

## The Christian Life of the Last Days (or for any day)

1. Greetings (1:1-2)
2. The Development or Cultivation of Christian Character (1:3-21)
  - A. The Christian's Growth. 1:3-11
    - 1). All We Need Is From God. 1:3
    - 2). He Has Invited Us To Partake. 1:4

C.T./L.T. = For by these (glory and virtue) He has granted by decree (DWREOMAI) to us the precious (TIMIOS) even greatest (MEGISTOS) resultant promises (EPAGGELMA) in order that by these (promises) you might become (GINOMAI) partakers (KOINWNOS) of the Divine Nature (THEIOS + PHUSIS), having fled (APOPHEUGW) from the corruption (PHTHORA) that is in the world by lust (EPITHUMIA).

### Summary:

8. Fellowshiping with the Divine Nature will change your life because you will come to imitate your heavenly Father. Eph 5:1-3
  - A. God's Sovereignty will lead us to Contentment. 1 Tim 6:13-15; Php 4:12
  - B. God's Righteousness will lead to Holiness. Rom 1:16-17; 1 Thes 3:11-13
  - C. God's Justice will lead us to Impartiality. Rom 2:11; Gal 3:28
  - D. God's Love will lead us to godly relationships. 1 John 4:8; 2:7-11
  - E. God's Eternal Life will lead to Courage. John 11:25-26; Eph 6:18-20
  - F. Appreciating God's Omniscience leads to greater Faith. Col 2:1-3, 6-7
  - G. God's Omnipotence leads to Humility. Matt 28:18-20; 1 Pet 5:6-7
  - H. God's Omnipresence leads to Intimacy. Prov 15:3; Php 3:8-10
  - I. God's Immutability leads to \_\_\_\_\_. Heb 13:8; 6:19-20
  - J. God's Veracity leads to \_\_\_\_\_. Heb 6:17-18; 2 Cor 1:8-9
9. There are other promises awaiting \_\_\_\_\_. 2 Pet 3:13

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    - 3). Becoming A Partaker-Parts 1-2. 1:5

C.T./L.T. = Now for this very reason also, having added (PAREISPHERW) all diligence (SPOUD8), in your faith abundantly supply (EPICHOR8GEW) the virtue (ARET8), and in the virtue, the knowledge (GNOSIS),

### Summary:

1. Because He has given us all His precious and greatest promises, we are to let them come to \_\_\_\_\_ in our lives.
2. To begin, we must eagerly \_\_\_\_\_ to let these principles become part of our lives.

3. Diligence means that one has a consistent, sincere and energetic attitude about accomplishing a given task, \_\_\_\_\_.
- A. Diligence is required to fully \_\_\_\_\_ and \_\_\_\_\_ God's promises. Heb 6:10-12
  - B. We are to be diligent about our \_\_\_\_\_ for one another. Rom 12:10-11
  - C. We should rejoice over those who become diligent about the \_\_\_\_\_ of God. 2 Cor 7:11-12
  - D. We should rejoice over those who diligently extend their \_\_\_\_\_ to others. 2 Cor 8:16-17
  - E. Our diligence is displayed by keeping our \_\_\_\_\_. 2 Cor 8:7-9
  - F. Leaders are to be diligent in their \_\_\_\_\_. Rom 12:6-9
4. That diligent attitude is to supply some things, meaning that we \_\_\_\_\_ in bringing God's desires to pass in our lives. By faith we are to use those things which God has already given us. Cf 1:3
- A. We are supplied with the \_\_\_\_\_. Gal 3:3-5
  - B. We are supplied so we can \_\_\_\_\_. Col 2:18-19
  - C. We are supplied with " \_\_\_\_\_ " to sow. 2 Cor 9:10-11
  - D. We are supplied so that we can abundantly \_\_\_\_\_ His kingdom.  
2 Pet 1:10-11
5. The Christian life begins and ends with \_\_\_\_\_.  
1 John 5:4-5; Col 2:6; Heb 11:6

