



God's Glory as He Builds His Kingdom

VOLUME 4
7th-12th Grade Guide Book

For it is the God who commanded light to shine out of darkness, who has shone in our hearts
to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Corinthians 4:6



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Semester 1: *Guiding and Sustaining a Kingdom People*

UNIT 1

THROUGH COVENANTS

Doctrines

- Works, the Fruit of Faith
- The Purpose of God's Law
- The Kingdom of God
- The Lord's Supper

We have learned that God's glory is the reason for everything and that Jesus Christ and His saving work are the greatest expressions of that glory. We are to look to Him by faith as we live for Him. As we enter a new volume of study, it is time to consider the means God uses to both build and govern His kingdom, which is His way of extending the appreciation of His glory throughout the world. A chief way He has chosen to do this is through special agreements called covenants that He establishes with His people.

THE ABRAHAMIC COVENANT

GENESIS 15:1-7

KEY CONCEPT

God makes covenants.

Key Verses: Genesis 17:3-4

INTRODUCTION

CHAPTER OUTLINE

1. Story Elements

Genesis 15:1-7

2. Context

Genesis 15:8-18

3. Connections

Genesis 17:1-8

4. Doctrine

James 2:14-24

5. Application

James 1:21-25

From the very outset of God's dealings with His people, the keynote is mercy and grace! We start our study of God's kingdom by looking at His covenants—starting with the Abrahamic covenant. The Abrahamic covenant is a pretty lopsided arrangement. God made promises to Abraham and blessed him. God told Abraham that he would be the father not just of a family but of a nation. And the grand finale? God would bless the entire world through Abraham's offspring (cf. Gen. 12:1-3).

How would God do this? It would ultimately be through Abraham's Seed, Jesus Christ. The Lord Jesus was never far from the story of God's gracious dealings with His people. And what did God expect in return from Abraham? He needed to live a life that showed he trusted these promises, a life of faith. God would continue to encourage Abraham until he grew into the role God had planned for him, just as He continues to encourage us in our faith.

STORY ELEMENTS

Genesis 15:1-7

What happened, and why is it important?

Have you ever waited on something for what seemed like forever? For many people, it might be when they are preparing to head off to college. They might feel completely done with high school even though they're still in their junior year! So they begin making plans for the college they want to attend. They apply, get accepted, and feel ready to go there. Once their senior year is over, they count down the days of a summer that seems to stretch on forever.

It can seem like you're waiting on your life to start when you're expecting a major change. That must be how Abram felt. God first appeared to Abram when he was seventy-five years old (Gen. 12:1-4). Abram was sure he was past his prime—a little late for God to be making promises about his future. But Abram believed God—and in reality, even at seventy-five, his life was just about to begin!

God made big promises to Abram. He promised that He had a plan for Abram, one that included children and grandchildren and generations of descendants. A promise of children might not seem like a big deal to us, but Abram and his wife, Sarai, had been unable to have any. Now, especially because of their old age, they reasonably assumed they never would. And yet God promised Abram a new land and an uncountable number of descendants who would bring blessing to the nations. That would be a miracle!

Which of God's promises to you as a Christian do you find hard to believe?

A number of years had passed since God's original call by the time we get to chapter 15, and God had been blessing Abram as He promised. In fact, right before this, Abram defeated a mighty army, rescued his nephew Lot, and was blessed by a mysterious priest named Melchizedek. Genesis 15:1 tells us that it was after these events that the Lord reinforced His promise to Abram.

God began His speech by saying, "Do not be afraid." Why did God start off with that? Obviously, Abram was scared.

God assured Abram that He was both his defender and reward. God had just shown how He was Abram's defender in the rescue of Lot, and now He was assuring him that He was his reward. Whatever Abram was afraid of, God wanted him to be reassured.

Abram did something unexpected here. He began to question God, and his questions revealed the fear that God was addressing. God had been faithful to His first promise for many years, but what good was it if Abram had no heir? He was still walking in the middle of the unknown. The promises had been amazing, but promises of land and descendants did not mean anything without a son.

Abram faced the prospect that Eliezer of Damascus would be his heir. Eliezer was likely his servant. It was possible at this time for a household to appoint servants as heirs. If Abram were to do this, Eliezer would legally inherit Abram's household and could carry out all the duties that a son would for his father.*



How can you believe God while still facing moments of doubt and disbelief?

