

Foundation in Discipleship Series

“Help, I Need A Real HOLINESS!”



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Session One – Introduction

The character attributes we are going to look at in this study are Holiness and Humility. This study has the sub-title 'Deliverance' because it is in the development of holiness and humility that we see souls set free. The process is clearly illustrated as we take a brief look at the Exodus and see the deliverance of Israel from Egypt.

"The Spirit of the Lord is upon me because the Lord has anointed me to evangelize (preach good news) to the meek (humble). He has sent me to bind up the broken hearted to proclaim liberty to the captives and the opening of the prison doors to them that are bound. To proclaim the acceptable year of the Lord and the day of vengeance of our God. To comfort those who mourn...to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness that they may be called trees (mighty oaks) of righteousness, the planting of the Lord that He might be glorified." (Isaiah 61:1-3)

Take particular note of to whom the 'good news' is to be preached – the meek! The Hebrew word here means *humble, the lowly and not proud.*

"Proclaim liberty to the captive and the opening of the prison to them that are bound."

Proclaim means 'to call forth, to bid out of, to invite' and *opening* means 'to give opportunity of exit to'.



***Discovery Point:** Take a moment to read Acts 12:5-11. Note that the angel did not translocate Peter but presented him with an opportunity to be led out. Similar opportunity was afforded Paul and Silas at Philippi in Acts 16, but they remained in their cell. The power to choose was still theirs...Discuss.*

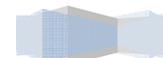
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To understand the process, we need to begin by looking at the history of the Israelites. Please read Genesis 37 through to chapter 47.

This encounter is the first in a series of events in the process of deliverance that God had promised the people of Israel. The Hebrew and English definitions of the word *deliverance* is 'to deliver, to rescue, to release, to transfer, to take to destination'. God is not interested in simply delivering *from* without His delivering *to!*

Joseph was the favoured, and it would seem, spoiled son of his father Jacob. He rashly boasted of a dream in which it seemed that he was standing in a place of authority over his older brothers, mother and father. Jealousy caused his brothers to conspire to kill him, but they decided instead to sell him to travelling merchants who in turn sold him as a slave in Egypt.

Many years passed, and Joseph found favour with a prominent Egyptian master by the name of Potipher, but was then falsely accused of the attempted rape of the master's wife. Consequently he was imprisoned.



3 | Help I Need A Real Holiness

In time, Joseph found favour with the jailer and had opportunity to minister in the jail to not only the jailer, but other prisoners. The gift of interpreting dreams was bestowed on him and ultimately he was brought before the Pharaoh. He is no longer a boasting man, but has been progressively humbled over a number of painful years. Joseph's interpretation of the Pharaoh's dream sees him appointed as governor of all Egypt. During the famine his own brothers, father and family were forced into Egypt. Joseph finally revealed himself to them and they were invited into the provision of Egypt and salvation from the world wide famine.



Discovery Point: Discuss Joseph being forced into slavery and the humbling process that eventually lead to greatness. Was it hi ability to interpret dreams that elevated him or was it the years of preparation? Consider his invitation to his family to provision of Egypt, and their subsequent prominence in that place that eventually lead to enslavement.

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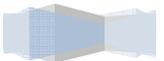
Discuss what you think may have been happening in the Israelite's lives prior to their enslavement. What sort of character do you think they may have had? Share any similarities you see in your life and/or church.

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About 400 years had passed and in their passing these years saw the children of Israel introduced to and finally subjugated in slavery. The situation had broken them. Subsequent generations, born into slavery, had been conditioned to their state. An abiding sense of hopelessness had now been ingrained in the culture. Along with a history of oppression a now cultural familiarity with bondage is established, which often brings with it a sense of false security in learned helplessness. What also emerges is a subsequent indifference to even the possibility of change. It is as if the oppression is normalised, and so much so that it becomes easier to stay in it and just make a further negative adjustment to what is coming next, even though it may be worse. These people have gotten so used to it that it becomes to the captive psyche, easier to stay there. And the following utterance may be the standard confession...

"We've always been like this and we'll always be like this. Nothing ever changes."

It is here that we need to briefly define 'holiness'. Yes, it is an abhorrence of sin, and yes, it is a tenacious obedience to God's Word. However, for these to be so, there must be a freedom from unhelpful attitudes and elements; like some squatters that occupy a building they should not. These are 'spirits' (attitudes and influences rather than entities) that govern in part or in full. They influence or even dictate our responses. That is why 'holiness' results from a changing of the condition/state, whereas righteousness is a changing of the position/standing. You can 'positionally' be free, yet circumstantially bound. Your 'state' doesn't undermine your spiritual 'standing', rather it does impede the fruitful expression of it!





