

# Golden Rules

## *A Thirteen Lesson Bible Class Study*



*a study of certain well known, Biblically  
inspired expressions, which sometimes are  
misunderstood or misapplied*

*by  
J.S. Smith*



## *Introduction*

They are the axioms of uncertain origin. Some of our most repeated expressions are actually found in the Bible, but are so far removed from their contexts that the original intent of the Holy Spirit is all but forgotten.

In this series of lessons, we will go back to the Bible to find the origin of these “Golden Rules” and then apply them according to the context provided.

This second edition replaces the original thirteenth lesson with a Review module that can be ignored in 12 week class arrangements.

## *Syllabus*

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## Lesson 1: *The Golden Rule*

It was not Jesus, nor any inspired writer who described the words of Matthew 7:12 as the golden rule, but the term certainly fits. Jesus taught in the sermon on the mount: "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets." Indeed, this golden rule gets at the clear distinction between humanistic attitudes and the doctrine of Christ.

### QUESTIONS FOR DISCUSSION

1. In applying the golden rule, are we taught to do unto others as they have or probably would do unto us? What is the difference between that and what Jesus actually said (Prov. 24:28-29)?

2. Won't application of the golden rule make Christians seem peculiar to those who give the rule only lip service? How should this affect our determination or self-estimation?

3. The context of Matthew 7:12 also helps to understand the teaching and how broad its application is. We shall consider the first 14 verses of the chapter. How does the prohibition of judging in Matthew 7:1-5 fit into the golden rule?

4. Would we want to be judged and told of our sin if we had actually fallen into something that would cost us our souls (James 5:19-20)?

5. What does it mean to bear others' burdens (Gal. 6:1-5)? What attitudes make our efforts golden?

6. Matthew 7:6 warns us that sharing the gospel may cause some to treat us miserably. Would that give us the right to treat them shabbily in return or to abuse those cultists and sectarians who come to our door (Rom. 12:17-21)?

7. Matthew 7:7-12 indicates that our initial impulse may be to treat others just as they have treated us and sometimes even to take advantage of them before they get the chance to abuse us. What does the writer of Philipians recommend instead (Phil. 2:1-4)?

8. How do the Law and Prophets hang upon the golden rule (see Luke 10:25-37)? How does the will of Christ hang upon it as well (see Gal. 6:2 and 1 John 3:16-18)?

9. How would the golden rule apply to deeds like gossip and slander (1 Thess. 4:9-11)?

10. What would make us want to bite and devour each other (see Gal. 5:13-15 and James 3:13-16)?

11. How does money often overturn the golden rule (1 Tim. 6:6-10)?

## Lesson 2: *Turn The Other Cheek*

Coming from a man who described himself as meek, the command to turn the other cheek is little surprise. Jesus taught: “whoever slaps you on your right cheek, turn the other to him also” (Matt. 5:38-39).

### QUESTIONS FOR DISCUSSION

1. The ancient principle of justice which entailed “an eye for an eye and a tooth for a tooth” seems somewhat brutal to us today. Read Deuteronomy 19:21. Was this law intended to make retaliation more severe, less severe or equal to the wrong that had been done?

2. Did Jesus merely echo the law of Moses or did he announce what his own, differing, law would be in the New Testament?

3. The “turn the other cheek” context actually extends down into verse 42, giving three more examples of behavior that avoids retaliation and seeks peace. List the three additional examples:

a.

b.

c.

4. Clearly, these commands require meekness in the Christian, rather than a bullish and belligerent attitude. What do the following passages teach about meekness?

a. Matt. 5:5:

b. 1 Thess. 5:14-15:

c. Titus 3:2:

5. What is the meekness of wisdom, according to James 3:13-18?

6. The attitude that Jesus was trying to teach can be summed up as a determination not to retaliate with evil against a person who had done evil to us. List three ways in which the Christian is tempted to respond with evil to evil done to him.

- a.
- b.
- c.

7. What does it mean to give place to wrath (Rom. 12:17-21)?

8. How do we manage to overcome evil with good?

9. Does turning the other cheek preclude us from defending ourselves against physical violence, material exploitation and other offenses? Does turning the other cheek preclude us from finding the address of the person who wronged us and going down there to punch him in the nose?

11. To whom does vengeance belong (Rom. 12:19-13:7)?

12. The church at Corinth had members who were not adept at turning the other cheek. How did they respond when wronged by their own brethren (1 Cor. 6:1-8)?

