



# EXCHANGED LIFE LIVING

## DISCIPLESHIP



**Galatians 2:20  
Romans 6:6**

October 1996

I first met Altha in March of 1983. I was struck by her intense desire for the Lord and her practical knowledge of the Bible. The application of God's Word to her life and the resultant transformation compelled me to know her more. I knew before long that I wanted to be with Altha all the time; we were married in June the following year.

Through the many experiences we have shared together, we have learned to be partners - in marriage, in parenting, and in ministry. Three years ago the Lord directed us to begin a start-up church. Over these years at Church of The LAMB, Altha's work as Director of Women's Ministries has been blessed. The Bible Studies she has developed have greatly influenced the entire church body. And those women she has discipled have become matured to a point of personal transformation and effectiveness.

It is logical, then, that the Lord has led Altha now to begin a new work that extends her ministry by expanding both her gifting and the fruit of her work from Church of The LAMB to the community at large. Well of Life Ministries is the culmination of many years of experience: graduate of Grace Fellowship Institute of Biblical Counseling in Denver, Colorado; missionary from Peninsula Bible Church to Las Cruces, New Mexico; Founder and Director of Inner-City Life Ministries; Director of Women's Counseling at Los Gatos Christian Church; and Director of Women's Ministry at Church of The LAMB.

As Pastor of Church of The LAMB, I am blessed to have Well of Life Ministries as our partner. And as her husband, I am thrilled to be her partner in this new work.

May God bless you, and give you ears to hear what the Spirit says to you through the following pages of this study.

Greg Burts  
Pastor  
Church of The LAMB

March 26, 1997

The material that is presented in this booklet is a compilation of some of the truths of our life in the Lord Jesus. These truths have brought about healing, reconciliation, joy, and peace into my formerly damaged life as well as the life of many others. It is to our Lord Jesus Christ that I give praise and thanksgiving for all that He has done.

Secondly, I want to acknowledge and thank Dr. Charles Solomon, Ed. D., of Grace Fellowship International for permitting me to include his diagrams in this booklet. They are included as a visual aid and teaching tool to help explain scriptural truths concerning the model of man.

Thanks to all those who have been instrumental in putting this notebook together; especially Liz Du Par for co-authoring the development of the discipleship studies.

The purpose of this notebook is to provide added teaching for those who have come for counseling, as well as for those who desire to share the 'Cross' and the '**Exchanged Life**' truths. It is my prayer that this notebook might be used by our Lord Jesus Christ to bring those, who so desire, into a deeper, fuller understanding of who He is as our Saviour, our Lord and our Life.

In His Life,

Altha

Altha Burts is the Founder and Director of Well of Life Ministries in Sunnyvale, California.

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## Man in Distress

In the Genesis account of creation, we see man and woman living harmoniously with their Creator. God walked with them - in the cool of the garden He met them. The Lord God shared with man His likeness. In this likeness God entrusted man with ruling over the created order.

Sin entered the human race when they chose to violate God's command, destroying their intimate friendship with Him. Separated from God by their own shame, man and woman hid from the presence of God.

The book of Romans gives a similar narration of man living life apart from his Creator. When man sets himself up as his own authority it always results in a flagrant violation of the laws of life that God has ordained to govern the universe.

Man prefers to earn the consequences of these shameless violations rather than acknowledge God as God. Paul writes:

*For even though they knew God they did not honor Him as God, or give thanks . . . for they exchanged the truth of God for a lie, and worshipped the creature rather than the Creator, who is blessed forever. Romans 1:21, 25*

We 'inherit' this state of hostility towards our Creator at birth, which originated in man's fall. We are born into a state of death where the law of sin governs our being and actions. We suffer from the effects of disequilibrium with God, with others and with ourselves.

The family unit is often the breeding ground for this disequilibrium. Our distorted view of our Creator and our alienation from Him causes us to relate to others in a twisted manner.

Many psychological illnesses stem from impaired or twisted family relationships. This behavioral pattern can cause a chain reaction of rejection, alienation, and further emotional damage. The phenomena has been termed the rejection syndrome by Dr. Charles Solomon of Grace Fellowship International. This term was developed for use in his counseling approach, Spirituathery.

This term summarizes the end result of real or imagined rejection by either parents or peers. The following two pages broadly categorize the emotional results of overt and covert rejection.

## **Rejection Syndrome**

*Rejection Attitudes/Behavior Engendered by Parents and/or Peers*

### **Two type of Rejections**

- |           |                   |
|-----------|-------------------|
| 1. Overt  | obvious or known  |
| 2. Covert | subtle or unknown |

### **EMOTIONAL RESULTS IN THE REJECTED PERSON**

1. Feelings of worthlessness
2. Wishing he had not been born
3. Feelings of inferiority
4. Inability to express feelings
5. Depression
6. Emotional insulation
7. Subjectivity
8. Introspection
9. Perfectionism
10. Little self-discipline
11. Irresponsibility
12. Worries, Doubts, Fears
13. Self-Condernation
14. Self-Hatred
15. Guilt

### **SUMMARY: SELF-REJECTION**

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## **Attitudes and Reactions**

### **Attitudes and Reactions Toward God**

1. Refusal to come under God's authority
2. Rebellion against God
3. Inability to trust
4. Viewing God as tyrant
5. Condemnation rather than acceptance or love
6. Pinning father's behavior on God and rejecting God for it
7. Little real fellowship or communion

### **Attitudes and Reactions Toward Parents**

1. Resentment
2. Bitterness
3. Refusal to communicate
4. Rebellion against authority
5. Ambivalence
6. Distrust

### **Attitudes and Reactions Toward Mate and/or Children**

1. Inability to express love
2. Toleration of their presence
3. Punishment to vent hostility
4. Little time spent with them
5. Open statements of rejection
6. Verbal acceptance along with emotional rejection
7. Making all decisions for them
8. Too little guidance
9. Physical abuse
10. Refusal to communicate
11. Other things or people more important
12. Denial of child's right to be a person
13. More intensive rejection of those he identifies with rejection parent(s)

### **Attitudes and Reactions Toward Others**

1. Cannot accept love
2. Programmed to see rejection or bring it about
3. Try too hard to please
4. Either expresses what he feels the person wants to hear, or absolute refusal to do so
5. Clinging like a leach to the person who finally accepts him

Used by permission of Charles R. Solomon and Tyndale House Publishers

## **The Wheel and The Line Diagrams**

The following diagrams are used in the counseling office to visually aid people in understanding the division of body, soul, spirit, and also the delicate interactions which occur between them.

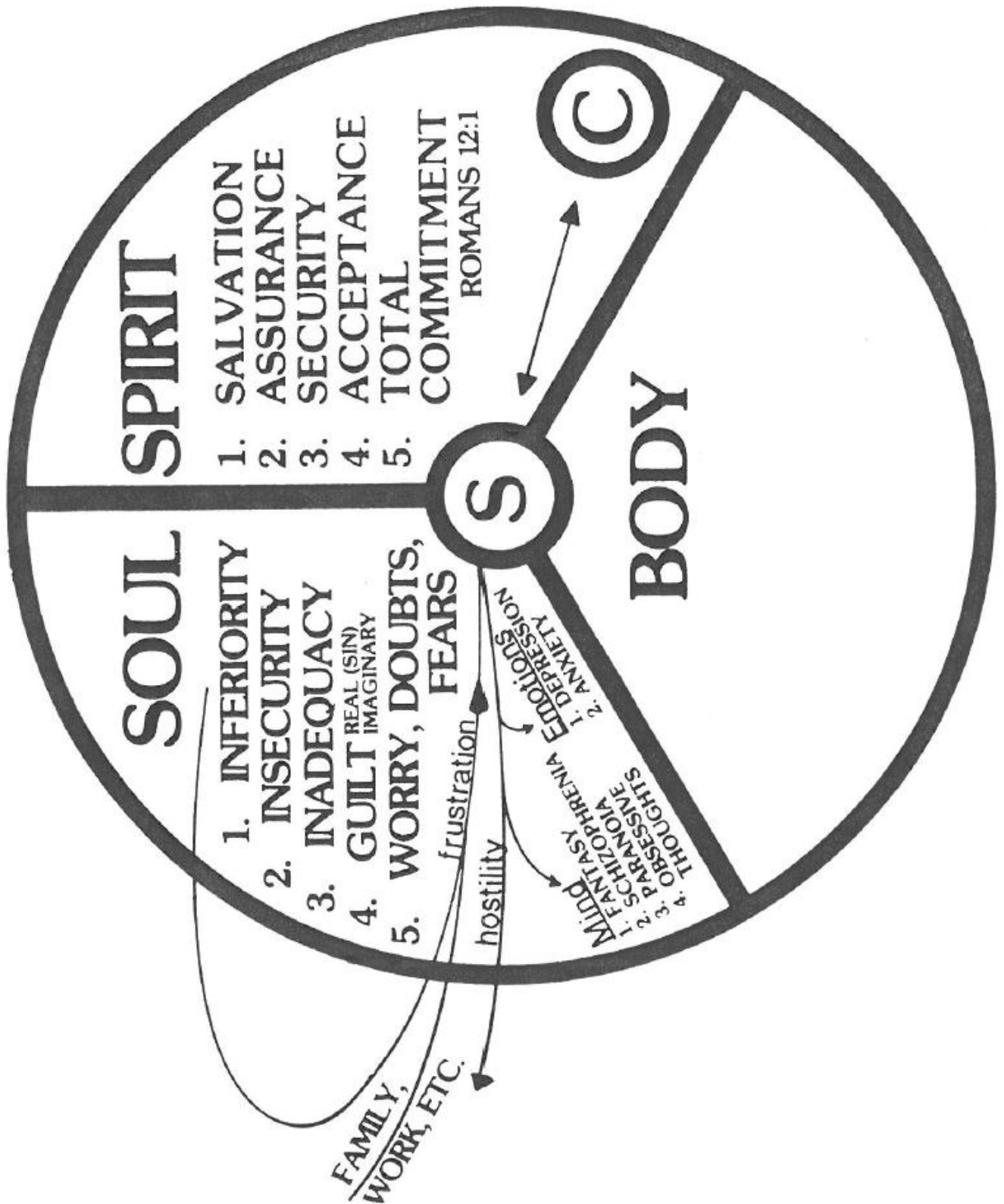
The Line diagram is used to help us in understanding our own death, burial, and resurrection with our Lord Jesus Christ.