Discovery Point: Discuss this definition, and share your definition of holiness.

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Back to the captives! God had progressively demonstrated to Israel that He was who He said He was. He had to incrementally demonstrate to this captive people that His power and ability could not only match that of the great Egyptian empire, but that it far exceeded it. God had to break the power of an induced state of unbelief for the children of Isreal to believe it could be possible to be free. Only then would God’s invitation to deliver them be acknowledged, understood, and finally accepted. For God to deliver ‘to’, the subject must at least want to be delivered **from**. Before God can deliver someone to a new place they must at least want to be delivered **from** their present position.

Session Two – The Medium of Deliverance

The profile of a ‘Deliverer’

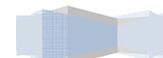
Please begin by reading Exodus 3:1-14.

From infancy, Moses was destined by God to be a part of His plan to extricate the Israelites from Egypt and to establish them in the land He had promised Abraham so long ago. Having been rescued and adopted by Pharaoh’s daughter, Moses was brought up in affluence, opulence and power. Nevertheless, he held to the teachings of his people and remained a man of compassion. When in exile from Egypt he spent forty years living a humble existence as a herder of sheep. Moses’ responsibilities were to watch, care for, nourish, protect and to be ready to lay down his life for this precious commodity if necessary. God needed a vessel that was humble and holy. He needed one who was ‘free’ to represent Him. God could not have used Moses if he had remained in Egypt (a type of world/ bondage). Nor could He have used him if he had remained in Sinai, a type of selfishness in leading a happy, peaceful and uneventful life with minimal responsibility. No. God needed someone who would be responsible for His kingdom.

In Exodus 3 we see a burning bush that God had set as a sign. Moses turned aside to see it. It is evidence of a circumspect man. A burning bush may not be very unusual on a mountain subject to electrical storms and dry brush, but when God called, Moses responded, true to his genuine heart attitude of availability, with “*Here I am*”.

God made the following points very clear to Moses:

- a) Who He is (Exodus 3:5-6)
- b) That He is fully aware of the people’s plight and humiliation (verses 7-9)
- c) That He intends to deliver His people (verse 8). God does the delivering - people are simply instruments in the process.
- d) God chooses the contrite and prepared man to be His ambassador/advocate. He chooses one who has a significant amount of diversity in life experience over another straight out of school and Bible college - a humble man with no self-reliance (verse 11).
- e) God reassured Moses of His partnership. He gave him the power of attorney; not just a name (verses 13-14.) ‘I AM is My name, but I’m not just sending you Moses; I will be with you.’ (Matthew 28:20). Remember, God said ‘I will deliver’ (verse 8).



Read Exodus 3:15-19 now, and see what God said to Israel. (The captive must respond to instructions for deliverance to be completed.)

God’s directives to the captives were

- a) To first gather the leaders/elders and inform them of the plan of God so they would be persuaded and so assist the people. If the leaders were reluctant, then much more so the people.
- b) There is a warning. God makes it clear that Pharaoh will resist, inferring that this is all part of the strategy. Note that He does not hide this from the people - there are no “...Oh, and by the way, did I forget to mention that...” stunts!
- c) However, the warning is followed by encouragement. “Don’t worry. I am going to stretch out My hand and deal with the Egyptians.” verse 20
- d) The blessing – the inconceivable would take place. Not only will these taskmasters let them go, but the people would be favoured in their leaving and take a great spoil from their former captors.

Then, after calling and commissioning him, God equips Moses. Note the order of things here; God never gives resources without having first given a task.



Discovery Point: Discuss why you think God commissions first and equips second.

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Read Exodus 4:1-19. In view of Moses self-consciousness, God even provides him with people to assist in the task, and again in Exodus 6 verses 1-8 reassures Moses that He Himself will deliver the people from their oppressors.

Session Three – The Pharaoh

The profile of a ‘captor’

Through Moses, God declares to Pharaoh, “But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.” Exodus 9:16

Pause: Share some of the trials and difficulties you have had. Apply this verse to them. Was it a ‘Pharaoh’ that God was using to make Himself and His power known to you, and through you?

Discuss.

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6 | Help I Need A Real Holiness

God inflicts ten supernaturally initiated plagues (not just extraordinary circumstances), each one worse than its predecessor, until Pharaoh capitulates.

