

LEADER'S GUIDE
CREATED FOR HIS GLORY

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Note: You may reproduce any part or all of this *Leader's Guide*.

SECTION ONE: *CREATED FOR HIS GLORY* MATERIALS

The discussion to follow will refer to these components available from BJU Press and ShowForth.

Created for His Glory: God's Purpose for Redeeming Your Life—352-page book of thirteen chapters

Taking Time to Rejoice—194-page study guide that takes an individual through a thirteen-week personal study of *Created for His Glory*. As he reads a few pages of *Created for His Glory* each day, the reader answers questions to help him apply the material to his life.

Created for His Glory Video Series—six videocassettes containing thirteen forty-minute lectures by Jim Berg. The thirteen inspirational sessions correspond to the thirteen chapters of *Created for His Glory* and provide an effective way to teach the truths of biblical change and Christian growth to larger groups, small-group discussion classes, or individuals in one-on-one discipleship opportunities.

Created for His Glory Leader's Guide (this document)—If *Created for His Glory* and *Taking Time to Rejoice* are being used in small-group discussion classes, please photocopy this *Leader's Guide* for every small-group discussion leader.

SECTION TWO: PRESENTATION AND STUDY FORMATS

The components mentioned above can be used in a variety of ways, as discussed below, to fit your circumstances and ministry goals. The greatest impact occurs, of course, when all components are used together.

Individual Use of *Created for His Glory* and *Taking Time to Rejoice*

An individual can systematically study through the truths of *Created for His Glory* following the daily schedule proposed in the study guide, *Taking Time to Rejoice*, one chapter per week. After the daily reading of a few assigned pages in *Created for His Glory*, the reader will answer questions in *Taking Time to Rejoice* to apply the material to his own life. Each chapter in the study guide is designed to be completed in five days per week.

One-on-One Discipleship

A person discipling someone else can have him work through one chapter of *Created for His Glory* and *Taking Time to Rejoice* per week. For additional impact, the person being disciplined can watch the thirty-five-minute videocassette on that chapter before he begins his weekly study. Counseling and discipleship sessions can then deal with issues that were raised by the study guide application questions.

Adult Elective Training Courses

Of course, pastors can offer the videos for interested adults in a Sunday training hour before the evening service or on a given night of the week for thirteen weeks. This latter option will fit the weekly Bible study classes that many local churches offer for their people.

Small-Group Discussion Sessions

The adult Sunday school classes can be broken down into small groups of eight to ten participants. If groups consist of only men or only women, the members are more likely to share what they have learned with others.

Each class member will study through a chapter of *Created for His Glory* and *Taking Time to Rejoice* each week. When the members come to the small-group class, one class member can lead a discussion of what the members have learned that week about the Scriptures and about themselves. The leader needs to do little more than ask the questions in *Taking Time to Rejoice* and go around the class allowing each member to share his answers. More complete help for small-group leaders is given in the next section of this *Leader's Guide*, "Information for Small-Group Leaders."

Entire Church Congregations Using Weekly Video Series Combined with Small-Group Discussion Sessions

This option provides the most saturation for your church congregation and integrates the use of the video series, the *Taking Time to Rejoice* study guide, and the *Created for His Glory* text itself. Of course, the videos can be viewed without follow-up small-group discussion sessions, but the greatest impact will come when the viewers are made to personally apply the truths by using *Taking Time to Rejoice* in conjunction with the video series.

A pastor wishing to instruct his congregation on what the Bible teaches about how believers change and grow would show the *Created for His Glory Video Series* on a weekly basis to the entire congregation on Sunday evening for thirteen weeks. For example, a pastor could show Session One on a Sunday evening and then have the adults read chapter 1 of *Created for His Glory* and work through Study Unit One in the *Taking Time to Rejoice* study guide during the following week. The next Sunday the adult small-group Sunday school classes would spend the entire time in application and discussion. This format has the advantage of providing an extended, unified instruction time for the whole congregation. The *Taking Time to Rejoice* study guide also serves as a video seminar syllabus. The participants fill in the blanks of the Lecture Notes section in the study guide with the answers given to them on the video presentation.

Home Bible Studies

Created for His Glory and *Taking Time to Rejoice* may also be used in a two-hour home Bible study in conjunction with the *Created for His Glory Video Series*. The first session would consist of showing the first video (forty minutes), taking time for a fifteen- to twenty-minute fellowship break, and then spending forty minutes to an hour covering the material in “The First Week” of Section Three of this *Leader’s Guide*. Throughout the coming week, the participants would go through chapter 1 of *Created for His Glory* and Study Unit One of *Taking Time to Rejoice* on their own.

When the group members assemble a week later, they would discuss during the first forty to forty-five minutes what they learned during the week as they studied through *Created for His Glory* and *Taking Time to Rejoice*. They could take a fifteen- to twenty-minute fellowship break and then reconvene to watch the next video (thirty-five minutes) in preparation for chapter 2 the following week.

The group can be as large as ten to twelve participants or can be as small as one or two people you are personally discipling.

Weeklong Video Series Format

Churchwide Series—The entire thirteen-session series can be presented to the church congregation during evening sessions within a single week immediately before all the adult Sunday school classes begin using *Taking Time to Rejoice* in small-group classes. The advantage of this method is that the participants receive a broad overview of the entire book before they begin to study it weekly in small-group discussions.

A schedule for the week that has proved to be effective is outlined below. A ten-minute break is given between the thirty-five-minute video sessions.

Sunday:	(6-7 P.M.)	Session One—Seeing the Invisible
Monday:	(7-8:30 P.M.)	Session Two—The Reality of God’s Supremacy Session Three—The Reality of the Father’s Sovereignty
Tuesday:	(7-8:30 P.M.)	Session Four—The Reality of Christ’s Sufficiency Session Five—The Reality of the Spirit’s Security
Wednesday:	(7-8:30 P.M.)	Session Six—Relishing the Assurance Session Seven—Restoring the Unity
Thursday:	(7-8:30 P.M.)	Session Eight—Rejecting the Fantasy Session Nine—Responding to the Spirit
Friday:	(7-8:30 P.M.)	Session Ten—Living in the Fear of God Session Eleven—Ruling in the Fear of God
Saturday:	(9-10:30 A.M.)	Session Twelve—Submitting in the Fear of God Session Thirteen—’Tis Mystery All Session Fourteen—Question and Answer (optional)
Sunday:	45 minutes	Adult Sunday school classes introduce <i>Taking Time to Rejoice</i> for small-group discussions that will continue for the next thirteen weeks.

Concentrated Staff Training—The videos can be viewed in a concentrated time frame similar to that above as part of a weeklong staff training program for church, school, or camp staffs.

SECTION THREE: INFORMATION FOR SMALL-GROUP LEADERS

If you are a small-group leader using the *Taking Time to Rejoice* study guide, the following information will help you get the most out of your time with the group. *Taking Time to Rejoice* has been used very effectively during the Sunday school hour in local churches. The comments below will be geared for that situation but can be adapted for use in Bible studies at home or in one-on-one counseling situations. Be sure to read through “How to Use This Study Guide,” pp. v-vii in *Taking Time to Rejoice*, to acquaint yourself with the overall structure of the study guide.

