Listening Guide
— INTRODUCTORY SESSION —

The foundational truth of our 10-week series is this:

Christ in us not only guarantees life in Heaven but also

Christ in us grants the astounding invitation to live beyond ourselves on earth.

LIVING

1. The in-depth study of this biblical concept offers an affirmative answer to an important question: Is this relevant?

2. The filling and subsequent fruit of the Spirit won’t just change my life. It will change my day.

BEYOND

3. My purpose is beyond me.

4. My seasonal circumstances are often beyond me.

5. My unrelenting daily demands are beyond me.

Through the infiltrating power of the Holy Spirit, I can …

   Do things I couldn’t
   Feel things I didn’t
   Know things I wouldn’t

YOURSELF

6. A powerful masquerading misery-maker is living inside ourselves. Hear the call to exclamation-mark living: “[Your name], come out!”
POURING OUT  Galatians 5:16-26

A. Confessions

• verse 16 “desires” – Greek word *epithymia* signifies a desire for something in particular, a longing or inclination of the affections toward some specific object.”

*Pathos*, “the force or impulse of mood, emotion, feeling, or affection,” and *Epithymia* is “the unleashing and directing of it toward certain objects.”

*Horme*, “An impulse or urge.” Connotes the idea of suddenness.

• Follow earnest confession with active acceptance.

B. Concerns Psalm 62:8 “Pour out” means “to spill forth, pour out (a drink offering).”

POURING IN  Ephesians 5:18

A. Few conditions place us at greater risk than emptiness.

   Consider Proverbs 13:12.

B. Under the inspiration of the Holy Spirit, Paul drew a fitting and teaching contrast in his directive concerning drunkenness.

POURING FORTH  Conclude with 2 Corinthians 3:5-6
Listening Guide

SESSION 2

Through the power of the Holy Spirit, I can …

• Do things I couldn’t. • Feel things I didn’t. • Know things I wouldn’t.

Read 1 Corinthians 2:9-16.

• Not everything we face is black and white.

• Not everything involved is obvious.

(2 Tim. 2:26 and Heb. 5:11-14) The power of the Holy Spirit can develop within us:

1. Heightened Perception. “I am doing a new thing! … do you not perceive it?”

(Isa. 43:19). … be in the presence of something and be affected by it (Acts 28:26).

2. Heightened Discernment. (Phil. 1:9-10) … more often in a positive context than a negative one.

3. Heightened Insight

The ability involves an acquaintance and prior experience with an object.

One possesses familiarity or a frame of reference …


• A meaty and steady diet of God’s Word.

• The filling of the Spirit.

Read Romans 8:15-16. Summartureo—The two parts of the word mean together and to witness.

One of the best possible terms to illustrate how the Holy Spirit works within us is resonance.
All we need to create an environment for rejection is relationship.

PART 1: WORD PICTURES OF REJECTION

A. Mark 8:31. The Greek transliteration for rejected (apodokimazo) means “to reject as the result of examination and testing of one’s qualifications for an office. Later, it came to mean to put out of office or place, to reject, disapprove, refuse.”

B. Isaiah 53:3. Strong’s definition of the Hebrew for rejected (chadel) adds the meaning: vacant.

C. Galatians 4:14. The KJV translates contempt or scorn as “ye despised not, nor rejected.” The Greek transliteration for the NIV scorn or the KJV rejected is ekptuo. Ek means out. Ptuo means to spit.

PART 2: WOUNDS OF REJECTION

A. Rejection can wound deeper and last longer than hosts of other injuries. (Prov. 30:21-23; Ps. 27:10)

B. Rejection tempts us to invite things into our lives we might never have welcomed.

C. Rejection can empower us to act in ways we never dreamed of behaving.

D. Rejection claims two erroneous repairs:
   • To recover what rejected it.
   • To reject what rejected it.

PART 3: DIVINE HEALING

1 Peter 2:4-10

A. The sovereignty of God. (Rom. 11:15)

B. The supremacy of God.

First Corinthians 13:8: “Love never fails.” The Greek transliteration (ekpipto) means “to drop away, … to fall (away, off).”
Throughout our fourth week of study, our focus has been on the second quality of the Fruit of the Spirit: joy. The Greek word for joy in Galatians 5:22 is the noun chara. The Greek verb chairo is often translated as rejoice. According to the New International Dictionary of New Testament Theology, “chairo covers both the subjective feeling and the objective cause of joy.”