As promised in Exodus 3:21-22, the Israelites left with great bounty. This would have been inconceivable initially, but in Exodus 12:35-36 it happened just as God had promised.

God then takes the Hebrew children on a different route that ensured that when the inevitable trouble struck, the Israelites would have to engage the enemy rather than running back to Egypt. He leads the people into the wilderness (a dry and barren place) and the long way around to the Promised Land. However, He does not leave them. His presence is revealed continuously - by fire at night and a pillar of cloud during the day. The people were not only encouraged to rely on Him but to also resist the temptation to return to bondage.



***Discovery Point:** Discuss how you feel when crisis strikes and, even though you know God is there, you feel He is doing little if anything. What are your responses? Do you want to go back to something old and past? Why? Share how God has enabled you to resist this temptation.*

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The Captor's Reaction Exodus 14:3

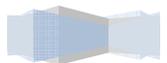
God warned that Pharaoh would wake up to what he had done. Not only had a vast and cheap labour force been lost, Pharaoh found himself responsible for the loss of a vast labour force and the worst major social change in 400 years, not to mention the stripping of much of Egypt's wealth.

Pharaoh believed the Israelites to be trapped and sent an army after them. (Satan does not like to let go easily of that which he has successfully controlled for so long).

The impending retaliation causes the Israelites to become afraid and, in what sadly becomes typical of them, they begin to complain, even to the point of admitting that 'even though we would have died in Egypt, at least we would have had tombs. Not like here in the wilderness...' We see here evidence of 'squatter's remnant' conditioning - the people had been humiliated, but they were far from humble or meek, and they were far from holy. They had already forgotten what God had said He would do, and, unbelievably, all He had just achieved in securing their release. (This is indicative of those who want to escape **from** but not go **to**. They are ready to be delivered **from** the controlling system they have been in (sin), but do not go on to ensuring its displacement by entering into a new system, (via repentance) which brings deliverance **to** the new order (of the Lordship of Sovereign God).

Exodus 14:13,14. Moses commanded the people to not be afraid but to stand still and watch the salvation of their God. The word fear in this verse is translated literally as 'awe'. Moses is saying, 'you don't have to be impressed by this foe any longer - something far greater is here.' The pull of the old life is very strong, particularly when crisis comes. The old ways appeared much too strong for this God to defeat, primarily because they were so ingrained and this new resource, God, was as yet untested.

At the Red Sea, the miracle working God acted on behalf of the Israelites and made an example of their enemy. If you wait long enough, *God will* make manifest whatever is necessary for you to be free



of your Egypt, whether it be to defeat your enemy or out run him, or to make you strong enough that it has no impact on you.



Discovery Point: Discuss any examples of this resource in your life, when it came and what form it took.

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Elation and Declaration

Read Exodus 15

Take notice that this elation is a breakthrough! For the first time the people are projecting their thoughts *forward* and speaking of the Promised Land. Now they have begun to grasp the plan of God; to deliver them **to**.

Notice that when focusing only on a deliverance **from**, there is an inadvertent focus on bondage and the past and its strength and possible ability to still overcome them.

Now defeated, Egypt, which was once the insurmountable problem is now referred to with contempt. More that that, it is declared that future enemies will fear Israel . In Exodus 15 verse 17 there is a declaration of the assurance of being planted in their inheritance. [Oh how bold we become when things go our way...hmmm?]

Session Four – The Start of the Wilderness

Remember...the vast Hebrew people are still in the wilderness. After 3 days, they need water. They soon find it, but it is contaminated and thus is called 'Marah" meaning bitter, which is exactly what the slave conditioned Israelites manifest. Now, do the people seek God? No. They complain! The same response to their situation is given in Exodus 16 when they lack food. This is typical of the carnal nature. The craving for provisions is paramount, and the people revert to a bondage mindset – 'We'd rather be back in bondage – at least we had meat'.

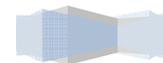
God gave them manna and quail. As with the water, provision was made in the midst of unbelief (unfathomable grace)

In all this, God wanted to adjust the 'preservation strategies' of this conditioned people, teaching them to rely on Him and not on themselves. The development of His character in them is necessary for them to know the complete work of deliverance, that is to come into the delivering **to**.

The first, and most Formidable Foe

Read Exodus 17:8-16 again.

At a place called Rephidim, a nation called Amalek comes out against the children of Israel. Let us consider the following facts.