In hindsight, it can be easy to criticize Abram for his gloomy response, but looking closely at the facts helps us understand his doubts. Abram had waited maybe a decade at this point for a promise that already seemed unlikely at the very beginning. Who wouldn't get discouraged after waiting that long? And even though God had blessed him greatly, what good were wealth and prestige if he were dead? Without someone to carry his name, his own biological offspring, Abram knew he would be forgotten in history.

But God made His intentions crystal clear: Eliezer would not be Abram's heir. Abram would not have to settle for a mere servant to carry out legal obligations; he would have a biological heir—a son.* God once again confirmed that this heir would be the first in a long line of descendants. Abram would be the father of a great nation. As He did several times after this moment (cf. 22:17; 26:4; 37:9), God told Abram that these descendants would be numerous, like the stars in the sky.

Genesis 15:6 is so simple and yet so profound. God made a promise to Abram, and he believed God. He simply believed. This is amazing considering all the obstacles that he had to overcome. He and Sarai were too old to have a child. Why had God kept them waiting so long?

Not only did Abram believe, but God counted his belief as righteousness as well. Righteousness is usually thought of as right living. You do something good—treat others fairly, worship God, turn away from sin—and you are righteous because of what you do. But this verse is the first time the word “righteous” is used in the Bible, and it shows us that righteousness is something we *receive*. Abram showed faith, and that simple act of trust was enough for God to see Abram as righteous. Righteousness comes through our faith in a good God. God is our righteousness, and when we put our faith in Him, He considers us righteous.

Once again, God promised land to Abram—the land where he was currently living. It would even come to be known as the Promised Land. God reminded Abram that he had not left his homeland in vain. God had made a covenant with him—a covenant of faithfulness. God would be faithful to His great promise. All Abram had to do was walk in faith and trust. Abram could be assured that God would be faithful, just as He had already proven Himself to be.

*Without a son and heir, none of the other promises made to Abram meant anything. Far more importance was placed on having an heir in Bible times than today. If you were without an heir, you had no one to carry on your family name, tend to the family land, inherit family possessions, take care of you in your old age, or see to your funeral rites. Not having an heir posed severe hardships.**

God gave Abram a striking picture to help him remember His promises. Every time Abram looked up at the stars in the sky, they would be a reminder of the promise God had made. God often speaks to His people through images and object lessons. He wants His people to understand what He says and remember it even when life gets difficult.

Abram's faith in God was regularly tested in Genesis 12 through 22. Sometimes he passed the test, but sometimes he failed, until he passed the supreme test in Genesis 22. In many ways, his life is like that of every believer, struggling through the highs and lows and moments of doubt and difficulty. The story of Abram, however, encourages Christians to believe God no matter the circumstances. It is this faith that God counts as right living.

*Gordon J. Wenham, *Genesis 1-15* (Word).



THE BIBLE & PEOPLE

Eric Liddell: Complete Surrender

God called Abram to completely surrender his life and set out on a journey to the Promised Land of Canaan. Similarly, God called Eric Liddell to completely surrender his fame as an Olympic champion runner and go to the mission field of China.

Eric Liddell (1902–1945) was born to Scottish missionary parents in Tientsin (Tianjin), China. When he was six, he and his older brother, Robert (age eight), were sent to England to a special boarding school for missionary children called Eltham College.

It soon became apparent at Eltham that Eric was a phenomenal athlete. Although he excelled at all sports, Eltham's headmaster described him as "entirely without vanity." Our culture has a tendency to idolize athletes because, let's face it, their mastery and discipline are impressive. But we must always remember that their gifts are designed to glorify God. Eric recognized this, and it kept him humble.

In 1920, Eric entered Edinburgh University, majoring in scientific research. There he soon earned the reputation of being the fastest runner in all of Scotland, earning the nickname "Flying Scotsman." He set records in the 100-yard dash and the 220-yard race and became a favorite to medal in the upcoming Olympics at Paris in 1924.

At those Olympic games, he became a controversial news figure because of his Christian convictions when he refused to compete in a heat scheduled on a Sunday. That forced him to withdraw from his best event, the 100-meter.