Each member of your group should have his own study guide, *Taking Time to Rejoice*, and each individual or couple should have a copy of the text, *Created for His Glory*.

It is important to stress to the group that biblical change *takes time*. Though it is not essential that you do so, if you have read through *Created for His Glory* yourself before you begin this responsibility as a group leader, you will be able to speak with great conviction about the necessity of taking time. You will then have an overview of how the group should progress and why *taking time* is such an important matter in Christian growth. Of course, if you cannot read through the entire book before beginning, do not despair; work on one chapter at a time with the group.

The First Week

The first week’s lesson will be an introductory session for Study Unit One, which your small-group members will be studying throughout the following week. They will not have completed a study unit this first week, so there will be no discussion time during this first session. You can use this first week’s discussion time to pass out materials—study guides and texts—and to have each member of the group introduce himself.

Once everyone is acquainted, you can briefly survey the materials for the participants. Tell them that before they leave this first meeting, you will have gone through the Introduction and Lecture Notes for Study Unit One with them. Then walk them through a day’s components as presented in “How to Use This Study Guide,” pp. v-vii in *Taking Time to Rejoice*.

After you have finished this overview, ask the participants to turn to Study Unit One of *Taking Time to Rejoice*. Read through the Introduction with them, including the knowledge objectives and application objectives. Then go over the material in the Lecture Notes section. You should not have to devote more than fifteen minutes each week to this material.

Your participants will greatly appreciate your making available to them a Lecture Notes outline with all the blanks filled in. See Section Four of this *Leader’s Guide* for instructions on obtaining the answers from the BJU Press website. Post the outlines on a bulletin board or leave them on a table where anyone can refer to them throughout the thirteen weeks of your study together. If a participant misses an answer in the video session or in the teaching time, he can find the answer for himself.

This fill-in-the-blank time at the end of each week's session is designed to give your group members an overview of the chapter ahead and to prepare them more effectively for their personal study throughout the week. Of course, if your class members are viewing the *Created for His Glory Video Series* as part of your class time or before coming to your class, they will have already filled in the blanks of the Lecture Notes, and you can spend more time together in group discussion.

Subsequent Weeks

After your first week together, you will not be spending time passing out materials and introducing the participants to the components of the study guide. Instead, once you have opened in prayer, you will begin a group discussion time. *Be sure to leave fifteen to twenty minutes at the end of each session to cover the Introduction and Lecture Notes for the following week.*

Small-Group Discussion

Small-group discussion is one of the most effective means for helping your group members think through the personal implications of a lesson. Remember the following guidelines as you facilitate group discussion:

1. Small-group discussion is most productive when there are ten or fewer participants and when the participants are arranged in a circle rather than in rows. Each participant can then make eye contact with everyone else in the group.
2. Begin discussion by asking group members to relate to the group one of the most significant statements they wrote down for any day (Day 1-5). Then ask them to explain briefly why it was important to them. Going around the group one person at a time, in the order in which they are seated, helps the participants to feel more at ease in giving public feedback. This is where some of the greatest benefits of the class time will come—as believers share with each other what God is doing in their lives (I John 1:3). A participant hearing someone share the same idea or principle that God has taught him can be greatly encouraged that God is working in his life and that he is on the right track. You may even spend your entire discussion time on these significant statements.
3. If you have time left, you can then move on to the discussion questions, asking the participants whether there were any questions that were unclear or for which they couldn't think of an answer. If someone points out a certain question with which he had trouble, ask other group members what they put down for an answer and why.
4. Carefully guide the flow of the discussion. You should not dominate the conversation, but you must motivate group members by restating contributions made, expressing appreciation for all input, and asking follow-up questions. If the discussion gets sidetracked, you will need to refocus it tactfully. You may also need to keep dominant group members from monopolizing the discussion, or you may need to privately encourage quiet participants to become involved. Going around the group asking each one to state what God has spoken to him about or to read a significant statement as mentioned above is often enough to get some measure of response from everyone—including those who are naturally withdrawn.
5. Draw the discussion to a close by asking the group members to summarize the conclusions they have reached together. You can write the conclusions on a

chalkboard or overhead transparency. Stating clear conclusions helps participants feel that the discussion time was productive.

6. If your group exhibits a high level of involvement and interest, you will find that the Sunday school hour is not enough time to cover the material to everyone's satisfaction. Offer an extended time of discussion at another time during the week at your home or at the home of one of the group members. This will allow for a greater measure of discipleship of your group members.

Additional Ideas

Atmosphere

Try to cultivate a warm, informal atmosphere throughout each group session. This will motivate participants to be responsive when the time comes for them to participate or for you to challenge them. Unless it is desirable to have a clearly defined teacher/student relationship (as it might be in a Bible institute or college setting), do not view yourself as the authority in the group but as a colearner and facilitator of your group's learning. Take time in private conversation to ask about what is happening in the lives of the participants and to develop a genuine concern for them.

Your small groups will be much more open if you have the men meet with the men and the women meet with the women. Your applications can be much more pointed and the interchange freer if group members feel they are interacting with people who face similar challenges.

Late Starters and Stragglers

You may have people come into your small-group class—especially if it is an adult Sunday school class—who have not had the benefit of the previous weeks of study. If they are going to be a permanent part of your class, they should be assured that they can begin right where the class is even though the chapters you have studied build one upon the other. They can “catch up” in the text if they would like to do so, but encourage them to start studying the same chapter the rest of the class is studying. There are enough stand-alone truths in each chapter that they can still benefit from the study.

If you have people who have been part of the group all along but are not doing the work, try to speak to them outside of the class context and ask them whether you can be of any help to them. Perhaps they aren't good readers or don't think they can do all the work. Encourage them to try at least to read the chapters and pick out two significant sentences even if they think they can do nothing more. Of course, if they have not read the material and then try to take part in the discussion by presenting merely their own opinions, they should be asked privately not to participate in the discussion if they have not studied what the rest of the class has studied.

SECTION FOUR: TEACHING AIDS AVAILABLE FROM BJU PRESS

Lecture Notes Answers

The following reduced pages contain the answers to the blanks in the Lecture Notes section of each study unit in *Taking Time to Rejoice*. An answer key to the study guide is also available free on our website. Go to www.bjup.com and follow

the links to the “Products” section, and then to *Created for His Glory*. The file is in PDF format, which requires the Acrobat Reader. You may also download the reader at the website.