1. **The location** – Rephidim in the Hebrew literally means ‘a place of rests/beds’; a place the travel weary escapees of Egypt want to find some respite. This is not an unreasonable desire. A temporary ‘time out’, so to speak, from recent events that, although 400 years in arriving, were taking place very quickly. They had seen great victory, and the perceived impossible had happened. Naturally, after the elation, the relief, the emotional and physical exhaustion, they would have had a desiring to relax, and maybe drop the guard for a short time. After all, they have just seen the world’s greatest army defeated. Surely, that is cause enough for relaxation.



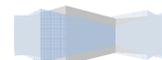
Discovery Point: Pause and reflect of times you may have experienced great victory, how did it feel? Did you want to let your guard down? If so, did you, and what was the result?

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2. **The nation** – Amalek of the line of Esau. Remember Esau covenanted with the material and the carnal in Genesis 25:29-34. Esau had been happy to surrender his birth right (inheritance) to satisfy a temporary hunger – [sounds much like our ‘quick fix’ culture.] Amalek were the first nation to come out against the Israelites. Amalek attacked seemingly without hesitation and after only a very short time since the escape of Israel. **They attacked when Israel was resting in a place of perceived quiet and safety.** They attacked without fear. The world’s most powerful army, the Egyptians, had been annihilated and the event had given the Israelites legendary status in the eyes of the occupying nations of Canaan. Yet this appears to have little bearing on the Amalekites, even though the echo of Egypt’s defeat had not yet faded.

3. **The battle.** The first thing to notice is that this was actually going to be a battle. Unlike the Egyptian army, the Hebrew wanderers had to engage this enemy. They were not given the option of extrication, or of outrunning this enemy. Joshua was instructed to choose some men *to fight* Amelek. (It is significant that it is in this encounter that we are first introduced to Joshua; a special leader whose name is a compilation of Hebrew words meaning “Deliverer, the Lord saves”.) Joshua had to select men to do battle but in a nation that had been in slavery and had not fought in 400 years, who would be suitable to make war? One can only speculate but I would like to suggest they were humble men (although not humiliated) - men of faith and character who believed in the delivering **to**.

The strategy for the battle was unprecedented and unrepeated in biblical history. Moses ascended a mountain where he could see the battlefield (a higher perspective). The instruction was to hold the ‘rod of God’ above his head and while he did, the ‘Joshua force’ prevailed. However, when Moses’ arms became weary and the rod lowered the Amalekites gained the upper hand. Aaron and Hur assisted Moses by holding his arms up so the rod would remain raised. (Take specific note of this.)



4. The Victory - When the victory is finally won (quite a lengthy process), note the instruction and declaration of God Exodus 17 verse 14-16. *“God purposed to never reconcile with Amalek and will wage war with them until they are totally destroyed.”*

Who is this nation and why does it survive?

Galatians 5:16-18 *“I say then, walk in the spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law.”*

I would like to suggest the following:

1. Amalek is a *type* of the flesh – the carnal nature and its lusts.
2. Israel is a *type* of the Church.
3. The Israelite is a *type* of the individual Christian
4. Aaron and Hur are a *type* of the disciples in community
5. The rod in this instance typifies the Word, both written and incarnate – a *type* of the Christ (Read Isaiah 11:1, and Psalm 23).
6. Rephidim – is a *type* of ‘spiritual time out’.



Discovery Point: Discuss these interpretations and how you identify with them.

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So why does this nation (this state of being) survive? Exodus 17 verse 15 gives us the insight. *It is because the Lord is not our banner!* This is classically portrayed in the Exodus battle. When the hands lower in weariness so does the rod. The Banner is lowered, and so the enemy prevails.

Galatians 2:20, *“I have been crucified with Christ; it is no longer I who live but Christ who lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave and Himself for me.”*

Session Five – The Banner

“Nothing is happier than the Christian, for to him is promised the kingdom of heaven: nothing is more toil-worn, for every day he goes in danger of his life. Nothing is stronger than he, for he triumphs over the devil: nothing is weaker, for he is conquered by the flesh...”

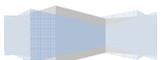
Saint Jerome

James 4:7, *“Therefore submit yourself to God. Resist the devil and he will flee from you.”*

It is vital to read the **entire** verse. Note the priority and order of this command - first submit, and then resist. Without submission resistance will be impotent and futile.

The banner here represents two things.

1. It represents submission to God in complete relationship – Father/child, Master/servant, Captain/soldier. It is a declaration of new ownership and a subsequent relinquishing of control (‘Now under new management’. No more ‘squatters’ or remnant attitudes may govern).



