

*The Church Planter's Church*

**Spiritual Care Worker & Lay-  
Leadership Development Program**

**Module 9**

**Ministry Challenges 1**



## Module 9 – Part 1 – Lesson 1

Taming the Tongue (Steven J. Cole)  
<https://bible.org/users/steven-j-cole>

On a windswept hill in an English country churchyard stands a drab, gray slate tombstone. The faint etchings read:

Beneath this stone, a lump of clay, lies Arabella Young,  
Who, on the twenty-fourth of May, began to hold her tongue.

Let's hope that we learn what that woman never did, to tame the tongue! As a wise sage observed, "As you go through life you are going to have many opportunities to keep your mouth shut. Take advantage of all of them" (quoted by James Dent, *Reader's Digest* [12/82]).

In James, Chapter 3, James has gone from preaching to meddling! He has just made it clear that genuine faith *works*. If God has changed your heart through the new birth, the saving faith that He granted to you will inevitably show itself in a life of good deeds. But now he moves from the *generality* of good deeds to the *specifics* of the words that you speak. Genuine faith yields to Christ's lordship over your tongue. With David (Ps. 141:3), all true believers will pray, "Set a guard over my mouth, LORD; keep watch over the door of my lips. While the monster may never be totally tamed, if you know Christ as Savior, you are engaged in the ongoing battle to tame the terrible tongue.

In building his case that all have sinned, the apostle Paul zeroes in on the sins of the tongue (Rom. 3:13-14):

"Their throats are open graves; their tongues practice deceit." "The poison of vipers is on their lips." "Their mouths are full of cursing and bitterness."

It would be nice if conversion resulted in a total makeover of the mouth, but it is not so! Although we become new creatures in Christ (2 Cor. 5:17), we also carry around with us the old nature or the flesh, which wars against the Spirit (Gal. 5:17). The tongue is one of the major battlegrounds in the war. To become godly people, we must wage war daily on this front.

James is a savvy pastor who knows that we won't gear up for the battle and face our own sins of the tongue unless we recognize the magnitude of the problem. We all tend to justify ourselves by pointing to others who are notoriously bad. In comparison with how they talk, I'm doing okay. But James comes in with vivid illustrations to open our eyes to just how serious our problem is. It's interesting that he never gives any advice on how to control the tongue. He just leaves you reeling from his portrait of how huge this problem is. He's saying,

To tame the terrible tongue, we must recognize the tremendous magnitude of the battle that we face.

It's difficult to outline this section, but we can organize it under four truths that we must recognize to tame our terrible tongues:

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**1. To tame the tongue, we must recognize that we will be held accountable for what we say (3:1-2).**

Apparently the churches to which James was writing had too many men who were self-appointed teachers. In the Jewish synagogues, rabbis were highly respected and the office was often one that parents coveted for their sons. It was proper to respect the rabbis because of the sacred Scriptures that they expounded, but it was wrong to give men the honor that God alone deserves. Jesus confronted the Jewish leaders on this account (Matt. 23:6-11):

“...they love the place of honor at banquets and the most important seats in the synagogues; they love to be greeted with respect in the marketplaces and to be called ‘Rabbi’ by others. “But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers. And do not call anyone on earth ‘father,’ for you have one Father, and he is in heaven. Nor are you to be called instructors, for you have one Instructor, the Messiah. The greatest among you will be your servant.

There's a certain inherent prestige in becoming a teacher. Presumably, you know more than those that you teach, which means that in some way they should look up to you. Because of this, there is the built-in danger that some will take upon themselves the office of Bible teacher for the wrong reasons, or that those who took the position for the right reason later will fall into pride. If a man goes into teaching the Bible because of a secret desire for status or recognition, he is doing it for self and not for the Lord.

Because of the Matthew 23 passage, for many years I was uncomfortable with people addressing me as “Pastor.” Why not call me by my name, like everyone else? While I've grown accustomed enough to the title now that I don't ask everyone to call me by my name, I hope that if they call me Pastor, they are respecting the office. But I'm also quite comfortable with being called Steve! I'm only a member of Christ's body whom He called to shepherd His flock and teach His Word. Christ is the Leader!

James' point is that a man should not take on the role of teacher unless God has called him to it, because teachers will incur a stricter judgment. We who teach God's Word will be more accountable, because our words affect more people. Any time that we teach, we should keep in mind the serious fact that we will stand before the Lord to give an account!

James 3 Verse 2 further explains verse 1 (“For”). James includes himself when he says, “For we all stumble in many ways.” We're all prone to sin! One popular author and Bible teacher emphasizes that we should not view ourselves as sinners, but as saints who occasionally sin.

Well, by God's grace I'm a saint, but I'm a saint who stumbles in many ways, not just occasionally!

James then zeroes in on the tongue, saying, "Anyone who is never at fault in what they say is perfect, able to keep their whole body in check." *Perfect* does not mean sinlessly perfect, but rather, *mature*. We can never achieve sinless perfection in this life, but we can grow to spiritual maturity. One important gauge of that is our speech.

One way to tame the tongue is to recognize that we all will be held accountable for our speech. Jesus said (Matt. 12:36-37), "But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken. For by your words you will be acquitted, and by your words you will be condemned." Jesus was not teaching justification by works. But, like James, He was teaching that our works reveal whether our faith is genuine faith. Our words either validate that we are true believers or reveal that we do not know God. If we sin with our speech, we need to ask God's forgiveness and also the forgiveness of the one we sinned against. Genuine believers have this sense of being accountable for their speech.

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## **2. To tame the tongue, we must recognize its power for good or for evil (3:3-5a).**

James uses two analogies here to make the point that the tongue is small, but mighty: the bit and the rudder. A bit is a relatively small instrument, but when you put it into a horse's mouth, you can control the entire horse. The same thing is true of a ship's rudder. It is relatively small compared to the size of the ship, but with his hand on the wheel or tiller, the pilot can steer a mammoth ship, even in a strong wind.

James' point of comparison is not so much the matter of control (the tongue does not really control the body), but of the inordinate influence of such a small part (3:5a): "Likewise, the tongue is a small part of the body, but it makes great boasts." James is saying, "Don't underestimate the power of the tongue, because if you do, you won't be able to tame it." There may be a comparison in the sense of influencing direction. If you control your tongue, it can direct your whole life into what is acceptable in God's sight. If you don't control your tongue, it will get you into great trouble!

Both the bit and the rudder must overcome contrary forces to direct the horse and the ship. A horse is a powerful animal that can do much useful work, but only if it can be directed. A ship is a useful means of transporting cargo or people, but if the rudder is broken, it will be at the mercy of the wind and waves, and could result in a shipwreck causing the loss of life and cargo. To work properly and accomplish good things, both bit and rudder must be under the control of a strong hand that knows how to use them properly. In the same way, the tongue must

overcome the contrary force of the flesh and be under God's wise control if it is to accomplish anything good.

James would vigorously disagree with the familiar children's taunt, "Sticks and stones may break my bones, but words will never harm me." James is steeped in the Old Testament, and it (especially the Book of Proverbs) has much to say about the power of the tongue, either for good or for evil. Proverbs 12:18 states, "The words of the reckless pierce like swords, but the tongue of the wise brings healing." Imagine that all of us here today were carrying into church an unsheathed, razor-sharp, two-edged sword. It would be a miracle if we got through the morning without anyone getting cut! The fact is, we all have a razor-sharp, two-edged sword—in our mouths! We should use them with the greatest care to bring healing, not injury.