STUDY UNIT ONE

SEEING THE INVISIBLE

INTRODUCTION

Paul wrote the wonderful book of Ephesians from a prison cell. His joyful response to his trials showed that his focus was not upon his circumstances. He was rejoicing in the things he knew to be true about the unchanging God of heaven. Our stability and joy under the pressures of life will also be directly proportionate to the clarity of our view of eternal realities. The despair that we see so prevalent in our day in many believers is a direct result of their spiritual blindness. By the time you finish the study this week, you should have a clear understanding of why it is so necessary for us to be spending time in the Word seeing what Paul saw.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Recognize two common problems caused by spiritual blindness.
2. Understand why our culture is seeing an unprecedented rise in despair.
3. Identify various “extremes” in our culture that are indicative of despair.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Identifying any evidences of spiritual blindness in your own life.
2. Asking God to show you areas of your life in which you are more influenced by the world than you are by God and His Word.
3. Seeking to increase the amount of illuminated truth—light—in your life.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. What You Don't See _____ **Can** _____ Hurt You

1. Living in the light of the unseen spiritual realm can add _____ *joy* _____ and _____ *peace* _____ to everything that happens in the physical realm—both good and calamitous.
2. _____ *Blindness* _____ in either realm is a serious handicap.

B. Life Is More _____ **Dangerous** _____ When You Can't See

1. A man with spiritual perception can see the difficulties ahead and prudently avoid them, but the path of the spiritually blind will be filled with hidden _____ *traps* _____.
2. Spiritual blindness in many believers is most evident in how easily they are influenced by this _____ *world* _____.

3. Even if something is not directly forbidden in the Word by command or principle, the believer must ask himself many more questions before he decides whether he should partake.
4. You cannot make the right choices in the visible world unless you are spending much time in the invisible world.

C. Life Is More Discouraging When You Can't See

1. Despair is always the inevitable result of life without light.
2. The bottom-line truth is that life is not supposed to work without God at the center.
3. Our “religious concepts”—our knowledge of God and His ways—are too shallow today.

D. What You Could See Will Amaze You

1. Dangerous days are here!
2. It is time for us to leave our “tourist” mode of Christianity . . . and put ourselves into “warfare” mode.

CONCLUSION

The goal of this study is to help you “see” the things of the “unseen” world. It is the blindness to these realities that is responsible for the sad condition of much of the church of Jesus Christ today. Without spiritual perception God’s people will be just as defeated and discouraged as the people of the world. Those who “see” these spiritual truths will experience the same joy and peace Paul possessed, though he was confined to a horrible Roman prison.

STUDY UNIT TWO

THE REALITY OF GOD'S SUPREMACY

INTRODUCTION

The great contest within each of our hearts is “Who is going to be *first*—God or self?” This is the most fundamental issue for every fallen creature. Before the Fall it was not this way. Adam saw firsthand, without the burden of a darkened and sinful heart, the supremacy of God. He saw clearly the “firstness” of God in all things. He understood what the glory of God is. He knew instinctively how to glorify God by delighting in God’s “firstness.” It was the source of his personal joy. Since the Fall God’s glory has not diminished. The only thing that has changed is our ability and our willingness to see His glory and promote it. We will find out this week how we in our fallen condition can still glorify God. We will see how we can be restored to a rejoicing heart.

Take time to look over the *knowledge* and *application* objectives for this week’s study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Understand how the wrong view of God in many Christians leads them to decisions based upon a “Christian mythology.”
2. Define “the glory of God.”
3. List several ways that a Christian can glorify God.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Asking God to show you areas of your life in which you have been making choices that “fall short of the glory of God.”
2. Repenting of choices in your life that put yourself first above God.
3. Focusing on how you can make responses that put God first in the circumstances of your life.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. Pagan Mythology

1. [A correct view of God is formed]¹ by seeing God’s inerrant revelation of Himself in the _____ *Scriptures* _____.
2. For the illuminated believer, the unifying and satisfying element in every circumstance is always the _____ *glory* _____ of God.
3. The natural realm of life is profoundly affected by the _____ *supernatural* _____ realm.
4. We must, above all, see _____ *God* _____ and we must see Him above all!

¹The brackets indicate words added for clarity in this outline. These words are not found in the actual text of *Created for His Glory*. The rest of the words in the sentence are exact quotes from the text.

B. Not Your Average Prisoner

[Paul] was physically bound but not spiritually _____ *blind* _____.

C. Not Your Average God!

1. The _____ *grand* _____ reality is God.
2. The satisfied and stable believer sees God as _____ *first* _____ of all—supreme—and delights to have it so!

D. The Glory of God Is His Supremacy

1. The glory of anything is the excellence that makes it _____ *first* _____, and therefore unique.
2. The _____ *glory* _____ of God is that unique excellence that makes Him supreme—towering over everything else.
3. This uniqueness of God as _____ *first* _____ is the most important consideration of all existence.
4. You cannot understand _____ *God* _____ or His ways unless you understand what His glory is.
5. Ask yourself, “What part does a concern for the glory of God play in my daily _____ *choices* _____?”

E. Falling Short of the Glory of God

1. _____ *Man* _____ was created to bear witness of God’s unique excellence.
2. [When Adam fell,] his darkened nature put _____ *himself* _____ first.
3. He fell short of his _____ *purpose* _____ of reflecting and enjoying God’s unique excellence—His glory.

F. Created for His Glory

1. We glorify Him . . . as we acknowledge and enjoy His “_____ *firstness* _____.”
2. Demonstrating His firstness in our _____ *decisions* _____
 - a. The treasonous depravity of our sinful natures naturally pulls us to consider _____ *ourselves* _____ first.
 - b. The greatest “disorder” is that any man should place _____ *himself* _____ first before God.
3. Reflecting on His firstness in our _____ *meditations* _____

Our hearts drift back to “_____ *me-firstness* _____” without daily and sometimes hourly reflections on the Grand Reality as revealed in the Scriptures.
4. Declaring His firstness in our _____ *evangelism* _____

[David said in effect,] “Go tell the entire world that ‘Our _____ *God* _____ reigns!’ He is first!”

CONCLUSION

Our God is FIRST! He is supreme!

STUDY UNIT THREE

THE REALITY OF THE FATHER'S SOVEREIGNTY

INTRODUCTION

God's sovereignty is one of the most misunderstood aspects of God's nature. Paul drew great comfort from it, however, and began his Ephesian letter with a rejoicing heart because God the Father had chosen him. As we shall see, this was no small issue with Paul. The first statement out of his mouth in his letter from prison was "Bless the Father who chose us!" To be sure, great "mysteries" still remain for us as we consider this teaching, but what God *has* revealed can be a source of great rejoicing for us, especially during our own "prison" times.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Define "mystery" as the term is used in the Bible.
2. State clearly the great "mystery" of Ephesians.
3. Know the difference between election, predestination, and foreknowledge.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Rejoicing that God has allowed you to be a part of His ultimate purpose of reuniting all things to Himself.
2. Seeking ways to evangelize the lost, who are not yet a part of His family.
3. Refusing to argue with others over the remaining "mysteries" about the doctrines of God's election and sovereignty, but rather humbly acknowledging that God has not revealed all there is to know about these issues.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. Three Stanzas and a Chorus

1. Stanza 1: "God the Father _____ *chose* _____ us!"
2. Stanza 2: "The Father sent the Son to _____ *redeem* _____ us!"
3. Stanza 3: "The Father sent the Spirit to _____ *seal* _____ us!"

B. The Secret Is Out

Mysteries in the Bible are divine secrets previously _____ *unknown* _____ at this level of detail.