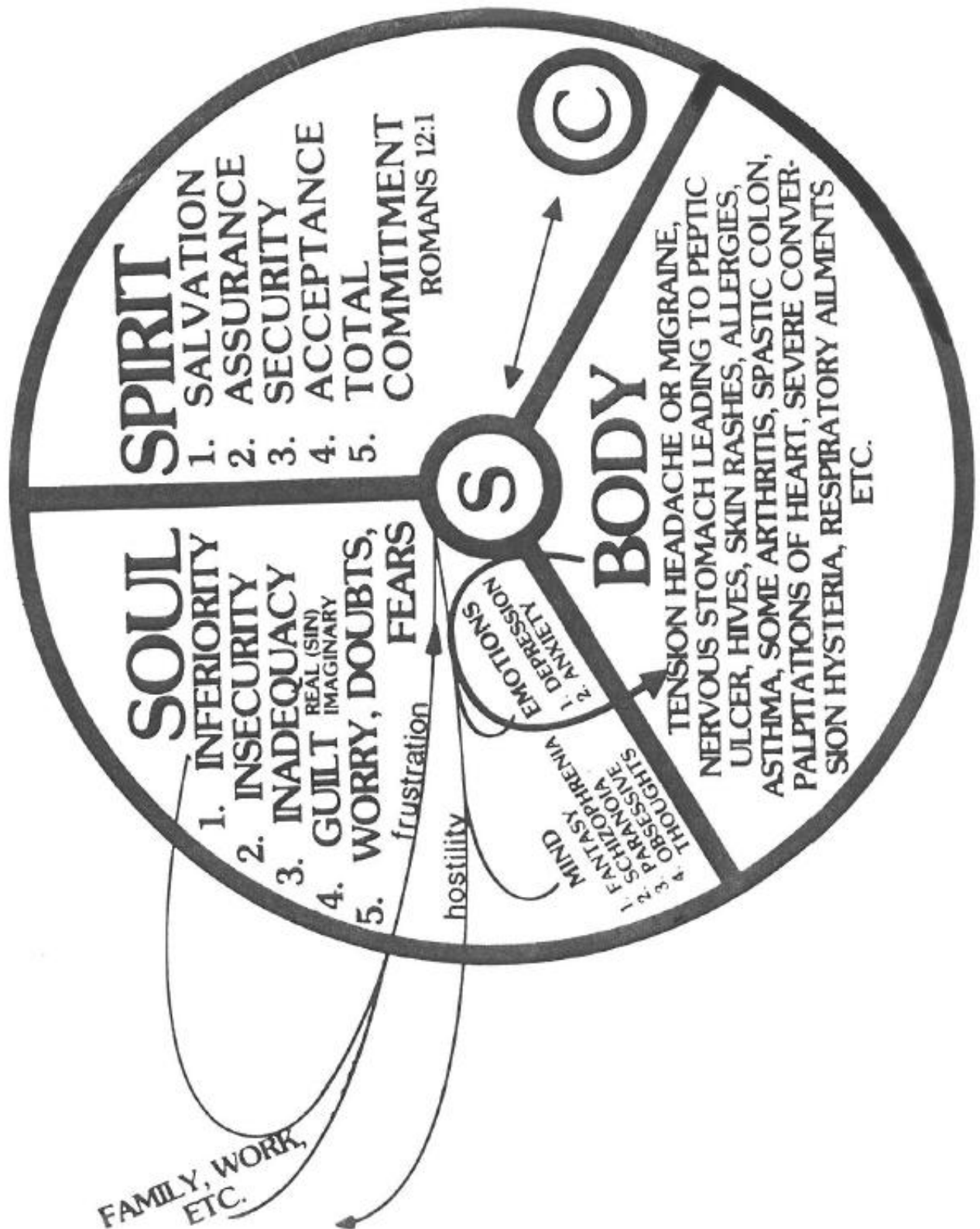
All diagrams are used by permission of Charles R. Solomon and Tyndale House Publishers.

