Introductory Session

Isaiah 61:1-3 shapes the heart of our study and states the gracious intent of our God. Before we take this process forward, we’ll trace it backward and capture a fascinating parallel for freedom drawn in Isaiah 9:4.

Turn to Judges 6:1-6. A few things we need to know about yokes and how they can be shattered based on the example of “________ ________.”

1. The blessed _______ ____ _____ can live under _______ ______________.

   The goal of the oppressor is to make us …

   • ____________ (vv. 3-4)—Hebrew shahat: ______… _______ … _______ … _______ … _______ … _______.” In the KJV terminology, the oppressors _______ _______ the _______.”

   (Strong’s Exhaustive Concordance.)

   • ____________ (v. 6)—Hebrew dalal: “bring _____, _____ ____, be ________, not be _______. _____, be impoverished.”

   (Strong’s Exhaustive Concordance)

2. If we don’t seek ________, we will seek ________ (v. 2 and glance ahead to v. 11).

Consider a little history on the relationship between the Israelites and the Midianites …

Read Judges 6:7-17.
3. God stands to get much glory from making _______ ________ out of the _______ ________.

Read Judges 6:17-23.

4. Whatever we may end up setting _____ the _______ will be _______ _________ by God.

5. The purpose of this journey is _____ _____ _____ but to _______ _____ to the full measure of _________ ______ He promised us (v. 23).

* You have permission to make copies of the viewer guides.
Few books of the Bible are more fascinating or more prophetically baffling than the Book of Isaiah. Not coincidentally, the name of the prophet—and subsequently the book—means “The ______ ______” or “The ______ ____ ______.” It is a hotbed of messianic prophecies, several of which are grouped in sizeable segments we’ll read today.

Segment One
Isaiah 9:1-7 prophesies ______ ______.

Segment Two
Isaiah 61:1-3 prophesies ______ ______.


  • Compare Luke 8:40-48. In verse 44 the word translated “edge” (Kraspedon) is “used for the ______ the Israelites wore on the ____ _______ of their ________.” (Word Bible Commentary) According to the New International Commentary of the New Testament, “This is the story of her resolution to ______ ____ _______ of legitimate behavior to gain ______ ______ ____.”

Segment Three
Isaiah 52:13–53:12 prophesies ______ ________.

We will read the entire portion, and then discuss several key elements, particularly those with the greatest bearing on our present journey.
• 52:13—The Hebrew words translated “________ _____ ________ ____” are used as a pair four times in Isaiah and nowhere else (see 6:1; 57:15). They are highly significant here because they refer to _________.

• Three kinds of suffering this prophetic poem predicts:
  1. _________

  2. _______

  3. _________

• The highly intentional repetition of terms in Isaiah 53:3-4:
  Verse 3: “A man of _____, one who knows __________.”
  (New International Commentary on the New Testament)

  Verse 4: “But surely it was _____ _________ he carried, _____ _________ he bore.” (New International Commentary on the New Testament)

• The great paradox: that ________ can flow from a _________.

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Isaiah 44:20-22. With two weeks of Bible study behind us, we’re prepared, if we’re willing, to take one of our first leaps on the path to freedom: _______ _______ _________________.

A succinct definition of idolatry: An idol is _____ _____________ _____ God.

A New Testament Contrast of Truth and Lies

**TRUTH**: John 8:31-36—Christ _____ _____ _________ _____ through truth.

**LIES**: John 8:44—Satan _____ _____ _____ ________ through lies.

Equations That Add Up to Liberty

My ________________+ My _______________ = My “_________”

Read 2 Chronicles 18:28-34.
“The Lord is near to all who call on him, to all who call on him in truth” (Ps. 145:18).

My “_________” + 0 = ______________

My “________” + ___________ _______ = ______________

________ _________ > ______ “________”

Compare Hebrews 4:12.


Verse 24. The Greek word translated looking at himself “indicates percep

tion. Tragically, this kind of person ___________ what he has perceived, res

ting in a ______________ from what is observed, in this case the truth __________ _____________.” (New American Commentary)

______ “________” + __________ __________= ______________
New Testament parallels from the confrontation between Sennacherib, the king of Assyria, and Hezekiah, the king of Judah. We’ll view Sennacherib symbolically as the enemy captor and Hezekiah symbolically as the covenant child of God.

Isaiah 36:13-16. Our captor tries to coax us into _______ ________ with our ____________.

Isaiah 37:10-11. Our captor likes to _______ _______ of all who ______ ________ and poses the question, “And you think you ______ ____ ________?”

Isaiah 37:14-22,23,28,35-37. Over and over Scripture portrays _________ as the _______ _______ _______ when under attack.

God has reserved momentous victories and great rewards for us. But we’ll never make it ______ _______ ____________ if we can’t make it _______ _______ _______.
See 1 Corinthians 10:13. “Way of escape.” The Greek word *ektasis* (escape) comes from the same origin as the English word _______. In the Greek language the term also implies an _______.