C. The Great "Mystery" of Ephesians

1. That mystery is the previously unrevealed ultimate purpose of God to _____ *reunite* _____ everything in Christ to the praise of His glory.
2. God has chosen us to be . . . one of the witnesses . . . to vindicate His maligned _____ *character* _____.

D. A Dog Show Parable

1. His character and skill were vindicated by the _____ *restored* _____ dogs he displayed at that grand demonstration.
2. [Later:] The “_____ *end* _____-time demonstration” of His glory
3. [Now:] “_____ *real* _____-time individual demonstrations” of His glory
4. These demonstrations show “God is _____ *first* _____!”

E. The Cast Is Chosen

F. God _____ *Decides* _____ What He Will Do

1. His sovereignty applies to His _____ *creative* _____ acts.
2. His sovereignty applies to His _____ *providential* _____ acts.
[“Providence” is His] continued management of _____ *all* _____ things.
3. His sovereignty applies to His _____ *redemptive* _____ acts.

G. God _____ *Delights* _____ in What He Does

1. The _____ *perfection* _____ of His decisions makes them delightful to Himself and a joy to His illuminated creatures.
2. His attributes don’t _____ *fight* _____ each other.
3. Everything He does, He does with everything He _____ *is* _____.
4. Everything that God is, He will _____ *always* _____ be.
5. His attributes are not _____ *limited* _____ in any way.

H. The Blessing of Election: “God the Father chose us!”

1. Some Cautions
 - a. We have a responsibility to _____ *evangelize* _____, while God has assumed the responsibility to be at work in hearts of the lost.
 - b. Election . . . is not a doctrine that can be _____ *ignored* _____; it is to be embraced.
 - c. Neither is it a doctrine to be _____ *argued* _____; it is to be celebrated.
2. Some Distinctions
 - a. Third base: _____ *election* _____
 - b. Second base: _____ *predestination* _____
 - c. First base: _____ *foreknowledge* _____
3. We rejoice in His _____ *decisions* _____, though we “see through a glass, darkly” (I Corinthians 13:12).

CONCLUSION

Our message is “whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13). For all who have not come, the invitation is still open.

STUDY UNIT FOUR

THE REALITY OF CHRIST'S SUFFICIENCY

INTRODUCTION

Jesus Christ is the centerpiece of all that God has done to redeem His treasonous creatures from their awful condition. We often do not see the seriousness of our offense to God. Nor do we see how serious it is to resist Him after we have become His children. We are too insensible to our sin and need a fresh look at the work of Jesus Christ on our behalf at Calvary.

God was determined to do something about our plight and executed a plan that preserved His righteousness and cleansed our defilement. He provided His own atonement for our sin and arranged for us to become His own children. We will look more closely this week at the amazing God who drafted the plan and the amazing Savior who carried it out on our behalf. Those who take time to reflect upon His astounding love will be rewarded with a rejoicing heart.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Explain why defying the laws of the God of heaven is infinitely more serious than defying the laws of any human authority.
2. Define the wrath of God.
3. Summarize the essential elements of our redemption—The Old, Old Story.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Repenting of any resistance in your life against any of the demands of God upon your life.
2. Meditating often upon the saving work of Jesus Christ as revealed by the cross.
3. Bowing in joyful gratitude that Jesus Christ should save you from the penalty of your sin.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. Have You Merely “Done” the Museum and Gallery?

B. “Paintings” in the Ephesians 1 “Gallery of the Heavens”

1. Item 1: “The _____ *Supreme* _____ One”
2. Item 2: “The _____ *Sovereign* _____ One”
3. Item 3: “The _____ *Sufficient* _____ One”

C. Fireworks in the Heavens

We must _____ *see* _____ these truths for ourselves if we are to be stable and joyful in our “prison” experiences.

D. Dead and Divided

1. We were dead and needed to be _____ *redeemed* _____ unto God.
2. The Jews and Gentiles were divided and needed to be _____ *reconciled* _____ to each other.

E. Children of Disobedience

1. Illustration: A boy and a judge: “You can’t make me!”
2. The gravity of the offense is determined by how much _____ *authority* _____ you had the audacity to ignore to get what you wanted.
3. The reason for our insensibility to sin: frequent _____ *disobedience* _____
4. Unless our view of our sinfulness is kept right through frequent meditation and regular _____ *preaching* _____ on the subject, we cannot get the Christian life right.

F. Children of Wrath

1. Illustration: What is your _____ *tolerance* _____ of vomit?
2. [God’s wrath] is the _____ *revulsion* _____ of His moral excellence against wickedness in the creature that causes a righteous and severe response to it.

G. Children of God

1. The babe lying in a manger in a Bethlehem stable was to become a _____ *sacrifice* _____ to atone for sin.
2. On the cross, Jesus Christ became a _____ *lightning* _____ _____ *rod* _____ that attracted all the fury of the righteous anger of God against the sin of men.
3. His _____ *resurrection* _____ was the proof that God’s holiness was satisfied.
4. The various blessings of the Christian life come because we are “_____ *in Christ* _____” or “in Him.”
5. You cannot understand or live Christianity well unless you understand how central _____ *Jesus* _____ _____ *Christ* _____ is to this whole arrangement.
6. Illustration: What is he doing here?

H. What Is Done for the Groom Is Done for the Bride!

1. Now you are “in the _____ *family* _____.”
2. Beg God to show you the _____ *excellency* _____ of these things. Ask Him to show you the beauty of His plan and the wonder of His love.

CONCLUSION

If you have seen these things, you will never lose the wonder of His love or the beauty of His plan. You can love Him only because He first loved you.

STUDY UNIT FIVE

THE REALITY OF THE SPIRIT'S SECURITY

INTRODUCTION

We live in troubling times, and people are filled with anxiety and fear. Even among Christians, worry seems to be an acceptable pastime. The Spirit's work is to assure us—to teach us the security we have both eternally and temporally since we are in Christ. He is called the “Comforter” by Christ Himself. God knew we would need His comfort while we live on this fallen planet!

The Holy Spirit's presence in the believer's life is both the believer's “seal” and “earnest,” guaranteeing that what God has begun in him will indeed be performed. Keep in mind as you study these truths that if you are lacking a genuine, Spirit-taught assurance of your eternal security, you will most likely lack any lasting sense of joy and security in your daily life now. You will be prone to anxiety and fear. Our study this week will acquaint us with the marvelous provisions for our security, which God has promised us through the ministry of His Spirit.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Explain the significance of the “sealing of the Spirit” and the “earnest of the Spirit” to our joy and security—both temporal and eternal.
2. Define “illumination” and explain why it is necessary to pray for it.
3. State the three particular truths of salvation that Paul prayed for believers to have—truths that were the bedrock of their joy and assurance in this life.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Making meditation on God's Word a regular part of your daily walk with Jesus Christ.
2. Praying that while you meditate God will be pleased to illuminate your mind about the truths you are studying.
3. Focusing your attention upon the certainty and splendor of your outcome when you are in the presence of Christ when you are discouraged about the circumstances of the present.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

Item 4 in the “Gallery of the Heavens”: “The _____ *Securing* _____ One”

A. No Fears or Anxieties Here

It is the work of the Spirit to _____ *assure* _____ us.

