflicts and produce more ungodliness.
- To undermine the work of Christ in the world today.

2. Stage Two: \_\_\_\_\_ to Someone who is Infected

Exposure is entering into conversation with a person who is \_\_\_\_\_ of an evil report.

a. How to \_\_\_\_\_ a carrier of an evil report

- A carrier will usually \_\_\_\_\_ before giving you an evil report to see if you have a compatible spirit or will take the bait.
- A carrier will check your \_\_\_\_\_ of his report by giving you a small bit and observing how you react.
- A carrier will often get you to ask for the report by arousing your \_\_\_\_\_.
- A carrier will present themselves as somewhat of \_\_\_\_\_ in private matters which will cause you to believe what they say.

b. Questions to ask a carrier \_\_\_\_\_ listening to their report

- What is your reason for telling \_\_\_\_\_?
- Where did you get your \_\_\_\_\_?

- Have you gone to those directly \_\_\_\_\_?
- Have you personally checked out all of \_\_\_\_\_?
- Can I \_\_\_\_\_ if I check this out for myself?
- Would you be willing to write down your comment and \_\_\_\_\_?

3. Stage Three: Contamination or \_\_\_\_\_ by the Same Virus

Defilement or contamination is \_\_\_\_\_ an evil report from another person and \_\_\_\_\_ that it is true.

4. Stage Four: \_\_\_\_\_ as the Virus Overcomes the Body's Defenses

Infection is responding to an evil report with human reasonings and emotions rather than with spiritual understanding and \_\_\_\_\_.

Symptoms of Infection

- a. Believing the evil report is \_\_\_\_\_.
- b. Forming \_\_\_\_\_ based on that report.
- c. Focusing on the negative aspects of \_\_\_\_\_ involved.
- d. Judging \_\_\_\_\_ based on the evil report.
- e. \_\_\_\_\_ from the person in your spirit.
- f. Telling \_\_\_\_\_ of the evil report.

5. Stage Five: The Full Blown \_\_\_\_\_

Disease is being mentally and emotionally \_\_\_\_\_ by the evil report and becoming a carrier ourselves.

Symptoms of Disease

- a. Developing \_\_\_\_\_ and/or rebellion even though the person involved did not directly \_\_\_\_\_.
- b. Sensing an obligation to \_\_\_\_\_ as many as possible.
- c. Looking with \_\_\_\_\_ on others who are in similar areas of responsibility.

F. In order to tame the tongue we must \_\_\_\_\_ from the defilement caused by evil reports that we have entertained.

We cleanse ourselves of an evil report by doing the following:

1. Asking God to cleanse \_\_\_\_\_ from the evil report.

2. Asking God to give you a \_\_\_\_\_ for the person involved in the report.
3. Refusing to tell \_\_\_\_\_ about the matter.
4. Talking to others that you may have \_\_\_\_\_.
5. Talking to the one who contaminated \_\_\_\_\_.
6. If necessary seek out spiritual \_\_\_\_\_ to properly handle related matters.

## Lesson 21-23

### Christianity Based on Understanding Affliction

#### I. The victorious Christian life includes \_\_\_\_\_.

A. There are several words that are associated with the concept of affliction.

1. These words include some of the following:

- Affliction
- Adversity
- Chastening
- Distress
- Opposition
- Persecution
- Pressure
- Purging
- Suffering
- Testing
- Tribulation
- Trials
- Trouble