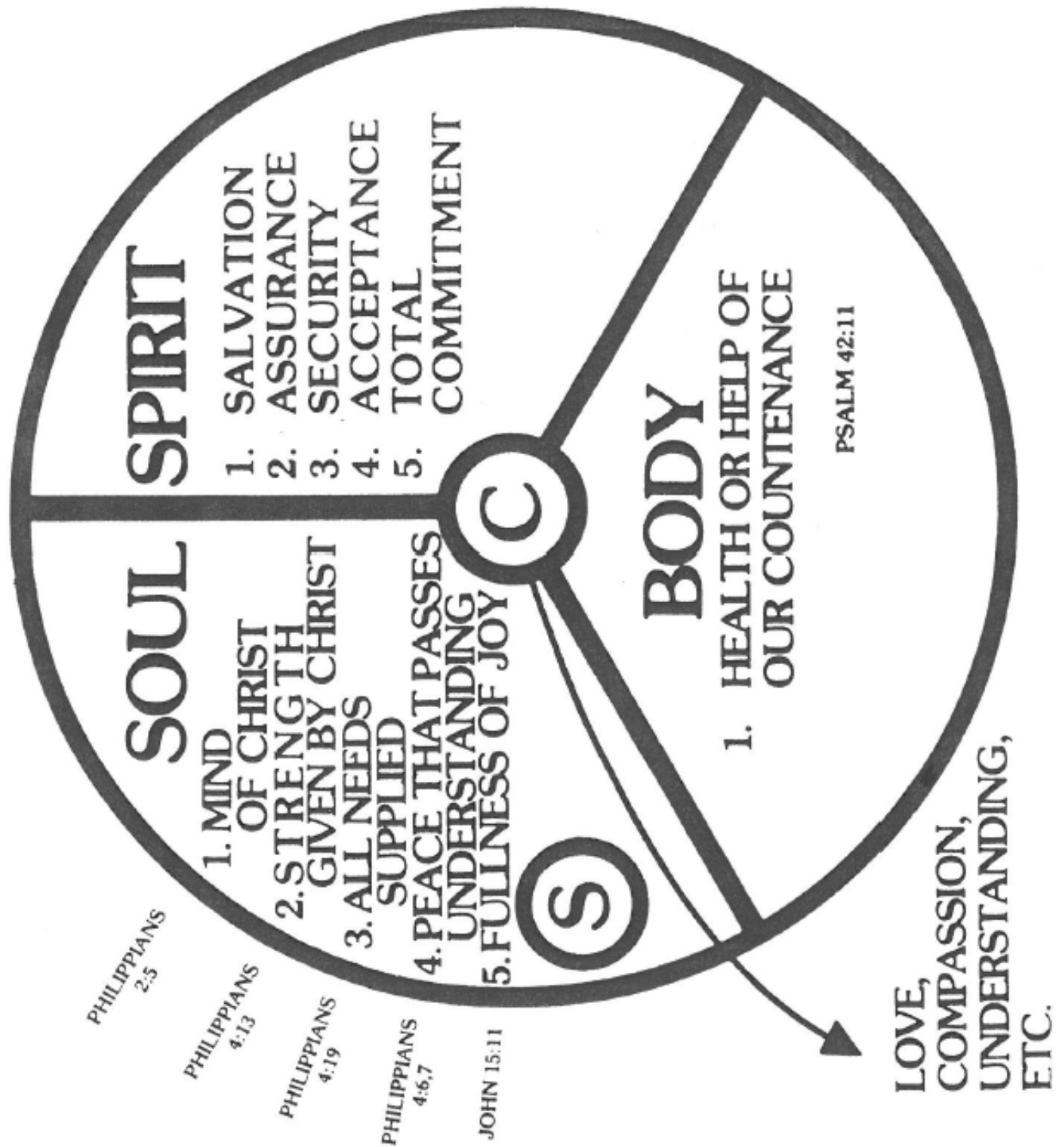


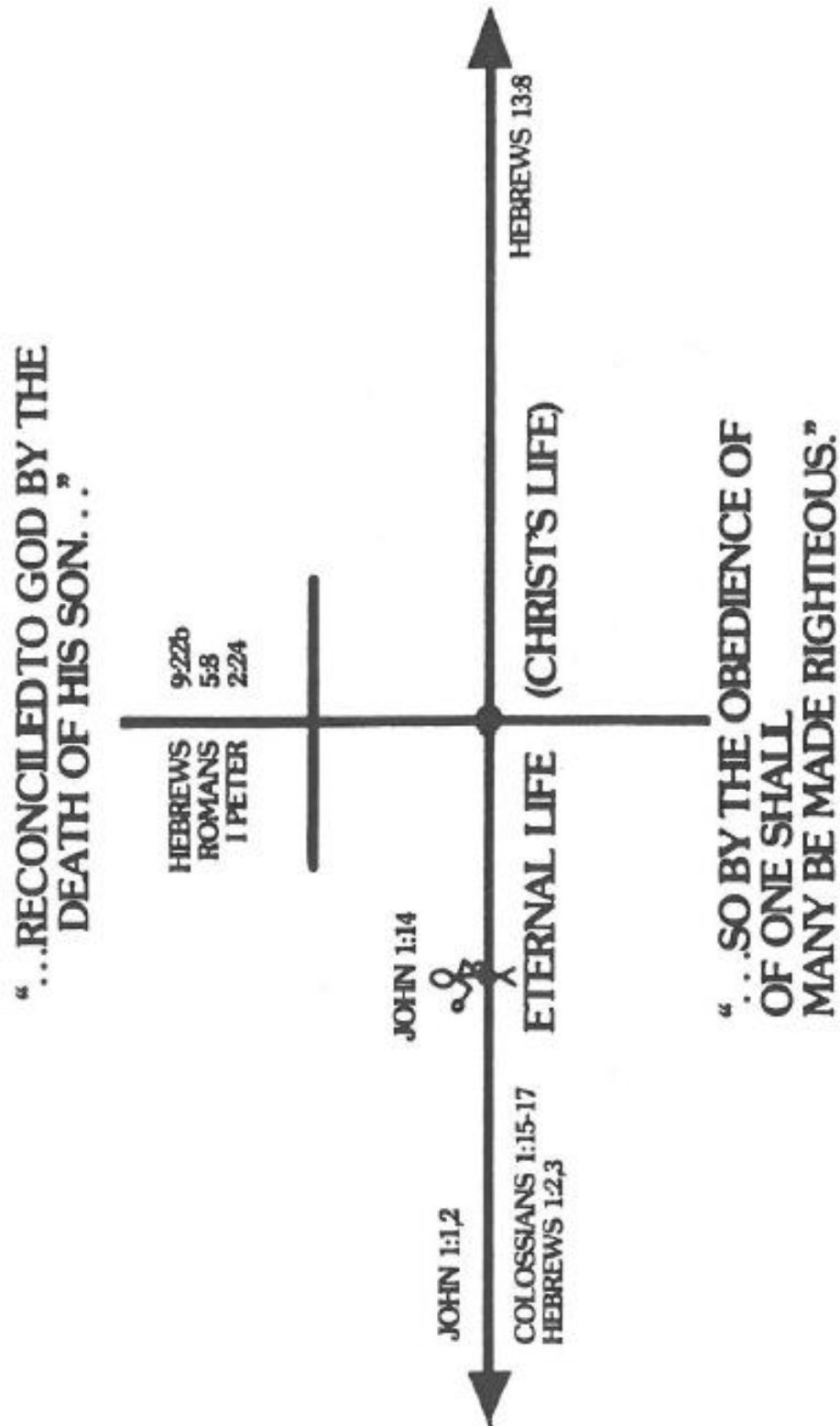


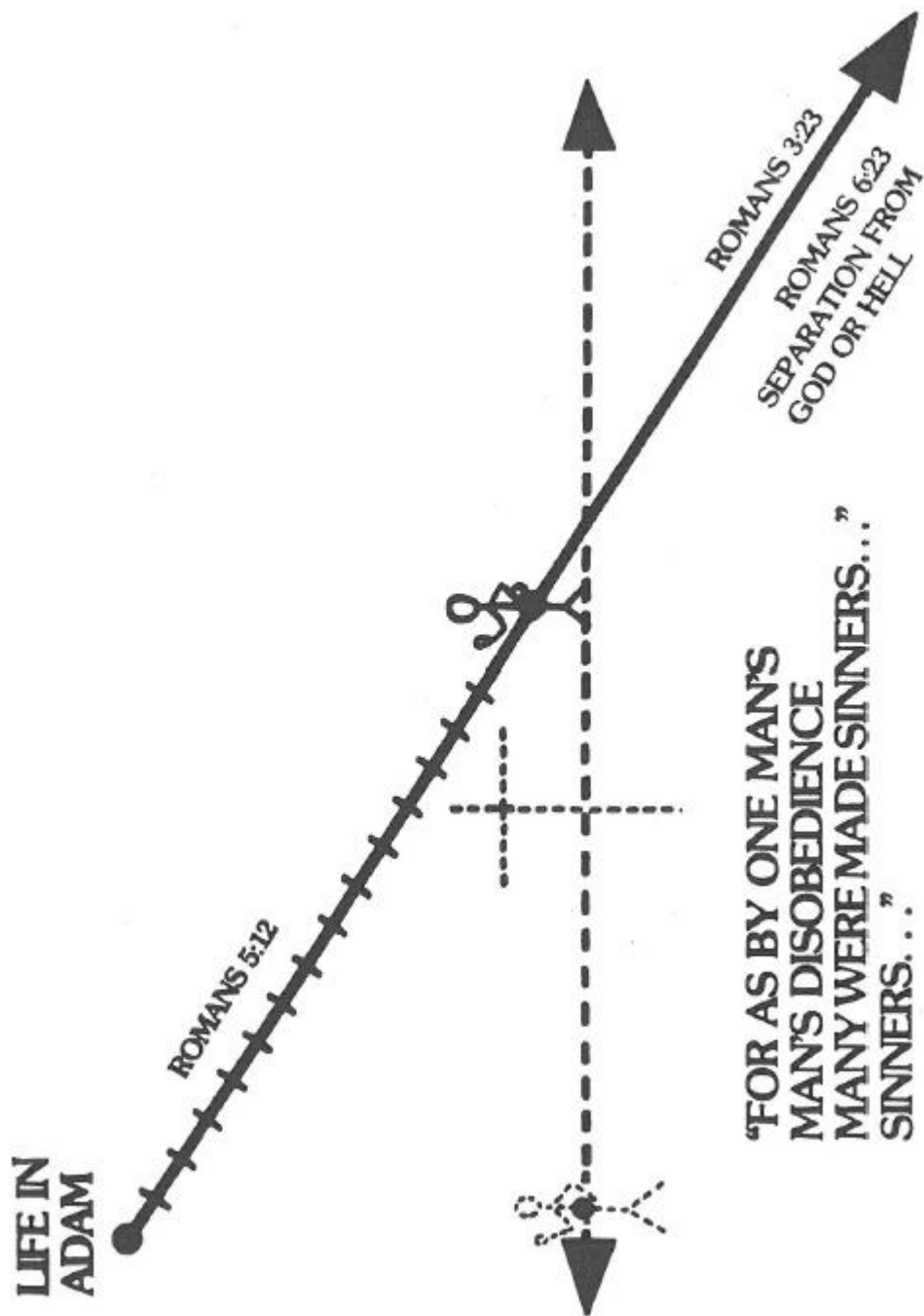


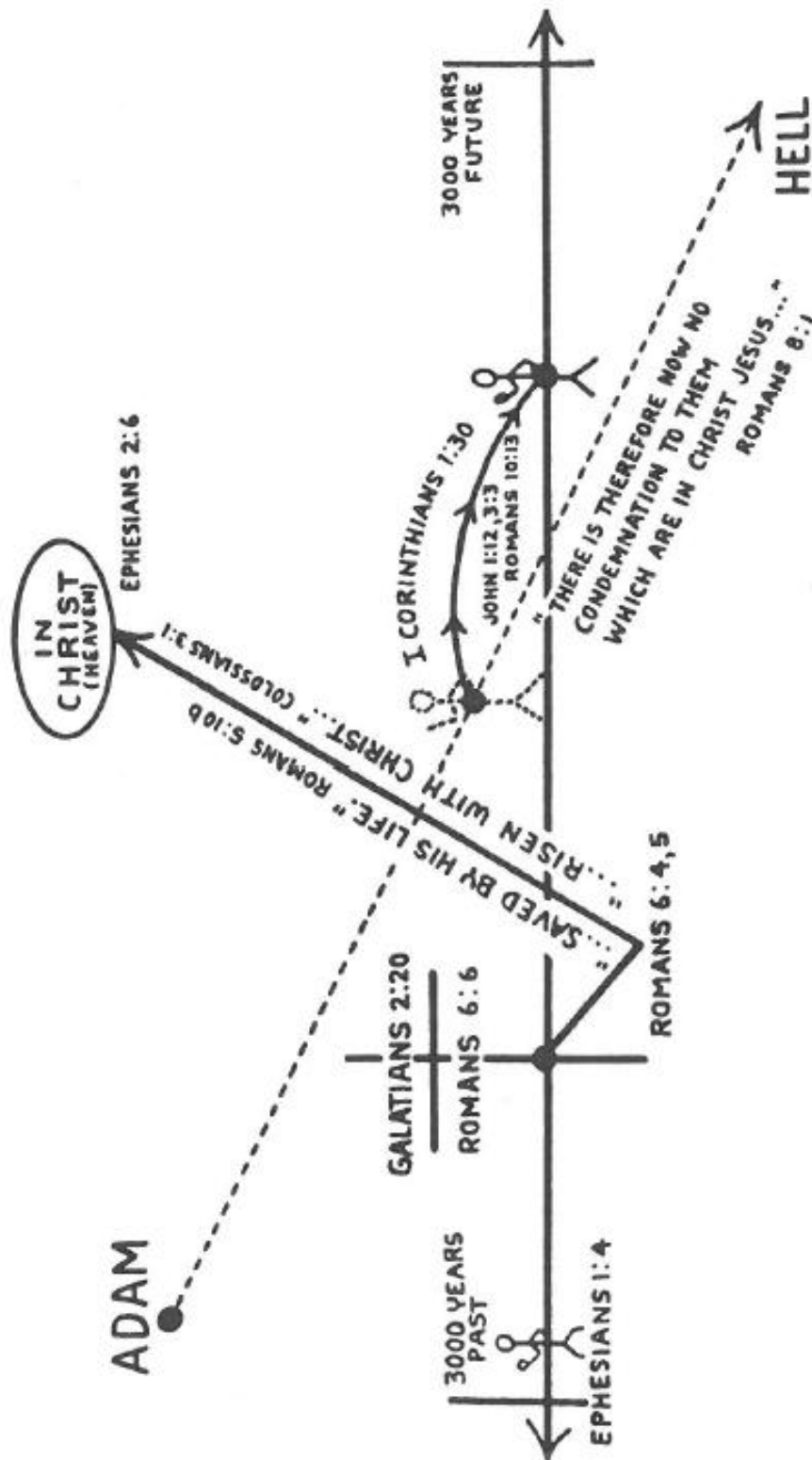














## Identification

### A. Definition

When a believer comes into a relationship with Jesus Christ this even is preceded by his own death with the Lord Jesus on the cross. This fact, sadly, is often untaught to Christians. They know that they have been born again. What they do not realize is that this birth came about when they died in Christ (Romans 6:6). Identification is the spiritual revelation of the knowledge of our death in Christ.