Making It Through the Moment: The Role of Prayer

1. Prayer changes ____________.

   Two reasons we often don’t take the exit:
   - We don’t _______ _____ (Ps. 40:8).
   - We don’t feel like we ________________ (Rom. 8:1).

2. Prayer activates _______________. Compare Jude 24-25.
In the journey to freedom, nothing has greater potential to weigh us down than the __________ ___________.

If we dare to break free while some of our family members remain in bondage, we are going to have to exercise some ___________!

“The spirit which they then received, the new nature and life that God gave them, was not ‘a ____________-___________,’ the two words being a practical compound.” Instead, “we received ‘a spirit of _____________,’ the opposite of ‘a spirit of _____________.’”

1. Courage to believe we can be _____________
   • We often feel the family chains will never fall ____ ____ ____ because they’re ______ ______.
   • In the context of the Potter reshaping the clay, God said to His people, “ ‘turn … each one of you, and reform your ways and actions.’ But they will reply, ‘_______ ______ ______’ ” (Jer. 18:11).

2. Courage to be _________________
   We may be mistaken as ...

   a. ______________

   b. ______________ (See Isa. 3:5-7.)

   c. ______________
3. Courage to “extract the ______________ from the ______________”
   (Jer. 15:19, NASB).

   Let’s camp on a common generational stronghold that is poisonous: ________.

   a. ____________ is grievous sin fueled by ________ and _____________.

   b. ____________ propagates from the false notion that, if people are
      _____________. someone _______ ______ ______ ________.

4. Courage to deal a ______ ______ with ______ ___________.

   “Memory ... is vigorously ____________ ________, selecting out of the
   ____________ ______ ______ ________, retrieving and arranging images
   and insights, and then hammering them together for use in the ____________
   ____________.”²

In Isaiah 33:6, God offers a second storehouse. Every time you draw something
painful from your storehouse, draw something priceless from God’s:

- ____________, also translated ________________—yeshu ‘a’
- ____________
- ____________
- ____________

Today we will talk about the brokenness of heart that can result from the frantic search for something __________ __ __ __ __ __________.


1. All ________ is rooted in _______________.

2. _______________ does not _________ ________________.


“‘Welling up’ is inadequate. The verb … does not appear to be used elsewhere of the action of _________. The word indicates springing up or _____________.”

(New International Commentary on the New Testament)

“The life that Jesus gives is no __________ and ______________ thing. It is much more than merely the _________________ into a new state, that of being saved instead of lost. It is the _________________ life, and the living Spirit within people is evidence of this.” (New International Commentary on the New Testament)
3. _______________ ______________ is at the heart of all bondage.

In his book *Addictions: A Banquet in the Grave*, author Edward T. Welch refers to all addiction as “___ ______________ _____________."

4. The continued search for something ____________ to fill our empty places is ____________.

Romans 6:19-21

John 4:25-30

5. Christ knows ________________.

Jeremiah 2:13

6. A new response is one ______________ ______________ away.

Conclude with a glance at John 4:31-33.
Our entire lesson will build upon this important premise:

God never _________ or __________ a fire unless He can bring ________
________ ______ ______.

First Peter 1:3-9
1. We _________ _________ fiery trials.
   a. God is much more interested in our ________ than our
      ____________.

   b. Even faithful people have tremendous ________________.

2. The purpose of the refinement is always to make us:
   a. ___________ of __________.

   b. ______________ ______ _______. Compare 1 Peter 1:4 to
      Isaiah 61:7.
Allotting a double portion was sometimes a ______________ _ __________.(Deut. 21:17). Sometimes it was a ______________ _ ___________ (Ex. 22:4,7,9)." (Word Biblical Commentary)

3. One primary purpose of fiery trials is to ___________ the __________.

4. We cannot often refuse the fire, but we can refuse ____ ____ ___________ by it.

5. Sometimes our fiery trials are absolutely ____________ to fulfill our callings.
Freedom is not found in casting off a _______, but in trading a _______ ____
_________ for a _______ ___ _______.

In Matthew 11:28, the lexical Greek word *anapauo* means “to _______, be exempt; by implication to _______, take ease ... rest.”
*(Strong’s Exhaustive Concordance)*

1. We are not __________. We are __________.

2. We _______ ___ _______ with _______ _______.

   One commentary's translation of the wording based is on the Greek: “I,
   I __________, will give you pause or rest.” *(Lenski)*
“For my yoke __________ _____________” (Matt. 11:30, NLT).