On the morning of the 400-meter final—a more difficult event for him—he was handed a note that read, "In the old book it says: 'He that honours me I will honour' [1 Sam. 2:30]. Wishing you the best of success always." Encouraged by the message, he amazed everyone by winning the gold medal and setting both Olympic and world records with a time of 47.6 seconds. His record stood until the Berlin Olympics of 1936.

After his Olympic triumph, Eric returned to northern China as a missionary, first teaching at a college for the children of the wealthy Chinese. He hoped that by teaching the future leaders of China, he could have an impact for Christ on the values and morals of the culture. In 1932, he married Canadian missionary Florence Mackenzie. They had three daughters: Patricia, Heather, and Maureen.

By 1941, British nationals were advised to leave China because of the advance of the Japanese invading forces. Eric sent his wife and children home to her family in Canada, but he remained, ministering to the poor at a rural mission station.

In 1943, the Japanese placed Eric in an internment camp along with many other Christian missionaries. He continued his ministry even there.

Eric developed an inoperable brain tumor and endured much suffering. On February 21, 1945, he passed into the presence of his beloved Lord. His last words, referring to his devotion to Christ, were, "It's complete surrender."

CONTEXT

Genesis 15:8-18

Who, what, where, when?

As a kid, when you promise something, there's an oath you take to show just how serious you are. Maybe you know it: "Cross my heart, hope to die, stick a needle in my eye." Gross, right? But as a kid, this oath communicates something important: I will keep this promise no matter what.

As we'll see in today's passage, people living in Old Testament times had a ritual to emphasize the seriousness of their oaths that was just as intense. God made a ritual oath to Abram to show His commitment to His promise. He promised Abram an heir, descendants, and an inherited land, and He took His oath seriously.

Genesis 15:6 says that Abram believed the Lord. Two verses later, we're told that he asked God for a sign. Many people ask God for a sign because they doubt that He will keep His promises, but we've just been told that Abram already believed. It doesn't seem like his request was driven by doubt. Rather, he was looking for something he could point to as proof of God's promise for himself and his offspring.*

Is it OK to ask God for signs?

In response, God asked Abram to bring Him some specific animals, and Abram apparently knew exactly what to do. He slaughtered the animals, cutting them in half (except for the birds, cf. Lev. 1:17), and arranged them in two lines. Seems a little bizarre to us, but it was through this vivid sacrificial ritual that God would affirm His promises.

Abram fell into a deep sleep and received a word from God—but it was not very encouraging. Remember those descendants He promised? God told Abram that they would be enslaved for four hundred years in another land—probably not the news Abram wanted to hear. Life would be unpleasant for his descendants. Other nations would try to curse God's people (Gen. 12:3), but God would judge the nation that enslaved His people.

The next few verses are extremely unusual. Smoking oven? Burning torch? What is going on? The smoking oven and the burning torch were unique and probably represent either the Israelites' future suffering and deliverance or the presence of God (or both). The practice of walking between slaughtered animals was a common ritual at this time. When two people made a covenant agreement, they would cut animals in half and lay them across from each other in two lines, just as Abram did. Then they would take their oath and walk between the animal halves. The implied meaning was, "May I become like these slaughtered animals if I break my oath with you!"

But there is one important difference. Usually, the parties walked through the sacrifices *together*. In Genesis 15, however, God alone moved through the sacrifices as He made His covenant with Abram. Why? Because God was taking all the covenant responsibility Himself, so the covenant would not fail.†

Where else do we see this truth in Scripture?

We see God work this way throughout the Bible. All the responsibility of keeping promises falls on Him. His people constantly fail to live up to their side of the bargain, yet God keeps His promises and takes the burden upon Himself when His people fail.

* Gordon J. Wenham, *Genesis 16-50* (Word).

† Nancy Guthrie, *The Promised One: Seeing Jesus in Genesis* (Crossway).

CONNECTIONS

Genesis 17:1-8

Let's take a look at some other passages and themes in Scripture.

How did you get your name? Some people are named after friends or family members, some after Bible personalities, and some after characters in books or movies. Wherever your name comes from, it likely has a story or a meaning behind it. Today we will look at how Abram's new name became a reminder of God's promises.