2. None of these words minister very well to the feeling or \_\_\_\_\_ side of our lives (Ps. 32:4a).

3. All of these words can be summarized with one phrase, “the \_\_\_\_\_” (Heb. 12:7).

B. There are different \_\_\_\_\_ from which trials and tribulations may come.

1. They can come as a \_\_\_\_\_ from the devil and his agents (Rev. 2:10).

2. They can come from \_\_\_\_\_ who seek us harm (Acts 20:19).

3. They can come as a result of our own \_\_\_\_\_ and decisions (Ps. 107:17).

4. They can come as part of \_\_\_\_\_ for our lives (Pro. 3:11-12).

C. There are several passages of scripture that \_\_\_\_\_ affliction as a part of our lives as Christians.

1. Hebrews 12:3-11

*For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. 4 You have not yet*

*resisted to bloodshed, striving against sin. 5 And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, nor be discouraged when you are rebuked by Him; 6 For whom the LORD loves He chastens, and scourges every son whom He receives." 7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? 8 But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. 9 Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? 10 For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. 11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

2. Hebrews 10:32-36, NLT

*Don't ever forget those early days when you first learned about Christ. Remember how you remained faithful even though it meant terrible suffering. Sometimes you were exposed to public ridicule and were beaten, and sometimes you helped others who were suffering the same things. You suffered along with those who were thrown into jail. When all you owned was taken from you, you accepted it with joy. You knew you had better things waiting for you in eternity. Do not throw away this confident trust in the Lord, no matter what happens. Remember the great reward it brings you! Patient endurance is what you need now, so you will continue to do God's will. Then you will receive all that he has promised.*

3. I Peter 4:12-16

*Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13 but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. 14 If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. 15 But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. 16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.*

Problems do not indicate that you are out of the will of God (I Pet. 4:19).

*Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.*

4. Psalm 34:19

*Many are the afflictions of the righteous, but the LORD delivers him out of them all.*

5. I Thessalonians 3:1-3

*Therefore, when we could no longer endure it, we thought it good to be left in Athens alone, and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith, that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this.*

6. John 16:33

*These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.*

7. Acts 14:21-22

*And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must through many tribulations enter the kingdom of God."*

## **II. There is a purpose for the dealings of God.**

A. We \_\_\_\_\_ the dealings of God in our life.

1. We need the dealings of God because we have \_\_\_\_\_ at perfection (Phil. 1:6, Amp.).
2. We need the dealings of God because there are \_\_\_\_\_ in our life that keep us from perfection (Ps. 19:12b).
3. We need the dealings of God because we often need \_\_\_\_\_ outside of ourselves to continue to progress toward perfection.

B. God has a purpose in His dealing with us.

1. God wants to change us \_\_\_\_\_ (II Cor. 3:18).
  - a. We need to go through a metamorphosis much like the caterpillar does so that it can become a beautiful \_\_\_\_\_.
  - b. We need to go through the same kind of change that took place when a talent of gold was made into a beautiful \_\_\_\_\_ to bear light (Ex. 25:31-40). It was of beaten work.
2. God wants to \_\_\_\_\_ from our lives (Is. 1:22, 25; Mal. 3:3).

The smelting process looks a lot like what God does in our lives (Ps. 66:10).

- a. He digs us out of the quarry of this world as \_\_\_\_\_ (Is. 51:1).
  - b. He puts us into the \_\_\_\_\_ of affliction and trials (Job 28:1; Is. 48:10).
  - c. He skims off \_\_\_\_\_ that is revealed by the process.
  - d. He stamps us with His \_\_\_\_\_ as a logo on a gold bar.
  - e. He sends it to the jeweler to make a beautiful piece of \_\_\_\_\_ (Pro. 25:4).
3. God wants to cleanse us and wash our \_\_\_\_\_ (Mal. 3:2; Zech. 3:3-4).
4. God wants produce greater \_\_\_\_\_ from our lives (John 15:1-2, 5, 8).

The pruning process involves cutting away \_\_\_\_\_ areas of our life. He is not just looking for leaves, he is looking for fruit (Mt. 21:19; John 15:16).

5. God wants to prepare a \_\_\_\_\_ for His service (Jer. 18:1-6; Is. 64:8; II Tim. 2:20-21).

The clay also went through a process before it could be used as a vessel of honor. This process involved sifting, spinning, pressure and fire.