Proverbs has many other references to the tongue. For example (16:24), "Gracious words are a honeycomb, sweet to the soul and healing to the bones." If we all would read Proverbs frequently and pay attention to its wisdom, we would be a source of sweetness and healing in our homes and our church!

So James wants us to recognize that we will be held accountable for how we use our tongues, especially those of us who teach God's Word. He wants us to recognize the inordinate power of the tongue, either for good or for evil, so that we use it carefully.

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### **3. To tame the tongue, we must recognize that it is a humanly untamable source of terrible evil (3:5b-8).**

James uses two more word pictures for comparison and contrast: a forest fire and tamed animals. Living here in Flagstaff in the midst of the largest ponderosa pine forest in the world, we are very much aware of the potential danger and damage of forest fires. All it takes is one tossed cigarette or one campfire that is not totally extinguished and thousands of acres of beautiful forest can be destroyed. Under control, fire is useful; out of control, it is frightening and devastating!

In November of 1980, after a very dry autumn, on an extremely windy day an arsonist lit a fire in the tinder-dry brush just above San Bernardino, California. The high winds quickly fanned the flames up the mountain toward the town of Crestline, where we then lived. While firefighters were trying to contain that blaze, the same arsonist drove to the east and then back to the west, lighting separate fires in each location. Many of us who lived on the mountain had only a few hours' notice to evacuate our homes for several days, so that we would not be trapped if the flames came up that far. Several homes in San Bernardino were destroyed, killing at least four people. Forest fires are devastating!

In verse 6, James states directly, "The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole body, sets the whole course of one's life on fire, and is itself set

on fire by hell.” Scholars debate as to how to translate and punctuate that verse, but however it is done, the point is clear: the tongue is a deadly, powerful source of evil that taints every part of our being. If we do not use our tongues with great caution, we are like spiritual arsonists, lighting careless fires that cause widespread destruction.

James says that the one who is careless with his tongue is the first to be defiled. An unchecked tongue is “the very world of evil” that “corrupts the whole body.” This goes back to James 1:26-27, where he said that true religion requires bridling the tongue and keeping oneself unstained by the world. “The sense is simply that since speech is the hardest faculty to control it is there that one first observes ‘the world’ in a person’s heart” (Peter Davids, *New International Greek Testament Commentary on James* [Eerdmans], p.142). Like a spark that lights a bigger fire, it not only defiles us, but also it “sets on fire the course of our life.” If you have a careless tongue it damages your entire life!

Then James goes one step further and identifies the ultimate source of the problem, “and is itself set on fire by hell.” *Hell* translates the Greek *gehenna*, which is a transliteration of two Hebrew words meaning, “Valley of Hinnom.” This valley, just outside the walls of Jerusalem, was where the Jewish worshipers of Molech burned their children as sacrifices to appease this pagan idol (Jer. 32:35). It later became a place to burn trash. The only other New Testament use is by Jesus (11 times) to refer to the place of eternal torment. James means that an evil tongue is set on fire by Satan himself.

Most Christians would shrink back from sins like homosexuality, molesting children, or murder as being satanically depraved. Yet we tolerate gossip, slander, deceit, half-truths, sarcastic put-downs, and other sins of the tongue as if they were no big deal. James says that all such sins have their origin in the pit of hell. They defile the one committing them. They destroy others. As a believer in Christ, you must confront these sins in yourself and you must be bold enough to confront them in others.

James goes on to use an analogy from the animal world. If you’ve been to Sea World, you’ve seen trained whales, dolphins, and seals. At the circus, you’ve seen trained elephants, lions, and tigers. But James says that there is one beast that cannot be tamed: the human tongue! He adds, “it is a restless evil, full of deadly poison.” Being restless means there is never a time when it sleeps. You must always be on guard against it. Being full of deadly poison, you should handle it as cautiously as you would a vial of anthrax.

James does *not* say that the tongue is untamable. He says that *no one* can tame it. It is *humanly* untamable. Only God can tame it. James does not state that because he wants us to get a clear view of the horrible monster that we must do battle with. When the Holy Spirit controls your heart on a daily basis, over time the fruit of the Spirit will appear. These include love, patience, kindness, gentleness, and self-control, which all relate to the control of the tongue. To tame this terrible tongue, you must daily walk in the Spirit, taking every thought captive to the obedience of Christ. Ultimately, an evil tongue is the tool of an evil heart. That is James’ final point:

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#### 4. To tame the tongue, we must recognize that its inconsistencies are rooted in its source (3:9-12).

James points out a gross inconsistency that he no doubt had observed. Christians say, "Praise the Lord" in one breath, and in the next breath they say evil things about another person, made in the likeness of God. They sit in church singing hymns to God and no sooner get out the door than they whisper, "Did you see so-and-so? She makes me sick! She's such a hypocrite. Why do you know what she did?" Etc., etc. James gets very direct (3:10b): "My brothers and sisters, this should not be."

Then he points out that what often happens among Christians is contrary to all of nature. The same spring does not send out fresh water one minute and bitter water the next. He asks rhetorically (3:12), "My brothers and sisters, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water."

His point is the same as that of Jesus (Matt. 12:34), "You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of." Jesus also said (Matt. 15:18), "But the things that come out of a person's mouth come from the heart, and these defile them." The mouth is simply the opening that vents whatever is in the heart. If there's raw sewage in the heart, there will be raw sewage gushing from the mouth! That's why Proverbs 4:23 exhorts us, "Above all else, guard your heart for everything you do flows from it."

Have you ever thought about how terribly embarrassing life would be if there were a direct open line between your thoughts and your mouth, so that you blurted out loud whatever you were thinking? Instead of your polite, "I'm pleased to meet you," out comes, "I couldn't care less about meeting you!" After listening to someone drone on about something, instead of, "Yes, that's very interesting," you blurt out, "How can I get away from this bore?"

I'm not suggesting that we should abandon politeness and become brutally blunt. I'm only pointing out that even if you control your tongue, you often have a heart problem. If you want to tame the terrible tongue, the place to start is with your heart. Work daily at taking every thought captive to the obedience of Christ (2 Cor. 10:5). Walk daily under the control of the Holy Spirit (Gal. 5:18). Renew your mind by memorizing Scripture (Rom. 12:1-2; Ps. 119:11). Memorize James 1:19-20: "My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires." Memorize Ephesians 4:29: "Do not let any unwholesome [*lit, rotten*] talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen."

## Types of Tongues described in Scripture

A flattering tongue (Psalm 5:9)

A proud tongue (Psalm 12:3; 73:9)

A lying tongue (Psalm 109:2; Prov. 6:17)

A deceitful tongue (Psalm 120:2)

A perverted tongue (Prov. 10:31; 17:20)

A soothing tongue (Prov. 15:4)

A healing tongue (Prov. 12:18)

A destructive tongue (Prov. 17:4)

A mischievous and wicked tongue (Psalm 10:7)

A soft tongue (Prov. 25:15)

A backbiting tongue (Prov. 25:23)

## Module 9 – Part 1 – Lesson 2

### Conflict Resolution

#### A, What is Conflict?

1. **Conflict is a struggle between two parties who perceive their goal as incompatible.**

Conflict is common and arises whenever people come into contact and have competing needs. Conflict is not always bad and may be needed to keep organizations growing and to provide personal growth opportunities. Successful resolution relies on utilizing the correct response for each circumstance and removal of the barriers to effectiveness.

