

PERFECT FOREVER FREE RESOURCE BIBLE STUDY

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CHAPTER ONE

: IS ANYONE PERFECT?

CORE BIBLICAL THEME

The central theme is the difference between the Old Covenant condition of humanity and the new standing of the believer in Christ. Using only the passages cited, the chapter contrasts the universal unrighteousness described before Christ with the righteousness of God given to everyone who believes in Jesus.

SCRIPTURE USED IN THIS CHAPTER

- Romans 3:10–12 (NKJV)
- Psalm 14:1 (NKJV) — referenced as the passage Paul was quoting (Psalm 14)
- Romans 3:21–22 (NKJV)
- Romans 3 (referenced as the surrounding context)

BIBLICAL INSIGHT

Romans 3:10–12 declares that "there is none righteous," a statement often quoted to prove that all people remain sinners. The chapter shows that Paul was quoting Psalm 14:1, which describes the fool who says "there is no God"—the wicked who deny Him, not believers. Romans 3:21–22 then reveals the turn Paul is making: the righteousness of God, apart from the law, is now revealed through faith in Jesus Christ to all who believe. Read together, these verses teach that the "none righteous" verdict applied before the cross, while the righteousness given "to all who believe" describes the standing of those now in Christ. The point of the cited Scripture is that faith in Jesus does not merely improve a person—it credits God's own righteousness to them.

REFLECTION QUESTIONS

1. Romans 3:10–12 is often quoted on its own. How does reading Psalm 14:1 change your understanding of who those verses are describing?
2. Romans 3:21–22 says the righteousness of God comes "through faith in Jesus Christ, to all who believe." What does this verse say is the means by which a person receives that righteousness?

3. Based only on Romans 3:21–22, how would you describe your standing before God right now?
4. Why might reading "the beginning of Romans 3" without reading further lead to a different conclusion than Paul intended?
5. What does it mean to you personally that righteousness in these verses is described as something received through faith rather than earned?

GROUP DISCUSSION

1. How have you heard Romans 3:10–12 used in conversations about sin and human nature? How does the context of Psalm 14:1 affect that use?
2. Romans 3:21–22 speaks of righteousness "witnessed by the Law and the Prophets." As a group, discuss what it means that this righteousness is revealed "apart from the law."
3. Why do you think believers can find it difficult to accept the standing described in Romans 3:21–22? What in these verses speaks to that?
4. Reading only the cited passages, how would you explain the difference between the condition in verses 10–12 and the reality described in verses 21–22?
5. Where might people leave off reading Scripture "too early," and how can staying in the full context of a passage like Romans 3 guard against misunderstanding?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You for the righteousness You reveal in Your Word. I confess that I have sometimes read Your Scripture too quickly and drawn conclusions You never intended. Search my heart and show me where I have believed I am "no good" when Your Word declares righteousness to all who believe in Jesus Christ. Help me to receive by faith what You have given rather than trying to earn it. I trust the finished work of Jesus, and I surrender my own attempts to make myself acceptable. Teach me to take You at Your word. In Jesus' name, amen.

Activation Step

This week, read Romans 3 in full, in one sitting, without stopping at verses 10–12. As you reach verses 21–22, write down in your own words what the passage says is now true of everyone who believes in Jesus—and return to that written statement whenever you are tempted to define yourself by failure instead of by faith.

CHAPTER TWO

PERFECT NOW, NOT LATER

CORE BIBLICAL THEME

The central theme is that the perfection of the believer is a present, completed reality accomplished by Jesus' one sacrifice—not a future event reserved for heaven. Using only the Scripture cited, the chapter argues that the Law could make no one perfect, but Christ's finished work has already perfected those who are His.

SCRIPTURE USED IN THIS CHAPTER

- Hebrews 10:12–14 (NKJV) — with Hebrews 10:14 referenced directly
- Romans 6:14–16 (NKJV)
- Colossians 2:6–10 (NKJV) — with Colossians 2:9 referenced directly
- Hebrews 7:18–19 (NKJV)
- Hebrews 10:1–4 (NKJV)
- Hebrews 12:22–24 (NKJV)
- 2 Corinthians 5:21 (NKJV)

BIBLICAL INSIGHT

Hebrews 10:12–14 says that after Jesus offered one sacrifice for sins forever, He sat down—and that by that one offering He has "perfected forever" those who are being sanctified. The chapter draws the distinction that the perfecting is already accomplished ("has perfected") even while sanctification continues. Colossians 2:6–10 adds that in Christ dwells all the fullness of the Godhead, and that believers are "complete in Him." Hebrews 7:18–19 and Hebrews 10:1–4 explain the contrast: the Law and its repeated sacrifices "made nothing perfect" and served as a yearly reminder of sin, because the blood of bulls and goats could not take sin away. Hebrews 12:22–24 speaks of "the spirits of just men made perfect"—past tense—and 2 Corinthians 5:21 states that God made the sinless Christ to be sin for us so that we might become the righteousness of God in Him. Romans 6:14–16 answers the objection that grace licenses sin: being under grace rather than law does not free a person to sin, but places them under obedience leading to righteousness. Taken together, the cited verses teach that the believer's perfection rests on Jesus' finished work and union with Him, not on personal performance or future maturity.

REFLECTION QUESTIONS

1. Hebrews 10:14 says Jesus "has perfected forever" those being sanctified. How does holding "perfected" and "being sanctified" together in the same verse shape the way you view your own growth?
2. Colossians 2:10 says you are "complete in Him." What difference would it make in your daily thinking to accept that as a present fact rather than a future goal?
3. Hebrews 7:18–19 and 10:1–4 say the Law "made nothing perfect." Where have you looked to your own performance to make you acceptable, as the old sacrifices tried to do?
4. Romans 6:14–16 asks whether being under grace means we should sin. How does this passage answer that question, and how does it guard against misusing grace?
5. According to 2 Corinthians 5:21, whose righteousness do believers become? What does that verse say made it possible?

GROUP DISCUSSION

1. Hebrews 10:12 pictures Jesus sitting down after offering one sacrifice. As a group, discuss what the posture of sitting communicates about the completeness of His work.
2. Hebrews 12:22–24 uses the phrase "made perfect" in the past tense. How does the tense of that phrase affect the way we talk about a believer's standing before God?
3. Colossians 2:8 warns against being cheated "through philosophy and empty deceit" and "the tradition of men." What kinds of ideas might pull people away from the completeness described in verse 10?
4. Compare Hebrews 10:1–4 with Hebrews 10:12–14. What can Jesus' one offering do that the repeated sacrifices could not?
5. Romans 6:16 speaks of presenting ourselves as slaves either to sin or to obedience. As a group, discuss what "obedience leading to righteousness" looks like in practice without turning it back into law-keeping.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that by one offering Jesus has perfected forever those who are being sanctified. Examine my heart where I have believed my acceptance depends on my performance rather than on the finished work of Christ. Forgive me for treating grace as either a license to sin or a debt I must repay by effort. I trust that in Christ I am complete, lacking nothing, and that You made

PERFECT NOW, NOT LATER

Him who knew no sin to be sin for me so that I might become Your righteousness. I surrender my striving and rest in what Jesus has already accomplished. Teach me to walk in Him, rooted and established, with thanksgiving. In Jesus' name, amen.

Activation Step

Write out Hebrews 10:14 and Colossians 2:10 on a card and keep it where you will see it this week. Each time you notice yourself measuring your standing before God by a failure, an emotion, or a habit, read the two verses aloud and consciously return your confidence to Jesus' finished work rather than your own progress.