13. Two solutions are given in this passage for handling matters when we are wronged by brethren. What are they:

- a. verse 7:
- b. verse 5:



## Lesson 3: *More Blessed To Give Than Receive*

We have known since childhood that it is supposed to be more blessed to give than to receive, but where in the gospels is that handy little phrase found? And why then does receiving seem to be so enjoyable as well? We generally equate a blessing with the reception of something wonderful, so how can a blessing be found more in the giving of something good?

### QUESTIONS FOR DISCUSSION

1. Read Acts 20:17-38. What sinful attitudes does he identify in verses 33 and 34 that would preclude us from giving to others? (The second one requires some thought. If you need help, refer to 2 Thess. 3:11.)
  - a. verse 33:
  - b. verse 34:
2. Does Paul describe the support of the weak as optional?
3. Besides the priests, five groups of people were identified in the Old Testament as worthy of the term "weak." From the following passages, identify these classes:
  - a. one class in Psalm 146:8:
  - b. three classes in Psalm 146:9:
  - c. one class in Psalm 12:5:
4. One of the greatest cases of blessed giving in the Old Testament is done by a man named Boaz. Whom did he help? Into which of these five classes did that recipient fit?
5. Besides keeping oneself unspotted from the world, what makes for pure and undefiled religion (James 1:27)? Considering the pronouns, is this primarily a collective responsibility of the church or the individual?
6. How did the Pharisees avoid giving back to their aged parents (Matt. 15:3-6)? How did Paul characterize such behavior (1 Tim. 5:8)?

7. Read Hebrews 13:16? What could make us forget to do good and share?
  
8. Read Ephesians 4:27. For many, work is unpleasant. Why should the Lord's axiom-- "more blessed to give than to receive" -- make work a little more rewarding?
  
9. What universal law governs the matter of giving and receiving, according to Galatians 6:6-10? Again, is this an individual responsibility here or a collective one?
  
10. People tend to dismiss opportunities to give when the need is small thinking that someone else will help or no real harm will come. They also tend to dismiss great needs because they feel overwhelmed. According to Titus 3:14, how should we handle these situations?
  
11. James 2:17 and 1 John 3:17 summarize the spiritual condition of a man who refuses to assist a brother in need. What is his condition?
  
12. Is giving to the weekly collection an example of the virtue in this lesson (1 Cor. 16:1-2)? Why?
  
13. How should giving make you feel?
  
14. What attitude can ruin giving because it reveals an improper motive (1 Peter 4:9)?

## Lesson 4: *In The Beginning ...*

“In the beginning” is one of the most famous phrases in the Bible and not just because it is the first one in all the text. “In the beginning” answers one of man’s most vital questions: “Where did I come from?”. Yet it also implies the role played by our Savior in creation as well, for that trigger phrase is used again by John in his gospel account.

### **QUESTIONS FOR DISCUSSION**

1. Read Genesis 1:1-25. When did God create the heavens and the Earth? In what condition was the Earth as God began his work?
2. What complicated process of evolution, trial and error did God employ to create light?
3. On what day did God create the grass and trees? On what day did he create the sun? Could millions of years somehow have separated these two days?
4. Read Genesis 1:26-31. How do the three persons of the Godhead figure into creation in this passage?
5. How do the following passages prove that there are two others members of the single Godhead in addition to the Father?
  - a. Acts 5:3-4:
  - b. Colossians 2:6-10:
6. Consider John 1:1-5. Did Jesus exist before the creation or is he a product of creation (cf. Col. 1:15-18)?

7. Read John 8:58-59. Why is this claim of Jesus important to establishing his deity and existence before creation (cf. Exod 3:13-14)?

8. Consider Genesis 1:31. Was man created with inherent depravity?

9. Read Genesis 2. Why did God create the woman?

10. What three requirements accompanied the creation of marriage in the beginning?

- a.
- b.
- c.

11. Make a list of sinful behaviors that ruined this ideal marital situation after the expulsion from Eden.

- a.
- b.
- c.
- d.

12. Read Deuteronomy 24:1-4. What allowance did Moses issue to deal with husbands who wanted to replace their wives with newer models?

13. Read Matthew 19:1-9. Did Jesus perpetuate the Mosaic allowance or point back to the Eden Ideal for the law of his kingdom?