The same resource also notes the following: “In Philippians joy is thus a continuous, defiant ‘nevertheless.’ ”

Few conditions are more unique to a believer’s experience and peculiar to the world than a joy that defies our pain. Other times our pain seems to defy—not our objective cause but our subjective feeling of joy.

PART 1: THE MOTIVATING GOAL OF CHRIST
See Hebrews 12:1-2; 2:10-13. The objective cause of Christ’s joy was bringing many sons to glory.

Christ’s motivation to endure such suffering was the joy set before Him. Jude 24

PART 2: A SIMILAR CONCEPT FOR MAN
Read Psalm 30:1-5,11. Our like motivation at time of overwhelming tears is: Joy Cometh!

Compare Psalm 126:1-6.
Those who sow in tears now will reap with songs of joy later.

PART 3: THE FULLNESS OF JOY
Consider the description of joy in Isaiah 60:4-5.
“THEN you will look and be radiant, your heart will throb and swell with joy.” (Emphasis mine).

Isaiah 9:6-7
The increase of peace accompanies the increase of Christ’s government. Two examples:
- “Let the peace of Christ rule in your hearts” (Col. 3:15).
- “May God himself, the God of peace, sanctify you through and through” (1 Thess. 5:23).

**BECOMING GENUINE INSTRUMENTS OF CHRIST’S PEACE**

1. Review Galatians 5:19-22. Realize how actively the sinful nature resists peace.

   Galatians 5:15

2. See Matthew 5:9. Realize the vast difference between a peacemaker and a peacekeeper.
   - A typical peacekeeper often attempts to keep peace at any cost. Ironically, this brand of peace is primarily a false peace (Jer. 8:11).
   - Interestingly, one of the primary definitions of shalom is health; therefore, unhealthy peacekeeping is an oxymoron.
   - A true peacemaker is inferred in the word eirenopoios. Poieo means “to make, do, expressing action either as completed or continued.”

Two antonyms of “make”:
- argeo— to be idle
- katapauo— to cease working

Antonym of “peacemaker”: philoneikos meaning friend or lover of contention.

**OPPONENTS OF PEACEMAKING**

Keepers of False Peace
- Motivation:
  - fear
  - distrust

Lovers of Contention:
- Motivation:
  - misery
  - power
  - lack of discipline

Hebrews 12:11
Ephesians 2:14-16

1The Complete Word Study Dictionary NT, 1187
LIVING BEYOND YOURSELF

Listening Guide

SESSION 6


As we center our thoughts on patience, let’s recall two important Greek words and their inspirations:

• Hupomone: patience in circumstances, inspired by hope
• Makrothumia: patience with people, inspired by mercy

PART 1: THE COMPLICATION OF PATIENCE

Read James 5:7–9,11, recalling 2 Peter 3:9,15. We are called to wait patiently for the Lord as He waits patiently for the lost.

PART 2: THE CALL TO PATIENCE

A. Consider the call to makrothumia in Colossians 3:12–13 and Ephesians 4:1–2. Both verses couple our word “patience” with the phrase “bearing one another.”

The Greek word anecho means “to put up with, forebear.”

B. Consider the restraint of makrothumia expressed further in the Greek definition of forbearance. Anecho encompasses both “holding up” and “holding back.”

PART 3: THE COMPLETION OF PATIENCE

Consider a parallel concept we might draw from James 1:2–4 in the King James Version.

The practice of patience helps complete something lacking in us.

How could this be true in forbearance with people?

• They bring out the worst in us.
• They keep us from thinking too highly of ourselves.
• They keep our pretenses from working.

Conclude with 2 Corinthians 4:10-12. In any given relationship demanding patience, God could be working life in one person and death in the other.