CHAPTER THREE

AN OFFERING WITHOUT BLEMISH

CORE BIBLICAL THEME

The central theme is that God has always required a perfect, unblemished sacrifice to deal with sin, and that this requirement—running from the Passover lamb through the Levitical offerings—is fulfilled in Jesus, the Lamb of God, whose flawless sacrifice produces a perfected people. Using only the Scripture cited, the chapter traces substitutionary atonement from shadow to fulfillment.

SCRIPTURE USED IN THIS CHAPTER

- Exodus 11 (referenced)
- Exodus 12:1–13 (NKJV), with Exodus 12:3–5 and Exodus 12:13 quoted directly
- Leviticus 22:17–20 (NKJV)
- Leviticus 1:3 (NKJV)
- Leviticus 3:1 (NKJV)
- Leviticus 4:3 (NKJV)
- Isaiah 53:7 (NIV)
- John 1:29 (NKJV)
- 1 Peter 1:18–19 (NKJV)
- Hebrews 10:1–4 (NKJV)
- Hebrews 9:14 (NKJV)
- 2 Corinthians 5:21 (NKJV)
- Mark 14:12–18 (NKJV)
- Mark 14:22–26 (NKJV)

BIBLICAL INSIGHT

Exodus 12:1–13 establishes the Passover, where each household applied the blood of a lamb "without blemish" to the doorposts, and God promised in Exodus 12:13 that when He saw the blood He would pass over them. The requirement for an unblemished offering extends through Leviticus 1:3, 3:1, 4:3, and 22:17–20, where defective offerings are declared unacceptable—showing that only the spotless could stand in the place of the spotted. Isaiah 53:7 introduces one led "like a lamb to the slaughter," and John 1:29 identifies Jesus as "the Lamb of God who takes

away the sin of the world." 1 Peter 1:18–19 links believers' redemption directly to "the precious blood of Christ, as of a lamb without blemish and without spot." Hebrews 10:1–4 explains that the repeated animal sacrifices could never make worshipers perfect and could not take away sin, while Hebrews 9:14 says the blood of Christ, who offered Himself "without spot," cleanses the conscience from dead works. 2 Corinthians 5:21 states that the sinless Christ became sin for us so that we might become the righteousness of God. Mark 14:12–18 and 14:22–26 show Jesus keeping the Passover and instituting a new remembrance in His body and blood of the new covenant. Together the cited verses teach that Jesus is both the perfect substitute the offerings foreshadowed and the source of the believer's own unblemished standing.

REFLECTION QUESTIONS

1. In Exodus 12:13 God says, "When I see the blood, I will pass over you." What does it mean that the people were spared by the blood rather than by their own conduct?
2. Leviticus 22:17–20 required an offering "without blemish." According to 1 Peter 1:18–19, how is that requirement met for you?
3. Hebrews 10:1–4 says the old sacrifices could not "make those who approach perfect." What does Hebrews 9:14 say the blood of Christ accomplishes that the animal sacrifices could not?
4. John 1:29 calls Jesus "the Lamb of God who takes away the sin of the world." How does this title connect to the Passover lamb of Exodus 12?
5. According to 2 Corinthians 5:21, what was exchanged at the cross, and what did it produce in you?

GROUP DISCUSSION

1. Read Exodus 12:3–5 together. Why do you think God specified that the lamb be "without blemish," and how does that detail deepen the meaning of John 1:29?
2. Isaiah 53:7 pictures one who is silent "like a lamb led to the slaughter." As a group, discuss how this image relates to the Passover and to Jesus.
3. Hebrews 10:1–4 describes the sacrifices as a "reminder of sins every year." What difference does it make that Jesus' offering, described in Hebrews 9:14, cleanses the conscience rather than merely reminding of sin?
4. In Mark 14:22–26 Jesus speaks of "My blood of the new covenant." How does keeping the Passover context of Mark 14:12–18 in view shape the way you understand what He was doing at that meal?
5. Given 1 Peter 1:18–19 and 2 Corinthians 5:21, how would you explain to someone that the believer's standing rests on Christ's offering rather than their own effort?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You for providing the Lamb without blemish. I recognize that no work of my own could remove my sin, and that the blood of Jesus has done what animal sacrifices, the Law, and my own efforts never could. Search my heart where I have tried to earn what only the blood could purchase. Cleanse my conscience from dead works, as Your Word promises, so that I may serve You freely. Thank You that the sinless One became sin for me, that I might become Your righteousness. I rest in the finished offering of Christ. In Jesus' name, amen.

Activation Step

This week, read Exodus 12:1–13 alongside John 1:29 and 1 Peter 1:18–19 in one sitting, noting each detail of the Passover lamb that finds its fulfillment in Jesus. Then write one sentence stating what the blood of Christ—not your own performance—has secured for you, and carry it with you as a reminder when you are tempted to rely on your own works.

CHAPTER FOUR

THE NEED FOR BLOOD

CORE BIBLICAL THEME

The central theme is that blood is God's appointed means of atonement, because life is in the blood—and that while the repeated Old Covenant sacrifices could only cover sin temporarily, the blood of Jesus, offered once, removes sin and perfects the believer forever. Using only the Scripture cited, the chapter moves from the necessity of blood to its fulfillment in Christ.

SCRIPTURE USED IN THIS CHAPTER

- Leviticus 17:11 (NKJV)
- Hebrews 9:22 (NKJV)
- Hebrews 9:7 (NKJV)
- John 1:29 (NKJV)
- Hebrews 9:12 (NKJV)
- Hebrews 9:26 (NKJV)
- Hebrews 9:14 (NKJV)
- 2 Corinthians 5:21 (NKJV)
- Ephesians 2:13 (NKJV)
- Ephesians 1:7 (NKJV)
- Hebrews 10:1 (NKJV)
- Hebrews 10:12 (NKJV)

BIBLICAL INSIGHT

Leviticus 17:11 explains why blood is central: the life of the flesh is in the blood, and it is the blood that makes atonement for the soul. Hebrews 9:22 states that without the shedding of blood there is no remission, and Hebrews 9:7 shows the high priest entering the Most Holy Place once a year, "not without blood." These sacrifices, however, were limited: Hebrews 10:1 says the law's shadow could never make worshipers perfect. John 1:29 identifies Jesus as the Lamb of God, and Hebrews 9:12 declares that He entered the Most Holy Place "with His own blood," obtaining eternal redemption. The chapter then lists what His blood accomplished from the cited verses: it put away sin by His own sacrifice (Hebrews 9:26), cleanses the conscience from dead works (Hebrews 9:14), made believers the righteousness of God (2 Corinthians 5:21), brought those

once far off near (Ephesians 2:13), and secured redemption and forgiveness (Ephesians 1:7). Hebrews 10:12 shows Jesus sitting down after one sacrifice—His finished work settling the believer's standing. Together the cited verses teach that the same principle running through Scripture, that a life must be given for sin, finds its complete and permanent answer in the blood of Christ.

REFLECTION QUESTIONS

1. Leviticus 17:11 says atonement is made "by the blood." Why does the chapter emphasize that blood, not human effort, is God's appointed means for dealing with sin?
2. Hebrews 9:22 states there is no remission without the shedding of blood. How does this verse shape the way you understand forgiveness?
3. The chapter lists five things Jesus' blood accomplished (Hebrews 9:26; 9:14; 2 Corinthians 5:21; Ephesians 2:13; Ephesians 1:7). Which of these speaks most directly to something you have struggled to believe about yourself?
4. Hebrews 9:7 shows the yearly repetition of the high priest's offering, while Hebrews 9:12 says Jesus obtained redemption "once for all." What does the difference between "yearly" and "once for all" mean for your assurance?
5. Ephesians 2:13 says those once far off "have been brought near by the blood of Christ." What does it mean to you that nearness to God rests on His blood rather than your closeness or distance in feeling?