14. What is the single ground for putting a spouse away that allows the other one to remarry?

## Lesson 5: *A House Divided Against Itself*

Abraham Lincoln is known for pronouncing about the prospect of Civil War that “a house divided against itself will not stand.” Sage words, but Honest Abe was only borrowing them from Jesus Christ. What house did he have in mind and what is the danger of internal division today?

### QUESTIONS FOR DISCUSSION

1. Read Matthew 12:22-30. This may require a good deal of deductive thinking: Whose house was Jesus talking about?
2. What did Christ’s ability to cast out demons by the power of God imply?
3. Is “Satan’s house” actually divided against itself (John 8:41-47, James 2:19-20)? How does it affect our efforts at being faithful?
4. The most common and obvious use of the house in scripture is to describe the home or family. How well will such a house divided against itself stand?
5. What issues cause the home to divide against itself?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.

6. Read Ephesians 5:22-33. How do the distinct roles for husband and wife contribute to the soundness of the home? How does ignoring those roles lead instability in the home?

7. What can a wife do to lend stability to a home in which her husband is not a Christian (1 Peter 3:1-6)? What can a husband do to lend stability to his home (1 Peter 3:7)?

8. What is the “house of God” in the New Testament (1 Tim. 3:15; cf. Eph. 2:19-22)? Is there a proper way to behave within it?

9. List five things that threaten the house of God with division.

- a.
- b.
- c.
- d.
- e.

10. How did John describe such division where he was in 1 John 2:19? What caused that division (cf. 1 John 2:18, 22 and 4:1-6 and 2 John 9)?

11. What is our earthly house (2 Cor. 5:1)? How can it be divided against itself (2 Cor. 5:10 and 1 Cor. 6:18-20)?

## Lesson 6: *Money Is The Root of All Evil*

“Money is the root of all evil,” they say, but just who are they? Well, they are the ones who tend to get pretty close to Bible quotations, but are a little less than precise. What did Paul really say and what did he mean?

### **QUESTIONS FOR DISCUSSION**

1. Read 1 Timothy 6:3-10. What does Paul say is a root of all kinds of evil? Is there a genuine distinction between this and the common expression mentioned in the introduction?

2. Is godliness a means of gain?

3. What evil resulted from the rich young ruler’s love of money (Mark 10:17-22)? Is it possible for money to be an idol in your heart, even if you do not have as much as this man?

4. Read on through Mark 10:25. Why is it so hard for the rich to enter the kingdom of God?

5. Read Proverbs 15:27. How does a greedy man trouble his house?

6. Read Proverbs 30:7-9. Why does the writer value moderation so much?

7. Read Ecclesiastes 5:10. Why is the pursuit of riches so dissatisfying, even to those who obtain them?

8. What happens to a man who covets riches according to the following passages?

a. 1 John 2:15-17:

b. James 2:13-17:

c. 1 Timothy 6:17-19:

9. How was money a root of evil for the two brothers who meet Jesus in Luke 12:13-21. What was Christ's conclusion (verses 15 and 21)?

10. How can we learn to walk the fine line between the requirement of money in life and the threat of its becoming an idol and a snare (Phil. 4:11-13 and Matt. 6:25-34)?

11. What sinful attitude is revealed when one is covetous and unscrupulous in a pursuit of riches, according to James 4:1-5 (cf. Matt. 6:24)?



## Lesson 7: *Judge Not, Lest You Be Judged*

Matthew 7:1 has emerged as America's most beloved verse of scripture, although many of those who adore it would be hard pressed to locate it on their own. Christ's admonition against judging others has been taken up by unbelievers against the saints and has even become a favorite diversion employed by believers caught in unauthorized works.

Does Matthew 7:1 really outlaw all judgments or is the admonition limited by its context?

### QUESTIONS FOR DISCUSSION

1. Read John 7:21-24. Did Jesus forbid the Jews to make judgments of any kind? What did he command?
2. Those Jews were judging that Jesus had violated the law of Moses by healing a man on the Sabbath. Did Jesus himself ever judge people for violating God's law of morality (see John 4:17-18)?
3. Read Matthew 7:1-5. What kind of judging is condemned here? Then consider Romans 2:1-3. What kind of judging is condemned there?
4. What practice will enable us to aid our straying brother, rather than simply condemning him and turning away?
5. Consider James 5:19-20. How can we try to turn someone back to the truth *without* making judgments about the morality of his behavior?