Conflict happens every day and because it is so common each of us needs to develop skills necessary to manage conflict productively.

#### B. What we know about conflict.

1. **Conflict is more than just a disagreement.** It is a situation in which one or both parties perceive a threat (whether or not the threat is real).
2. **Conflicts continue to fester when ignored.** Because conflicts involve perceived threats to our well-being and survival, they stay with us until we face and resolve them.
3. **We respond to conflicts based on our perceptions.** We respond based on our perceptions of the situation, not necessarily to an objective review of the facts. Our perceptions are influenced by our life experiences, culture, values, and beliefs.
4. **Conflicts are an opportunity for growth.** When you're able to resolve conflict in a relationship, it builds trust. You can feel secure knowing your relationship can survive challenges and disagreements.

#### C. What are the myths of Conflict?

1. **It's not nice to have conflict.**

Many of us grew up with the advice to get along with the people with whom we work. That was good advice, but it's easy to carry it too far. Have you developed a habitual smiling face and the dogged attitude of "I can put up with anything"? That's not fair to you—and it's not fair to the people around you. When you have a valuable idea, even an unpopular one, it's important to speak up. The fact is, you can be respectful of others' ideas and needs while still presenting your own side of an issue with vigour and credibility. Here's the best approach to conflict: Be gentle on people and tough on issues.

2. **Conflict is the same as a Fight (It Has a Win/Lose result)**

Do we have to have winners and losers whenever we have a conflict? Let's hope not. But you might think so if you stop to consider all of the other types of contests in which one side clearly comes out on top while the poor losers suffer defeat. But the place where you work is not a political campaign or a football field. At work, the win/lose mentality is deadly. The winners gloat, and the losers grumble.

3. **A True Team Has Only Harmony, Never Conflict.**

Effective teams experience conflict. They indulge in spirited arguments. They challenge each other. They question decisions. But they do so in a way that expresses respect for individual members, loyalty to the team itself, and commitment to productivity. Teams know what to do with conflict. They tackle the hard work of communicating about controversial issues. Teams learn from conflict.

**D. Barriers Encountered in Resolving Conflict**

1. **Poor Planning**

A company that has no formal mediation or conflict resolution process in place runs the risk of having discussions fall apart. Even with a plan, the company should have a neutral party review the facts of the dispute. Failure to speak with each party individually, verify the facts with outside sources and consult corporate policy can disrupt proceedings.

2. **Lack of Communication.**

For a conflict resolution session to be effective, all parties must be willing to listen to the other party's point of view without interruption. Failure to maintain control of the exchange and reiterate or summarize points can result in chaos. Further, if a mediator is unable to offer insight, such as to clarify expectations or policies or define responsibilities, the session will be ineffective.

3. **Philosophical Differences**

In some instances, feuding colleagues might find no middle ground for agreement. For example, if two colleagues are arguing about religious symbolism or proselytizing in the workplace, their individual belief systems may preclude them from agreeing to disagree on the subject matter. In this instance, corporate policy regarding religious expression in the workplace will need to be enforced.

4. **Sense of Unfairness.**

If colleagues are disputing the distribution of workload, how assignments are made or how promotions are decided, an underlying feeling of unfairness might linger despite resolution attempts. One colleague may assume favoritism, under appreciation of work product or, in some instances, bias because of race, gender or age. The problem should be clearly defined, as should the outcomes desired by each party.

5. **Unwillingness to Compromise.**

If one or more parties involved in a conflict refuse to negotiate a solution or compromise in any way, the discussion for resolution can come to a halt. This can happen when one party is unwilling to give up ground, work with someone he doesn't like or perform tasks and responsibilities outside the scope of his job description.

## 6. **Unwillingness to Admit Problem.**

If one party in a dispute refuses to acknowledge a problem exists or needs to be fixed, resolution can be unattainable. For example, if an employee feels there is nothing wrong with her attitude, language or approach to dealing with customers and cannot be convinced otherwise, management is left with the option of retaining the employee as she is or terminating her employment.

## **E. How we usually deal with conflict.**

### **1. Ignoring the situation**

Ignoring the conflict is one of the most common responses people have when confronted with a conflict. Instead of actively trying to manage the situation they avoid the issue and hope things will get better.

### **2. Being aggressive**

A second way that people deal with a conflict is to attack and accuse the other party of some wrong doing. It is the in your face approach and they become so energized with addressing the conflict that they become aggressive.

### **3. Strategies for Conflict Resolution**

- a. When angry, separate yourself from the situation and take time to cool out.
- b. Attack the problem, not the person. Start with a compliment.
- c. Communicate your feelings assertively, NOT aggressively. Express them without blaming.
- d. Accept and respect that individual opinions may differ, don't try to force compliance, work to develop common agreement.
- e. Focus on the issue, NOT your position about the issue.
- f. Focus on areas of common interest and agreement, instead of areas of disagreement and opposition.
- g. Do not review the situation as a competition, where one has to win and one has to lose. Work toward a solution where both parties can have some of their needs met.
- h. Listen without interrupting; ask for feedback if needed to assure a clear understanding of the issue.
- i. NEVER jump to conclusions or make assumptions about what another is feeling or thinking. Remember, when only one person's needs are satisfied in a conflict, it is NOT resolved and will continue.

j. Forget the past and stay in the present.

k. Thank the person for listening.

l. Build 'power with' NOT 'power over' others.

**“ The best way to deal with conflict is open and honest communication “**

## **F. What the Bible says:**

### **1. Hebrews 12:14**

Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord.

### **2. How to Keep Communication Open and Honest**

You need to make honesty and openness a high priority when improving on a relationship. Without openness and honesty, relationships stagnate or may even digress. In striving toward a mutual partnership all parties involved must be honest in facing reality, working to eliminate denial, illusory myths, unrealistic expectations and ideas. Open and honest communication does not come easily to all people but communication is a skill and can be learned.

## **G. Some basic rules:**

### **1. Initiate open communication.**

Don't always wait for someone else to bring up a sensitive issue. Take the initiative. The more open and honestly you share the more open and honest feedback you are likely to get.

### **2. Listen with both ears and watch with both eyes**

Concentrate as much as you can on what the other person is saying but watch and listen to the tone and the demeanour. If you sense some underlying emotions or attitudes through your observation don't rely solely on your impressions but rather ask the other person what they are thinking or feeling.

### **3. Try to communicate openly and honestly with everyone.**

You can't rely on one particular person. Sometimes you will need to share with a third person or a group. If you are open and honest with more people you will open yourself up to more honest feedback and help when you need it.

### **4. Think before you speak**

Don't use your feelings as a carte blanche to attack someone else. Don't just dump all of your feelings onto the other person. If you phrase your words carefully and thoughtfully the other person is more likely to listen to what you are saying.

### **5. Make "I" statements instead of "you" statements**

"I" statements are less blaming and allow you to say what you are feeling without making the other person feel overly defensive.

### **6. Respect the other person's wish to disengage from a conversation**

You can't force a person to communicate against their will. It may feel like the right time

for you to discuss it but may not be the right time for them. Accept and respect this feeling. If you feel the conversation is important and needs to be addressed approach the person at another time that is beneficial to you both or if the person continues to avoid the issue seek a third person to mediate.