GROUP DISCUSSION

1. Read Leviticus 17:11 and Hebrews 9:22 together. As a group, discuss why Scripture ties atonement so closely to blood and life.
2. Hebrews 9:7 describes the high priest entering God's presence once a year. Compare this with Hebrews 9:12. What changes when Jesus enters "once for all"?
3. The chapter contrasts covering sin with removing it. Using Hebrews 10:1 and Hebrews 9:26, discuss the difference between sin being covered and sin being put away.
4. Ephesians 1:7 speaks of "redemption through His blood, the forgiveness of sins." How would you explain the connection between redemption and forgiveness from this verse?
5. Hebrews 10:12 says Jesus "sat down" after offering one sacrifice. As a group, discuss what His sitting communicates about whether anything remains to be added to His work.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that the life is in the blood, and that You provided the blood of Jesus to make atonement for my soul. I confess the times I have tried to cover my own sin with effort, as Adam and Eve covered themselves, when only Your provision could truly make me clean. Thank You that the blood of Christ has put away my sin, cleansed my conscience, brought me near, and secured my redemption. Where guilt or shame lingers, remind me that Your Son sat down because His work is finished. I trust in His blood alone. In Jesus' name, amen.

Activation Step

This week, read the five verses the chapter uses to describe what Jesus' blood accomplished—Hebrews 9:26, Hebrews 9:14, 2 Corinthians 5:21, Ephesians 2:13, and Ephesians 1:7—and write each result as a short "I am" or "I have" statement grounded in the verse. Return to that list whenever accusation or guilt tempts you to doubt what the blood has already secured.

CHAPTER FIVE

THE SEAMLESS GARMENT

CORE BIBLICAL THEME

The central theme is that the seamless tunic Jesus wore at the crucifixion testified to His identity as the perfect High Priest, and that the unbroken garment and the untorn covenant it symbolized are given to the believer as a seamless, unbreakable righteousness received at the new birth. Using only the Scripture cited, the chapter reads the details of the cross as evidence of Christ's completed and shared perfection.

SCRIPTURE USED IN THIS CHAPTER

- John 19:23–24 (NKJV)
- Matthew 26:57, 62–65 (NASB)
- Exodus 28:1–4 (NKJV)
- Psalm 22:1, 12–18 (NKJV)
- Colossians 2:6–10 (NKJV), with Hebrews 10:14 quoted alongside
- Hebrews 10:14 (NKJV)
- 2 Corinthians 5:17 (NKJV)

BIBLICAL INSIGHT

John 19:23–24 records that the soldiers divided Jesus' garments but would not tear His seamless tunic, casting lots for it instead—fulfilling the words of Psalm 22, which opens with "My God, My God, why have You forsaken Me?" and foretells the dividing of garments (Psalm 22:1, 12–18). Exodus 28:1–4 shows that the priestly garments were made "for glory and for beauty," pointing to Jesus as the true High Priest. In Matthew 26:57, 62–65, Caiaphas tears his own robes in judgment against Jesus—an act the chapter presents as the earthly priesthood forfeiting its place, since the high priest was not to tear his garment. Against this, the seamless tunic remains whole, symbolizing a righteousness and covenant that cannot be divided. Colossians 2:6–10 declares that in Christ dwells all the fullness of the Godhead and that believers are "complete in Him," while Hebrews 10:14 states that by one offering He "has perfected forever" those being sanctified. 2 Corinthians 5:17 says that anyone in Christ is "a new creation; old things have passed away." Taken together, the cited verses teach that the believer's righteousness is not

patched or stitched over an old identity but received whole—an unbroken union grounded in the perfection of the High Priest Himself.

REFLECTION QUESTIONS

1. John 19:23–24 notes the tunic was "without seam, woven from the top in one piece." How does the wholeness of that garment picture the righteousness described in Hebrews 10:14?
2. In Matthew 26:65 the high priest "tore his robes." What do you think the chapter means by contrasting that torn robe with Jesus' untorn tunic?
3. Colossians 2:10 says you are "complete in Him." How does the image of a seamless garment help you understand that completeness as something received rather than achieved?
4. 2 Corinthians 5:17 says the one in Christ is "a new creation." In light of this verse, is your righteousness something being patched together over time, or something you were born into? What in the text supports your answer?
5. Psalm 22 opens with a cry of forsakenness yet foretells specific details of the crucifixion. How does seeing prophecy fulfilled "down to the smallest detail" affect your confidence in what Christ accomplished?

GROUP DISCUSSION

1. Read John 19:23–24 together. Why do you think the detail of the seamless tunic mattered enough for John to record it, and what might it reveal about who Jesus was?
2. Exodus 28:1–4 describes the high priest's garments. As a group, discuss how these priestly clothes point toward Jesus as High Priest.
3. Compare the torn robe of Matthew 26:65 with the untorn tunic of John 19:23. What might each tearing—or not tearing—signify about the old and new covenants?
4. Colossians 2:8 warns against being cheated "through philosophy and empty deceit." How might the idea that righteousness must be earned or improved contradict "you are complete in Him" in verse 10?
5. 2 Corinthians 5:17 declares a new creation with "old things" passed away. As a group, discuss what changes when a person sees themselves as already made new rather than gradually being repaired.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that You clothed me not in something that could unravel but in Yourself. I confess the times I have believed my standing with You could be strengthened or weakened by my performance, as though Your gift were stitched together and fragile. Thank You that by one offering Jesus has perfected me forever, that I am complete in Him, and that in Christ I am a new creation. Where I have striven to earn what is already given, teach me to rest in the seamless righteousness of my High Priest. I trust that the union You established cannot be torn. In Jesus' name, amen.

Activation Step

This week, read John 19:23–24 alongside Colossians 2:10 and 2 Corinthians 5:17. Then write down one area where you have been trying to "patch" or repair your standing with God through effort, and next to it write the verse that declares you already complete. When that striving resurfaces, read the verse aloud and consciously rest in what was given whole rather than what you are trying to earn.

CHAPTER SIX

PURCHASED FROM SLAVERY

CORE BIBLICAL THEME

The central theme is redemption—understood as a slave-market purchase—showing that Jesus paid the full ransom with His own blood not merely to forgive but to free humanity from spiritual slavery entirely, and that His redemption both judged and removed sin, making the believer as righteous as He is. Using only the Scripture cited, the chapter connects the two goats of the Day of Atonement to Christ's complete work.