2. The banner is a declaration of war - war against the adversaries of men's souls – the flesh, the world and satan. When we change 'kingdoms' (Colossians 1:13) we start a war. It is a war that we did not have before, and it is a war on three fronts. However, we are guaranteed victory **if** the Lord is our Banner. The declaration can only be effective when the first process of submission is in place.
3. There is a saying that *"The Holy Spirit enters by invitation, satan by opportunity."* God wants us to not only verbalize our invitation, but to open our lives totally, and let God's Spirit have complete access. However, satan will take any opportunity we place at his disposal.
4. To the submissive, obedient Christian satan is a vanquished foe. He was not merely defeated at Calvary, but disarmed (Colossians 2:18). With God's protection (1Corinthians 10:13 God's leash on satan) and His precious Holy Spirit and power/holiness within, satan is no match for the warrior saint of God. Satan tries to take any opportunity in the closest of our enemies, the flesh and the world, to distract us and to bring us undone, because these are omnipresent, satan is not.

The 'King' of the Flesh

Read and discover 1 Samuel 15:1-25

Here we see further evidence of why the flesh/Amalek survives. Even though there had been a further declaration through the prophet Balaam in Numbers 24:7 & 20 that God would utterly destroy even the memory of the nation, Amalek confronted Israel. "...His (God's) King shall be higher than Agag..." and "...Amalek was first among the nations, but shall be last until he perishes."

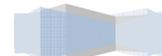
Samuel opens by reminding King Saul that he had been sent by God to anoint him king over Israel, and in that role Saul would be required to participate in dealing with this nation. Saul is instructed to **completely** destroy every remnant of Amalek; to spare nothing, no element. What does Saul do? He exercises his quasi-governor's prerogative (much like us) and destroys most, but not all, of that which represented and comprised Amalek. 'After all, there was some prime livestock! Don't want to waste these things, especially when we can use them in sacrifice to God!'



***Discovery Point:** Discuss how we often use self preserving and promoting logic to legitimize our own desires and to justify what is desirable to us, and how this influences our obedience. What are the results?*

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What is of a greater tragedy is that Saul keeps the king of the Amalekites alive. Typologically speaking, who is the king of the flesh? None other than our own **ego!** God responds with righteous indignation through the prophet in 1 Samuel 15:22-23, *"Has the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because you have rejected the word of the Lord, He also has rejected you from being king"*.



Saul’s attempt to negotiate obedience whilst exercising his fleshly perceptions resulted in his impeachment. (If you do not want to govern for the best, you cannot govern at all.) Then Samuel demonstrates to Saul what should have been done earlier - the merciless, uncompromising dispatch of Agag 1 Samuel 15:32-33.



Discovery Point: . Read Matthew 5:29-30 and Numbers 25:1-13 and discuss this in relation to Samuel’s ruthless dealings with Agag. Why do you think God wants us to be so thorough and merciless in dealing with sin and the flesh?

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Denial of Holiness and Humility

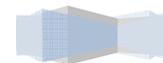
We can see in Saul the total denial of two character/relationship components, namely holiness and humility.

1. The denial of holiness is on two counts. Firstly **disobedience** - failure to do that which was commanded. Rebellion, like witchcraft, is basically getting what *you* want, *your* way. Secondly, denial of holiness was the sin of familiarity - the rationalizing and subsequent entertainment of error. Holiness has its immovable foundation in obedience and, as with most of God’s principles, holiness is a two-edged sword. As stated earlier, holiness is a tenacious obedience to God and His word/will. Just as importantly, it is the absolute abhorrence, rejection and destruction of sin. (Now that is hard work, considering that in our fallen nature most of the things we like doing are wrong! That is why we are tempted. That is why we must crucify our own desires).

Holiness is an active, willed attitude of a heart that yearns to be totally reliant on divine and not human resources. Holiness is freedom from remnant squatters of ‘carnal conditioning’, or our old habits and patterns of response. **“Those who are Christ’s have crucified the flesh with its passions and desires.”** Galatians 5:24

2. The second state of character/relationship denied was humility. Humility is not the absence of something to boast about, nor the absence of the need to boast because someone else is doing it for you. Nor is it humiliation. **Humility is a sober state of knowing that your abilities, giftings and talents issue from God, and that apart from Him you can do nothing of eternal value (John 15:5)** This is exercising those gifts *meekly* in a *submissive* spirit (not a weak, obsequious spirit) whilst continuing to prefer one another, not due a sense of a lack of comparative worth to another, but rather in spite of it. Saul kept Agag alive – the king of the flesh was allowed to remain. The ego, the ‘I’, still alive, still parading kingship and still allowed a possible opportunity to govern again.