**Leviticus 19: 18**

Do not seek revenge or bear a grudge against anyone among your people, but love your neighbour as yourself. I am the Lord.

Learning to Bless.

*Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.*

**(Romans 12:2)**

**"ACCEPTABLE WORDS"**

**LET US PRAY:** Dear Lord, we come to You in Jesus' name; and we ask that You will guide our thoughts, that Your Holy Spirit would be the "confession" of our mouth; that in You we would comprehend the "joy" that You have set before us in our salvation. I pray that as we embark upon the study of "unity," that we will "feel" one with You, Lord. Help us, dear Jesus, to become more like You! Amen..

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**“THOROUGHLY FURNISHED”**

**LESSON 12 – PART 1**  
**“ACCEPTABLE WORDS OF MY MOUTH”**  
**“CAST OFF DISCOURAGEMENT”**

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**Psalm 19:14** *“May these words of my mouth and this meditation of my heart be pleasing in your sight, LORD, my Rock and my Redeemer.”*

**WHAT DO WE CONFESS WITH THE WORDS OF OUR MOUTH?**

**Psalm 49:3** *“My mouth will speak words of wisdom; the meditation of my heart will give you understanding.”*

Jesus placed great significance on a “good confession” when He included it in the Scriptures connected with Salvation.

**Romans 10:9** *“If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved.”*

We have already talked about Salvation being received by “faith,” and our “confession” cements the experience in our own heart. It is not so much a “confession” to heap upon ourselves material things and fulfill the desires of our heart as it is a “confession” of who Jesus Christ is in our life. With Him we are able to overcome, and He is our “joy.” In Him is the “unity” (wholeness – oneness) we long for today.

If Jesus put so much emphasis on **“confession of Salvation”** (This is our true confession: to confess Jesus as Lord of our Life, and dwell in Salvation.), how much more do we need to confess His Lordship over every situation in our daily life as we develop in Christian maturity.

The Good Shepherd is leading us toward “abundant life.” (We will experience phases of this abundant life in our earthly journey; but the true abundant life awaits us in eternity, and it is known as eternal life or life everlasting.)

As we journey toward this eternal destination, we may encounter dangers, trials, disappointments, hardships, suffering, and toil; but our “confession” is: Jesus Christ is Lord of the valley as well as the mountain top. It is in these times that we cast aside discouragement and walk in faith, believing that the Lord of our life will point us in the right direction, “onward–

upward!" As we walk through these hard places, our "confession" must be: "He will never leave me nor forsake me."

The Christian will go through many discouragements of different types, but we must not be frustrated. We must remember our Lord who has walked before us in all things. We then begin to practice the presence of Jesus! When we do this, His Word becomes our "confession."

**Psalm 91:11** *"For he will command his angels concerning you to guard you in all your ways..."*

If we do not practice the presence of Jesus, we open ourselves up to the temptation of satan; and he has prescribed fear for our daily portion.

Fear is the action of the devil that causes you to imagine bad situations that will happen to you or your family. The enemy begins to paint pictures on the screen of your mind that will bring great distress. As we then dwell upon these negative situations, we are filled with dread and become dismayed. It is vital that we keep our eyes on Jesus, who has allowed us to enter this season of testing in order to develop our maturity in Him: a maturity in faith, trust, faithfulness, and love.

It is in the storms of life, in sorrows and in sufferings that we develop into the image of Jesus. We follow in His footsteps as we mature into a "Christ-like" Christian. **"Jesus learned obedience by the things He suffered,"** and He is leading our lives. We must trust His leadership.

**Isaiah 57:19** *"creating praise on their lips."*

Therefore, it is important and necessary to have a "good confession," for Jesus creates our confession! If we confess "truth" (God's Word), negative thoughts and temptations will not control us.

**1 Corinthians 10:13** *"No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it."*

ACCEPTABLE WORDS: What are the words of your mouth? Are they acceptable unto the Lord? Do they come from your heart fixed with the "truth" of God's Word? What are you confessing this very day? There must be a mediation of His Word in your heart, and then "truth." His truth, will override the evil thoughts of the enemy of your soul.

EXAMPLE: CONFESSING GOD'S TRUTH IN THE FACE OF DISCOURAGEMENT. (Discouragement is the devil's lie.)

Are you, or have you ever been, discouraged because you slipped and failed the Lord? I want you now to confess **Nehemiah 9:17**:

***“...But you are a forgiving God....”***

Perhaps financial difficulties have caused you to be frustrated. Then you must use this “acceptable” confession:

**Philippians 4:19** ***“And my God will meet all your needs according to the riches of his glory in Christ Jesus.”***

In the valley, at the low place of your life, confess this “acceptable” truth from **2 Corinthians 7:6**

***“But God, who comforts the downcast....”***

Once and for all, set your will against being harassed by discouragement. Study the Word of God that you might have the “acceptable” Word in season, the seasons of your life. It is your source of strength, and your weapon against the devil. Think this thought, and then confess it out loud:

**“I HAVE DETERMINED IN MY HEART THAT I WILL NEVER GRATIFY THE DEVIL BY LINGERING IN DISCOURAGEMENT! \*\*\* I DESIRE TO WALK IN VICTORY. I HAVE THE VICTORY, FOR GOD HAS CREATED THE FRUIT OF MY LIPS.”**

**GOD PLEASE HELP ME TO MAINTAIN MY POSITIVE ATTITUDES BY CONFESSING, “The LORD has done it this very day; let us rejoice today and be glad.” (Psalm 118:24)**

Begin practicing an “ACCEPTABLE CONFESSION,” a cheerful attitude, a happy heart, a contented spirit, by reminding yourself of **Philippians 4:13**

**“I can do all this through him who gives me strength.”**

Whatever your need is, search the Scripture, and you will find your source of “acceptable confession.” More Examples:

*If you have been in prison, “He came to set the captive free.”*

*If you are sick, “He bore the stripes upon his back for your healing.”*

*If you are fearful of death, “He will walk with you through the valley of the shadow of death.” (Death is a low place and a shadow; but He is light, and He lifts you into His presence.)*

*If you have been rejected, “He has suffered the same, and He stands ready to comfort you.”*

**Hebrews 4:15** *“For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin.”*

**Matthew 21:42** *“Jesus said to them, “Have you never read in the Scriptures:” “The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes”*

**Mark 8:31** *“He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again.”*

IN THE EXPERIENCE OF YOUR WILDERNESS, ALONE: **“HE IS THERE!”**

**Deuteronomy 32:10** *“In a desert land he found him, in a barren and howling waste. He shielded him and cared for him; he guarded him as the apple of his eye,”*

**Mark 1:13** *“and he was in the wilderness forty days, being tempted by satan. He was with the wild animals, and angels attended him.”*

If you are tempted at every turn in your journey: “Remember, Jesus was tempted in all ways for you ...”

“These are acceptable thoughts!”

**Luke 4:2** *“where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry.”*

**Hebrews 2:18** *“For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”*

**HAVING “ACCEPTABLE WORDS”** is having the Word of God hid in your heart, that you might not sin. It takes a renewing of our mind, our thinking processes. Oh, let us produce an “acceptable praise unto the Lord!” Sometimes it will hurt to just lift your eyes to heaven and worship the Lord in the midst of adverse conditions, but at that moment your worship is a “sacrifice of praise,” and it is “acceptable” unto Him!