- a. It had to be dug from the earth and \_\_\_\_\_.
  - b. It had to be moistened and made into \_\_\_\_\_.
  - c. It had to be put on a \_\_\_\_\_.
  - d. It had to respond to the \_\_\_\_\_ of the potter's hands both on the outside and the inside.
  - e. It had to go through \_\_\_\_\_ to be tempered and hardened.
  - f. If it cracked in the fire it was either thrown out or \_\_\_\_\_ to start the process over again.
6. God wants to bring \_\_\_\_\_ to our lives (Ps. 4:1, Amp.).

The Hebrew word in this passage that is translated "enlarged" means "to broaden, to make wide, to make room or to open up."

7. God wants to \_\_\_\_\_ to seek Him (Job 36:15; Hos. 5:15; Ps. 119:67).
8. God wants to shape us into \_\_\_\_\_ that is sharp and that will accurately hit the intended target (Is. 49:1-2).

Each arrow is constructed individually with a certain type of use in mind.

- a. An arrow is made from a branch that has been \_\_\_\_\_.
- b. The branch is \_\_\_\_\_ of its bark to become a shaft.
- c. The shaft is whittled, \_\_\_\_\_ and polished.
- d. A \_\_\_\_\_ or an arrow head is put on the arrow.
- e. The arrow is kept in \_\_\_\_\_ until the perfect occasion for this particular arrow arises.

### **III. The key to understanding affliction is gaining a proper perspective.**

“When I am getting the worst of it, God is making the most of it to see that I get the best of it.” --Dr. C.S. Lovett

God’s purpose in every trial is to do us good in the end (Deut. 8:15-16).

- A. Our afflictions can work \_\_\_\_\_ us (II Cor. 4:16-18).

Afflictions can test various things in our lives:

1. They can test the strength of our \_\_\_\_\_ (Mt. 7:24-27).
2. They can test the genuineness of our \_\_\_\_\_ (I Pet. 1:6-7).
3. They can test our motivation and our \_\_\_\_\_ (I Cor. 3:12-15).
4. They can test our \_\_\_\_\_ (Pro. 17:17).
5. They can produce Christian \_\_\_\_\_ in us (Rom. 5:3-5).

- B. Our afflictions are part of the “all things” that work together \_\_\_\_\_ (Rom. 8:28).

- C. Our afflictions are part of our complete \_\_\_\_\_ Christ (Rom. 8:17; Phil 3:10; Col. 1:24).

- D. Our afflictions can destroy \_\_\_\_\_ and produce patience and humility (Deut. 8:1-5; II Cor. 12:7-10; Jam. 1:2).
- E. Our afflictions can position us to be \_\_\_\_\_ in our ministry to others (II Cor. 1:3-7; Heb. 4:15).
- F. Our afflictions can lead to a display of God's \_\_\_\_\_ (John 9:1-2; 11:3-4; Rom. 8:18).
- G. Our afflictions can become a \_\_\_\_\_ of the power and faithfulness of God (Ps. 34:19; II Cor. 4:7-12).
- H. Our afflictions can be \_\_\_\_\_ of God's ways (Ps. 119:71; Is. 30:20-21).
- I. Our afflictions can do for us what adverse winds do for \_\_\_\_\_.

Note: The following points are extracted from *Understanding the Winds of Adversity*, Institute in Basic Youth Conflicts, Supplementary Alumni Book, Volume 7, 1981.

1. Turbulent winds cause the eagle to fly \_\_\_\_\_.
2. Turbulent winds give the eagle a \_\_\_\_\_.
3. Turbulent winds lift the eagle above \_\_\_\_\_.
4. Turbulent winds allow the eagle to use \_\_\_\_\_.
5. Turbulent winds allow the eagle to stay up \_\_\_\_\_.
6. Turbulent winds help the eagle to fly \_\_\_\_\_.