SCRIPTURE USED IN THIS CHAPTER

- Galatians 3:13 (NKJV and AMPC)
- Romans 5:12–14 (NKJV)
- Hebrews 10:17–18 (NKJV)
- Hebrews 9:12 (NKJV)
- 1 Peter 1:18–19 (NKJV)
- Romans 6:4–7 (NKJV)
- Leviticus 16 (referenced)
- Isaiah 53:4–6 (AMPC)
- Hebrews 13:12 (NKJV)
- 2 Corinthians 5:21 (NKJV)

BIBLICAL INSIGHT

Galatians 3:13 declares that Christ redeemed us from the curse of the law by becoming a curse for us—redemption presented as a purchase to set free, never to be enslaved again. Romans 5:12–14 explains the slavery being addressed: through one man, Adam, sin and death entered the world and spread to all. Hebrews 10:17–18 announces that God remembers sins no more and that no further offering for sin remains. The ransom price is named in Hebrews 9:12 and 1 Peter 1:18–19: not gold or silver, but the precious blood of Christ, obtaining eternal redemption. Romans 6:4–7 says the old self was crucified with Christ so that believers are no longer slaves of sin but united to Him in resurrection life. The chapter then reads Leviticus 16's two goats—the slain goat whose blood satisfied justice and the scapegoat that carried sin away—as one picture fulfilled in Jesus: Hebrews 9:12 shows sin's penalty paid, Isaiah 53:4–6 shows Him bearing our

griefs and iniquities, and Hebrews 13:12 shows Him suffering "outside the gate," carrying sin away like the scapegoat led into the wilderness. 2 Corinthians 5:21 concludes that the sinless One became sin for us so that we might become the righteousness of God. Together the cited verses teach that redemption is not partial freedom but a full release into the righteous life of Christ.

REFLECTION QUESTIONS

1. Galatians 3:13 says Christ "redeemed us from the curse of the law." What does it mean to you that redemption is described as a purchase that sets a person completely free?
2. Romans 5:12 traces sin and death to "one man." How does understanding the slavery inherited through Adam deepen your appreciation of what Christ's redemption reverses?
3. Hebrews 10:17–18 says God will remember your sins "no more." How does that affect the way you relate to past failures?
4. The two goats of Leviticus 16 both point to Christ—one paying sin's penalty, one carrying sin away. Which aspect, judged or removed (Hebrews 9:12; Hebrews 13:12), do you most need to rest in right now, and why?
5. Romans 6:6–7 says the old self was crucified so that you would "no longer be slaves of sin." In what area are you still living as though you were enslaved, when the verse says you have been freed?

GROUP DISCUSSION

1. Paul uses a slave-market image in Galatians 3:13. As a group, discuss how the picture of being "purchased" and set free changes the way we understand salvation beyond forgiveness alone.
2. Read Romans 6:4–7 together. How does being "buried" and "raised" with Christ shape a believer's identity in relation to sin?
3. 1 Peter 1:18–19 contrasts silver and gold with "the precious blood of Christ." As a group, discuss what this comparison says about a person's worth and the cost of their freedom.
4. Examine the two goats of Leviticus 16 alongside Isaiah 53:4–6 and Hebrews 13:12. How do these passages together present a complete picture of what Jesus accomplished?
5. 2 Corinthians 5:21 says believers "become the righteousness of God." How would

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you explain to someone that redemption results not just in freedom but in righteousness?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that Jesus paid the full ransom for my freedom—not with silver or gold, but with His own precious blood. I confess where I have lived as a slave to sin, fear, guilt, or shame, though Your Word says my old self was crucified with Christ and I have been freed. Thank You that You remember my sins no more, that Jesus both bore my iniquities and carried them away, and that in Him I have become Your righteousness. Help me to walk in the newness of life You purchased for me. I receive my freedom as Your redeemed child. In Jesus' name, amen.

Activation Step

This week, read Romans 6:4–7 aloud each day, and each time write down one specific "slavery"—a fear, a habit of guilt, a sense of condemnation—that the verse says has already been broken. Then declare over that area what Hebrews 10:17–18 says: that God remembers your sin no more. Let the repetition move the truth from information into how you actually live.

CHAPTER SEVEN

BORN AGAIN

CORE BIBLICAL THEME

The central theme is that the new birth is not a repair or moral improvement of the old self but a complete recreation—being born of God's own seed and therefore sharing His nature, righteousness, and perfection. Using only the Scripture cited, the chapter shows that salvation is received through believing and confessing Jesus, and that those born of God are made new creations in His image.

SCRIPTURE USED IN THIS CHAPTER

- John 3:3 (AMPC and NKJV)
- John 3:4 (NKJV)
- Romans 10:8–11 (NKJV)
- Ephesians 2:8–9 (NKJV)
- 2 Corinthians 5:17 (AMPC)
- 1 John 5:1 (AMPC)
- 1 Peter 1:23 (AMPC)
- Galatians 5:22–23 (NKJV)
- Genesis 1:1–31 (NLT)
- 2 Corinthians 5:21 (NKJV)

BIBLICAL INSIGHT

John 3:3 records Jesus telling Nicodemus that a person must be "born again" to see the kingdom of God, and John 3:4 shows Nicodemus struggling to grasp it. The chapter stresses that the new birth is a required choice, not automatic: Romans 10:8–11 says salvation comes by confessing Jesus as Lord and believing in the heart that God raised Him, and Ephesians 2:8–9 says this salvation is by grace through faith, "not of works." 2 Corinthians 5:17 declares that anyone in Christ is a new creation with the old passed away. 1 John 5:1 calls the believer a "born-again child of God," and 1 Peter 1:23 says believers are born again "from one that is immortal," the Word of God. Because a child bears the nature of the parent, Galatians 5:22–23 presents love, joy, peace, and the rest of the fruit of the Spirit as traits of the born-again spirit. The chapter appeals to Genesis 1:1–31, where God repeatedly called His creation "good" and made humanity

in His own image, arguing that redemption restores no less than this. 2 Corinthians 5:21 concludes that believers "become the righteousness of God." Together the cited verses teach that the new birth makes a person a genuine child of God who shares His nature rather than a merely forgiven sinner.

REFLECTION QUESTIONS

1. Jesus told Nicodemus in John 3:3 that a person must be born again. What does the word "born"—rather than "fixed" or "improved"—suggest about what happens at salvation?
2. Romans 10:8–11 describes salvation as believing in the heart and confessing with the mouth. How does this passage guard against the idea that everyone is automatically right with God?
3. Ephesians 2:8–9 says salvation is a gift, "not of works." Where might you still be trying to earn what these verses say was given freely?
4. 1 Peter 1:23 says you were born of an "immortal" seed. How does the source of your new birth affect the way you view your identity?
5. 2 Corinthians 5:21 says you "become the righteousness of God." According to this verse, is righteousness something you carry or something you are? What difference does that make?

GROUP DISCUSSION

1. Read John 3:3–4 together. Why do you think being "born again" was such a difficult concept even for a trained religious leader like Nicodemus?
2. Ephesians 2:8–9 says salvation is "by grace...through faith." As a group, discuss the relationship between grace providing salvation and faith receiving it.
3. 1 John 5:1 and 1 Peter 1:23 describe believers as born of God from an immortal seed. What does it mean that a child bears the nature of the one who gave them birth?
4. Galatians 5:22–23 lists the fruit of the Spirit. As a group, discuss the chapter's claim that these are traits the born-again spirit already has rather than qualities to be earned.
5. Reading Genesis 1:1–31, notice how often God calls His creation "good." How does God's original assessment of what He made shape your understanding of what redemption restores in you?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that You did not merely patch me up but made me entirely new. I confess where I have still seen myself as "just a sinner" rather than as Your born-again child. Thank You that by grace through faith I have been saved, that I am a new creation, and that I was born of Your immortal seed. Because I am born of You, help me to believe that Your nature and righteousness are truly in me. Teach me to walk as the new person You created rather than the old one that has passed away. In Jesus' name, amen.

Activation Step

This week, read 2 Corinthians 5:17 and 2 Corinthians 5:21 each morning, and say aloud what they declare about you: that the old has passed away and you have become the righteousness of God. When an old label from your past surfaces during the day, answer it out loud with the verse rather than agreeing with the old identity.