**Romans 12:2** *“Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”*

**1 Peter 2:5** *“you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.”*

**1 Peter 2:20** *“But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God.”*

When you mourn, or feel broken hearted and meek, and you experience a heaviness in your heart, God comforts us from His Word as He speaks of what Jesus has come to do for us!

**Isaiah 61:1-3** *“THE SPIRIT of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion— to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.”*

We must learn to “encourage ourselves” in the Lord. We must practice driving the negative thoughts of the enemy away from our heart, our mind, and our spirit. King David gives us an example:

**1 Samuel 30:6** *“David was greatly distressed because the men were talking of stoning him; each one was bitter in spirit because of his sons and daughters. But David found strength in the LORD his God.”*

This Bible Study has been prepared with much prayer for you, and in hope that it will enable you to confess God’s promises and begin a lifetime of “positive acceptable confession.” This is an antidote for the discouragement of the devil.

**SCRIPTURES TO STUDY:**

- \_\_\_\_\_ **Philippians 2:9-11**
- \_\_\_\_\_ **Romans 15:8-13**
- \_\_\_\_\_ **Nehemiah 9:1-3**
- \_\_\_\_\_ **Hebrews 11:13**

1. Please read **Ephesians 5:19-20**. What type of confession was Paul encouraging the Church to make? Would there be room for discouragement in any heart that practiced this advice?


2. According to **Psalms 19:14**, do you think it is possible to make wrong confessions?


3. **John 16:33** talks about problems that are in the world. What should be the Christian's reaction to anything negative that touches our lives?


4. Please read **Isaiah 12:2-3** and in your own words express why we need never to linger in a fearful or discouraged condition.


5. **Jeremiah 15:16** declares, “Thy words were found, and I did eat them.” What did they become to Jeremiah as he confessed them?


6. John was given a promise that we can claim for today that will cause us to rejoice. What was this promise? **Revelation 3:10**


7. Peter gives us some advice concerning temptations and what we should confess about them. In your own words, what do you think the verses in **1 Peter 4:12-13** mean?


8. Read **1 Peter 4:14**. How should we react to being persecuted for Jesus sake and what is our reward?


9. **Colossians 1:11** speaks of an attitude of positive confession. How are we strengthened?



**PLEASE READ THE FOLLOWING SCRIPTURES:**

\_\_\_\_\_ **Jude 1:20-25**  
\_\_\_\_\_ **Psalm 35:9**  
\_\_\_\_\_ **Romans 14:17**  
\_\_\_\_\_ **Psalm 16:11**

Module 9 - Part 1 – Lesson 3

Two Powerful Mountains

Which mountain do you live on?

Deuteronomy 11

<sup>26</sup>See, I am setting before you today a blessing and a curse-<sup>27</sup> the blessing if you the commands of the LORD your God that I am giving you today; <sup>28</sup>the curse if you disobey the commands of the LORD your God and turn from the way that I command you today by following other gods, which you have not known. <sup>29</sup>When the LORD your God has brought you into the land you are entering to Possess, and on Mount Ebal the curses. <sup>30</sup>As you know, these mountains are across the Jordon, westward, toward the setting sun, near the great trees Moreh, in the territory of those Canaanites living in the Arabah in the vicinity of Gilgal. <sup>31</sup>You are about to cross the Jordon to enter and take possession of the land the LORD your God is giving you. When you have taking it over and are living there, <sup>32</sup>be sure that you obey all the decrees and laws I am setting before you today.

What is cursing? Any ideas on this?

There are many ways that someone can curse a person by putting them down, belting them, controlling them.

- Putting a person on the defence by asking them to substantiate their actions: Why did you.....”
- By always telling them or indicating that they are wrong in “the way” they did or are doing something.

- Telling them what to do or micro-managing them when they share something.
- Demonstrating you are not impressed if they share their plans.
- Not giving value to their projects.
- Open criticism and accusation.
- Pointing out faults.
- Criticising and talking negatively about others and about them.
- Demonstrating these things through facial expressions when words are not even spoken.

Mathew 21:21

<sup>19</sup>And when he saw a fig tree in the way, he came to, and found nothing thereon, but leaves only, and said unto it, let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

<sup>20</sup>And when the disciples saw it, they marvelled, saying, How soon is the fig tree, withered away!

<sup>21</sup>Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

What is blessing? Any ideas on this?

Here are some rules in how to bless someone who is sharing that they want to do something and to encourage them.

- Express that is a good idea worth doing.
- Let them know that they are capable of doing it.

- Let them know that there is a need for it to be done and how it will be a benefit and let them share in this too.
- Let them know that you are proud of them.
- Ask them what it will look like when it is fully implemented so they can share their dreams and vision.
- You may comment that it will take some planning and ask “How is that coming along?”
- Offer help if they need it.
- “I would like to hear more in a few weeks when you get it fleshed out a bit more. Can I call you?”
- Call to encourage-email-phone-text-send a card-support financially if possible-photograph/document the memory
- Pray for their success in what they are doing as a process to build skills, experience, character, confidence, and give thanks.
- The blessing of Grandparents and Fathers at Birthdays.

## Module 9 – Part 2 – Lesson 1

**LET US COMMUNICATE TO THE FATHER IN PRAYER:** Father God, I come to You in Jesus' name to commune with You. I love You, Father; I love You, Jesus; and Holy Spirit, You are also loved. Help me to focus on that hour in the upper room when You desired to commune with Your Disciples. I want to be Your Disciple, and I want to receive greater understanding of the emblems of Your life. I desire for the reality of Holy Communion to touch my life. Lord Jesus, instill in my heart the moment of Your shed blood for my salvation and Your broken body for my healing. Thank You for dying for me, Jesus, Amen.

### LESSON 10 – PART 1 “HOLY COMMUNION, THE LORD’S SUPPER”

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Holy Communion is an Ordinance administered by the Church. It was instituted by Jesus, as is all the Ordinances of the Church. At the close of this study I will list some other Ordinances for added information. The difference between an Ordinance and a Sacrament can be seen as follows:

**ORDINANCE:** An Ordinance is a law set forth by a governmental authority; a decree of Ordination upon a practice or ceremony. Such “action” was instituted by Jesus Christ. If the Ordinance was instituted in the Old Testament, like Passover, it usually refers prophetically to Jesus Christ. We are concerned with obedience to the New Testament Ordinances, but on occasion we celebrate the Old Testament Ordinances. The Old Testament Ordinances can be seen in the feasts. These Ordinances have been fulfilled by Jesus. It is good to commemorate them on occasion. For example, today many Christians love to celebrate the Feast of Tabernacles. The 14<sup>th</sup> chapter of Zechariah even admonishes us to celebrate this important feast.

**SACRAMENT:** Sacred Church rites; sometimes man made traditions. Sacrament is a term strongly used in the Catholic Church for Baptism, Confirmation, Eucharist (Communion), penance, matrimony etc. (In Lesson Two concerning Water Baptism I stated that Sacrament is a sacred “act” which has been instituted by Jesus Christ. To the Pentecostal this is true, (however there are “sacraments” in the Church World in some denominations that have been instituted by mankind.) Sacrament is defined as a sacred, religious act; and is a sign or symbol of a spiritual reality, these acts being instituted or recognized by Jesus Christ.