#### **IV. Not all affliction is designed by God.**

- A. Some of the affliction that we experience is the fruit of our \_\_\_\_\_ (Ps. 107:17, 19; I Cor. 11:31-32).

The following are some of the things that will produce long lasting problems:

1. Repaying evil for good (Pro. 17:13).
2. A lack of true repentance (Pro. 28:13).
3. A lack of respect for parents and other authorities (Pro. 20:20).

4. Being greedy for gain (Pro. 15:27).
  5. Robbing the needy (Pro. 22:22-23; 14:21; 17:5; 21:13; 28:27).
  6. A lack of personal discipline and receiving instruction (Pro. 5:21-23).
  7. A lack of complete commitment to Jesus Christ (Pro. 13:21; Ps. 32:10; Is. 47:10-15).
  8. Being careless with your lips (Pro. 21:23).
  9. Associating with fools (Pro.13:20).
  10. Being lazy (Pro. 6:11; 19:15; 20:4, 13; 28:19).
- B. The only way to escape long lasting problems is to repent, change and begin sowing for a \_\_\_\_\_ (Rev. 3:19; Pro. 28:13).

**V. There is a proper way to respond to the dealings of God.**

- A. We are to \_\_\_\_\_ (Mt. 10:22; II Tim. 4:5; Jam. 5:7-11).
1. This means that we \_\_\_\_\_.
  2. This means that we do not \_\_\_\_\_ from.
  3. This means that we let patience have its \_\_\_\_\_.
- B. We are to count it all \_\_\_\_\_ (Jam. 1:2).
- C. We are to remain \_\_\_\_\_ (Rev. 2:8-10).
- D. We are to \_\_\_\_\_ (I Th. 5:16-18).

## Lesson 24

### Christianity that Walks in the Light of Eternal Judgment

*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permits.* Hebrews 6:1-3

#### I. What happens to people when they die?

- A. At death, the \_\_\_\_\_ of every man, woman and child goes to the grave to await a future resurrection (Gen. 3:19; Job 5:26-27; II Pet. 1:13-14).
- B. At death, the spirit and soul of the believer go to be with Christ until the believer experiences the \_\_\_\_\_ resurrection (Rev. 20:5-6).

*But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.*

- 1. Stephen, the church's first martyr, called upon Jesus to receive his \_\_\_\_\_ (Acts 7:59).
  - 2. Jesus told the repentant thief that he would be with Him \_\_\_\_\_ (Luke 23:43).
  - 3. Paul indicated that to be absent from the body is to be \_\_\_\_\_ with the Lord (II Cor. 5:1-8).
- C. At death, the spirit and soul of the \_\_\_\_\_ go to "Hades" or "Sheol" to await the second resurrection (Rev. 20:11-15).

#### II. What is going to happen when Christ returns?

- A. He is coming \_\_\_\_\_ His own (John 14:3; 17:24; I Th. 4:16-17).
- B. He is coming \_\_\_\_\_ with His servants (Mt. 25:19).
- C. He is coming \_\_\_\_\_ all (Mt. 25:31-46; II Tim. 4:1, 8; Jude 14-15).
- D. He is coming \_\_\_\_\_ every man according to his works (Mt. 16:27; I Cor. 3:12-15; II Tim. 4:8; I Pet. 5:4).
- E. He is coming \_\_\_\_\_ the salvation of the saints (Rom. 8:23; Heb. 9:28; I Th. 3:13).
- F. He is coming \_\_\_\_\_ in His saints (Col. 3:4; II Th. 1:10).

G. He is coming to receive \_\_\_\_\_, His reward for redemption (Mt. 25:10; Eph. 5:25-27; Rev. 19:7-9).

### III. Is there judgment after death?

YES! There is a judgment in relation to the \_\_\_\_\_, and there is a judgment in relation to the \_\_\_\_\_ (John 5:28-29).