This week, we have discussed God's conversation with Abram in Genesis 15. In Genesis 17, we see another episode of God reaffirming His promises to him. In between (chapter 16), Abram and his wife, Sarai, took matters into their own hands. Just as Abram had thought he could only have an heir through his servant Eliezer, Sarai believed the only way she'd ever have a baby was if her servant Hagar got pregnant. For some cultures, this was an accepted custom at the time, but it was definitely not how God wanted to fulfill His promises. Hagar's pregnancy and the birth of Ishmael brought conflict and strife in Abram's household.

But God spoke to Abram again in Genesis 17, reaffirming and expanding on His promise. For the first time, He told Abram His name. He called Himself "God Almighty" in verse 1. You may have heard the Hebrew version of this name: *El Shaddai*. While not common in the Old Testament, the name is typically used to describe God as all-powerful (Isa. 13:6). This is the name Isaac and Jacob used when they talked about God (Gen. 28:3; 43:14). While many non-Israelites also called God by this name (Num. 24:4; Job 5:17), God would later tell Moses that Abraham, Isaac, and Jacob did not fully know Him because they only knew Him as *El Shaddai* (Ex. 6:3). In other words, God was progressively revealing more of His name and more of Himself to His people as the covenant relationship progressed.

So far, God's covenant had demanded little more than trust from Abram. But now, in light of His power and the promises that He had made, God asked for a commitment. Abram received a call to live before God and be blameless.

A life lived before God is marked by both comfort (that is, His encouragement) and responsibility. As God's people walk in purity, they are called to be set apart, to be different. But God's people also have the assurance that walking before Him means that He is with them, empowering them to live out their calling. We can live the way He has called us to live because He gives us the strength to do it.

Abram responded to God's call with awe and worship. In the verses that follow, God reaffirmed the covenant that He had already made and expanded on it in several ways.* God had already promised that Abram would be the father of a great nation, but here He promised that Abram would father many nations. That became true on the biological level through nations—such as the Ishmaelites, Edomites, Moabites, and others—and also on the spiritual level through all who would become children of Abram through faith in Christ (cf. Gal. 3:7, 29). And God now promised explicitly that Abram's descendants would be kings.

This is when God changed Abram's name. A person's name in biblical times had more significance than it does now. Names were intended to express who a person was—his or her character and personality—or at least what the parents expected or hoped for. Abram means "exalted father," a fitting name considering the covenant promises he had already received. But God changed it to Abraham, which is an expanded version of the same name. The name may have seemed like an ironic joke to Abraham, but God made it bigger because it accurately foretold what he would become.

In another expansion of His promise, God told Abraham that this covenant would not be between Him and Abraham alone but would extend to his descendants. God had declared this covenant before, but now Abraham knew that God's covenant would expand well beyond his lifetime.

Most important of all, the covenant involved a relationship with God. He wanted “to be God to [Abraham] and [his] descendants after [him]” (Gen. 17:7). God did not just want to give Abraham a bunch of blessings. The blessings point to God’s desire for a unique relationship with His people. He would be their God, and they would be His people. Abraham’s ultimate blessing was God Himself (cf. 15:1).

Finally, God identified the land that Abraham’s descendants would possess—the land of Canaan. Abraham was a “stranger” in Canaan, but that did not matter. The land was God’s to give.

In the verses immediately following this passage, God gave Abraham a sign of the covenant, **circumcision**, to carry out. God had taken on the burden of the covenant but did ask for this physical act of trust from His people. This sign, as well as Abraham’s name change, signified that the accomplishment of the promise was closer than ever.

Abraham still had not seen any fulfillment of the promises. His wife, Sarah, was still infertile. He still did not personally possess the land of Canaan. But as we have seen earlier this week, Abraham continued to believe God, and God credited that faith to him as righteousness.

*Gordon J. Wenham, *Genesis 16-50* (Word).

CHRIST FOCUS



You might remember that God told Adam and Eve, and later Noah, to “be fruitful and multiply” (Gen. 1:28; 9:1). But Abraham and Sarah were not able to carry out this instruction. For years, they were unable to have any children. After the Fall in Genesis 3, we see over and over again that the world was not as it was supposed to be. Sin entered creation, and people began to sin against one another and against God. But other things came into the world through the Fall too—things like death, sickness, and infertility. The world did not conform to God’s original plan for it.