CHAPTER EIGHT

GRACE DID IT

CORE BIBLICAL THEME

The central theme is that righteousness comes entirely by God's grace and not by human performance—what the law and human effort could never accomplish, grace provided through Jesus. Using only the Scripture cited, the chapter contrasts a performance mentality with the free gift of right standing given in Christ.

SCRIPTURE USED IN THIS CHAPTER

- Romans 3:23 (NKJV)
- Romans 3:21–26 (NKJV)
- Romans 3:23–24 (NKJV and MSG)
- Romans 5:17–21 (NLT)
- Titus 3:3–7 (NLT)
- Romans 4:4–8 (NLT)
- Galatians 2:20–21 (NLT)

BIBLICAL INSIGHT

Romans 3:23 is often quoted alone—"all have sinned"—but the chapter insists on reading it in context. Romans 3:21–26 reveals that the righteousness of God is now available "through faith in Jesus Christ, to all...who believe," and that believers are "justified freely by His grace." Romans 3:23–24 links the verdict of sin directly to the gift of justification. Romans 5:17–21 contrasts Adam and Christ: through one man's disobedience death reigned, but through Christ's one act of righteousness grace now reigns, giving right standing. Titus 3:3–7 states plainly that God saved us "not because of the righteous things we had done, but because of his mercy," washing us and making us right through grace. Romans 4:4–8 draws the distinction between wages, which are earned, and righteousness, which is credited by faith to the one who trusts God. Galatians 2:20–21 concludes the argument: the old self was crucified with Christ, and "if keeping the law could make us right with God, then there was no need for Christ to die." Together the cited verses teach that salvation and righteousness rest on Christ's performance, not the believer's, and that grace accomplished what human works never could.

REFLECTION QUESTIONS

1. Romans 3:23 is frequently quoted on its own. How does reading through Romans 3:24 and beyond change the message from a verdict of sin to an announcement of grace?
2. Romans 4:4 distinguishes wages from a gift. Where have you treated God's acceptance like a paycheck you must earn rather than a gift you receive?
3. Titus 3:5 says God saved us "not because of the righteous things we had done." How does this verse address the tendency to base your standing on your own good behavior?
4. Galatians 2:21 says that if law-keeping could make us right, Christ died needlessly. What does this verse imply about the sufficiency of Jesus' sacrifice?
5. Romans 5:17 speaks of receiving "the gift of righteousness." Are you living from that gift as already given, or still working to obtain it? What in the verse settles the question?

GROUP DISCUSSION

1. Read Romans 3:21–26 together. As a group, discuss why keeping "all have sinned" connected to "justified freely by His grace" matters for how we see ourselves.
2. Romans 5:17–21 contrasts Adam and Christ. How does understanding what came through each one help you grasp the reach of grace?
3. Romans 4:4–8 speaks of righteousness credited apart from works. As a group, discuss the difference between being paid what you have earned and being given what you could never earn.
4. Galatians 2:20 says "it is no longer I who live, but Christ lives in me." How does this reshape the way a believer thinks about their daily effort and identity?
5. The chapter argues that performance-based acceptance leaves a person never sure they have done "enough." How do the cited verses in Titus 3 and Romans 4 provide a different and more secure basis for standing before God?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that grace did what I never could. I confess the times I have tried to earn Your acceptance through my own effort, treating Your love like wages to be worked for rather than a gift to be received. Thank You that You saved me not because of the righteous things I had done,

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but because of Your mercy, and that You justified me freely by Your grace through the redemption in Christ Jesus. Forgive me for taking my eyes off Jesus and putting them back on myself. Help me to rest in His finished work and to live from the gift of righteousness You have given. In Jesus' name, amen.

Activation Step

This week, notice each time you catch yourself asking "Have I done enough for God?" When it happens, stop and read Titus 3:5 or Romans 4:5 aloud, deliberately shifting your attention from your own performance to Christ's finished work. Write down one "spiritual to-do list" item you have been using to measure your worth, and reframe it as something you do from acceptance rather than for it.

CHAPTER NINE

BETTER THAN A BOX

CORE BIBLICAL THEME

The central theme is God's longstanding desire to dwell not merely among His people but within them—a desire that moved from the Ark of the Covenant to the born-again believer. Using only the Scripture cited, the chapter shows that because redemption made humanity perfect in spirit, God could leave the box and make His permanent home in His people.

SCRIPTURE USED IN THIS CHAPTER

- Exodus 25:10–22 (NLT)
- 2 Samuel 6:1–7 (NLT)
- Ezekiel 36:25–27 (NIV)
- Matthew 9:16–17 (AMPC)
- 1 Corinthians 3:16–17 (NKJV)
- 1 Corinthians 6:19–20 (NKJV)
- 2 Corinthians 6:16 (NKJV)
- 1 John 4:4 (NKJV)
- Romans 8:11 (NKJV)
- John 14:15–17, 23 (NKJV)

BIBLICAL INSIGHT

Exodus 25:10–22 describes the Ark of the Covenant with its mercy seat, where God said He would meet with His people—a place where heaven touched earth. The account of Uzzah in 2 Samuel 6:1–7 shows how serious the gap was: an unrighteous man could not touch God's manifested presence and live, revealing that under the Old Covenant humanity was not yet fit to house God. Ezekiel 36:25–27 records God's promise of a coming day when He would cleanse His people, give them a new heart and spirit, and put His Spirit within them. Matthew 9:16–17 uses the images of unshrunk cloth and new wine in old wineskins to show that Jesus came not to patch the old life but to make something new capable of containing His Spirit. The fulfillment appears in a cluster of New Testament verses: 1 Corinthians 3:16–17 and 6:19–20 call the believer the temple of God and of the Holy Spirit; 2 Corinthians 6:16 declares that God will dwell in and walk among His people; 1 John 4:4 says the One in you is greater than the one in

the world; Romans 8:11 says the Spirit who raised Jesus dwells in believers; and in John 14:15–17, 23 Jesus promises that He and the Father will "make Our home" with the one who loves Him. Together the cited verses teach that God's ancient desire to dwell with humanity is fulfilled by making the redeemed believer His permanent temple.

REFLECTION QUESTIONS

1. Exodus 25:22 shows God choosing to meet His people at the mercy seat. What does God's willingness to dwell in a box reveal about His desire to be near you?
2. The account of Uzzah in 2 Samuel 6:6–7 seems severe. According to the chapter, what did it reveal about humanity's condition under the Old Covenant?
3. Ezekiel 36:26–27 promises a new heart, a new spirit, and God's Spirit within. How does seeing this as a promise fulfilled in you deepen your sense of who you are?
4. Matthew 9:17 speaks of new wine needing new wineskins. Why does the chapter say God made you new rather than simply patching your old life?
5. In John 14:23 Jesus promises to "make Our home" with the believer. What difference does the word "home" make compared to a temporary visit?

GROUP DISCUSSION

1. Read Exodus 25:10–22 together. As a group, discuss what the Ark and mercy seat reveal about both God's holiness and His desire for nearness.
2. Compare the Ark of the Old Covenant with the believer described in 1 Corinthians 6:19–20. What changes when the "temple" is no longer a building but a person?
3. Matthew 9:16–17 pictures new wine and old wineskins. As a group, discuss why God's Spirit required a made-new person rather than a merely improved one.
4. Read the cluster of "temple" verses—1 Corinthians 3:16–17, 2 Corinthians 6:16, and 1 John 4:4—together. How would you explain to someone what it means that God now lives within believers?
5. Romans 8:11 says the same Spirit who raised Jesus dwells in you. As a group, discuss how this truth might shape the way you view yourself and your daily life.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that You longed to be with me so much that You dwelt in a box until redemption could make me a fit home for You. I confess the times I have believed I was too flawed for

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You to remain, forgetting that the blood of Jesus made me new. Thank You that You gave me a new heart and put Your Spirit within me, that I am Your temple, and that You have made Your home with me. Help me to live aware that the One who is in me is greater than the one in the world. I welcome Your abiding presence. In Jesus' name, amen.