We will consider the Ordinances, primarily Holy Communion Jesus' earthly ministry began with an ORDINANCE: water baptism. His earthly ministry ends with the Holy ORDINANCE of communion and foot washing. It took place on the last night before He was tried by Pilate, Herod, and the religious leaders, then finally condemned to die upon the cross. On this night Jesus initiated the Lord's Supper. It is also significant to note that it was at the Feast of the Passover (Old Testament Ordinance) where the Disciples had gathered in accordance with **Exodus 12:14**. The Disciples of Christ were still fulfilling the Law, as was Jesus.

Jesus was preparing the Passover for them, yet He was to be the Passover Lamb. At the time the Passover Lamb should be offered, Jesus was crucified upon the cross, shedding His Blood as a sin offering for us.

**Exodus 12:14** *"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD—a lasting ordinance."* If you read Exodus 12:12-13, you will remember that a lamb was to be slain and the blood applied to the doorpost and the lintels of the Israeli huts to keep the death angel away.

So it is very fitting that Jesus, the Lamb of God, should replace the Ordinance of the Passover with the Ordinance of the Lord's Supper; and Jesus has commanded us to observe the Lord's Supper in remembrance of Him until He comes.

Praise be to our Lord: Just as the Passover feast was replaced by the observance of Communion, so in the not too distant future, the Lord's Supper will be replaced by the Marriage Supper of the Lamb. I believe this study of the Lord's Supper will help us to better understand the significance of this beautiful Ordinance.

**SCRIPTURE STUDY:** Let us look at the report of the Last Supper through the eyes of the Disciples. Please note: Foot Washing accompanied the Last Supper.

\_\_\_\_\_ **Matthew: 26:26-30**

\_\_\_\_\_ **Mark: 14:22-26**

\_\_\_\_\_ **Luke: 22:14-20**

\_\_\_\_\_ **John: 13:1-17**

1. What differences are there in the record of the four Disciples?


2. Do you think Jesus said we are to wash one another's feet according to John? On what do you base your answer?


3. Why do you think people want to "spiritualize" footwashing instead of participating in the "act"?


4. What was the new commandment that Jesus gave His Disciples on the night He instituted the Lord's Supper? **John 13:34**


5. If one lives by this New Commandment, what does that prove? **John 13:35**


6. In **John 13:14-16**, what example is Jesus speaking of?

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7. What are “these things” **John** is talking about in **Chapter 13**.


**MORE SCRIPTURE STUDY:** Let us look at Paul’s thoughts concerning Holy Communion.

\_\_\_\_\_ **1 Corinthians 11:23-25**

\_\_\_\_\_ **1 Corinthians 11:27-30**

8. How is Paul’s thoughts different?


9. What words show that it is a commandment? **1 Corinthians 11:23-25**


10. In your own words describe what Jesus is teaching us about judging or examining ourselves as to worthiness. **1 Corinthians 11:27-30**

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**NOTE:** There are two attitudes that we must avoid when partaking of the Lord's Supper:

- 1. The enemy of our soul would condemn us for unconfessed sin and cause us to refrain from partaking of the Lord's Supper through fear.**

This is conquered as we remember Calvary and Jesus paying for our sins. Then we thank Him for cleansing us, and by faith we accept His forgiveness.

- 2. A lighthearted, irreverent attitude toward this Holy Ordinance. Jesus gave us salvation at a great cost and the proper attitude to have in the partaking of Holy Communion is that of thanksgiving and praise. We are always correct when we "enter into His courts with praise and thanksgiving."**

**11.** We examine ourselves according to Paul's admonition, for what reason? **1 Corinthians 11:28**


**12.** What happens to the individual that does not examine himself? **1 Corinthians 11:29**


**13.** Read **Mark 14:22-25**. What promise did Jesus give the Disciples that assured them of His resurrection?

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**14.** According to **Acts 2:42**, the Apostles continued the Ordinance of the Lord's Supper. What did they call it, and what was the word used to describe a benefit for believers to meet together for this Ordinance?


**15.** In **Luke 22:19-20**, why did Jesus tell the Disciples to continue the Lord's Supper?


**16.** According to **1 Corinthians 11:26**, what are we declaring when we observe the Lord's Supper?


**17.** In **1 Corinthians 5:7**, Christ is referred to as what?


18. According to **Ephesians 2:8-9**, what should we remember when we observe Communion?


19. According to **John 1:29**, what is Jesus called?


**PLEASE FILL IN THE BLANKS:**

1. "The \_\_\_\_\_ of \_\_\_\_\_ which we \_\_\_\_\_, is it not the \_\_\_\_\_ of the \_\_\_\_\_ of \_\_\_\_\_? The \_\_\_\_\_ which we \_\_\_\_\_, is it not the \_\_\_\_\_ of the \_\_\_\_\_ of \_\_\_\_\_? For we \_\_\_\_\_ are \_\_\_\_\_, and \_\_\_\_\_: for we are all \_\_\_\_\_ of that \_\_\_\_\_." **1 Corinthians 10:16-17**
2. "Ye \_\_\_\_\_ the \_\_\_\_\_ of the \_\_\_\_\_, and the \_\_\_\_\_ of \_\_\_\_\_: ye \_\_\_\_\_ be \_\_\_\_\_ of the \_\_\_\_\_, and of the \_\_\_\_\_ of \_\_\_\_\_." **1 Corinthians 10:21**
3. "Now \_\_\_\_\_ you, \_\_\_\_\_, that ye \_\_\_\_\_ me in all \_\_\_\_\_, and \_\_\_\_\_ the \_\_\_\_\_, as I \_\_\_\_\_ then to \_\_\_\_\_." **1 Corinthians 11:2**
4. "For this is my \_\_\_\_\_ of the \_\_\_\_\_, which is \_\_\_\_\_ for many for the \_\_\_\_\_ of \_\_\_\_\_." **Matthew 26:28**
5. "And as they did \_\_\_\_\_, \_\_\_\_\_ took \_\_\_\_\_, and \_\_\_\_\_, and \_\_\_\_\_ it, and gave to them, and said, Take, \_\_\_\_\_: this is my \_\_\_\_\_." **Mark 14:22**

6. "And he said unto them, With \_\_\_\_\_ I have \_\_\_\_\_ to \_\_\_\_\_ this \_\_\_\_\_ with you \_\_\_\_\_:" **Luke 22:15**

7. "And he took the \_\_\_\_\_, and gave \_\_\_\_\_, and said, Take this, and \_\_\_\_\_ it among \_\_\_\_\_:" **Luke 22:17**

8. "He \_\_\_\_\_ and laid \_\_\_\_\_; and took a \_\_\_\_\_, and \_\_\_\_\_." "After that he \_\_\_\_\_ into a \_\_\_\_\_, and began to \_\_\_\_\_ the \_\_\_\_\_, and to \_\_\_\_\_ them with the \_\_\_\_\_ He was \_\_\_\_\_." **John 13:4-5**

9. According to John, who was it that did not want Jesus to wash his feet? What was the outcome of that discussion?


10. Please tell in your own words what the Holy Communion service means to you, and any special experience you have had with the Lord as a result of this Holy Ordinance. *(optional)*


**PLEASE MEMORIZE THIS VERSE:** *"The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!" John 1:29*

***“There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.” (1 John 4:18)***

**“ASSURANCE, GODLY FEAR, AND TRUST”**

**COME, LET US KNEEL BEFORE THE LORD:** Precious Lord and Father, great is Thy faithfulness! I come to You in Jesus’ name, just to worship You. I give thanks for Your kindness to me. Thank You that I do not have to walk in fear, but You help me to cast down fear. Jesus, my trust is in You! I know I can make it with You at my side. I will not fear! Oh, how You give me assurance that You will never leave me nor forsake me. Father, I kneel in grateful appreciation for Your love to me. Jesus, I kneel in Your presence to humble myself in the light of Your salvation for me. Holy Spirit, You are the one that illuminates these truths to me. Thank You! Amen.