B. Stanza Three—The Spirit That Secures Us

The Holy Spirit takes up _____ *residence* _____ in us immediately upon our salvation.

C. Illumination: The Difference Between Knowing and Seeing

1. Paul prayed for this illumination to take place because it is not _____ *automatic* _____.
2. Neither is it _____ *common* _____.
3. Boredom: the sign of _____ *darkness* _____ in the soul
4. Boredom is the result of _____ *hearing* _____ the Word of God without _____ *seeing* _____ it.

D. A Dog's Life

1. Spiritual illumination . . . is not the same as intellectual _____ *fascination* _____.
2. [Illumination] will have a serious _____ *humbling* _____ effect [upon a man].
3. Pile on the firewood and _____ *pray* _____ for the fire!

E. Paul Wants Them to Know the Certainty of Their Outcome

1. Hope in the Bible is a “_____ *confident* _____ expectation.”
2. It is an “assured _____ *outcome* _____.”
3. The seal of the Spirit is His _____ *presence* _____ within the believer.

F. Paul Wants Them to Know the Splendor of Their Outcome

1. The believer's inheritance is _____ *Christ* _____ Himself, and Christ's inheritance is His Bride, the Church.
2. [The Holy Spirit's] presence within us is also the _____ *down* _____ _____ *payment* _____—the earnest.

G. Paul Wants Them to Know the Power That Guarantees Their Outcome

1. [Paul is not praying] that they would experience some _____ *new* _____ manifestation of God's power.
2. He wanted them to understand the kind of power that had _____ *already* _____ been at work on their behalf.
3. It was the same power that actually _____ *raised* _____ Christ from the tomb.

H. More to Come

Believers lacking a Spirit-taught _____ *eternal* _____ security will have the most difficulty with their _____ *temporal* _____ security.

CONCLUSION

How our hearts would rest if we would allow God's Spirit to teach us the certainty of these things!

STUDY UNIT SIX

RELISHING THE ASSURANCE

INTRODUCTION

Paul's prayers for the believers he ministered to give remarkable insight into the real needs of God's people. His prayer in chapter 3 is an inspired gold mine of spiritual treasure. He petitions God for a powerful strengthening in the inner man for his readers and outlines the requirements that must be in place before that spiritual strengthening can take place.

The apostle does not merely pray for some sort of divine endurance that will enable believers to bear up under the stress of daily life and the persecutions so prevalent in the first century. He prays that they might have an inner assurance from God Himself as to the extent of His personal love for them. Sadly, many believers have never experienced this kind of assurance. In our study this week we will walk through each of Paul's petitions so that we can know how to receive the spiritual strengthening of the inner man that Paul so fervently desired for the Ephesian believers.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Explain what it means to allow Christ to “dwell” in your heart by faith.
2. Discuss the differences between the two levels of assurance taught in Romans 8:15-16 and other passages.
3. Recognize the most important component in any work of the Spirit of God.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Allowing Christ to become the resident Master of your heart rather than just a tolerated Guest.
2. Examining your life to see where you have not been manifesting biblical love to others.
3. Praying regularly that God would strengthen you with might in the inner man.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. Spiritual Strengthening

Ephesians 3:14-21

B. First Things First

1. [“Dwell”] means literally to “_____ *house* _____ - _____ *down* _____.”
2. We must _____ *trust* _____ Him if He is to be given the reign of Master instead of treated like a Guest.

3. We need the aid of the Holy Spirit to expose the selfish protectiveness that so naturally rules in us.
4. We need a Spirit-taught glad surrender to Jesus Christ as the Master of the house.

C. Cleaning the Carpet

1. When Christ is allowed to reign as Master of the house, He rips up the old worn area rugs of self-interest, self-indulgence, self-protection, and self-preoccupation and cleans the underlying floor covering of Christian love, which He put there at salvation.
2. The sad state of many Christian marriages reveals that the carpet [of love] has not been cleaned.
3. The carpet-cleaning job isn't optional in the Christian life.

D. Blessed Assurance

1. The next inevitable result is a Spirit-taught sense of Christ's own love for us as His dear children.
2. What [most Christians] need to know above all is that God loves them!
3. The first witness is our own spirit.
4. There is a second witness, a second kind of assurance, that is Spirit taught.

E. Caution—Holy Spirit at Work

1. The Holy Spirit's mission is to show us Jesus Christ.
2. We certainly must not make an emotional experience the test of spirituality.
3. There is no higher experience this side of heaven [than having a Spirit-taught knowledge of God's love for us]. It truly is a "foretaste of glory divine."

F. The Fullness of God

1. Let Him dwell in your heart . . . as the resident Master.
2. Let Him rip up your old, worn rugs of selfishness.
3. Let Him refurbish the underlying carpet of love in your heart.
4. Let Him totally refurbish and redecorate your heart with the hangings and furniture that speak of His own dear love for you, His dwelling place.

CONCLUSION

There is no limit to the "power that worketh in us." So let the remodeling begin!

STUDY UNIT SEVEN

RESTORING THE UNITY

INTRODUCTION

In chapter two of our study we saw God's sweeping plan to restore all things under the lordship of Jesus Christ in the end times. God in this present age is calling for Himself a people for His name out of both Jews and Gentiles. His purpose is to make of these "called out ones" a unified and purified Bride for His Son.

Though divisions, even among the brethren, mar the picture, God will not be thwarted in His divine purposes. His plan for unifying divided peoples is illustrated very powerfully in the way He brought the warring factions of the Jews and the Gentiles together into a new people: His Church. The plan is a model for dealing with other factions within the Body of Christ.

By the end of this week's study you should be very familiar with the three basic elements of God's unification plan as they applied to the formation of the Church from such diverse elements. You should also be able to see how applicable those basic components are to any divisions you are seeking to resolve in your own relationships with other believers.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Explain the three strategic steps God took to unify the Jews and Gentiles into a new group—the Church.
2. Recognize that pride is the dividing element in most conflicts.
3. List several battlegrounds inside and outside the church wherein opponents vie for the power to be the "king of the hill."

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Seeing the pride in your own life that drives you to be unnecessarily divisive with others.
2. Using the material to help others resolve conflicts in their lives.
3. Recognizing how many modern "isms" are motivated by a pride that insists upon being in power even at the expense of others.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. Back to Eden

1. Every part of the new creation functioned in perfect harmony with every other part.
2. The fall of man destroyed all that [harmony].

3. The material witnesses were _____ *dead* _____ . . . and needed to be _____ *redeemed* _____ from the penalties and dominion of their sinfulness.
4. [They were also *divided*.] Jews and Gentiles needed to be _____ *reconciled* _____.

B. One Pattern Fits All

The pattern He used to reconcile Jews and Gentiles must be followed anytime men need to be _____ *reconciled* _____ to each other.

C. The External Problem: _____ *Division* _____

1. [The Jews] prided themselves on being in the _____ *center* _____ of God's plans for the earth.
2. The Greeks were proud of their _____ *excellence* _____.
3. God's plan was to make out of these two groups one new group—the _____ *Church* _____.