### B. Process

Identification occurs when we enter into the reality of our death on the cross with Christ. Christ not only died for our sins, but we died on the cross with Him, that our body of sin might be disarmed. That is how the Lord handles our sin problem - He takes us on the cross with Him. The mystery of our entering into His life is that He raises us with the same resurrection life that conquered His death. In other words, it is the beginning of an '**Exchanged Life**'. We reckon ourselves dead to sin and no longer 'identify' with who we were in Adam, but we count ourselves as 'in Christ' or identified with Him. This means that we are where Christ is, seated at the right hand of the Father. We also inherit a whole new family history, His resources, and His Life. Everything He is He has made available to us.

### C. Results

Prior to identification and afterwards, the believer often experiences uncanny turmoil. The Lord is in the process of causing His child to come to the end of his own self-sufficiency and resources. Because the point at which a believer identifies is a total baptism of his old nature, he might discover that their whole personality is undergoing painful surgery. This dying to self-centeredness only results in more life; it is a death to be born. We are exhorted in Scriptures to persevere and endure that we might receive the promises of God.

### D. Identification in Scripture

In the Old Testament, we see an illustration of this spiritual truth when the Israelites crossed the river Jordan. Joshua, their leader, was first instructed to bring his people across the chilly waters of the Jordan in order for them to begin life in the promised land, Canaan. They passed through the river but they never became wet! This book not only describes some of the victories of the Israelites but in this book, Joshua, are lessons concerning why they were defeated. We can profit greatly by studying the history of their journey.

In the New Testament, the principle of dying to live is taught by Jesus. In John 12:24 He teaches:

*Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit.*

When the grain of wheat is buried in the deep darkness of the earth's soil, it begins to incur a process of disintegration. As the outer shell slowly weakens the life inside the seed starts to spring up. Pushing itself through the weakened outer layer it journeys up through the dark soil to the light. All the way up the seed is responding to the warmth of the sun's rays that beckon the life in the seed to sprout up through the earth. There it can bear much fruit. If the laws of nature operate according to this principle, how much richer will our lives be when we let God bring forth fruit in us.

#### **E. What to Expect**

When the believer enters into this truth there is most likely going to be a parallel increase in spiritual warfare. It will be important to be grounded in the Word and in meeting with other Christians to pray concerning personal struggles. There are giants in Canaan but they can be overthrown in the Lord's strength.

Secondly, the believer, upon realizing his own death in Christ, will probably experience soulful surgery. Many painful memories and unresolved feelings concerning his background will be dealt with as a first step in real inner healing. He is the Great Physician and when we turn to Him in these circumstances we find much comfort and rest.

#### **F. Study**

The following are some Scripture verses that focus on our identification in Christ's death. We cannot overemphasize the importance of staying in Scripture. The Holy Spirit can use His Word to create life and healing in your whole person. Although we have sought to provide this reference list, we recognize that it is up to you to prayerfully study them.

Romans 6:3-6  
Galatians 2:20  
Colossians 3:1-10  
Ephesians 4:20-24

II Corinthians 5:14-17  
John 12:24-26  
Romans 8:35-39  
Joshua 1-12

## **The Cross in the Life of the Believer**

In studying the identification truths, it is important to keep an overall perspective on what Scripture says about the cross of Christ. Below is a list of references to the cross, with a brief summary of the verse. It would be well to look up the verses as you read the phrase.

### **THE CROSS . . .**

- is to be picked up daily by the disciple. Matthew 16:24
- is a pre-requisite in following Christ. Mark 10:21, Luke 14:27
- to those who are being saved it is the power of God. I Corinthians 1:18b.
- the object of Paul's preaching. I Corinthians 1:23
- the place where the believer died. Romans 6:6
- the aim of Paul's social relationships. I Corinthians 2:2
- the goal of Paul's spiritual knowledge and life. Philippians 3:10
- was the place where Christ disarmed the power of sin. Colossians 2:14, Romans 6:10
- was where Christ triumphed over all the rulers and authorities and made a public display of them. Colossians 2:15
- the place of reconciliation between man and God. Romans 5:9-10, II Corinthians 5:18-19
- the place where Christ canceled out our certificate of debt which was hostile to us. Colossians 2:14, Ephesians 2:15-16
- the eternal revelation of the all-conquering love of God. Romans 5:8, 8:34, John 15:13, Revelation 5:6
- crucified the body of sin or flesh. Galatians 5:24, Romans 6:6-8
- "is a place of suffering, but it is also a place to end suffering when it has accomplished its purpose" (Charles Solomon, Gems and Jargons, p. 23). John 12:24
- deals with the power of sin, so that when it is appropriated by the believer it blocks the power of indwelling sin. Galatians 5:24
- is where we reckon ourselves dead to sin continuously. II Corinthians 4:11a
- is the door to life in the Spirit. II Corinthians 4:11b, Galatians 2:20

## Sanctification

### A. Definition

The word sanctify means to 'set apart.' Sanctification is the process of growing into the image of Christ, in holiness and purity. Although positionally we are the wisdom, righteousness and sanctification of God in Christ Jesus (I Corinthians 1:30), the working out of the sanctification in our lives on earth requires growth and change. We discover areas of our lives entrenched with sin. As they come into the loving hands of the Holy Spirit, He begins to tear down these strongholds and rebuild in us the image of Jesus Christ. This is a description of sanctification. We are becoming sons of God. As sons, then, we can expect the chastisement of our Father, as he causes us to walk in His ways. In Hebrews 12:1-11 it says that we can expect discipline, knowing that although it is most painful, the result will be the 'peaceable fruit of righteousness' manifested in every area of our lives.

### B. Process

The Holy Spirit is the one who does the work of sanctification in our lives. In I Thessalonians 5:23 Paul writes, "Now may the God of peace sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." We gain a more precise indication of what our sanctification is based on by the following quotation:

"The meaning is, God who is the source and giver of peace. Peace in the Pauline sense, is not mere calm or tranquillity. It is always conceived as based upon reconciliation with God. God is the God of peace only to those who have ceased to be at war with Him, and are at one with Him. God's peace is not sentimental but moral." (Vincent, Word Studies in the New Testament, Volume II, p 947).

As children seek to please their parents by commendable behavior, so we are to learn to please our heavenly Father. This is **not legalism**, but the expression of a deep love relationship, as Paul says in Ephesians 5:1,10: "Therefore be imitators of God, as beloved children; trying to learn what is pleasing to the Lord."

Secondly, we are repeatedly instructed to obey what the Lord has outlined for us in His Word. In John 13:17, Jesus says, "If you know these things, blessed are you if you do them." His brother reiterates the same teaching in James 1:22: "But prove yourselves doers of the word, and not merely hearers who delude themselves." Finally, the apostle Paul who gave us such a beautiful treatise of the gift of righteousness, which cannot be earned, writes concerning this, "Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life" (Romans 6:16, 22).

## Position

### A. Definition

Ephesians 2:4, 6: “seated in the heavenlies, rest.

1. *kathemai*: to dwell, to inhabit as one’s abode.
2. *anakeima*: to recline at a table.
3. *kataluma* (guest): the word literally signifies a loosening down, used of the place where travelers and their beast untied their packages, girdles, and their sandals. Matthew 11:28-30
4. Hebrew, *sa’an*: to lean, support oneself on. II Kings 5:18, 7:2, 17; Micah 3:11, Ezekiel 29:7

The concept of rest is important in the Old Testament, especially in connection with the idea of the people of God being given rest by YAHWEH from their many enemies.” (Dictionary of NT Theology, p 256)

### B. Importance

Our Christian walk is to be lived from the position of rest. That is, we live in a marked relationship of dependency upon the Lord Jesus living through us. We can enjoy His Life in us from the position of sitting down. Our victory in the Lord really hinges upon this very fundamental truth that we are where Christ is at the right hand of God the Father.

In Matthew 11:28-30 Jesus says,

*Come to Me, all who are weary and heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am gentle and humble in heart; and **You shall find rest for your souls.** For My yoke is easy, and My load is light.*

Walking in the yoke with Christ, we will discover His rest. This rest frees us from the burden that our own pride, anxiety, and self-will impose on us. The entering in of His rest is essential in order to receive His life. In Psalm 23:2 David writes, “He makes me lie down in green pastures; He leads me beside the quiet waters.” It is when we are resting in Christ that we will discover Him meeting all of our needs.

Secondly, in order for us to stand against the wiles of the devil, we must learn to rest in Christ. In Psalm 23:5 David says, “Thou does prepare a table before me in the presence of my enemies;” We need not fear any disturbance when we are resting in Christ. Our rest is really a disciplined activity.

## Appropriation

### A. Definition

To help clarify the operations of the **Exchanged Life**, it is important that we scripturally learn how to appropriate Christ's life. The act of appropriating is very similar to the notion of digesting. Although the ways of the Lord are mysterious to us and we cannot analyze His ways, we can seek to understand the function of faith in our walk and its results in our lives.

It is the Spirit of the Lord which makes the life of Christ real to us. It is also His work to transform us into His image, for it says in Ephesians that we are His workmanship, created for good works in Christ. But the Lord will do His work within us in union with our will. In other words, He asks for our intelligent cooperation in bringing us into His image. Our intelligent cooperation is defined as faith, which Peter says is more precious than gold. It is this gift of faith that He has given us which we can study. An illustration of this function of faith in our lives is seen in II Corinthians 3:18:

*But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.*

This verse sets forth two things which are elemental to our faith walk; the joint partnership of the Spirit and the Word. We participate in two ways also, by coming to the Lord with an unveiled face and beholding His glory as in a mirror. This study on appropriation will focus on how we can pursue His life and truth in our lives.