**FEAR NOT! There are two significant reasons why a Christian must not indulge in the temptation to fear.**

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**FIRST:** To entertain fear in your heart is to be disobedient to God’s Word, for over and over God admonishes us in Scripture, “Fear not.”

**SECOND:** Just as important is the Scripture, ***“And without faith it is impossible to please God,”*** Hebrews 11:6

**IMPORTANT DECLARATION:**

*“God has given to every human a measure of Faith!”*

**Romans 12:3** *“For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you.”*

**Matthew 10:31** *“So don’t be afraid; you are worth more than many sparrows.”*

**THE ANTIDOTE FOR FEAR:** *“Love.”*

**1 John 4:18** *“There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.”*

In the heart where fear is allowed to dwell, there is always evidence of a lack of faith; and we must exercise faith for God has also declared, *“...The righteous will live by faith.” Romans 1:17*

Fear can always be recognized by a painful emotion accompanied by feelings of alarm, dread or anxiety. These negative attitudes must be surrendered to Jesus, just as any other sins; and their place in our heart must be filled with faith, which comes from the Word of God. The temptation to fear comes to every man.

**“No temptation has overtaken you except what is common to mankind.” 1  
Corinthians 10:13**

Even the Disciples, who walked with Jesus and experienced the display of His mighty power with their own eyes and participated in the many miracles He performed, feared when a storm arose in their own personal life. Remember when Jesus was asleep in the boat, and in their fear and dismay the Disciples woke Jesus and cried;

**Matthew 8:25** *“...Lord, save us! We’re going to drown!”*

Jesus arose and rebuked the storm. When a storm arises in your life, you can be sure that Jesus is aware of the situation, and He will arise and take control if you will allow Him to do so. If you are presently fearful, being tossed about with doubts or a particular *“trial of your faith,”* Jesus would say unto you, as He did to His Disciples. Hear Him!

**John 6:20** *“It is I; don’t be afraid.”*

**Matthew 14:30** *“But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord, save me!”*

**John 14:27** *“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”*

Job, who declared, *“The thing I feared is come upon me,”* also conquered fear in his life when he came to the place of relinquishing to God his will in the matter (and to Jesus, for Jesus was with God in the beginning).

**Job 13:15** *“Though he slay me, yet will I hope in him...”*

Jesus would have us trust Him in every experience of life. We know that sheep do not have the nature or ability to defend themselves. Remembering we have been called sheep, we should

immediately recognize that we can not keep ourselves and begin to trust the Shepherd to keep us.

Let us affirm from this moment on, ***“The Lord is MY Shepherd, I shall NOT WANT ....”*** I believe this study from the Word of God, and the “True Shepherd” will help you to recognize your position as a Child of God; and you will be able to trust more in the keeping power of Jesus Christ.

Jesus was tempted on various occasions, specifically at the hour of His death. He was tempted to fear the “unknown.” This is seen in His hour of decision in the Garden of Gethsemane. He did not yield to the fleshly temptation, but cried out unto the Father. You can sense His loneliness and the trial of yielding His flesh that He was robed in, unto death. It is a brief moment and a quick response of trust from His heart.

**John 16:32** *“A time is coming and in fact has come when you will be scattered, each to your own home. You will leave me all alone. Yet I am not alone, for my Father is with me.”*

**Hebrews 5:7** *“During the days of Jesus’ life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission.”*

**SCRIPTURES TO STUDY:**

- \_\_\_\_\_ **Psalm 27**
- \_\_\_\_\_ **Isaiah 8:12-13**
- \_\_\_\_\_ **Romans 8:15**

1. Read **Deuteronomy 1:21** and list the two attitudes we must not display.


2. What is the promise of **Isaiah 35:4**?


3. According to **Job 21:9**, what is the promise concerning fear?


4. **Proverb 3:25** speaks of “sudden fear.” What do you think this is?


5. Many times we fear imaginary evils. Read **Psalm 53:5** and state what this verse means to you.


6. What is the promise of **Isaiah 14:3**?


7. What is the testimony of **Psalm 34:4**?


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8. **Exodus 14:13** gives us an exercise of “faith,” rather than fear. What is the commandment?


9. **Matthew 8:26** records Jesus asking the Disciples, “Why are ye fearful?” What does He call them?


10. Define fear:


**PLEASE FILL IN THE MISSING WORDS:**

1. “ \_\_\_\_\_ not, \_\_\_\_\_ \_\_\_\_\_; for it is your \_\_\_\_\_ good \_\_\_\_\_ to give \_\_\_\_\_ the \_\_\_\_\_.” **Luke 12:32**
2. “What \_\_\_\_\_ I am \_\_\_\_\_, \_\_\_\_\_ will \_\_\_\_\_ in \_\_\_\_\_.” **Psalm 56:3**
3. “And he \_\_\_\_\_, \_\_\_\_\_ not: for they that \_\_\_\_\_ with \_\_\_\_\_ are \_\_\_\_\_ than they that \_\_\_\_\_ with \_\_\_\_\_.” **2 Kings 6:16**
4. “And, \_\_\_\_\_ \_\_\_\_\_ am with \_\_\_\_\_, and will \_\_\_\_\_ \_\_\_\_\_ in all \_\_\_\_\_ \_\_\_\_\_ thou \_\_\_\_\_ ....” **Genesis 28:15a**

5. "... that if \_\_\_\_\_ of you shall \_\_\_\_\_ on \_\_\_\_\_ as \_\_\_\_\_ any thing that they shall \_\_\_\_\_, it shall be \_\_\_\_\_ of my \_\_\_\_\_ is in \_\_\_\_\_ ...." **Matthew 18:19**

6. Write out a commitment to Jesus concerning your "will to trust Him" in all areas of your life, even in the painful areas! It will strengthen your faith and become a monument of victory that you can return to whenever a temptation comes to you "to fear."


If you are presently having a temptation to fear, let me agree with you according to **Matthew 18:19**. Surrender your will "to fear" to Jesus, and begin this moment to "trust HIM" to keep you in every situation. He said, ***"I will never leave you nor forsake you!"***

**PLEASE MEMORIZE THIS VERSE:** ***"When I am afraid, I put my trust in you."*** Psalm 56:3

Fear is mentioned in the Bible some 385 times; 78 times in the New Testament. A great study is to look at the "Fear Not's" in Scripture. Along with the "putting down of ungodly fear," we must be reminded of "Godly Fear."