Where there is pride there is ego. Where there is ego there is self. Where there is self there is not God. When ego is enthroned in our lives by pride and we accommodate sin,



we place at Satan’s disposal the means to access our lives and to restrict the life of Christ being formed and revealed in us.



Discovery Point: Read James 3:16 and discuss why you think that is so.

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Session Six – What is my Responsibility?

Humility is only such when it is self-induced; otherwise it is humiliation. Humility commences with the realization of what we are without the Lordship of Jesus Christ. (Flannery O’Connor once declared, “To know one’s self is to above all know what one lacks and to compare oneself to the Truth and not the other way around!”)



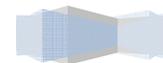
Discovery Point: Reflect & read John 15:5 & 2 Corinthians 3:4-5 and discuss the following statement in the light of John 3:30. **“Effective ministry is 90% Humility and 10% obedience.”**

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Holiness is much like humility in the respect that it comes with the realisation that **no good thing dwells within us**. In a ‘self-aware’ world that teaches “self actualization” through the ‘deification of self’, the “Good News” is somewhat culturally unpalatable.

2 Timothy 2:19-22, “*Nevertheless that solid foundation of God stands, having this seal, ‘The Lord knows those who are His’ and ‘Let everyone who names the name of the Lord mark iniquity and stand clear of it. But in a house there are not only vessels of gold and silver, but also of wood and clay. Some for honour, some for dishonour. Therefore if anyone cleanses himself of the latter, he will be sanctified and useful for the master, prepared for every good work. Flee youthful lust, but pursue righteousness, faith, love and peace with those who call on the Lord out of a pure heart.’*”

Paul is saying that if you call yourself a follower of Jesus then you need to discern sin (by God’s standards), declare it for what it is, and then have nothing to do with it. Distance yourself far enough from it that even its scent cannot stain you. This does not talk of sinful people, but of the activities that tempt you. This is **with a total leaning on God’s grace and power**. It is not only the running from the sin, but more importantly the running to the Christ, that is the evidence of true holiness.



Paul goes on to write that we have a choice. This choice is about how we are going to make ourselves available to God - for honour or for dishonour. This is not working for salvation. It is preparing for servant-hood and working **in** it. It is the demonstration of your response to **God’s conviction of your sin, revelation of His grace and the awe and love that issues from that.** God sees a vessel He can invest His best in. God does not squander His resources. When God makes a deposit it is for ‘keeps’. God is, suffice to say, a wise investor. Romans 11:29 “*The gifts and calling of God are irrevocable*”.

This drive to purity seeks not merely the evasion of sin (a defensive posture) or the desire to run from it but, more importantly, it is a **running to the things that nurture holiness** (pro-active posture), including the company of those seeking the same, 2 Timothy 2:24

Cast your thoughts back to the first incursion with Amalek in Exodus 17 and note again verse 12, Moses required the assistance of his friends to sustain his vigil against this nation/nature. This in a New Testament context is very much as Paul encouraged Timothy to do. Strong, Christian community, *New Testament relationship in discipleship* is a very powerful resource in the deliverance process.



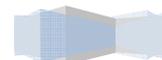
Discovery Point: Read Galatians 6:1-2 and 4:19 and discuss what you think it means to really bear one another’s burdens in the context of deliverance and holiness?

Notes.....
.....
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Conclusion

It is hoped that this overview has enabled us to see a little more of what our redeeming, intervening God has for His creation. God, in taking His people to the Promised Land, did all that was necessary not just to get them there, but also prepare them to take possession of their inheritance. God’s desire for us is no less. We talk of kingship and priesthood as our rights and indeed they are. But only to those who have been trained in the character of God and who want to go on to *be delivered to God’s will and purpose.* Romans 8:7 ‘*and if children, then heirs – heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*’ Hebrews 12:4 “*You have not yet resisted sin to the point of shedding your blood.*”

For it is only they who have suffered and resisted who will not merely inhabit, but **possess** the Promised Land and not have it removed from them or eroded from under them. These people are more than conquerors.





Remember!

God must be our Banner (Nissi) not just Abba (Daddy) – Jesus must be our Lord and not just our Saviour – The Holy Spirit must be our Counselor and Convictor of sin and not just our Comforter!

If He isn't, we remain as infants and will seek only the deliverance from. To us God will be little more than a mother's breast to a helpless babe, keeping us warm and content. God wants and needs to be our Banner. Not only so we may be all He has purposed, but also that the world may know the sovereignty of our Lord, and that He truly is the only one who can deliver.