6. Many today in the church are suggesting that a refusal to make judgments about other religions and practices is evidence of a loving and spiritual heart. What does Paul say the truly spiritually minded person will do in Galatians 6:1-2.

7. Read Matthew 15:1-14. How did Jesus make judgments about the religious error of the Pharisees' denomination?

8. Describe the attitude with which we may discuss and reprove the actions of our denominational neighbors (cf. Eph. 4:15).

9. Read Acts 18:24-28. What would have resulted from an unwillingness by Aquila and Priscilla to reprove the error that Apollos ignorantly held and taught?

10. Romans 14:13 cautions us again not to judge our brethren, but consider the entirety of the chapter's context. In what kinds of matters is judgment forbidden, since we know it is required when sin is committed?

11. If all judgment is sinful, how can a church practice the corrective discipline of withdrawal (1 Cor. 5:1-5) and marking (Titus 3:9-11)?

## Lesson 8: *For God So Loved The World*

For some, it is the only Bible they know and they depend upon it to make up for the rest that they never consider. "For God so loved the world that he gave his only begotten son, that whoever believes in him should not perish but have everlasting life" (John 3:16).

Some understand this wonderful verse to promise universal salvation while others at least limit it to the impossibility of apostasy for all believers. The context lends comfort only to those whose faith is active.

### QUESTIONS FOR DISCUSSION

1. Read about the pilgrims' progress through the wilderness in Numbers 21:4-9. Was their hardship self-inflicted or were they personally innocent of the trouble that befell them?

2. How did God punish his wayward people on this occasion? Did the punishment have any positive result?

3. Consider especially verse 7. Is there evidence of the following attitudes in the people's speech?

- a. belief:
- b. repentance:
- c. confession:
- d. prayer:

4. If the chapter ended at verse 7, would the people now be free from serpents? What attitude appears in verses 8-9 that brings about relief?

5. Consider verse 8 closely. Suppose a man is bitten by a serpent, but thinks looking on the bronze serpent is silly, unnecessary or optional. Will he be saved from the bite anyway?

6. What does any of this have to do with John 3:16?
7. Was any human action required for relief in Numbers 21? Is any human action required for relief from the consequences of sin in the gospel age?
8. John 3:16 does promise that faith will save us. What kind of faith must that be to harmonize with these passages?
- a. Galatians 5:6:
  - b. James 2:22: faith
  - c. Matthew 7:21-27:
  - d. Philippians 2:12:
9. Identify the ones in the following passages that believed, but because they rebelled anyway, were lost.
- a. John 12:42-43:
  - b. James 2:19:
  - c. Acts 26:27-28:
10. Identify the actions in the following verses that are said to precede salvation, as much as looking on the bronze serpent did.
- a. Hebrews 11:6:
  - b. Acts 3:19:
  - c. Romans 10:9:
  - d. Acts 2:38:
11. Some would argue that some or all of these are optional and that one of them actually nullifies grace and attempts to put God in one's debt. How does an attitude about obedience influenced by Luke 17:7-10 avoid such error?

## Lesson 9: *The Truth Shall Make You Free*

There are two senses in which the phrase “The truth shall make you free” could be understood, but Jesus was using the more precise of them. Some today shout out this expression with reference to someone telling the truth about most any subject. Our Lord was talking about the truth regarding his identity and mission.

### **QUESTIONS FOR DISCUSSION**

1. John 8 records not only the liberating effect of the truth, but also a full day of teaching, rejection and acceptance. Where did these events occur?
2. What was the first issue that Jesus had to confront there (John 8:2-11)? Did the scribes and Pharisees prove themselves to be concerned with truth or something else?
3. On what basis did the Pharisees reject Christ’s testimony about himself (John 8:12-20)? How did he answer them?
4. How did the Jews prove that they still were not grasping the truth and had their minds in the gutter (John 8:21-24)?

5. How would you characterize the Jews' interest in seeking truth? Is it sincere and genuine? Is it self-serving and prejudicial? How does the Holy Spirit describe such people in 2 Thessalonians 2:9-12?

6. How do you know that you are one who seriously loves and pursues spiritual truth (1 Peter 4:11, 1 Thess. 5:21, 1 Peter 3:15)?

7. Jesus claims that his crucifixion would make his divine claim more evident (John 8:24-30). Did it (Luke 23:44-48, Acts 2:36-38)?