Activation Step

This week, read the "temple" verses—1 Corinthians 3:16, 1 Corinthians 6:19, and John 14:23—each day, and pause to acknowledge God's presence within you rather than picturing Him as distant. Write one sentence describing how living as God's dwelling place, rather than trying to earn His nearness, would change how you approach your day.

CHAPTER TEN

THE BODY, THE BRANCH, AND THE BRIDE

CORE BIBLICAL THEME

The central theme is the believer's union with Christ, illustrated through three New Testament pictures—the Body, the Vine and branch, and the Bride and Bridegroom—each showing that because the Head, the Vine, and the Groom are perfect, those joined to Him share His life, righteousness, and perfection. Using only the Scripture cited, the chapter argues that true union requires the believer to have been made perfect in spirit.

SCRIPTURE USED IN THIS CHAPTER

- Colossians 2:9–10 (NKJV)
- 1 Corinthians 12:27 (NKJV)
- Romans 12:4–5 (NKJV)
- 1 Corinthians 6:15–17 (NKJV)
- Colossians 1:17–18 (NKJV)
- Ephesians 1:22–23 (NKJV)
- John 15:1–5 (NKJV)
- Ephesians 5:22–32 (NKJV), with Ephesians 5:25–27 quoted directly

BIBLICAL INSIGHT

Colossians 2:9–10 establishes the foundation: in Christ dwells all the fullness of the Godhead, and the believer is "complete in Him." The chapter then develops three images of union. First, the Body: 1 Corinthians 12:27, Romans 12:4–5, 1 Corinthians 6:15–17, Colossians 1:17–18, and Ephesians 1:22–23 describe Jesus as the Head and believers as His body, "one spirit with Him" and "the fullness of Him"—so the same life flowing in the Head flows in the body. Second, the Vine: in John 15:1–5 Jesus calls Himself the true vine and believers the branches, already clean through His word, bearing fruit only by abiding in Him. Third, the Bride: Ephesians 5:22–32, with verses 25–27 quoted directly, shows Christ loving the church and cleansing her to present her "not having spot or wrinkle...holy and without blemish." The chapter reads this to mean the Bride becomes holy at the moment she is united to the Groom, since He is the one who sanctifies

and cleanses her. Together the cited verses teach that God did not lower His standard to unite with believers but raised them to His standard in Christ, so that His perfection belongs to them by union.

REFLECTION QUESTIONS

1. Colossians 2:10 says you are "complete in Him." How do the three pictures—Body, Branch, and Bride—help you understand that completeness as union rather than achievement?
2. 1 Corinthians 6:17 says the one joined to the Lord is "one spirit with Him." What does this closeness suggest about the life you share with Christ?
3. In John 15:5 Jesus says, "without Me you can do nothing." How does the image of a branch abiding in the vine shape the way you approach bearing fruit?
4. Ephesians 5:26–27 says Christ cleanses the church to present her "without blemish." According to the chapter, at what point does the Bride become holy—and what does that mean for how you view yourself?
5. The chapter says God "raised you up to Their standard in Christ." Which of the three images most helps you believe that, and why?

GROUP DISCUSSION

1. Read the "Body" verses—1 Corinthians 12:27, Ephesians 1:22–23—together. As a group, discuss what it means that the same life in the Head flows into the body.
2. John 15:1–5 pictures a vine and branches. Where does the branch's life and fruitfulness come from, and how does that address the tendency to strive in our own strength?
3. Ephesians 5:25–27 is often read at weddings. As a group, discuss what Paul means in verse 32 when he says he is really speaking "concerning Christ and the church."
4. The chapter asks at what moment the Bride becomes "holy and without blemish." Discuss the difference between waiting to make ourselves holy enough and receiving holiness through union with Christ.
5. Considering all three images together, how would you explain to someone that a believer's perfection is a matter of connection to Christ rather than personal performance?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that You did not lower Your standard to be united with me but raised me up to Your standard in Christ. I confess where I have felt unfit for union with You, forgetting that You made me complete in Him. Thank You that I am part of the Body of which Jesus is the Head, a branch joined to the true Vine, and part of the Bride He cleansed and presented without blemish. Help me to abide in Christ and to live from that union rather than striving to earn what You have already given. In Jesus' name, amen.

Activation Step

This week, spend a few minutes outside looking at a tree where a branch joins the trunk, as the chapter suggests, and let it picture your union with Christ from John 15:5. Then write down one situation where you have been trying to produce results on your own, and reframe it in light of the life that flows to you through the Vine rather than from your own effort.

CHAPTER ELEVEN

LIVING FROM PERFECTION

CORE BIBLICAL THEME

The central theme is that believers are called to live *from* the perfection Christ already gave them rather than striving *toward* it—because identity determines behavior, not the reverse. Using only the Scripture cited, the chapter teaches that fellowship, prayer, healing, and growth all flow from one's righteous position in Christ, not from performance.

SCRIPTURE USED IN THIS CHAPTER

- 1 Peter 2:9 (AMPC)
- Ephesians 4:11–16 (NLT), with Ephesians 4:13–15 quoted directly
- Galatians 3:3 (KJV)
- 2 Peter 1:1–9 (NKJV)
- Genesis 3 (referenced)
- Proverbs 15:29 (NKJV)
- James 5:16 (NLT)
- 1 Peter 2:24 (NKJV)
- Colossians 2:6–10 (NKJV)
- Galatians 2:20–21 (NKJV)
- Romans 5:17 (NKJV, NLT, AMPC)

BIBLICAL INSIGHT

1 Peter 2:9 describes believers as "a chosen race, a royal priesthood"—a statement about position, not performance. Ephesians 4:11–16 shows the ministry gifts given to bring believers to maturity, "measuring up to the full and complete standard of Christ," so that growth flows from knowing the Son. Galatians 3:3 rebukes trying to be "made perfect by the flesh" after beginning in the Spirit, warning against leaving grace for works. 2 Peter 1:1–9 says believers are "partakers of the divine nature," and then instructs them to add virtue, knowledge, self-control, and love—fruits that flow *from* already having God's nature, not efforts to obtain it. The chapter appeals to Genesis 3, where God walked and fellowshiped with Adam and Eve, arguing that such fellowship is available to those made perfect in Christ. On prayer, Proverbs 15:29 and James 5:16 tie effective prayer to being righteous—a matter of position. On healing, 1 Peter 2:24 says "by

whose stripes you were healed," presenting healing as already accomplished. Colossians 2:6–10 says to walk in Christ the same way you received Him, because you are "complete in Him." Galatians 2:20–21 and Romans 5:17 conclude that it is no longer the believer who lives but Christ in them, and that those who receive the gift of righteousness "reign in life." Together the cited verses teach that transformation begins with seeing one's position accurately and living outward from it.

REFLECTION QUESTIONS

1. 1 Peter 2:9 calls you "a chosen race, a royal priesthood." How does the chapter's distinction between position and performance help you read this verse about yourself?
2. Galatians 3:3 asks whether, having begun in the Spirit, you are now "made perfect by the flesh." Where might you be slipping back into effort to earn what grace already gave?
3. 2 Peter 1:4 says you are a "partaker of the divine nature." According to verses 5–7, do the added virtues produce that nature, or flow from it? Why does the order matter?
4. Proverbs 15:29 and James 5:16 connect effective prayer to being righteous. How does knowing your prayers avail because of your position, not your performance, change the way you pray?
5. 1 Peter 2:24 says "by whose stripes you were healed." How does the chapter's idea of living "from perfection instead of toward it" apply to areas where you have been trying to earn something from God?