5. Kindness tenders.

Goodness is “character energized, expressing itself in benevolence, active good.”


1. Perhaps the most foundational truth about God is that He is good.

   See Genesis 1; Matthew 7:17.

   • What God does is good because of the good it does.

2. See Ephesians 2:10. Our “creation” in Christ Jesus is also good because of the good we are called to do. God gives us something to do. (Ps. 34:14; 37:27)

3. See Galatians 6:7-10. To become “weary” doing good means “to give in to trouble; to become exasperated by difficulty, be defeated in spirit, discouraged, or faint-hearted; to despair, lose heart.” (New Testament Lexical Aids) The Complete Word Study Dictionary of the NT adds this definition: “to turn out to be a coward, to lose one’s courage.”

4. Compare with Isaiah 58:6-11. If you spend yourself, …

   • your light will rise in the darkness,

   • the LORD will guide you always;

   • your needs will be satisfied

   • your frame will be strengthened;

   • you will be like well-watered gardens. The Hebrew (asaph) for “rear guard” means “to gather in, collect … as in harvest.”

   1 Peter 4:19
Read Hebrews 11:32-34.

**FAITH THAT CONQUERS KINGDOMS**

1. Always associate "through," with faith (Isa. 43:1-3).


2. Realize our battles are being fought before an unseen but very present public.

   The word “conquered” in Hebrews 11:33 (katagonizomai) means “to contend for victory in the public games.”

   Second Kings 6:15-17


   • Through the power of the cross, not only have we become conquerors but Romans 8:37 also says that we are more than conquerors. The Greek hypernikao means “to thoroughly conquer; go beyond conquest.”

   Beyond every conquest is a promise fulfilled. Faith fights.

3. Learn to shut the mouth of the lion (1 Pet. 5:8). Recall the meaning of the Greek word for “confession”—Homologeo:

   bomou—together with, lego—to say, to agree.”

4. Look to Daniel for an example (Dan. 6:3-11).

   • Get down on our knees and pray.

   • Give thanks to God.

   • Persevere in the things God has taught us to do.
LIVING BEYOND YOURSELF

Listening Guide

SESSION 9

Generally speaking, gentleness is humble submission to God’s will.


Consider the challenge of submission on both sides of God’s timing: before and after.

Hebrews 10:5-7; Job 1:20-22; Job 2:9-10

1. The acts of submission involved far more than right words and the desire to have
   the right attitude.

2. Both were committed to righteousness and obedience yet neither downplayed the enormous
difficulty of submission.

3. Both trials were deeply wounding and emotionally charged. Hebrews 5:7

   Yes, gentleness bows, but sometimes with the rawest of emotion.

   Psalm 147:3

4. Wounds need binding and binding takes time.

   The Hebrew word for “wounds” means “pain, wound, sorrow, affliction, grievance.”

   The Hebrew word for “binding” means “to bind, wrap around, cover, envelope, enclose.

5. Their resultant scars from wounds God healed became the marks
   of grace and trust.
SESSION 10


First Corinthians 6:19-20
First Thessalonians 5:23
Mark 12:30

1. Deeply absorbing a biblical perspective of our physical bodies would free us from the horrific stress our culture has placed on us.

2. From a strictly biblical point of view (as opposed to medical), physical fitness is probably more about freedom than size (Gal. 5:1). Keep in mind that extreme conditions call for focused measures. The ultimate goal for most of us, however, is freedom from obsession so that God rather than the body can be glorified. This goal is most often realized through
   • recapturing the lost art (practice) of moderation;
   Philippians 4:5
   • learning to do what we need to do, then getting on with living.

3. See Romans 12:1-2. The most transforming and freeing way we can approach the care of our physical bodies is making fitness one way we worship God.

Read 2 Chronicles 7:1-6. The Hebrew word for “dedicated” is hanak.

Second Chronicles 7:9
The Hebrew word for “dedication” is hanukkah.

John 10:22-23
The time has come for us to take our positions.

Before we do, let’s rededicate our temples.