But God had a plan to recreate the world as it was supposed to be, and He took a major step with His promise to Abraham. God responded to Abraham and Sarah’s infertility—a consequence of the Fall—with the promise to make them fruitful.* God as the Creator gave them what He had originally commanded in the Garden of Eden. He wanted descendants from Abraham and Sarah, so He provided them.

The human race needs this sort of intervention from God constantly. We are not able to keep the commands of God on our own. We are not able to be righteous on our own. We are not able to fight sickness, death, or pain by ourselves. Without God’s help, we are not able to be what we are supposed to be.

But Jesus is our solution. By giving us Jesus, God provided what He commanded of us. Jesus is the living example of righteousness. He lived a righteous and perfect life. When we put our faith in Him, we take on His righteousness and His perfection.

We are not able to follow God, to obey Him, or even to truly love Him on our own, but Jesus came to fulfill what God requires of us. Even more than that, Jesus fulfilled God’s overarching promise to Abraham by reversing the curse of the Fall.

DOCTRINE

[Works, the Fruit
of Faith]

James 2:14-24

Let's explore the truth.

Before getting their licenses, new drivers usually have to take two tests: a written one and a driving one. You can probably figure out why. You wouldn't want to be in a car behind (or in front of) someone who knew all the rules but had never put a foot on the gas pedal. On the other hand, you wouldn't want to share the road with someone who knew how to move a car around but wasn't sure what to do when he came to a four-way stop. A good driver is someone who knows the rules of the road and can put them into action.

Sometimes people try to separate the Christian life into two kinds of activity: faith and works. In this line of thinking, faith might be considered right beliefs about God, and works would be right actions before God. But James, Jesus' earthly brother, teaches that faith and good works can't be separated. You can't have one without the other. Just as a driver must know the rules of the road and put them into action, **a true believer must believe God and put that belief into action.**

To prove his point, James gave the example of turning away from someone in need while offering empty phrases of comfort and cheer. *Surely an extreme example, we think. Obviously, if we saw someone who was clearly in need of food, we would give him something to eat.* But James knew better. Many times Christians are all too likely to throw around clichés and theology and only offer nice thoughts to real-world problems.*

It is not bad to use wisdom to figure out how to effectively solve problems. But sometimes we see horrible problems in the world and sit around discussing them, debating them, theorizing, and figuring out a theological solution instead of taking action. Theorizing can be helpful if it leads to solutions, but faith is more than simply believing correct theology. It is remembering that we are accountable to show practical love to the people God puts in front of us.

James argued that instead of separating faith and works, we must come to the realization that true faith works. If we trust God and believe what He says, how could we not act on it? If we know God's Word and trust His promises, how could we not obey what God says?

James mentioned Abraham as an example of this truth. Abraham is well known for his faith; we have already seen in Genesis 15:6 that he believed God, and God considered it to be righteousness. But that faith led Abraham to do quite a bit. He moved from his homeland and lived the last part of his life as a nomad because God called him (12:4). He showed hospitality to messengers from God (18:1-5). He carried out all the steps of offering Isaac as a sacrifice right up to God's miraculous intervention (chap. 22).

We can never earn God's approval through the good things we do. We can never fulfill the demands of the law by ourselves. But we can trust that God will make us righteous as we strive to live up to our identity in Christ. Although our works do not win favor with God, faith means a walk with God that produces right living and good works for our neighbors. Faith is not just agreeing with a list of theological facts. It is not just something we say, put on a T-shirt, or place on a bumper sticker. True faith engages our heads, hearts, hands, and feet. True faith is essentially a heartfelt pledge of allegiance that leads to action. There is no other way.*

“Nothing works like genuine faith or trust in God. . . . Grace is not opposed to effort, it is opposed to earning. Earning is an attitude. Effort is an action.”
—Dallas Willard†

*David P. Nystrom, *James* (Zondervan).

†Dallas Willard, *The Great Omission: Reclaiming Jesus' Essential Teachings on Discipleship* (HarperOne).

WORLDVIEW



LIE: We will become holier in this life by trusting in Jesus without ever having to work at it.

When you get your first pet, you are a pet owner. As a pet owner, you do certain things: you feed it, you play with it, and you clean up after it. What if you thought that being a pet owner meant just *having* an animal without taking care of it? You'd be a pretty bad pet owner, and your pet wouldn't be very happy or healthy.