GROUP DISCUSSION

1. Read Ephesians 4:11–16 together. As a group, discuss how the ministry gifts are meant to help believers see themselves accurately in Christ, beyond simply recruiting volunteers.
2. The chapter says "behavior will always follow identity." Using Galatians 2:20, discuss how living from "Christ lives in me" differs from behavior-modification approaches.
3. 2 Peter 1:1–9 lists qualities to add to faith. As a group, discuss the difference between trying to obtain God's nature and expressing a nature you already share.
4. Proverbs 15:29 and James 5:16 speak of the prayers of the righteous. Discuss the chapter's claim that no believer has a "greater position" with God than another.
5. Romans 5:17 says those who receive the gift of righteousness "reign in life." As a group, discuss what reigning in life might look like practically when lived from position rather than performance.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that You see me as perfect in Christ even while I am still growing. I confess the times I have lived toward perfection through my own effort instead of from the perfection Jesus already gave me. Forgive me for slipping back into the flesh after beginning in the Spirit. Thank You that I am a partaker of Your divine nature, that my prayers avail because of my position in You, and that by the stripes of Jesus I was healed. Help me to walk in Christ the same way I received Him—by grace through faith, rooted and established, reigning in life. In Jesus' name, amen.

Activation Step

This week, choose one area—prayer, fellowship, or a need you have been striving over—and consciously shift from asking "Have I done enough?" to declaring who you already are in Christ using a verse from this chapter, such as 1 Peter 2:9 or Romans 5:17. Write down the difference you notice when you approach that area from your position rather than trying to earn your way into it.

CHAPTER TWELVE

BOLDNESS TO APPROACH THE THRONE

CORE BIBLICAL THEME

The central theme is that boldness before God is the natural fruit of perfect righteousness and a conscience cleansed by the blood of Jesus—not arrogance or personality. Using only the Scripture cited, the chapter shows that believers approach a throne of grace as accepted children, sharing Christ's own access and standing.

SCRIPTURE USED IN THIS CHAPTER

- Hebrews 4:16 (NKJV)
- Hebrews 10:1–2 (NKJV)
- Hebrews 9:14 (NKJV)
- Hebrews 9:12 (NKJV)
- Genesis 18:20–33 (NLT), with Genesis 18:25 quoted directly
- Exodus 32:7–14 (NLT)
- Hebrews 10:14 (NKJV)
- Ephesians 2:6 (NKJV)
- Acts 4:29–31 (NKJV)
- John 3:13 (NKJV)

BIBLICAL INSIGHT

Hebrews 4:16 invites believers to "come boldly to the throne of grace." The chapter grounds this boldness in a cleansed conscience: Hebrews 10:1–2 says the proof of true purification is "no more consciousness of sins," and Hebrews 9:14 says the blood of Christ cleanses the conscience from dead works. Hebrews 9:12 shows Jesus entering the Most Holy Place with His own blood, obtaining eternal redemption "once for all," carrying the believer's standing with Him. The chapter then contrasts this with two Old Covenant figures who displayed remarkable boldness without the new birth: in Genesis 18:20–33 Abraham intercedes for Sodom, appealing in verse 25, "Should not the Judge of all the earth do what is right?"; and in Exodus 32:7–14 Moses intercedes for Israel after the golden calf, and God "changed his mind." The argument is that if these

men, without perfect righteousness, could approach God so boldly, believers—perfected forever by one offering (Hebrews 10:14) and seated with Christ in heavenly places (Ephesians 2:6)—have far greater grounds for boldness. Acts 4:29–31 shows the early church praying for boldness, and the place being shaken. John 3:13 presents Jesus operating from heaven's perspective while on earth. Together the cited verses teach that boldness flows from righteousness-consciousness and union with Christ, not from working up confidence.

REFLECTION QUESTIONS

1. Hebrews 4:16 says to come "boldly" to the throne of grace. What does the chapter say is the source of that boldness, and how does it differ from self-confidence?
2. Hebrews 10:1–2 speaks of having "no more consciousness of sins." How does a cleansed conscience, described in Hebrews 9:14, affect the way you approach God?
3. Abraham in Genesis 18:25 appeals to God's justice with striking confidence. What does it mean to you that he did so without the righteousness and union you now have in Christ?
4. Ephesians 2:6 says God "raised us up together" and seated us "in the heavenly places in Christ." How would living from that seat, rather than approaching from a distance, change your prayers?
5. Hebrews 10:14 says you were "perfected forever." According to the chapter, how does knowing this make boldness "as natural as breathing"?

GROUP DISCUSSION

1. Read Hebrews 4:16 together. As a group, discuss the difference between approaching God as a "tolerated visitor" and approaching as an accepted child.
2. Compare the Old Covenant fear described in the chapter with Hebrews 9:12's "once for all." What changed about access to God's presence when Jesus became High Priest?
3. Examine Abraham's intercession (Genesis 18:20–33) and Moses' intercession (Exodus 32:7–14). As a group, discuss what made their boldness possible and how believers now have greater grounds for it.
4. Acts 4:29–31 shows the early church asking for boldness. Discuss the relationship between their prayer, the shaking of the place, and the signs that followed.
5. The chapter contrasts timid, sin-conscious prayer with bold, righteousness-conscious prayer. As a group, discuss how a believer can move from one to the other based on the verses cited.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that the blood of Jesus cleansed my conscience so that I can come to Your throne of grace boldly, not as a trembling servant but as Your accepted child. I confess the times I have approached You timidly, still conscious of sin You have already removed. Thank You that Jesus entered the Most Holy Place once for all, carrying me with Him, and that You raised me up and seated me with Christ. Help me to live from that seat, praying and speaking with the boldness that belongs to me because of who Jesus made me. In Jesus' name, amen.

Activation Step

This week, examine one area of your prayer life where you have prayed apologetically or hesitantly. Using Hebrews 4:16 and Ephesians 2:6, rewrite that prayer from the posture of one already seated with Christ—thanking God for what is already yours rather than begging from a distance. Notice how praying from your position, rather than toward acceptance, changes both your words and your confidence.

CHAPTER THIRTEEN

YOU CAN'T CONDEMN PERFECTION

CORE BIBLICAL THEME

The central theme is that there is no condemnation for those in Christ because one cannot condemn what has been made perfect—God has not merely covered sin but removed and forgotten it, so condemnation only has power when a believer looks at their own performance rather than at Jesus. Using only the Scripture cited, the chapter distinguishes a perfect position from a maturing performance.