### B. With Unveiled Face

Paul had just described how Moses, when he had come down from the mountain, had to cover his face with a veil so that the glory of the Lord resting on his face would not blind anyone. However, Moses left the veil on his face. Paul was using this as an analogy to the hardening that occurs in our minds and hearts when we seek Christ by our own merit. He says that the veil is lifted or removed in Christ. Although the glory that Moses was first given faded, he did not remove the veil. He wanted people to think that the glory was not fading away.

Paul goes on to say that whenever a man turns to the Lord, the veil is taken away. This denotes an exposure of the inner man, perhaps a recognition of our own inadequacy before the living God. It is at this point, when the veil is lifted, that we experience the transforming liberty of the glory of the Lord. This moment is the beginning of our emancipation from the bondage of our poor habits, our negative self-image, our inability to meet the demands of our faith alone, and the opening wide of the spiritual realm. Paul seems to indicate from this passage that an unveiled face is a necessity to the act of beholding the Lord.

An unveiled face points to an exposure of the inner man. It is a letting go of even our religious intentions, coupled with a confessed poverty of spirit in coming before the Lord. Hebrews 4:13 reminds us that all things are laid bare before the one with whom we have to do.

When we recognize our real needs before the Lord, we are then enabled to receive from Him. The continuous action of appropriation is seen in the phrase, 'whenever a man turns to the Lord.' The moment-by-moment dependence upon His life within us, in vibrancy and power will come to us each time we turn from ourselves, our circumstances, our perspectives and come to Him. He will lead us into the liberty of His Spirit. The unveiling of our face, depicts the laying aside of who we were in Adam, or our former unregenerate state. Or in other words, our identity based on our birth, origin, race, upbringing, behavior and sin is no longer the definition of our person. We are now in Christ. The aspect of turning to the Lord is the complement of 'reckoning ourselves dead to sin.' See Philippians 3:3-7; I Corinthians 1:30-31; II Corinthians 5:16-17; Galatians 5:6.

### **C. Beholding As in A Mirror**

In Scripture, the Word is often referred to as a mirror. In the Old Testament, the laver in the Tabernacle was actually made out of mirrors, gathered from the women in the community (Exodus 38:8). The laver had special significance in that no one could enter the Holy Place unless he had first cleansed himself by the water. As the laver emptied, he could see himself in the basin. The act of washing symbolized his purification and actually secured his cleansing from his former sins. The dual role of the Word and water is referred to in the New Testament in Ephesians 5:26.

*that He might sanctify her, having cleansed her by the washing of water with the word.*

In the Word, we come to discover not only who we are in Christ, but scripture uncovers our present character and actions that need to be confessed. We can turn to the Lord and ask Him to wash us. In John 13, when Jesus washed the disciples' feet, He tells them that unless they allow Him to wash their feet, they will have no part in Him. As Christians, we are positionally righteous in Christ. The paradox is that we know we still fall short of the mark. I John 1:8-9 says:

*If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

It is noteworthy that the Lord washed the disciples' feet. It is very similar to our own situation. In our daily walk with the Lord, our feet get dirty; we sin. However, that does not always mean that we are not following Him. We know that we can come to Him and He will wash us. The place where He washes us is in His word. We allow the Holy Spirit to lead us into how He would wash us.

Before we move on, the verb beholding deserves some further discussion. This thought has the connotation of a constant gazing at, always keeping in view an object of our sight. This action is performed by the volition of our will in union with His. Vincent in his book "Word Studies in the New Testament," writes:

*"As Heinrici observes, beholding expresses the fact from which the process of change into God's image proceeds."(Vol II, p 818)*

We can see therefore why we are instructed to seek the Lord's face continually (Psalm 27:8; 105:4). The act of beholding the Lord parallels the importance of keeping our minds set on Him. It is our continual pressing on in Christ, laying hold of and requiring His presence in our hearts and lives.

But this is too difficult you might declare. I cannot seek His face at work or while doing other activities. This is true, it is difficult but with God all things are possible. If you ask Him, He will allow you to continue in His presence all day long. A book, now comprised of letters written by a monk in the 1600's entitled "The Practice of the Presence of God" contains beautiful teaching on the treasures he had found in always seeking to live in the presence of the Lord. Below is an excerpt from the chapter Conversation IV,

"That when he began his business, he said to God, with a filial trust in Him: O my God, since Thou art with me, and I must now, in obedience to Thy commands, apply my mind to these outwards things, I beseech Thee to grant me the grace to continue in Thy presence; and to this end do Thou prosper me with Thy assistance, receive all my works, and possess all my affections.

As he proceeded in his work he continued his familiar conversation with his Maker, imploring His grace, and offering to Him all his actions. When he had finished he examined himself how he had discharged his duty; if he found well, he returned thanks to God; if otherwise, he asked pardon, and, without being discouraged, he set his mind right again, and continued his exercise of the presence of God as if he had never deviated from it.

'Thus', said he, 'by rising after my falls, and by frequently renewed acts of faith and love, I am come to a state wherein it would be as difficult for me not to think of God as it was at first to accustom myself to it.

Brother Lawrence



#### **D. The Word of God**

The Holy Spirit is able to speak to us in the Word, thus cleansing us and enabling us to behold the Lord in clarity. The following is a list of some of the characteristics of the Word. The Word of God:

- is the place where God speaks to us Proverbs 4:20; 5:7; Job 23:5
- renews our minds Romans 12:1-2
- refreshes our spirits Psalm 119:50
- guides our path Psalm 119:105
- corrects erroneous and fleshly thinking Hebrews 4:12
- saves us from foolishness and ignorance
- is to be delighted in Psalm 119:16, 24, 92, 111
- is precious Job 23:12; Proverbs 3:13-18; Proverbs 8:10-11
- is to be meditated on Joshua 1:8; Psalm 1:2
- cleanses Ephesians 5:26
- strengthens Psalm 119:28
- is to be obeyed Acts 5:29
- is difficult I Corinthians 2:14-16
- is a book of oneness II Peter 1:21
- is to be studied II Timothy 2:15

#### **E. Review**

In review, the process of appropriation is summarized below. As we behold the Lord, (as we seek His face and presence), as in a mirror, (the Word of God) we are transformed into the same image from glory to glory. Although in the section on the Word, we emphasized his washing and cleansing us from sin, in the mirror we behold Christ, not ourselves. It is only in contradistinction that we see how our own character aligns with Him. The point to be stressed is that our **gaze is on Jesus Christ** and through this beholding of Him, we are transformed. **It is His work to transform us.** It is our work to exercise the faith that will be beholding and seeking to behold Him.

## **Self-Image**

### **A. Definition**

Often people ask, “If I was baptized into Christ’s death, and I am a new creation in Christ, just who am I now?” During the initial stages of your new life, it will be especially important to keep in mind your new identity. The transference of your identification according to your old standard of feedback, to placing your identity into Christ based on new values, does not come automatically. You had built up value for yourself in certain patterns of behaving. If that particular behavior is now contrary to your life in Christ, you are going to have to re-learn where your value as a person is derived. In Christ you can have a secure personal identity, where your value as a person will bring eternal dividends.

### **B. Re-Construction**

Many of us will find that it will take conscious effort to apply the truth of who we are in Christ to our lives. It demands a deliberate act of laying aside our old selves and grabbing on to the scriptural truth about who we now are. The point of attack where Satan will throw us off balance will many times revolve around our own insecurities, weaknesses and emotions. If he can get us to bemoan who we are, we never will get up and rejoice in the Lord’s life and strength. One of the dangers that those who come into the truth about our death in Christ are prey to is the development of a negative self-image. If a failure is experienced, if relationships don’t happen, etc., all sorts of doubts about who we are arise. What we want to stress here is that when we realize that we have died in Christ, we don’t go around being dead. We go around full of His Life because we have been freed from that which was destroying us. He loves us and He has created us in His image to reflect His glory. We are vessels full of His life, light and above all the Lord Jesus Christ Himself. We can appreciate how He has made us: our bodies, our personalities, our family background, and our talents. These are all special gifts that we thank Him for.

### **C. You’re Someone Special**

In Psalm 139, David writes a beautiful song about his own intimacy with the Lord. We would ask you to study this because it reveals how closely the Lord is involved with our whole person: our body, our soul, and our spirit. The next page is a chart listing some of the special characteristics that our self-worth can be founded on in Christ.

## WHO ARE YOU?

FACT	DESCRIPTION	VERSE
You are a child of God	God is now your Father	John 1:12, Hebrews 12:9
You have had a spiritual birth	You came into God's family	John 3:3; I Peter 1:3, 23
You have Christ's life	Jesus Christ lives in you	John 10:10; I John 5:11-12
You and Christ are one	You share in God's nature	II Peter 1:4
You are righteous	You inherit Christ's righteousness	II Corinthians 5:21; Romans 3:21-22
You are wealthy	You inherit God's eternal riches	Romans 8:17; I Peter 1:3-4
You are a heavenly citizen	You now live in a new city	Philippians 3:20
You have a new position	You are seated in the heavenlies	Ephesians 2:6
You are totally accepted	You are fully accepted in Jesus	Ephesians 1:6
You are God's workmanship	He is transforming you	Ephesians 2:10
You are precious and priceless	Jesus bought you with His blood	I Peter 1:19
You belong	You have become Christ's	John 14:1-3; I Corinthians 3:23
You are His minister	He calls you to serve	II Corinthians 5:18-20
You are His vessel	He glorifies Himself through you	II Corinthians 4:7
You are His friend	He seeks your companionship	John 15:14
You are provided for	He cares for you	Matthew 6:25-34; Hebrews 13:5
You are loved	He died for you life	John 3:16
You are important	You are His ambassador	II Corinthians 5:20
You have resources	All of Himself in given to you	John 10:15; 15:13
You are protected	He has given you angels	Psalms 91:11-12
You are gifted	Christ has bestowed you spiritually	Ephesians 4:7-8; I Corinthians 12:1-11
You are known	He has specially created you	Psalms 139; Ephesians 2:10
You are a priest	You partake of Christ's priesthood	I Peter 2:9; Revelation 1:6

## Prayer

### A. Definition

- *aiteo*: to ask for, demand
- *gonypeteo*: to fall on one's knees, kneel down
  - a) recognition of God's might and sovereignty
  - b) emphasizing earnest and urgent request
- *deomai*: ask, request, beseech, beg
- *deesis*: a request, entreaty
- *hikiteria*: supplication
- *prokyneo*: worship, do obeisance, to prostrate oneself
- *krouo*: knock
- *entynchano*: meet, turn to approach, intercede

### B. Guidelines for Attitudes of Prayer

As you draw near to God, you might express to Him a variety of different attitudes or requests. However, in all these attitudes, it is well to keep in mind the following guidelines on prayer from the Word.