D. The Internal Problem: _____ *Pride* _____

1. Any _____ *gift* _____ will divide when it is utilized in _____ *pride* _____.
2. The biggest temptation of fallen man is his _____ *pride* _____.
3. We may hold a truly biblical position, but it can be corrupted if held, taught, and defended in _____ *pride* _____.

E. The Solution

1. Step One—Remember the _____ *past* _____
2. Step Two—Repent of your _____ *pride* _____
 - a. Every _____ *reconciliation* _____ must begin here.
 - b. He removed the thing in which they _____ *boasted* _____.
 - c. The only valid posture before the Supreme One is _____ *humility* _____.
 - d. [When men are truly reconciled,] the fundamental _____ *character* _____ of the relationship has changed—not just the _____ *terms* _____ of interaction.
3. Step Three—Restructure the _____ *relationship* _____
 - a. He calls both parties to become something _____ *different* _____.
 - b. Paul urged them to recognize and celebrate their essential _____ *unity* _____.
 - c. He did not tell them to protect their individual _____ *diversities* _____.

F. The Second Mystery Revealed

1. The Mystery of Christ: the _____ *foundation* _____ for all spiritual unity is Jesus.
2. The Mystery of the Church: the _____ *solution* _____ for spiritual unity is the Church.
3. The Mystery of Marriage: the _____ *illustration* _____ of spiritual unity is marriage.

CONCLUSION

This Body of which God's Son is the Head, this Bride of which His Son is the Bridegroom, is the centerpiece of everything God is doing in this age.

STUDY UNIT EIGHT

REJECTING THE FANTASY

INTRODUCTION

The path to emptiness for any human being is a predictable one. We have seen that despair is the result of living without light from God. God has so wired the human soul that it cannot tolerate for very long the emptiness and boredom that is characteristic of the soul cut off from its Light. Man either will give up hope that meaning for him exists and attempt to end his life or will go on any number of quests to find meaning for life in some part of his existence—some part of the creation, rather than the Creator. In either case, the man has bought into a fantasy that meaning and joy exist apart from a vibrant relationship with Jesus Christ.

We want this week for God to search us and see to what extent we have bought into the fantasy that life can have meaning and joy apart from God. Unless you have spent much time recently meditating upon God's warnings about worldliness, you may be surprised at how much you have adopted its mindset.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Trace the downward path of the worldling from darkness to emptiness.
2. Express how a man can be worldly in his pursuits even when all of the *content* of those pursuits is biblical.
3. List key characteristics of the indulgent-oriented life of a fool.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Identifying how worldliness—leaving God out of the picture—has permeated your activities and strategies for your daily life.
2. Repenting of those elements you discovered in your life in the previous question. You must come down on God's side of the issue of worldliness, even if it means taking sides against yourself.
3. Humbly but boldly challenging the relativism (i.e., "I think this certain activity is fine because I like it") that permeates the thinking of many believers.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. Man Without an Engine

1. A man without _____ *God* _____ is like an automobile without an engine.
2. The result is a profound _____ *emptiness* _____ and _____ *meaninglessness* _____ in every man apart from Christ.

B. The Path to Emptiness

1. _____ *Darkness* _____ in understanding

2. Ignorance in the intellect
3. Hardness in the will and emotions
4. Disconnection from the life of God
5. Emptiness in the whole being

C. Lost in a Cave

D. The Downward Path

E. God's Attitude Toward the World

1. The worldly Christian is separating himself from God's ways and God's plans.
2. The Scriptures speak much of the pull and debilitating influence of this "world."

F. The Effect of the World on the Heart

1. The great fantasy of worldliness is that a man can live independently of God.
2. The twin disciplines of a wise heart are "hear" and "do."
3. The twin culprits in a foolish heart are "desire" and "indulge."

G. When Dad Comes Home

H. The Desire-Oriented Life of a Fool

1. The worldling is easily distracted.
 - a. He is driven to have something . . . new.
 - b. He is also easily moved by what is . . . now.
2. The worldling is easily lured.
 - a. The worldling is easily lured because he has no objective, abiding principles.
 - b. This relativism—making myself or my group the final word on life—is the most dangerous part of modern culture.
 - c. They are left without principles and must live entirely by sensation and emotion.

I. The Indulgent-Oriented Life of a Fool

1. He is defiant to the created order in nature.
2. The worldling is defiant to the commanded order . . . in [God's] Word.
3. The result of the foolishness of the world is death.
4. Everything dies when removed from the light of God.

CONCLUSION

The world says, "Leave God out!" The Word says, "God must be FIRST!"

STUDY UNIT NINE

RESPONDING TO THE SPIRIT

INTRODUCTION

The early church was a rejoicing body of believers even during persecution because their lives revolved around Jesus Christ. They lived for Him, witnessed for Him, spoke to Him, listened to Him, and many of them died for Him. They knew what His mission for them was while He left them on this earth, and in one generation the entire known world had heard their witness. Their impact was staggering!

This did not happen haphazardly. They were a living Body responding to their Head, Jesus Christ. His Spirit was the agent who made them like Jesus Christ and deployed them into the world to be His witnesses. Today the picture is much different. Sometimes the Body is comatose and will not accept direction from the Head. At other times the Body acts in convulsions; it is moving in random activity without any direction from the Head. At still other times the Body is paralyzed; it is failing to respond to the impulses of the Head. All of these are sad dysfunctions and a far cry from the vibrant Christianity of the New Testament church.

The Body will be useful to the Head to the degree that it responds to the directions of the Head. That is where the Holy Spirit comes in. He is the intermediary between the believer and Jesus Christ. It is imperative that we look at His crucial role in the Christian's life.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Identify the Holy Spirit's primary function in a believer's life.
2. State three effects of the Holy Spirit's ministry of illumination in a believer's life.
3. Know how the ministry of the Holy Spirit in the believer's life can be hindered.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Asking God to illumine your heart with an awareness of Jesus Christ.
2. Recognizing whether you truly are being illumined by the Spirit of God.
3. Seeking to be controlled by the Spirit while striving to keep from grieving Him.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. A Farewell Dinner

B. The Holy Spirit's Ministry

The Holy Spirit's principal ministry is to make _____ *real* _____ to us the _____ *presence* _____ of our Master, Jesus Christ.

C. How Does the Spirit Show Us Christ?

The method the Holy Spirit uses . . . is simply _____ *illumination* _____.

D. The Effects of Illumination

1. Illuminated truth moves the believer _____ *intellectually* _____.
2. Illuminated truth moves the believer _____ *emotionally* _____.
3. Illuminated truth moves the believer _____ *vocationally* _____.

E. The Content of Illumination

1. The Holy Spirit shows us Jesus Christ is _____ *here* _____.
2. The Spirit show us not only that Christ is *here* but also that He is _____ *active* _____.
3. They died for a Lord they had seen to be _____ *glorious* _____.

F. Back to Ephesians

“Responding to the Spirit” means responding to two commands contained in Ephesians.