3. We have the freedom to _________ from Christ as we simply ________ with Him.

   Genesis 5:21-23. The name Enoch (Hebrew transliteration Hanok) comes from the Hebrew word hanak, which means “to ______________, discipline, dedicate, to __________ ______.” (Strong’s Exhaustive Concordance)

4. We share a yoke with someone who is __________ and __________.
   • Gentle: the Greek word chrestotes means ________.
   • Humble: “His path of humble service is the pattern for us to follow. So much of our fatigue and burdensome _____ stems from __________.”

   “If we are successful, our _____ are ______________ and we try for more.”

   “If we falter, the _______________ of others and our self-condemnation weigh us down in guilt and self-doubt.”

   “It is much more freeing to take Christ’s attitude of ____________ others.” (Life Application Bible Commentary)
Why Does God Make Love the Priority Command?

1. Love motivates ________________.

2. Love motivates ________________.

3. Love provides ________________.

4. Love for God empowers _______ ______ __________.

One of the biggest and least addressed obstacles to truly loving God:
_______________ ____ ___________ _____ when, truth be told,
___ __________ ________.

John 21:15-22. Agapao is “used of divine love and usually carries the
connotation of ______ or __________ as well as that of ______________.”
(Expositor’s)
Identifying True Love

1. Does God regularly ________ into ________ ____________ (Ps.63:6)?
   Often    Sometimes    Rarely

2. Am I often _________ +________ ________ with Him (Ps.27:4)?
   Often    Sometimes    Rarely

3. Does my life _______________ a love for God (Rom. 5:8)?
   Often   Sometimes    Rarely

4. Do I often __________ ________ (Ps. 16:11)?
   Often    Sometimes    Rarely

5. Do I ultimately find _________ or _________________ in obedience
   (John 14:21)?
   Often    Sometimes    Rarely

“To love God in the way defined by the great commandment is to seek God for his _______ ________, to have _____________ in him and to _________ _________________ after him.”

(New International Commentary on the New Testament)

Understanding How to Freely Love God

1. Recognize the ____________ (1 John 4:7-8,19).

2. _____________ it diligently through prayer (1 John 5:14,15).
The Emphasis of 2 Timothy 3:1-5
• What will most remarkably define the times as “terrible” will be ___________ phenomena rather than ___________ or ________________.

The Construction of 2 Timothy 3:1-5
• Seventeen characteristics fall between two profoundly purposeful bookends.
  “People will be ___________ of ________________ ... rather than ______ of ____.”

Abusive—a word in Greek that especially emphasizes ___________.
(New American Commentary)

Without love—(Greek astorgoi)— ________________ toward ____________.
(Strong’s Exhaustive Concordance)

Unforgiving— ________________ ... without ________________.
(Word Biblical Commentary)

Slanderous—diaboloi means ________________ (Titus 2:3).

Brutal— ________________. (Word Biblical Commentary)

Treacherous— ___________ ready to ___________ ___________ _________.
(New American Commentary)

Conceited— ___________ with _____________. (New English Bible)
The Repetition of 2 Timothy 3:1-5

• Interestingly, 11 out of 18 vices begin with something in Greek called an “_________ privation” an “a” at the beginning of a word corresponding with our English “un.”

The Warning of 2 Timothy 3:5-7

• The primary target: ________-__________ ________________—“The term is a Greek diminutive, literally suggesting ‘_________ ________’ but more precisely showing them as easily __________ and __________ to __________. Their weakness was primarily ________, ________ ________________.” (New American Commentary)

Exercise tremendous caution toward ...

A. ______________: People with a __________ of godliness but __________ its power (2 Tim. 3:5). Form is the recognizable Greek word ________________

B. ___________ _______________: “the kind who __________ __________ ________ into homes.”

C. _______________ ____________: “the kind who ________ control over time.”
Identifying ourselves daily by God’s own descriptions will profoundly impact our sustained success.

1. We are ________________ (Isa. 43:10-12).

2. We are _________________ (Isa. 54:12-17).

Never forget …

• The tie between _______ and _______________.
  “Be far from ________________, because you need __________
__________, and from terror, because it will not come near you.” (New International Commentary on the New Testament)

• The tendency to expend energy on the ____________ _____________.
  “Direct my _________________ according to your word; let no
sin ________ ______ ______” (Ps. 119:133).
3. We are __________ (Isa. 61:10).


_Beulah: “_____________. The basic sense of the word is ‘to possess.’” (New International Commentary on the New Testament)_

“When circumstances and __________ and blighted __________ combine to convince us that our name is ‘_________________,’ that is the hour to hear the ______________ of the Bridegroom to his Bride, with the name that it is his __________ ___ _______ and hers __________ ___ _______.” (New International Commentary on the New Testament)

How do we conclude our journey?

Nehemiah 9:36-38

• “making”—_karat—to cut ... to make a ____________.” (Old Testament Lexical Aids)

• “binding agreement”—_amanah—from _aman_—“to believe, trust.” _Amanah_ means “covenant, __________ _____________, __________ provision.”