1. Pray according to the nature and character of God the Father. He is unable to answer prayer that is not congruent with Who He is (James 1:17; Psalm 136:7; I John 1:5). For a more complete list of God's attributes, read "Knowledge of the Holy" by A.W. Tozer.
2. Come to know the Father through the Lord Jesus Christ. Come to know the Lord Jesus; dwell and meditate on Him. Now pray and ask in His Name, according to His nature and character (John 14:13; 15:16; 16:23-24, 26).
3. Cleanse your heart by confession. Prayer is heard by the Father when it comes from a clean heart (Psalm 66:18; 139:23; Psalm 51).
  - a) Confession: I John 1:9
    - 1) *homologeo*: to speak the same thing, to assent, accord, agree with
    - 2) Confession of sin is motivated and engendered by the Holy Spirit. The act of confession and repentance keeps us walking in the light.
    - 3) We can see our sin as we look into the mirror of God's Word (James 1:22-23).
  - b) In John 13, our Lord washes His disciple's feet. This illustrates our daily need, as His disciples, to be cleansed from sin.
  - c) The laver in the Tabernacle is also a symbol depicting our need to be washed. The parallel can be seen in its construction and location.
    - 1) Exodus 38:8: "Moreover, he made the laver of bronze with its base of bronze, from the mirrors of the serving women."

- 2) The laver was placed after the brazen altar. Only those whose sin was atoned for could wash in the laver. The laver was full of fresh running water by which a man could wash himself.

Note: "The priests, after serving at the brazen altar (type of Christ's cross on which our Whole Burnt Offering purchased our redemption), could not enter the holy place of God's manifested Presence till hands and feet were cleansed." (Unger's Bible Dictionary, p. 646).

- 3) Some scriptures dealing with cleansing:

- Old Testament: Psalm 119:9; Psalm 51:2,7,10; Exodus 18-21; Numbers 8:6-7
- New Testament: John 17:17; Ephesians 5:26; John 15:3; Hebrews 9:14; 10:22

4. Prayer's chief aim is that the Father might be glorified (John 14:13).

5. Prayer involves listening and being still (John 10:3-6).

a) Hear His voice:

- Old Testament: Isaiah 50:4b; 55:2b-3; Psalm 85:8; 143:8; I Samuel 3:10; Jeremiah 11:4, 8.
- New Testament: Hebrews 3:7-8; Revelation 1:3

b) Be still:

- Old Testament: Psalm 62:1; 73:23; 131:2; 46:10; 4:4

6. We can enter with confidence into God's presence (in prayer) because of the shed blood of Jesus (see Hebrews 10:19-22; Psalm 100; Hebrews 6:17-20; Romans 8:15-16; Galatians 4:5-6; Mark 14:36).

7. Pray according to His will; exercise spiritual discernment when you pray (I John 5:5, 14; Colossians 1:9; Philippians 1:9; Ephesians 5:17; Romans 12:2).

8. Pray demonstrating faith (Mark 11:24)\*. Prayer in faith is seen in the following parable: Luke 18:1-8. Jesus is interested in persisting faith. It is not necessarily an act of faith to "leave it in God's hands" and never think about it again.

\*Note: Faith is trust. Faith must always have an object. In this case faith has God as its object. Faith is a gift from God. Faith does not come out of man's flesh. It is not a state of consciousness; in other words, it cannot be felt, psychologically, it cannot be tasted, touched, heard, smelled or seen. It is not an achievement on the part of man, but rather a condition of his heart. Faith is invisible; it is not tangible. It is not "a feeling of dependence." God is the only One who can see faith.

How do you know you have faith? By the fruit of the Spirit: by God's righteousness in your life. The Spirit witnesses to your spirit verifying the fruit as coming from Him, as being genuine.

- God responds to faith; when we are praying we are not despairing (Hebrews 11:6).
- We have faith in the Father, not in our prayer. Hence, prayer consists of the attitude of our heart, not the formula we pray.

I Samuel 16:7

I Chronicles 28:9

Jeremiah 17:10

Romans 8:26-27

Matthew 6:5-15

Isaiah 29:13

9. Our Lord prayed. Study His example: Luke 5:16; 11:1-13; 6:12; Matthew 14:23; Mark 1:35.

10. Praying is part of our calling as children of God. The Lord Jesus has made us to be a kingdom of priests to His God and Father (Revelation 1:5-6).

- we are a holy priesthood (I Peter 2:5, 9)
- we are to offer up spiritual sacrifices to God through the sacrificial life of Jesus Christ in us; we are called to proclaim His excellencies.
- a priest ministers and lives for others (Hebrews 5:1-2)
- a priest is holy, meaning 'set apart' (Exodus 28; Leviticus 21:22)
- Jesus intercedes on our behalf. He continues to be our High Priest (Hebrews 6:20; 7; 8)
- The Holy Spirit and the Blood of Christ are provisions for us so that we can live our lives in the very intimate Presence of God; thus we can, by His power, fulfill our calling as priests (Exodus 29; Revelation 5).

11. We can learn more about prayer through the prayers written in scripture. The following is a list of prayers you might like to study:

Dedication

II Chronicles 6:14-42

Intercessory

Ezra 9:15ff

Daniel 9:13-19

Colossians 1:9-12

Ephesians 3:14-21

II Corinthians 13:9

Ephesians 6:18-19

I Thessalonians 4:2-3

Supplication

Psalms 25:1-5; 17:1-8; 67; 143; 5

I Samuel 1:9-18

Thanksgiving	Psalm 54:6-7; 95:1-6; 100; 106:1-2 Daniel 2:20-23
Confession	Psalm 103; 104:1-5; 107:1-15; 145; Psalm 77:13-14; 89:15-17; 95:1-7
Adoration	Psalm 63; 34:1-10; 25:1-5; 138; Psalm 139:1-18; 23; 24; 40:1; 130 Revelation 4:11; 5:12-13; 15:3-4

## **Spiritual Warfare**

“His was the holy war; He came carrying it into our world; He resisted unto blood; the soldiers that followed Him He taught and trained to resist also unto blood, striving against sin; so He became the Captain of their salvation, and they freed themselves, fought and suffered for others.”  
George McDonald

When the Lord Jesus came into this world, He actually carried a holy war with Him. A war is by definition a struggle between two opposing parties, each with a specific goal that conflicts with the other. Jesus knew that the creator of the universe had become estranged from His own creation through sin. The world was now under the leadership of an alien power. He came to start a rebel insurrection, to bring judgment upon the present world order so that the ruler of this world would be cast out (John 12:31). He said in Matthew 10:34, “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.”

The Lord Jesus came to cast out the existing world order because it is founded upon sin. To eradicate that which separates us from a Holy Creator will not bring complacency to men’s hearts, but a revolution! Jesus came to deliver us from our sin: that is radical. And the ramifications of His life in us have radical implications. We were slaves of sin, and our former master and prince is Satan. The Lord Jesus came and set us free from a master that was going to lead us into death. Our Lord has shown us the way, by His life, to persevere and continue in our own battle against sin.

### **A. Why the Battle Rages**

1. We were bound to evil powers of this world
  - “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.” Ephesians 2:1-2
  - “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.” Ephesians 6:12
2. The Lord Jesus, by His atoning sacrifice, delivered us from the authority of the evil one.
  - “Who delivered us out of the tyrannical rule of the darkness and transferred us into the kingdom of the Son of His love.” Colossians 1:14
3. Our Lord Jesus in His beautiful priestly prayer before His death on the cross acknowledges to the Father the special needs of those who He has



transferred to the kingdom of His light (John 17). He prays the following prayer:

*I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask Thee to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. John 17:14-16*

4. Then He prays that as an antidote to our situation the Father would 'sanctify us in truth'. Part of this sanctification process involves learning to "put on the full armor of God, that you (we) may be able to stand firm against the schemes of the devil" (Ephesians 6:11).
5. Our responsibility entails understanding what the Lord has provided for us to stand firm victoriously against the schemes of the devil. This means we must put on the full armor the Lord has given us and be aware of the schemes of the devil. Our Lord has already accomplished the complete victory on the cross. We are to learn to stand firm in Him and His finished work. We are fighting from the position of victory. Christ Jesus is the victor (Romans 8:37). He has made us more than conquerors. **Never get your eyes on Satan; never be afraid. For "You are from God, little children, and have overcome them; because greater is He who is in you than He who is in the world" (1 John 4:4).**
6. As we study the verses on spiritual warfare, we will see:
  - What armor God commands us to use
  - What each piece of armor is and how to use it
  - How each piece of the armor is designed to annul the schemes of the devil.