1. First command: _____ *Grieve* _____ not the Holy Spirit of God.
2. We grieve the Spirit—we grieve Jesus Christ—when we continue to practice _____ *sin* _____.
3. Second command: Be _____ *filled* _____ with the Spirit.
4. [Being filled with the Spirit] calls for a heart that is yielded to the _____ *control* _____ of someone else—Jesus Christ.

CONCLUSION

We have a great advantage over the twelve disciples because Jesus said that when the Spirit is come “greater works than these shall he do; because I go unto my Father” (John 14:12).

STUDY UNIT TEN

LIVING IN THE FEAR OF GOD

INTRODUCTION

No Bible theme is more crucial to a joyful Christian experience yet more of a mystery to most believers than the fear of the Lord. It is not a concept to be shunned or neglected. It is the joyful fruit in the soul of everything we have been studying thus far and is the fountainhead of a vibrant Christian experience. Listen to David's view regarding the fear of the Lord.

Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord (Psalm 128:1-4).

This study unit begins the section in *Created for His Glory* entitled “Displaying the Grand Reality.” It discusses the effect upon the life of the truths from Parts 1 and 2 of the book. The applications get very personal yet very fulfilling when applied in the power of the Holy Spirit.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Articulate the two essential components in the fear of the Lord.
2. Explain how the fear of the Lord both restrains us from evil and at the same time comforts us in danger.
3. Understand that Christian maturity is measured by the extent that a believer fears the Lord.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Increasing your study of the greatness of God if you do not have a sense of your vulnerability before God.
2. Increasing your study of the goodness of God if you do not have a sense of your security before God.
3. Delighting in the experience of the fear of God as you see that it is at the core of what it means to be a complete man or woman—existing as you were originally created to live.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. Twin Towers and the Towering God

B. A Frightening Vulnerability

1. There is a sense that you are facing a power far greater than you and that you are very much at risk in your present situation.
2. Vulnerability before a mysterious hand
3. Vulnerability before a smoking mountain
4. Vulnerability in the local church

C. A Joyful Security

1. Those who escaped the terrorist attacks with their lives not only saw the greatness of the danger but . . .
2. . . also experienced the goodness of deliverance.
3. The fear of the Lord is the awe and reverence left over when the frightening vulnerability before the greatness of God is mixed with the joy of security upon experiencing the goodness of God.
4. This fear of God . . . is present in every believer from the moment of salvation, though often in a severely underdeveloped fashion.
5. Growth in the fear of the Lord is directly proportionate to our knowledge of His perfections.
6. Another way of describing the fear of God . . . is the awareness of the powers of the ever-present God.

D. It Depends on Which Side of the Law You Are On!

E. The Essence of Man

1. Godliness is the core of manliness.
2. Godliness is a synonym for the fear of the Lord.
3. Spiritual maturity is characterized by the fear of the Lord.

F. But Should We Really Fear God?

G. Created for His Glory

1. We were created so that God would have something to show about Himself.
2. Our well-tuned, highly performing “engines” of godliness are the means whereby He gets the glory due to Him.

CONCLUSION

1. *Changed into His Image*: a “Fine-Tuning Manual” for the Christian life
2. Chapters 10-12 of *Created for His Glory*: a “Driver’s Manual” for the Christian life

STUDY UNIT ELEVEN

RULING IN THE FEAR OF GOD

INTRODUCTION

Our study in the fear of God gets painfully personal in these next two chapters. Nothing tests our real understanding of and experience in the fear of the Lord more than how we carry out our responsibilities as authorities and how we respond to authorities. Anyone can talk like a Christian and maintain a plastic veneer of Christianity, but his real Christian experience is exposed by how he relates to authority—both as a ruler himself and as a subordinate.

There is probably no problem that plagues home, church, business, and civil leadership more than the wrong use of authority. Leaders often do not rule in the fear of God. Consequently, those under their care are discouraged, disenchanting, and often rebellious to their authority.

There is a biblical prescription for the predicament—no matter how it manifests itself. It is for leaders to rule in the fear of God. Pay careful attention to this study unit because all of us are put in positions of sovereignty—rulership—at times. It will expose how much you fear the Lord.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Explain how biblical sovereignty and biblical subordination are regulated by the fear of the Lord.
2. Understand how the limits of a leader's power are established by God when He delegates that power to the leader.
3. Recognize two kinds of self-serving leadership that indicate a leader is not walking in the fear of the Lord.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Examining your own leadership opportunities for evidences of fleshly rulership.
2. Bowing with godly fear before your Leader so that your rulership will accomplish His purposes.
3. Praying for your own leaders that they will rule in the fear of God and not walk in the flesh.

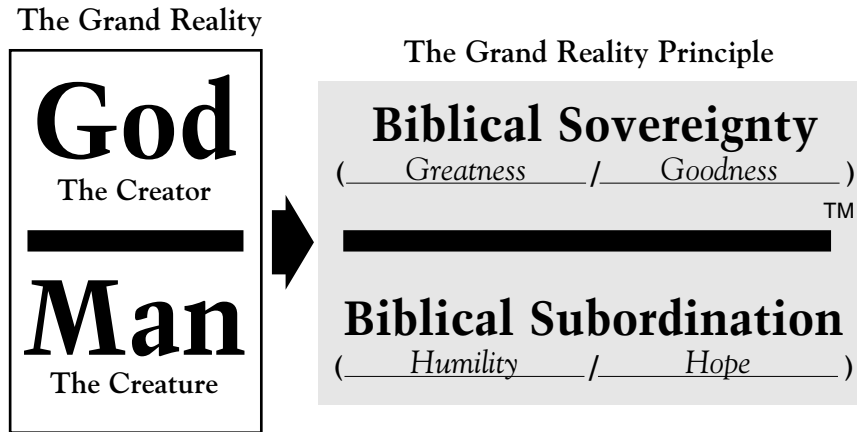
LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. Wounded Hearts

1. Theresa's Story
2. Robin's Story
3. Joel and Phil

B. God's Prescription for Failing Rulers



C. The Trademark of the Fear of God

D. God's Rules for Rulers

No one who has been granted authority is _____ *free* _____ to use that authority in ways not _____ *authorized* _____ by God Himself.

E. The Chief Greenhouse Keeper

1. [The] home is a greenhouse for _____ *growing* _____ spiritual plants.
2. A husband and father can use his headship to accomplish only _____ *God's* _____ purposes for his wife and children.
3. Any use of his power for his _____ *own* _____ ends or in a wrong _____ *spirit* _____ is an abuse of power!

F. Fleshly Headship

1. Self-Serving _____ *Authoritarianism* _____
 - a. Pleases himself by _____ *controlling* _____ others more than God intends—too strictly
 - b. [Pleases himself] by ruling others in a _____ *spirit* _____ God forbids—too harshly
2. Self-Serving _____ *Permissivism* _____
[Pleases himself] by _____ *allowing* _____ more than God intends—too tolerantly
3. Leadership isn't about controlling _____ *others* _____ as much as it is about controlling our own _____ *lusts* _____—our own pride.

CONCLUSION

Giving in to our own desires is lethal in leadership.