A. There are three significant judgments in relation to the believer.

1. There is judgment in the \_\_\_\_\_ (Is. 53:1-12).

The judgment that has taken place in the past is the judgment that took place at \_\_\_\_\_ when Christ was judged by the Father for our sins. As a result of this judgment of God in relation to His Son...

a. We have \_\_\_\_\_ through His blood (Eph. 1:7).

b. We have the \_\_\_\_\_ of sins (Eph. 1:7).

c. We \_\_\_\_\_ judgment for our sins (John 5:24).

d. We have \_\_\_\_\_ (John 10:28; Tit. 3:7; I John 2:25).

2. There is judgment in the \_\_\_\_\_ (I Cor. 11:31-32).

This is a judgment that we make on ourselves. As we respond to the work of the Holy Spirit in our lives we make judgments on our own activities, motives and attitudes.

3. There is judgment in the \_\_\_\_\_.

B. The future judgment of the believer follows the first resurrection and is referred to as the \_\_\_\_\_ of Christ (II Cor. 5:10-11).

1. This judgment involves believers only and does not deal with the issue of \_\_\_\_\_ and the salvation of the believer (Eph. 1:7-8; Is. 43:25).

2. This judgment concerns the believer's \_\_\_\_\_ to all the will of God (Luke 12:42-48).

3. This judgment involves giving an account for all of \_\_\_\_\_ and graces that have been entrusted to the believer (Luke 16:2).

As believers we are steward of the mysteries of God. Stewards are not owners and ultimately must give \_\_\_\_\_ for their stewardship (I Cor. 4:1-4).

- a. Stewardship involves, first of all, a giving of \_\_\_\_\_ back to God (I Cor. 6:19-20; Rom. 12:1).
  - b. Stewardship involves a wise and honorable use of one's \_\_\_\_\_ (Ps. 90:10-12; Pro. 24:30-34).
  - c. Stewardship involves a wise investment and cultivation of individual \_\_\_\_\_ and \_\_\_\_\_ (Mt. 25:14-30).
  - d. Stewardship involves a proper understanding and use of one's \_\_\_\_\_ (Mt. 6:19-21; Col. 3:1-2).
  - b. Stewardship involves a careful and purposeful use of all \_\_\_\_\_ (II Cor. 9:6-8).
4. This judgment concerns the believer's \_\_\_\_\_ rendered to Christ in this life (Mt. 16:27; I Cor. 3:12-15).
  5. This judgment is followed by corresponding \_\_\_\_\_ for a life lived for Christ (I Tim. 4:8; Rev. 11:18).

Other related verses: Romans 14:8-12; I John 4:17; II Timothy 4:1

- C. The judgment of the unbeliever follows the \_\_\_\_\_ resurrection and is referred to as the Great White Throne Judgment (Rev. 20:11-15).
  1. This judgment involves those whose names are \_\_\_\_\_ written in the Book of Life (Rev. 20:15).
  2. This judgment will settle all accounts and render the wages of sin and the \_\_\_\_\_ (Acts 1:18; II Pet. 2:12-17).

**5. What are some of the rewards that God will give to His faithful?**

- A. A public \_\_\_\_\_ for work well done (Mt. 25:21, 23).
- B. An imperishable \_\_\_\_\_ that does not fade (I Pet. 5:4; II Tim 4:6-8; I Cor. 9:24-27).
- A. Future \_\_\_\_\_ in the eternal state (Mt. 25:23; Luke 12:44; 19:12-27; I Cor. 2:9).

**6. What makes our life on earth and the decisions that we make so important?**

- A. Because death is \_\_\_\_\_ (Heb. 9:27).
- B. Because after death there are no \_\_\_\_\_ (Luke 16:19-31; Eccl. 11:3; Ezek. 18:19-32).

C. Because our eternal destiny is determined on the basis of what we do in and with \_\_\_\_\_ (I Cor. 3:10-15).

D. Because heaven and hell are \_\_\_\_\_ (Rev. 20:10; 22:5).