8. Whom did Jesus begin to address specifically in verse 31? What challenge did he issue that began to confound their belief (8:31-36)?

9. What made these believers change their opinion of Jesus (8:48, 57-59)?

10. What is *the* truth that sets men free (John 18:37-38, Acts 4:11-12, 8:37, Rom. 6:17)? From what does it set them free? To what?

## Lesson 10: *The Spirit Is Willing, But The Flesh Is Weak*

Jesus asked one favor of his closest friends in his last hours and they were unable to grant it. He begged them to stay awake and watch with him, but they fell asleep anyway. Upon finding them dozing, Jesus said, "The spirit indeed is willing, but the flesh is weak."

### QUESTIONS FOR DISCUSSION

1. Read Matthew 26:36-46. The Lord's request may not have seemed all that important to the apostles. What were they supposed to be watching for, even if they were unaware of it (see verse 47)?
2. According to verse 41, what would watching and praying help to prevent?
3. In your own words, explain the meaning of the phrase, "The spirit is willing, but the flesh is weak."
4. Free will means that no man is compelled either by God or Satan to do good or evil, but possesses the power of choice. If we have the power to choose the right thing, why do we not exercise it all the time (James 1:14-15, Rom. 3:23)?
5. Our spirits surely know that lying, stealing and lusting are wrong. For each of these examples, identify what weakness of the flesh causes people to commit them anyway.
  - a. What might motivate a person to lie even though he knows it is wrong?
  - b. What motivates people to steal when they know better?

c. What are some stumbling blocks when it comes to trying to avoid lust?

6. Is weakness of the flesh a sufficient excuse to make sin all right? What made Paul feel wretched prior to his conversion (Rom. 7:21-24)? How should carnality be dealt with, according to Romans 8:1-5?

7. How are we filled with the Spirit's influence (Gal. 5:16-26)? How can we know that the Spirit dwells in us (1 John 3:24)?

8. The spirits of the Hebrews who began the Exodus were willing, but their flesh was weak. Read 1 Corinthians 10:1-11 and list some sins that resulted.

- |             |              |
|-------------|--------------|
| a. verse 6: | d. verse 9:  |
| b. verse 7: | e. verse 10: |
| c. verse 8: |              |

9. What will a strengthened, willing spirit do in time of temptation (1 Cor. 10:12-13, Matt. 6:9-13, Rom. 12:21)?



## Lesson II: *Hellfire and Brimstone*

“Hellfire and brimstone preachers” are becoming a rare breed, but what is the derivation of this description anyway, and should we want to increase their number at all? The reference is to the practice of preaching sermons that strip the paint from the walls and trample on the toes of sinful listeners.

### QUESTIONS FOR DISCUSSION

1. Hellfire is of obvious origin -- the description by Jesus of eternal torment as a place where the fire is not quenched. Brimstone may be less clear, but the word is a compound of Middle English words roughly translated “stone that burns” and is usually attached to sulfur. A “hellfire and brimstone preacher,” then, is likely one who excoriates sin and challenges the sinner with the certainty of eternal torment if he does not repent. Is there something inherently wrong with this approach? Why or why not?

2. When Jesus taught about eternal torment in Hell, he used the nearby valley of Gehenna as to illustrate its awfulness. Gehenna, southeast of Jerusalem, was called the valley of lamentation because of the cries of the infants who had been sacrificed to Molech there. After King Josiah abolished this barbaric practice, the valley was used as a garbage dump and final resting place for dead animals and executed criminals. To prevent putrefying the air, fire was kept burning there continuously and so was born the perfect illustration of the fires of Hell. Read Matthew 13:41-43, 49-50. What leads to the placement of some in Hell and what are its conditions like?

3. What reason does Jesus give in Matthew 7:13-14 for the majority of souls choosing an eternity in hellfire and brimstone? Will some religious people make the same choice (Matt. 7:21-23, Luke 6:46-49)?

4. Is “hellfire and brimstone preaching” an example of what is called today “negative preaching”? What kind of preaching is really negative (Acts 20:26-27, 2 Tim. 4:1-5)?

5. Is scripture profitable for “hellfire and brimstone preaching” (2 Tim. 3:16-17)? Would you characterize Peter’s sermon in Acts 2:36-37 as the kind that cares enough to correct?

6. How should a listener respond to preaching that exposes his sin and confronts him with the fatal consequences of transgression (2 Cor. 7:8-12)?