## Profile of a Christian Leader

### Personal Qualities of the Christian Leader

By Mark Fillingham

Many of the values inherent in good military leadership also embrace Christian principles. Christian leadership springs from discipleship, is rooted in character, centred in service, working as a team and must be empowered and directed by the Holy Spirit. The qualities of character of a Christian leader, as indicated in 1 Timothy 3: 1-15 and Titus 1: 5-9 should be the core ...approach to leadership:

**Above reproach** (1 Timothy 3: 2, Titus 1: 6). Someone whose exemplary life attracts people to Jesus. Just the sort of person that was chosen by the early church (Acts 6: 3); people who were of good reputation and therefore trustworthy.

**Faithful to his wife** (1 Timothy 3: 2, Titus 1: 6). The emphasis is not so much on whether the leader is married or single but whether his/her relationship with the opposite sex is above reproach. Christian leadership is costly and no Christian who aspires to leadership can afford to heed worldly rather than Biblical attitudes to sex and sexual relationships.

**Temperate** (1 Timothy 3: 2). This is less a matter of moderation or lack of self indulgence. But more that of having a clear perspective. Walking in the Light of God, rather than the darkness of men, gives a wholly different perspective on matters which to the world are of vital importance, eg: the Christian leader should be led and influenced by those things on which God places high priority.

**Selfcontrolled** (1 Timothy 3: 2, 3:8, Titus 1: 8). Prudence is a key characteristic of maturity and is related to good judgement, which is at a premium in all kinds of leadership. Prudence starts with a clear appreciation of one's own worth, balanced by a healthy recognition of one's proneness to sin and of one's complete dependence on Almighty God.

**Respectable** (1 Timothy 3: 2). Literally one whose behaviour, lifestyle, appearance and attitudes command respect even from those who do not share his/her Christian commitment.

**Hospitable** (1 Timothy 3: 2, Titus 1:8). A practical sphere in which the love of the leader is demonstrated sacrificially. It should be recognised that this is not limited to married people; single Christians can demonstrate practical loving care in hospitality both to other singles and to couples.

**Able to teach** (1 Timothy 3: 2). There is a strong link between teaching and leading (1 Timothy 5:17 & 1 Thessalonians 5: 12 where individually applied and corrective teaching is embraced in

'admonishing'). Christian leaders must invest time and energy in learning so that they can teach; learning is as much a heart activity as a head activity!

**Not a heavy drinker** (1 Timothy 3: 3, 3:8, Titus 1: 7). This is not a command to total abstinence but rather that nothing should have the sort of hold on us that alcohol has for the drunkard; sports, hobbies, our work even, can demand and gradually achieve too high a place in our time and attention.

**Gentle** (1 Timothy 3: 3, Titus 1:8). "*Blessed are the meek, for they will inherit the earth.*", says Jesus (*Matthew 5:5*). A leader is much more effective, even in a secular context, when he/she treats his/her subordinates gently rather than harshly. Gentleness inspires affection, commitment and a willingness to be led.

**Not Quarrelsome** (1 Timothy 3: 3). This is vital to corporate leadership. Some who are successful leaders in professions, where they always have the final say, revert to being domineering when placed in a team. No one has a monopoly of God's knowledge and wisdom.

**Free from the love of money** (1 Timothy 3: 3). "*For where your treasure is, there your heart will be also.*" (*Matthew 6:21*). When money, possessions, promotion, public recognition and the like tie us to our life on earth, we have disqualified ourselves from leadership of God's people. If anything tempts us to say, "Come back Lord Jesus, but not just yet", we should beware.

**One who manages his own household well** (1 Timothy 3:4, Titus 1: 6) Christian leadership, like charity, begins at home. If he/she is not respected and followed in his/her leadership at home, how can one expect him/her to lead God's people? God places a very high priority on this area and it is a frequent place of difficulty for Christians. We hazard the ministry of any group of Christians when we appoint leaders who are in trouble in their home relationships.

**Not a new convert** (1 Timothy 3: 6). It will be apparent that most of the previous qualities of character are not achieved overnight. A new convert is a spiritual baby. Secular leadership is not entrusted to infants; nor should spiritual leadership. There is a particular temptation to elevate someone to Christian leadership because of their rank or professional status. If they do not conform to the above criteria, we have no mandate to make such an appointment.

**A good reputation with those outside** (1 Timothy 3:7). This is a sign of someone whose Christian life is thoroughly integrated with his/her social life, his/her professional life, his/her financial life, his/her domestic life, Loving what is good (Titus 1: 8) "As [a man] thinks in etc. To live a compartmented life is to betray dangerous immaturity. We cannot all be brilliant, but we can all be faithful (1 Corinthians 4: 2).

**Not pursuing dishonest gain** (1 Timothy 3:8, Titus 1: 7). We are warned that dishonest gain ruins whole households (Titus 1:1) and dishonest money dwindles away (Proverbs 13:11). We are to ensure that all our financial dealings are above reproach.

**Not quicktempered** (Titus 1: 7). "The fruit of the Spirit is . . . patience. ." (Galatians 5:22) people and situations that confront the Christian leader will frequently impose frustration. Only a Christlike response will achieve a Christ-like outcome.

**Not violent** (Titus 1: 7). This refers not only to physical violence but to verbal violence (gossip, bitter criticism, etc). We are blessed, according to Jesus, when people maltreat us for His sake (Matthew 5:11), so we have no need to respond aggressively. If we are tempted to be pugnacious for any reason, it is almost certainly a sign of sin in ourselves.

**Loving what is good** (Titus 1: 8). "As [a man] thinks in his heart, so is he" (Proverbs 23:7, New Living Translation). This is a quality of Christ likeness, not forgetting that to love good is to hate evil. As we meditate upon things that are true, honourable, right, pure, of good repute, excellent, and worthy of praise (Philippians 4: 8), we imbibe into our spirits that which is in tune with the Spirit of God.

### **Upright**

(Titus 1: 8). This is practical righteousness, which, because of its holiness, gives a fairness, and discernment that reflects the mind of Christ (1 Corinthians 2: 16). It is vital to leadership as is indicated by the failure demonstrated in 1 Corinthians 6: 1-6. (from the New Living Translation). " 1 When one of you has a dispute with another believer, how dare you file a lawsuit and ask a secular court to decide the matter instead of taking it to other believers! 2 Don't you realize that someday we believers will judge the world? And since you are going to judge the world, can't you decide even these little things among yourselves? 3 Don't you realize that we will judge angels? So you should surely be able to resolve ordinary disputes in this life. 4 If you have legal disputes about such matters, why go to outside judges who are not respected by the church? 5 I am saying this to shame you. Isn't there anyone in all the church who is wise enough to decide these issues? 6 But instead, one believer sues another—right in front of unbelievers!"

**Holy** (Titus 1: 8). The root of holiness is separation for a purpose. It is both a separation from the world and a separation to God. Another word is consecration. The holiness that marked the life of Jesus, who, living in the midst of sinners, was totally undefiled. It is that holiness without which no man will see the Lord (Hebrews 12: 14).

**Disciplined** (Titus 1: 8). The disciplined life called for by the Bible will involve regular prayer, bible study, exercise, healthy eating and fasting. Such good habits allow us to focus on God rather than being drawn away by worldly activities. We need always to be clear that this approach is not a means of gaining credit with God, but is a heartfelt expression of our devotion to him. "Salvation is not a reward for the good things we have done, so none of us can boast about it. For we are God's masterpiece. He has created us anew in Christ Jesus, so we can do the good things he planned for us long ago." (Ephesians 2: 9-10).