STUDY UNIT TWELVE

SUBMITTING IN THE FEAR OF GOD

INTRODUCTION

All of us are under authorities of various kinds throughout our lives—parental, spiritual, civil, educational, and so forth. All of us are under God’s authority all the time. Furthermore, none of us like to be told to do something we don’t want to do. And therein lies the recipe for serious conflict with our authorities. Just as fleshly leadership is destructive, so is fleshly follower-ship. The remedy for both is the fear of the Lord.

In this week’s study we will see that we do not have to lose hope just because our leaders are not doing the right thing. We will learn how our responses can please God no matter what our authority is asking us to do. These are hard lessons for all of us because we naturally want things to go our way. But like Paul and Silas, even in our “prison experiences” we can have rejoicing hearts because of what we are seeing about our great God, even though our authorities may be making life difficult for us.

Take time to look over the *knowledge* and *application* objectives for this week’s study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Identify two ways that fleshly subordination manifests itself.
2. Know the difference between trusting an authority and obeying that authority.
3. Know how to respond to authorities when they are unreasonable or unbiblical.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Resisting the temptations to respond to authority with any self-serving response.
2. Finding great hope in God’s greatness and goodness when your authority is ruling selfishly.
3. Seeing God in the picture whenever you must submit to authority.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. What’s Wrong with This Picture?

1. More than a quarter of the references in the Bible that deal with the fear of the Lord speak of it in the context of obedience.
2. This chapter more than any other will reveal your view of God’s sovereignty, His love, and your trust in His wisdom.

B. Fleshly Subordination

1. Self-serving _____ *Defiance* _____
 - a. This person pleases himself by _____ *opposing* _____ his authority.
 - b. So often we think the _____ *issue* _____ we are arguing over with our authorities is more important than the issues of our heart _____ *responses* _____.
 - c. A God-fearing believer will _____ *submit* _____ to his authorities.
2. Self-serving _____ *Deference* _____
 - a. A self-serving deference means that we _____ *yield* _____ to our authorities . . . because it gets us what *we* want.
 - b. He bristles at having to obey, but obeying is better than the _____ *war* _____ that follows if he doesn't.

C. God's Prescription for Discouraged and Disobedient Followers

1. Both of the self-serving responses we have looked at lack _____ *humility* _____.
2. Both of these responses destroy _____ *hope* _____.
3. Never does God call any of us to _____ *trust* _____ our authorities.
4. He merely commands us to _____ *obey* _____ them and trust _____ *Him* _____.

D. The Dilemma

1. We cannot make any decisions without _____ *believing* _____ somebody.
2. The test of our spiritual life is _____ *who* _____ we are believing with our faith—God or our own heart.

E. But Do I *Always* Have to Submit?

1. If the authority's request is unreasonable, we are to change our _____ *desires* _____.
2. If the authority's request is unbiblical, . . . we should respectfully _____ *appeal* _____.
3. If the appeal is rejected, then we must respectfully _____ *refuse* _____ to submit and learn to _____ *rejoice* _____ in our suffering.
4. We will never come up with *humble, hope-filled* _____ *responses* _____ until we see clearly that the sovereign God who is over all is _____ *great* _____ and _____ *good* _____ to all.

CONCLUSION

God must be FIRST, and we must live in such a way that His "firstness" shows!

STUDY UNIT THIRTEEN

'TIS MYSTERY ALL

INTRODUCTION

We have learned throughout this study that the extent of our rejoicing in the visible world depends upon how much we are seeing of the invisible world. Because we live on a cursed planet and we all have sinful hearts, life can become very difficult at times. We naturally reason that if we could just have everything we want we would be content.

King Solomon was one of the few people in all of history who could really have all that they wanted. He discovered, however, that if fellowship with the living God was missing from a person's life, nothing could satisfy him. He wrote the Book of Ecclesiastes to challenge the thinking of anyone who hoped to find satisfaction in any portion of the creation if he was out of fellowship with the Creator.

He came to the same conclusion we have discovered in Ephesians. The rejoicing heart is the result of continual fellowship with the God of heaven. Paul taught us the secrets of joyful living by showing us the *divine mysteries* of Ephesians. Solomon taught the same thing by forcing us to consider the *dark mysteries* of Ecclesiastes. This final chapter in our study should help further cement these foundational truths into your mind so that you, too, can have a rejoicing heart.

Take time to look over the *knowledge* and *application* objectives for this week's study before proceeding with the rest of the study.

Knowledge Objectives:

By the end of this week you should be able to—

1. Recognize how God teaches us dependency when we face the *dark mysteries* of life.
2. Rejoice in the three wonderful *divine mysteries* of Ephesians.
3. Explain to others how “nails” of truth are the answers to the “goats” of life.

Application Objectives:

By the end of this week you should be responding to what you have learned by—

1. Identifying the “goats” God is sending into your life to make you ask, “What's the point?”
2. Analyzing how you look for enjoyment through the “Equation of Enjoyment.”
3. Rejoicing in the wonderful now-revealed mysteries of Ephesians, which provide the “nails” of truth during the storms of life.

LECTURE NOTES

Fill in the blanks from a live lecture or video presentation or from your own reading in the text, *Created for His Glory*, as recommended in the assignments to follow.

A. The Dark Mysteries of Ecclesiastes

1. Ecclesiastes connects with the unbelieving world through one issue: _____ *despair* _____.

- Some of the statements in [Ecclesiastes] are “_____ *goads* _____” and some are “_____ *nails* _____.”

B. What’s the Point?

- Goads are disturbing _____ *reflections* _____ about life that lead to the conclusion “What’s the point?”
- The point is that all of life is “_____ *pointless* _____”—vanity or emptiness—unless something else is involved that _____ *transcends* _____ the pointlessness.
- Despair is the inevitable hopelessness of life without _____ *light* _____.

C. The Equation of Enjoyment

The Multiplicand	×	The Multiplier	=	The Result
50		0		0
(God-given _____ <i>Gifts</i> _____ of Life)		(God-given _____ <i>Satisfaction</i> _____)		(Joy and Peace)

- If God grants riches but withholds the “_____ *rejoicing* _____,” riches will bring no satisfaction.
- Satisfaction in life is a byproduct of _____ *relationship* _____ with God—the multiplier.

D. Fear God

- Learn that there is someone ruling over all the _____ *dark* _____ mysteries.
- _____ *Rejoice* _____ in what He has given you, and above all, rejoice in _____ *Him* _____.
- When there are things that you do not _____ *know* _____ about your life’s situation, you must focus on the things that you do know about your _____ *God* _____.

E. The Divine Mysteries of Ephesians

- The Mystery of Christ: the _____ *foundation* _____ of all spiritual unity is Jesus Christ.
- The Mystery of the Church: the _____ *solution* _____ for spiritual unity is the Church.
- The Mystery of Marriage: the _____ *illustration* _____ of spiritual unity is marriage.

F. A Final Challenge

We were created for His glory. Let us show the world that our God—and His Son Jesus Christ—is _____ *first* _____!

CONCLUSION

May God raise up a generation of “Olympian skiers” who are passionate about putting Jesus Christ at the center of all of life!