**GIRD YOUR LOINS WITH TRUTH  
EPHESIANS 6:14A**

<b>The Armor</b>	<b>The Schemes of the Devil</b>
<ul style="list-style-type: none"> <li>that it is the believer's responsibility</li> <li>Expositor's says: "First in the list of equipment is mentioned the girdle. Appropriately so; for the soldier might be furnished with every other part of his equipment, and yet wanting the girdle, would be neither fully accoutered nor securely armed. His belt was not mere adornment of the soldier, but an essential part of his equipment. Passing round the loins and by the end of the breastplate, it was of especial use in keeping other parts in place, and in securing the proper soldierly attitude and freedom of movement." (Wuest, Vol 1, p 143.)</li> <li>Remind yourself that Christ is the Truth, He is reality. You are who He says you are in Him.</li> </ul>	<p>The devil destroys by:</p> <ul style="list-style-type: none"> <li>deceiving</li> <li>lying</li> <li>distorting</li> <li>counterfeiting</li> <li>play-acting</li> <li>illusion</li> <li>fantasy</li> <li>accusing</li> </ul>

**HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS  
EPHESIANS 6:14B**

<b>The Armor</b>	<b>The Schemes of the Devil</b>
<ul style="list-style-type: none"> <li>"As the soldier covers his breast with the breastplate to make it secure against the disabling wound, so the Christian is to endue himself with righteousness so as to make his heart and will proofed against the fatal thrust of his spiritual assailants." (Wuest, Vol 1)</li> <li>We need not have a sense of numinous guilt or inferiority plaguing us, for He has called us righteous in Christ.</li> </ul> <p><i>He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.</i></p> <ul style="list-style-type: none"> <li>"The breastplate of righteousness protects the emotions." (Ray Stedman, "Spiritual Warfare")</li> <li></li> </ul>	<p>In the realm of feelings, the Devil is constantly trying to create doubt. He plants heresies and incites false teachings by promoting extremism.</p> <p>Through the channel of the emotions, he works on human fears and lusts (desires) in three ways: I John 2:16:</p> <ul style="list-style-type: none"> <li>the lust of the flesh</li> <li>the lust of the eyes</li> <li>the boastful pride of life</li> </ul> <p><i>The lust of the flesh:</i> Galatians 5:16:</p>

- Moral rectitude: Christ's righteousness gives us the freedom to be morally honest in every area of our life, thereby releasing the internal pressure to be 'together'.
- This righteousness has not only referred to our legal standing before God but places on us an infinite value; we are priceless because God Himself has purchased us by His Son's blood (Acts 20:20; I Corinthians 6:20; 7:23; II Peter 2:11).

Because of this we can live lives full of meaning, satisfaction, joy and contentment. Remind yourself that you are in righteous standing before God because you are in Christ. You therefore are able to meet pressure in His sufficiency.

*The lust of the eyes:* gives way to discontent, boredom, and despair. It is that which produces continual dissatisfaction (Proverbs 27:20; Ecclesiastes 4:8). Meaninglessness creates a void and a vacuum.

*The boastful pride of life:* pressure to be self-sufficient. It means a continual exhausting of your personal resources to meet the demands of life.

#### HAVING SHOD YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE EPHESIANS 6:15

The Armor	The Schemes of the Devil
<ul style="list-style-type: none"> <li>• "If the Christian soldier is to stand up against the attack of demons, he must see to it that his feet are properly protected and equipped. The Roman soldier wore sandals which were bound by thongs over the instep and around the ankle, and the soles were thickly studded with nails. This gave him firm footing in case of attack." (Wuest, Vol 1)</li> </ul>	<p>The devil moves to take away our peace by getting us to doubt the gospel. He moves to create an imbalance in our thinking, an eccentricity. He tries to get us off our course through doubt and unbelief.</p>

#### IN ADDITION TO ALL, TAKING UP THE SHIELD OF FAITH WITH WHICH YOU WILL BE ABLE TO EXTINGUISH ALL THE FLAMING MISSILES OF THE EVIL ONE EPHESIANS 6:16

The Armor	The Schemes of the Devil
<ul style="list-style-type: none"> <li>• The shield is not the primary piece of equipment. In order for the soldier to fight effectively, all the other armor must be securely in place. The shield is defensive; the former armor: belt, breastplate, sandals are the believer's offensive equipment.</li> </ul>	<p>"Temptation (in this verse) is represented as impelled from a distance. Satan attacks indirectly through good things from which no evil is suspected.</p>

- The word “shield” is from the Greek word which meant door. “Homer uses the word for that which is placed in front of a doorway.” (Vincent, p 867)
- Faith enlists the direct aid of God. See: I Corinthians 10:13; Luke 22:32; James 1:2; I Peter 4:12; II Peter 2:9.

There is however, a hint of its propagating power: one sin draws another in its track; the flame of the fire-tipped dart spreads. (Wuest, p 144)

Temptation acts on susceptible material. Self-confidence is combustible. Faith, in doing away with dependence on self, takes away fuel for the dart. It creates sensitivity to holy influences by which the power of temptation is neutralized.

AND TAKE THE HELMET OF SALVATION EPHESIANS 6:17	
The Armor	The Schemes of the Devil
<p>The helmet protects the head. Our thought life transformed by the power and Word of Christ will protect us in the battle.</p> <ul style="list-style-type: none"><li>• “The salvation spoken of here is salvation from the power of sin in this present life, salvation from the onslaught of Satan.” (Wuest, p 145)</li></ul> <p>If this salvation is referring to a deliverance from the power of sin, how do we deal with it?</p> <p>“The answer to the problem of meeting the power of sin and living a victorious Christian life is not education or psychology, psychiatry, or ethics, not even religion - it is a Person - JESUS CHRIST.</p>	<p>A definition of the power of sin:</p> <p>“Sin is an alien power that lies silent within us. It deceives us. It waits for the right occasion when like a powerful, idling engine, it roars into life and takes over at the touch of the accelerator and we find ourselves helplessly under its control. Sin is exceedingly powerful and dangerous, something that has greater strength than our will power and causes us to do things that we are resolved not to do.” (Ray Stedman, From Guilt to Glory, p 189)</p>

AND TAKE THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD  
EPHESIANS 6:17

**The Armor**

The sword of the Spirit is to be used in the same manner as one would use a sword in a fencing duel.

- Objectives: The object in fencing is to touch the opponent on a certain part of his body and to avoid being touched in return.
- Rules: The fencer who attacks has the right-of-way until the defender parries or defends against a thrust. Then the defender has the right-of-way.
- Method: The fencing attack must coordinate hand-and-foot work with a minimum of wasted motion.
- To parry, the defender blocks or beats off the incoming thrust with the strong part of his blade.
- The defenders immediate counterattack, the riposte, follows the parry. Every attack can be avoided or parried if the defender has time enough to react. Thus, success depends on split-second speed, fractions of an inch in distance, and sound tactical judgment.

Based on this description of fencing, it is easy to see the spiritual application of this in our lives:

- Rejoice!!! This apostolic command to rejoice in the Lord blocks the thrust of the adversary with the sharp part of the blade. Satan cannot withstand a rejoicing heart full of praise to the Lord.
- When Paul and Silas were in prison, they sang hymns and praises to God. The results were that those around saw the glory and power of God. Acts 16:22-30

**The Schemes of the Devil**

One of the ways in which Satan thwarts our swordmanship is through discouragement. Nothing can so paralyze us as this. The children of Israel offer us a sober lesson in this. After the Lord had brought them out of Egypt, their circumstances appeared so discouraging in the desert that they began to despair of the Lord ever bringing them into the promised land.

Some facts regarding **discouragement**:

- Discouragement **cannot** have its source in God.
- The causes of our discouragement seems so legitimate, that to be discouraged seems to our short-sighted eyes the only right and proper state of mind to cultivate.
- When we see ourselves as weak, we invite discouragement. The fact is we are weak, but this should open the door for us to see that the Lord is the one who fights our battles for us.
- We can be discouraged through the fear of man. The antidote is that the Lord commands us to fear Him!
- We sometimes are discouraged when we fail. Don't dwell on it. Ask the Lord to forgive, cleanse, and get up and keep moving? Hebrews 12:12-13

- Rejoicing keeps our faith strong and resilient. It is not a psychological trick to pretend all is well. No!!! Rather it is an evidence of that faith which lays hold of the omnipotence of God. When David, a man of God, dealt with some very discouraging circumstances he responded by rejoicing. “Moreover, David was greatly distressed because the people spoke of stoning him, for all the people were embittered, each one because of his sons and daughters. But David strengthened himself in the Lord his God. I Samuel 30:6
- And Paul actually gloried in those circumstances in which he could have given way to despair: “And He said, to me, ‘My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.
- Sometimes we regard the conviction of the Holy Spirit as a cause for discouragement rather than viewing it as His means to insure our wholeness. Fenelon says concerning this: “It is of great importance to guard against discouragement on account of our faults.” Discouragement is not a fruit of humility, but of pride.
- The danger of discouragement is that it can lead to murmuring against God.
- Discouragement is contagious.

Expositor’s says: “The great requirement of standing ready for the combat can be made good only when prayer; constant, earnest, spiritual prayer is added to the careful equipment with all the parts of the panoply.” (Wuest, p. 145)

#### Why Pray?

- It is essential to our mental alertness and response to the wiles of the devil.
- When we pray, we recognize and reckon with the spiritual dimension. II Corinthians 10:4
- We become aware that all of life, visible and invisible, is under the sovereignty of the Lord Jesus Christ. He is the One to whom we pray. Psalm 104; 105; Colossians 1:16
- Prayer is directly and fundamentally involved in bringing God’s invisible power to bear on visible life. Luke 8:22

Another one of Satan’s tactics is to cause us to doubt the efficacy of prayer. If he can get a saint to think that this weapon is ineffective, he has disarmed the soldier of one of his most potent weapons.

Sometimes Satan can do this by temporarily putting our mental capacities on the shelf through worry, fatigue, inability to concentrate, a mental ‘blankness’, flashing pictures, or inordinate thoughts. These are indicators of his attempt to indirectly throw you off course and redirect your mental powers from fighting in the Spirit.