7. According to the following passages, who are bound for Hell?

a. Rev. 21:8:

b. Jude 6-7:

c. 2 Peter 2:4:

d. 2 Thessalonians 1:8:

8. What lengths should one go to in order to avoid Hell (Matt. 5:27-31)?

9. Which lasts longer--punishment or reward (Matt. 25:46, 2 Cor. 5:9-11)?

## Lesson 12: *Faith To Move Mountains*

The men who built the intercontinental railroad could have used a faith that would move mountains, for they encountered many and had either to blast through or detour around them. Imagine the ability to move those mountains instead. Both Jesus and Paul taught that we have such a faith at our disposal, but how literal was their meaning?

### QUESTIONS FOR DISCUSSION

1. Weakness of faith is relative, of course. The faith that Jesus chastised in his apostles as being weak is probably pretty strong compared to what many of us possess. On two occasions, we find our Lord disappointed in the effort or attitude of his closest followers because their faith had failed them when it was most required. What incidents prompt a rebuke in these passages?

- a. Matthew 17:14-21:
- b. Luke 17:1-6:

2. Consider Matthew 17:14-21. What prevented the apostles from exorcising that demon?

3. Clearly, the apostles were able to perform miracles and the point of our Lord's pronouncement on moving mountains could be applied beyond natural ability. For us, however, in an age without supernatural ability, how can this famous statement be applied?

4. List about four attitudes or circumstances that tend to limit what people are able to accomplish with their faith.

- a.
- b.
- c.
- d.

5. How did Jesus describe the mustard seed in Matthew 13:31-32? What is faith like a mustard seed, then?

6. Many things challenge our faith, but the apostles recognized the requirement to forgive the penitent as one of the greatest. What makes it hard to forgive a person like the one in Luke 17:1-6?

7. "Mulberry faith" allows us to be as merciful as Jesus demands. How do the following passages support this law of forgiveness?

a. Luke 11:4a:

b. James 2:13:

c. Colossians 3:13:

d. Matthew 18:21-35:

8. If your faith is strong enough to forgive others, it has already moved a mountain that proves insurmountable to many. How does this attitude affect our prayers (Matt. 21:18-22)?

9. What does James say about the man whose faith is not even as large as the mustard seed (James 1:5-7)?

10. Consider 1 John 5:14-15. How does John describe mountain-moving faith in this passage? Does this mean that God will give us everything we ask for and as soon as we do?

11. Read 2 Corinthians 12:7-10. Paul's prayer was not answered the way he initially wanted. Does this prove that his faith was smaller than a mustard seed and unable to move mountains?

12. What completes mountain-moving faith (1 Cor. 13:1-13)?



5. What accusation by the Pharisees occasioned Christ's teaching that "a house divided against itself cannot stand" (Matt. 12:22-32)?

6. What means of great gain protects one against letting the love of money become the root of evil in his life (1 Tim. 6:6-10, 17-19 and Phil. 4:11-12)?

7. What kind of judgment is prohibited in Matthew 7:1-5? Are we not to make any judgments? Should the Supreme Court be abolished?

8. Read all of John 3:10-17. How does the passage teach some responsibility on the part of man in his own salvation. What does Philippians 2:12-13 add to that understanding?

9. What is the truth that will make men free? From what (John 8:31-47)?

10. How does Paul confess that his unguided spirit was willing when his flesh was still weak from sin in Romans 7:19?

11. Lot's wife met with hellfire and brimstone. What is the objective in remembering her, according to Luke 17:31-37?

12. How does faith move mountains, according to 1 John 5:4?



## *Other Class Material By This Author*

### **A Passage Through the Old Testament**

OT1 In The Beginning	OT5 Israel and Judah
OT2 From Egypt to Canaan	OT6 The Major Prophets
OT3 Taming Canaan	OT7 The Minor Prophets
OT4 The Throne of David	OT8 Wisdom Lit./Post-Exile

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NT01 Harmonized Gospels	NT07 Prison Epistles
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NT03 Early Epistles	NT09 Hebrew Epistle
NT04 Liberty Epistles	NT10 Minor Epistles
NT05 First Corinthians	NT11 Revelation to John
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J.S. Smith  
Fort Worth, Texas  
E-Mail: [jssmith@electronicgospel.org](mailto:jssmith@electronicgospel.org)  
Internet: [www.electronicgospel.org](http://www.electronicgospel.org)  
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