## Bearing One Another's Burdens

1. Introduction: Gal 6:1-5
2. The Book of James addresses the role of the individual in the process of restoration. Jas 4:1-10
3. People Are Emotional Beings: How Did Jesus Handle His Emotions?
4. What Triggers Our Emotions?
  - A. Some simplistic theories that offer quick relief are easy to be found:
  - B. The strength of the urge to keep things simple partly reflects our abhorrence of confusion
  - C. There are two categories of emotions:
    - 1). Pleasant-unpleasant emotions, and
    - 2). Constructive-destructive emotions.
  - D. Pleasant-unpleasant emotions: God made us to be \_\_\_\_\_ beings.
  - E. Constructive-destructive emotions: Most of us are far more concerned with whether we like the way we feel than the \_\_\_\_\_ of our feelings.
  - F. What makes an emotion constructive or destructive?
    - 1). The answer is whether it is interfering with the two greatest commandments being \_\_\_\_\_ in our life.
    - 2). Feelings should be evaluated to determine which \_\_\_\_\_ they fit.
    - 3). Whether an emotion is constructive or destructive depends not on what happens to us, but on how we \_\_\_\_\_ respond to whatever happens.
    - 4). Events in our lives \_\_\_\_\_ whether we feel "pleasant" or "unpleasant" emotions.
    - 5). We then must \_\_\_\_\_ whether our feelings are constructive or destructive.
    - 6). The presence of destructive emotions indicates that there is an \_\_\_\_\_ problem.
  - G. Let us consider an unpleasant event: a family member is caught in a trespass. You feel bad.
    - 1). That unpleasant emotion will become either constructive or destructive depending on the \_\_\_\_\_ with which you respond to the event.
    - 2). If first of all you believe that your deepest longings are in no way challenged by that event (Response 1), and if you see yourself as a loved and valuable image-bearer (Response 2) regardless of what

happens in your life, then the painful event will be perceived as a profound \_\_\_\_\_, but not as a personal threat.

- 3). In your disappointment, you will fervently \_\_\_\_\_ (but not demand) that things change for the better. (If you have the authority use it, but as a servant leader.)
  - 4). If the desire for change in another is met with a true change of mind and action, then the feeling of disappointment will be changed into feeling of \_\_\_\_\_.
  - 5). If the desire is blocked because there are more and even possibly greater trespasses, there will not only be disappointment and deep pain but also \_\_\_\_\_ anger.
  - 6). If the desired end is uncertain (mixed evidence as to whether or not real repentance has occurred), the feeling becomes painful but there is \_\_\_\_\_ concern.
  - 7). If the point of desire seems or becomes hopelessly out of reach, the disappointment deepens into almost unbearable but still potentially productive \_\_\_\_\_.
- H. Now begin with the same unpleasant event and trace what develops when the internal response to that event is \_\_\_\_\_.
- 1). Perhaps an individual believes that their hope for joy is in their \_\_\_\_\_ (Response 1) and that others must \_\_\_\_\_ that joy for them (Response 2).
  - 2). With this sort of thinking, the unpleasant event will be perceived as a threat to \_\_\_\_\_.
  - 3). The immediate emotion then is not disappointment but \_\_\_\_\_.
  - 4). When the core of our being is threatened, the panic we feel strengthens our commitment to \_\_\_\_\_.
  - 5). The path to \_\_\_\_\_ emotions has been entered.
  - 6). If the demand that things change is realized, the panic softens into relief but with a hint of \_\_\_\_\_ that it will happen again.
  - 7). If the demand is blocked, the feeling of panicky demand becomes \_\_\_\_\_. This response usually further alienates.
  - 8). If the demanded objective remains uncertain, the panic turns into \_\_\_\_\_ worry.
  - 9). If things change in a way that makes it impossible for the demand to be realized, the emotion deepens into an overwhelming sense of angry, guilty \_\_\_\_\_.