Remember: You are the righteousness of God in Christ (II Corinthians 5:21). your standing with God is secure, therefore your prayer avails much (James 5:16).

## Suffering

### A. Definition

“Tribulations” is *thlispis*, (Romans 5:3-5), “a pressing together, pressure, oppression, affliction, distress, straits.” It is preceded by the article, marking these out as things naturally expected in a Christian’s life.” (Wuest, Vol 1, p 78).

For the disciple, righteous suffering is an indication that he:

- has ceased from sin (I Peter 4:1; II Corinthians 11:23).
- is sharing in the divine union of the fellowship of His sufferings (I Peter 4:13; Philippians 3:10; II Corinthians 11:23).
- has become one with the church, Christ’s body (I Thessalonians 2:14; I Peter 5:9).
- now shares in the suffering of other believers (I Corinthians 12:26; Hebrews 10:34).
- is living godly in Christ Jesus (II Timothy 3:12).

### B. The Purpose of Suffering

*Dokimazo*: “to put to the test for the purpose of approving, and finding that the person tested the specifications; to put one’s approval upon him” (Wuest, Vol 1, p. 79).

God chooses for many reasons to use suffering in the life of the believer. Suffering refines our character and causes our faith to be made more precious than gold.

Suffering:

- perfects and hastens our completion in Christ (Hebrews 2:10).
- is producing for us eternal glory (Romans 8:18).
- promotes fellowship and comfort in the Lord (Philippians 3:10; II Corinthians 1:3-4).
- teaches us obedience (Hebrews 5:2).
- produces perseverance, proven character, and hope (Romans 1-11).
- unlocks the treasures of the Word of God (Psalm 84:13).
- manifests the life of Jesus Christ (II Corinthians 4:11).

### C. A Godly Response to Suffering

1. Remember that to suffer is our calling in I Peter 4:1, we are admonished to arm ourselves also with this expectation.
2. Rejoice!!! (Romans 5:3; James 1:2; I Peter 1:6)
3. Give thanks. (II Thessalonians 5:18; Hebrews 13:15)
4. Be yielded and pliable in God’s hand. Recognize that God the Father is the Sovereign Author of the circumstances He has placed you in - they are the tangible extensions of His hands. To complain and grumble is a

direct affront to Him. (Hebrews 4:12-16; Acts 5:39; 11:17; Proverbs 21:30).

5. Recognize that each tribulation is uniquely tailored for you. Each trial is specially designs by Him to produce the image of Jesus Christ in your soul. These tribulations are God's statement that He approves of you; that you are His child. (Romans 5:3); Isaiah 28:28).
6. God allows us to go through suffering to purify us.
  - Deuteronomy 4:20
  - I Kings 8:51
  - Isaiah 1:25-26; 48:10; 63:9
  - Job 23:10
  - Malachi 3:2-3
  - Zechariah 13:9
  - Psalm 12:6
  - I Peter 1:7
  - Revelation 3:18
7. The intensity of suffering can partially be alleviated if we stop clinging to the gifts He has given us, or our assumed 'rights'. Lay everything He gives you back down at His feet. In dying to our assumed possession be they gifts or rights, our torment will lessen. (Job 1:21)
8. To have this yieldedness to the Lord in the face of suffering calls for trust in the One who is engineering these circumstances. I Peter 4:19 instructs those who suffer according to the will of God to entrust their souls to a faithful Creator. Our Lord, "while suffering uttered no threats, but kept entrusting Himself to Him who judges righteously." I Peter 2:23
9. Thank Him that He is teaching you eternal values and perspectives. It is through suffering that we learn to put our priorities right.

"If the thing we like doing is, in fact, the thing God wants us to do, yet that is not our reason for doing it; it remains a mere happy coincidence. We cannot therefore know that we are acting at all, or primarily, for God's sake, unless the material of the action is contrary to our inclinations, or (in other words) painful, and what we cannot know that we are choosing, we cannot choose. The full acting out of the self's surrender to God therefore demands pain: this action, to be perfect, must be done from the pure will to obey, in absence of, or in the teeth of inclination.

All pains and pleasures we have known on earth are early initiations in the movements of that dance: but the dance itself is strictly incomparable with the sufferings of this present time. As we draw nearer to its uncreated rhythm, pain and pleasure sink almost out of sight."

C.S. Lewis, "The Problem of Pain"



## Believer's Victory

### A. Definition

*Nikao*: (verb) to conquer, overcome.

### B. Described

Romans 8:26-39

### C. Foundation of our Victory

1. Christ has overcome sin (I Corinthians 15:5b, 57; Hebrews 2:14ff; I John 5:4)
2. Through His death (Hebrews 2:9; 10:10, 19, 20; Romans 3:25; I Corinthians 11:26; Philippians 2:8; Colossians 1:22; 2:13-15; I Peter 3:18).
3. Through His resurrection (Romans 1:4; I Corinthians 15:21; I Peter 1:3).

### D. Believer's Victory

1. United with Christ in His death (Romans 6:6-11; Galatians 2:20).
2. United with Christ in His resurrection (Romans 6:8; Colossians 3:1; Ephesians 2:6).
3. United with Christ in His ascension (Colossians 3:1-3).
4. United with Christ in His life (John 15).

### E. The Walk of Victory

1. The walk of victory is centered in the Cross (Galatians 2:20, 24; 6:14).

“What we need is a right view of Jesus Himself, and of His all conquering, eternal love. The blood is the earthly token of the heavenly glory of that love; the blood points to that love. What we need is to behold Jesus Himself in the light of the cross. All the love manifested by the cross is the measure of the love He bears to us today. The love which was not terrified by any power or opposition of sin will now conquer everything in us that would be a hindrance. The love which triumphed on the accursed tree is strong enough to obtain and maintain a complete victory over us. The love manifested by ‘a Lamb as it had been slain’ in the midst of the throne, bearing always the marks of the cross, lives solely to bestow on us the disposition, and power, and the blessing of the cross. To know Jesus in His love, and to live in that love, to have the heart filled with that love, is the greatest blessing that the cross can bring to us.” Andrew Murray, “The Blood of the Cross”

2. To maintain victory the will must be surrendered to Christ.
3. A victorious walk is one of dying to self and living to Christ; that is, it consists of picking up one's cross daily.
4. The blood shed on the cross delivers us from the effects of sin.

*“They have washed their robes and made them white in the blood of the Lamb.” Revelation 1:5-6*

- a) “The blood of Jesus carries in it so much of His victory over sin and death, that it inspires us with the consciousness of His victorious power, and bestows upon us victory over sin and every enemy.” Andrew Murray, “The Blood of the Cross”
  - b) His blood cleanses us and fits us to walk victoriously by the power of the indwelling Holy Spirit (I John 1:9; Hebrews 9:14).
  - c) His blood empowers in us the ability to walk in Christ (Hebrews 13:20).
  - d) His blood brings reconciliation with God, within our own person, and others (Colossians 1:20).
5. The victory we have is that Jesus not only forgives our sin and saves us from eternal punishment, but most of all He daily delivers us from its power.
- a) The power of sin was derived from the Law. Jesus removed the power of sin on the cross (Colossians 2:13-15).
  - b) The working out of this victory involves conflict, as well as a striving against sin.

“Our wrong deeds are our dead works; our evil thoughts are our live sins. These, the essential opposites of faith and love, the sins that dwell and work in us, are the sins from which Jesus came to deliver us. When we turn against them and refuse to obey them, they rise in fierce insistence, but the same moment begin to die. We are then on the Lord’s side, as He has always been on ours, and He begins to deliver us from them.”  
George McDonald, “Life Essential”
  - 1) we live in enemy territory (Ephesians 2:2; 6:12; John 14:30; 16:11; II Corinthians 4:4; Ephesians 6:12; I John 4:4; 5:19).
  - 2) striving (Hebrews 12:1-2, 4; I Corinthians 9:25-27; Philippians 3:14).
  - c) Victory comes by faith (I John 4:5; Romans 8:26-39).
  - d) Victory involves being filled with the Spirit (Ephesians 5:18).
  - e) Victory requires a renewed mind (Romans 12:1-2; Colossians 3:1-9).

## **Bibliography**

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4. McDonald, George. Life Essential: the Hope of the Gospel. Wheaton, Illinois: (Rolland Hein, Edit.) Harold Shaw Publishers, 1974.
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## **Suggested Reading List**

Bonhoeffer, Dietrich	The Cost of Discipleship
Hurnard, Hannah	Hinds Feet on High Places
	Mountain of Spices
Hubbard	Glossary of Terms for Christian Counselors
Lawrence, Brother	The Practice of the Presence of God
Lewis, C.S.	Mere Christianity
	The Problem of Pain
McDonald, George	Life Essential: the Hope of the Gospel
	Creation in Christ
Murray, Andrew	Abide in Christ
	With Christ in the School of Prayer
	Not My Will
	Humility: the Beauty of Holiness
Nee, Watchman	Sit, Walk, Stand
	The Normal Christian Life
Needham, David	Birthright
Schaeffer, Francis	The God Who is There
	He is There and He is Not Silent
	True Spirituality
Slemming, C.W.	Thus Shalt Thou Serve
Solomon, Dr. Charles	Handbook to Happiness
	The Ins and Out of Rejection
	Counseling with the Mind of Christ
	Gems and Jargon
Stanford, Miles	The Green Letters
	Principles of Spiritual Growth
Stedman, Elaine	A Woman's Worth
Stedman, Ray	Spiritual Warfare
	Understanding Man
	Authentic Christianity
	From Guilt to Glory
	Jesus Teaches on Prayer
Thomas, Ian	The Saving Life of Christ
	If I Perish, I Perish
Tozer, A.W.	The Pursuit of God
	The Incredible Christian
Whitall, Hannah	The Christian's Secret to a Happy Life
	The God of All Comfort
White, John	Daring to Draw Near
	The Cost of Commitment
	The Fight
	Eros Defiled