Sometimes we can think that way about our identity in Christ. We know we are in Christ, but many of us seem to expect this to automatically make us good Christians who reflect Jesus perfectly. In the sense that Christ justifies us before God, we stand holy in His sight, but here on earth—that's a different story. We definitely need grace; we need spiritual disciplines; we need to be sanctified by the Holy Spirit. But unlike justification, this does not instantly happen to us.

Progressive sanctification is Holy Spirit-empowered work that goes on every day of our lives. We take part in this work to increase our holiness. It's an effort led and driven by the Spirit of God, but we don't get to sit on the sidelines watching it happen.

Maybe one reason Christians are so averse to working toward holiness is that the concept of work has been tainted by sin in culture. Our culture values the "self-made man" and preaches the value of hard work and a good self-esteem. When unbelievers discuss work, it is pride-laden, self-dependent, reward-oriented work. **Done rightly, sanctification is humble, God-dependent, praise-oriented work.** See the difference? Christ has already given us everything we need for life and godliness (2 Pet. 1:3), so out of thankfulness and a desire to please Him, we use our God-given resources to grow in His likeness. After we are saved, the Holy Spirit works out our salvation by refining us into the image of Christ. And we are fully involved in the process!

We've talked about sanctification before, but it is easy to get frustrated when growth does not happen as fast as we would like. Sometimes when we talk about renewing our minds, we mistakenly assume that Christians who are struggling just need to read the Bible and pray more. Though those activities undergird all spiritual growth, **progressive sanctification also requires discipline and application of God's Word to our lives.**

Our trust in Jesus gives us a new identity—one that transforms the way we behave. But this usually happens gradually as we grow into our identity in Christ. In next week's Worldview, we will talk about a few practical ways we grow in our everyday lives. Even the apostle Paul, who was all about God's grace (cf. Eph. 2:4-8), discussed the importance of discipline in the Christian life: "Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. . . . I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified" (1 Cor. 9:24-27). Paul recognized that he would be nothing without God's grace, but he also knew that he was a participant in his growing holiness.

The mistaken notion that the Holy Spirit does not call for our work to become holier will only discourage believers. They know they have been justified and changed, but they wonder why sin still exerts a hold on them. There are a lot of things that God could do without us, but He chooses to involve us so that we can recognize His power and display it to others—all by His grace and for His glory.

TRUTH: Sanctification is working toward holiness—a work of faith empowered by the Holy Spirit.

APPLICATION

James 1:21-25

What is the Lord calling us to do?

Have you ever heard someone say, “I’m not trying to be rude, but—”? You can pretty much guarantee that the next thing out of that person’s mouth is going to be rude. People fool themselves like this in different ways. Can you think of other examples?

We’re really good at fooling ourselves by brushing off or minimizing areas in our lives where the Holy Spirit wants to work. Examining ourselves—really looking at parts of our hearts that are not so great—is hard work. But James said that this kind of self-examination is important for believers in Jesus. We must read and listen to God’s Word with humility and a willingness to be changed.

When we open ourselves up to the truth, we see an accurate reflection. When held up to the holiness of God, we see our sin clearly. It’s like looking in a mirror. When we look in a physical mirror, we see the truth about ourselves, and what we see usually motivates us to take action. We adjust our hair, get the food out of our teeth, or wipe the dirt off our faces.

Of course, when we see our sin in the mirror of God’s Word, we can’t change on our own. We can’t even see what needs to be changed on our own! But when we approach God with humility, He will reveal areas in which He wants to work. He will change our hearts and give us the strength to take action.

Faith means seeing the truth and acting on it. That’s exactly how we saw God working in the life of Abraham. As you continue to trust God, He will empower you to take action too.



Thinking

How do you know when God is speaking to you? Why is humility so important in listening to God?



Feeling

What should you do when you do not desire to follow God?



Doing

Where is God calling you to take action in your own life? Pick one area this week in which you can take a step of faith.

TAKEAWAYS

Live humbly. Instead of smugly trusting in our own goodness, talents, or opinions, we must look honestly at what God says about us and do what He calls us to do.

Listen to God. It’s hard to follow God if we’re not listening to Him. Take time regularly to read His Word, pray, and listen to what He is saying to you.

Take action. True faith in God means doing something. It might be encouraging a friend, leading in your church, or quitting an ungodly or unprofitable activity. Take a step today toward God’s will for you.