Suggested Reading:

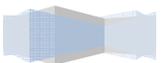
Numbers 33:50-56, and the book of Joshua.

See how God wanted the Israelites to take the land a little at a time – to conquer, establish, control – then move on.

Note the mistakes and the consequences.

Note too the victories and the reasons for them.

Whilst reading ponder God's path for you, and revel in the awesome provision of His grace as you listen and obey.



Study Guide for Leaders

“My people have gone into captivity because they have no knowledge.”
(Isaiah 5:13)

There are many styles of writing and similarly there are myriads of tastes among an audience. Styles reflect many things about the author (and reader). Also, style can be used as a tool to generate a specific response, and with this in mind, I want us to look at the following.

Background

Christianity is a learned religion, and the way in which it is learned is imperative. Jesus stated in Matthew 11:28 that we are to take His yoke upon us and learn from Him. Interestingly enough, that command is of very little benefit if we simply employ a classroom model for learning.

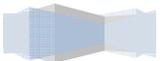
In interpreting that command the first instruction given to us is often neglected, that is to **take His yoke upon us...then** to learn. The priority is the ‘harnessing’ and then comes the subsequent progression, with Jesus, through discipleship. It becomes abundantly obvious that the learning process employed here far exceeds a passive tutorial style (although that is part of it), but very clearly requires the active participation, that is **doing!**

Christianity is not simply an event. It is a process, **and salvation is more a consequence than just an event.** It is a progressively developing kaleidoscope of seeing, hearing, understanding, implementing, demonstrating and, most importantly, being!

The experiential learning evident in the disciple-making mandate embraces the models of *parenting* and *apprenticing*. It is the consequence of the relationship that the Creator had purposed for His creation. That relationship transcends the idea of the collective and even community, and speaks more of *family*. The connection is as vital on the horizontal as it is on the vertical. In fact **any neglect of, or failure to fully develop interpersonal “horizontal” relationships abrogates any chance of achieving wholeness.** God, in His wisdom, has created us for fellowship with Him and with each other. It is in our interactive, progressively developing and comprehensive relationships with each other that we experience a greater understanding and manifestation of God.

Modernity (the modernising process) and its secularising (becoming more like the world) influence has meant that the ‘culture’ of biblical family has been seriously eroded. Even its lesser though just as important facsimile, community, has been inadvertently downgraded, even omitted. Suffice to say, this hinders God’s intention of bringing a dynamic expression of Himself through His united Body. (Ephesians 2:20-22, 4:16).

What, pray tell, has this to do with **“Help, I need a real Holiness?”** I am so glad you asked!



Types and Styles

In much of its activity in western culture Christianity has become 'event', 'gift' or 'platform' oriented. This has meant a discounting (unintentional as it may be) of the individual saint and their relationship, role and experience. The format of this study series attempts to counteract some of the 'passive spectator/consumer' type mentality that the previously mentioned orientation has produced.

There are a couple of basic learning processes - deductive and inductive. The former is designed to lead your group to a specific conclusion and so it has a clear point in mind. By its very framework, this way of learning sets clear guidelines and limits debate, and is a reasonable and acceptable style to use to disseminate information.

The inductive style involves learning via an exploration or an investigation, where people are encouraged to arrive at the correct conclusions in their own way.

The other term I want to use here is '*interactive*' which means a style that allows room enough for people to *share their experiences and understandings with each other whilst maintaining subject integrity*.

In the 'mosaic' rather than 'linear' approach of these publications, it is my intention to facilitate interaction and to motivate people to open up and share transparently and to relate with integrity. Ultimately, it is to have individuals identify with each other. The principles and teachings presented achieve their point by having people minister to each other and *applying* that which they have studied. This causes the participants to contribute to and receive from one another. In a small way, this will aid the development of the community that is so desperately needed if we as a church are going to begin to experience a greater dynamic of God's heart.

So there are three steps involved– 1) **study**, 2) **discovery** 3) **application**

The Studies

These studies are the result of personal illumination and experience together with a concern for a rising incidence of public sin and Biblical compromise in the Body of Christ, particularly amongst leadership. Sin is like an iceberg and the public sin is only the tip, making the hidden sin extensive. This sin is often unaddressed due to a lack of real, caring community. Instead we often have 'structures' masquerading as community, but relying on investigation, legislation and arbitration rather than love, consolation and discipline-based discipleship. True discipleship has trouble developing in an 'elitist culture' that states you have to be seen to be in control (whether you are or not), and particularly that leaders must always present as 'unreal icons' of purported virtue. Thankfully, the **God who is preoccupied with genuineness will tolerate no facade**, no matter how noble, **and is concerned with authenticity in character, word and deed far more than ministry and gifting**.

This series is obviously not exhaustive in the topics presented. It leaves ample room for individual pursuit and is very much a catalyst for exploration. The studies can be undertaken in any order, but '*Help I need a real Holiness*' can give a sense of preparation if used first because it deals with our separation from the world and the type of difficulties that may be encountered in that.



When using the material it is important to read all the Scriptures referred to, taking the time to **examine** each one. The **Discovery Point** interludes are self-explanatory, but I will reiterate again that you, the leader, should allow ample time for sharing, contribution and exploration. Going on tangents often brings out the heart of people and the studies will not lose their integrity in the process, so you will not need to tightly hold the reins. In fact, it will be fulfilling one of the primary objectives if interactive dialogue and ministering to one another takes place. We want people to learn not only from the studies but also from each other.

What is the best way to present the study?

One can simply launch into the study and see what arises, which can be good for simply a mutual journey of discovery. However, if you have time constraints or a specific destination, learning/action outcome in mind, then these studies can be used very effectively to do just that.

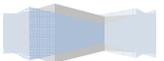
Some of the passages of scripture can be quite long. I want to bring your attention to one such passage in “*Help, I need a real Holiness*” (subtitle ‘History’) as an example. The verses of scripture given here need to be read to familiarise the participants with the events and circumstances preceding the extrication of the children of Israel from Egypt. Obviously, to read these out during ‘cell’ time would detract from the gathering. Therefore, I suggest that the leader requests the participants to do some preparatory reading in the week before studying this particular section. Then at the beginning of group time, you can ask for a brief synopsis of events in these passages (of course, this principle applies in all study preparation).

The study has been segmented into seven sections that may be looked at as separate studies. If you wish you can spend an evening on each section, however I believe as you really allow exploration and discussion to flow you could spend up to 3 evenings on each section. Again, that will depend on the group and time constraints.

Leadership

Requirements for leadership in these studies are simple yet important. The leader must:

- ✓ Be ‘an open book’, walking with honesty and authenticity (not sinless perfection).
- ✓ Desire to see real community develop in your cell/small group – use the studies to develop mutual sensitivity, vulnerability and care.
- ✓ Have a demonstrated ability to *facilitate* discussion, not to lecture or control, and be able to guide the study so that it explores the particular character/attribute in focus. This should challenge and provoke the group in a way that does not detrimentally affect an individual or the group as a whole.
- ✓ Be adept in exercising wise and gracious rectification processes if interaction moves out of the edification ethos and into unrealistic expectations, accusation or insensitive or potentially abusive behaviour.
- ✓ Be someone ‘apt to teach’, which means one who is well acquainted with God’s Word and who has a good grasp of facilitating group discussion.
- ✓ Be very sensitive to the Holy Ghost’s leading and the group dynamic. Always be prepared and seek for the Spirit of God to convict, challenge, encourage and restore. Small groups are a great place for accountability, healing, growth, deliverance and gift expression.



- ✓ Be able to facilitate an authentic application process of things learned. Discipleship is about implementation and accountability as much as it is about understanding. **Please remember, study, discovery and application are not so much about productivity and performance, they are much more about priority and potential.**
- ✓ Do not let the small group stagnate through inertia or 'mutate' through exclusivity or over introspection. Always maintain an environment of genuine transparency, confidentiality and intimacy, but also an environment that can embrace new people. **This is an art all leaders must continue to develop.**

Target Group

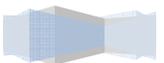
These studies were prepared for use with people engaged in active discipleship. With very good leadership and patience these studies can be used with just about anyone. The only exception to this would be very new and unchurched Christians. For them it is advisable that these studies **not** be introduced until they have received more elementary Bible teaching, including basic discipleship training.

Finally...

In these studies I have written in the manner in which I have received and understood. This will mean I may have used words with which you or some member of the group may not be familiar. I advise you to keep a dictionary handy and please do not be put off by this; simply treat it as a vocabulary extension exercise! This all assists with the development process!

Whatever you do, kick thoughts around, examine, challenge, question...enjoy. I know that for those who do this, these studies will prove to be stimulating, instructive, equipping and very beneficial. Have a great time! Yours in walking worthy,

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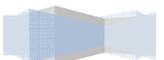
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Disciplesplanet Consulting
P.O.Box 974
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