SCRIPTURE USED IN THIS CHAPTER

- Romans 8:1 (NKJV)
- Ephesians 1:7 (NKJV)
- Psalm 103:12 (NKJV)
- Isaiah 43:25 (NKJV)
- Hebrews 8:12 (NKJV)
- Hebrews 10:17–18 (NKJV)
- Hebrews 2:11–12 (NKJV and MSG)
- Hebrews 10:1–2 (NKJV)
- Matthew 14:25–31 (NLT)
- Luke 22:56–62 (NLT)
- Acts 2:38–41 (NLT)

BIBLICAL INSIGHT

Romans 8:1 declares there is "now no condemnation to those who are in Christ Jesus." Ephesians 1:7 describes forgiveness "according to the riches of His grace," which the chapter explains as sin let go as if never committed. A cluster of verses reinforces God's complete removal of sin: Psalm 103:12 says He removes transgressions "as far as the east is from the west"; Isaiah 43:25 says He blots them out and will "not remember" them; and Hebrews 8:12 and Hebrews 10:17–18 repeat that God remembers sins "no more," leaving no further offering needed. Hebrews 2:11–12 says Jesus "is not ashamed to call them brethren," publicly claiming believers as family. Hebrews 10:1–2 says that once truly purified, the worshiper has "no more consciousness of sins"—a matter of one's own inner record, not others' accusations. The chapter then uses two accounts

from Peter's life: in Matthew 14:25–31, Peter walks on water while looking to Jesus but sinks when he sees the wind, and in Luke 22:56–62 he denies Jesus three times—yet Acts 2:38–41 shows him, after being restored, boldly preaching so that thousands believed. Together the cited verses teach that a believer's position is perfect and secure, while performance is a work in progress, and that condemnation is answered by keeping one's eyes on Jesus rather than on failure.

REFLECTION QUESTIONS

1. Romans 8:1 says there is "no condemnation" for those in Christ. The chapter argues you "can't condemn something that is perfect." How does this reframe the guilt you may feel over past failures?
2. Psalm 103:12, Isaiah 43:25, and Hebrews 8:12 all describe God removing or forgetting sin. How does it affect you to know that God does not keep a record He secretly holds against you?
3. Hebrews 2:11 says Jesus "is not ashamed to call them brethren." What does it mean to you that Jesus publicly claims you as family even while you are growing?
4. Hebrews 10:2 speaks of "no more consciousness of sins." Since the chapter says this concerns your own inner record, what old failures are you still replaying that God has already let go?
5. In Matthew 14:30, Peter sank when he looked at the wind instead of Jesus. Where in your life have you begun to "sink" because your eyes moved from Christ to your own performance?

GROUP DISCUSSION

1. Read Romans 8:1 together. As a group, discuss the difference between sin being covered and sin being removed and forgotten, using Psalm 103:12 and Hebrews 8:12.
2. Ephesians 1:7 speaks of forgiveness through His blood. Discuss how understanding forgiveness as sin "let go as if never committed" differs from a probationary view of God's acceptance.
3. Compare Peter's failure in Luke 22:56–62 with his boldness in Acts 2:38–41. As a group, discuss what allowed Peter to move forward rather than be defined by his denial.
4. The chapter distinguishes "position" from "performance." Using Hebrews 2:11–12, discuss how a believer can grow in behavior without falling into condemnation.
5. Matthew 14:25–31 contrasts eyes on Jesus with eyes on the storm. As a group,

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discuss practical ways to keep your focus on Christ when circumstances or accusations press in.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that in Christ there is no condemnation, and that You have removed my sin as far as the east is from the west and remember it no more. I confess the times I have replayed old failures that You have already let go. Thank You that Jesus is not ashamed to call me family and announces our union before all of heaven. When accusation comes, help me to keep my eyes on Jesus rather than on my own performance, and to grow in maturity without drowning in guilt. I receive Your acceptance and press forward. In Jesus' name, amen.

Activation Step

This week, when a past failure or accusation surfaces in your thoughts, answer it out loud with one of the "remember no more" verses—Isaiah 43:25, Hebrews 8:12, or Hebrews 10:17. Then, following Peter's example, take one concrete step forward in something you had let a past failure hold you back from, choosing to advance in your position rather than be paralyzed by your performance.

This chapter touches on grief and loss, which can be a sensitive and heavy subject. If any of this stirs up difficult emotions for you personally, please know that support is available, and I'm glad to help you find the right resources if that would be useful.

CHAPTER FOURTEEN

CLEANSING YOUR BLOODLINE NONSENSE

CORE BIBLICAL THEME

The central theme is the finality and completeness of Christ's finished work, which eliminates any need for add-on rituals such as "cleansing your bloodline." Using only the Scripture cited, the chapter argues that the new birth replaces the old lineage rather than repairing it, so the believer has no cursed past to scrub and nothing left to complete in their redemption.

SCRIPTURE USED IN THIS CHAPTER

- Hebrews 10:10–14 (NKJV), with Hebrews 10:14 quoted again later
- Genesis 3:1–5 (NKJV)
- John 1:12–13 (NKJV)
- 2 Corinthians 5:17 (NKJV)
- Romans 8:1 (NKJV)
- Galatians 3:13 (NKJV)
- Colossians 2:6–10 (NKJV)
- 1 Corinthians 15:45 (NKJV)
- 2 Peter 1:3–4 (NLT)
- John 15:5 (NKJV)
- Colossians 1:13–14 (NLT)
- Romans 6:6 (MSG)

BIBLICAL INSIGHT

Hebrews 10:10–14 declares that by one offering Jesus "has perfected forever those who are being sanctified," and that He sat down—signaling a finished work. The chapter reads Genesis 3:1–5 as revealing Satan's original tactic: convincing the already-perfect Eve that she needed one more thing to be like God, implying something was missing. That same "Jesus plus one more thing" pattern, the chapter argues, drives teachings like bloodline cleansing. Scripture is then applied against the concept: John 1:12–13 says believers are "born, not of blood...but of God," so there is no old bloodline to cleanse. 2 Corinthians 5:17 says the old has "passed away," a word used of

death, not repair. Romans 8:1 says there is no condemnation in Christ, removing the legal ground a curse would need. Galatians 3:13 says Christ redeemed us from the curse by becoming a curse for us. Colossians 2:6–10 says believers are "complete in Him" and warns against being cheated by "the tradition of men." 1 Corinthians 15:45 calls Jesus "the last Adam," meaning Adam's line ended in Christ. 2 Peter 1:3–4 says believers share His "divine nature," and John 15:5 pictures the branch drawing life from the vine, not the old stump. Colossians 1:13–14 says God transferred believers out of darkness into the kingdom of His Son. Romans 6:6 says the old self was crucified. Together the cited verses teach that redemption is complete and the old identity ended, leaving nothing to cleanse or add.

REFLECTION QUESTIONS

1. Hebrews 10:12 says Jesus "sat down" after one sacrifice. What does His sitting communicate about whether anything remains to be added to your redemption?
2. In Genesis 3:1–5, Satan implies Eve was missing something though she was already made in God's image. Where might you feel you are "missing something" that Scripture says you already have?
3. John 1:13 says you were "born...of God," not of blood. How does that verse address the idea that a believer has a contaminated spiritual lineage to cleanse?
4. 2 Corinthians 5:17 says the old "passed away." Since that word describes death, what does it mean to try to "fix" or "cleanse" what God declared dead?
5. Colossians 2:8 warns against being cheated "through philosophy and empty deceit...the tradition of men." How can you tell the difference between the finished work of Christ and a "Jesus plus one more thing" teaching?

GROUP DISCUSSION

1. Read Hebrews 10:10–14 together. As a group, discuss the significance of Jesus sitting down and what "perfected forever" implies for a believer's ongoing sanctification.
2. The chapter compares add-on teachings to Satan's approach in Genesis 3:1–5. Discuss how "you're almost there, just do one more thing" appears in various forms today.
3. Using John 1:12–13 and 1 Corinthians 15:45, discuss what it means that the believer's lineage now runs to God through Christ, "the last Adam," rather than through Adam.
4. Galatians 3:13 and Romans 8:1 remove the legal ground for a curse. As a group, discuss how understanding "no condemnation" affects fears about generational patterns.
5. Romans 6:6 and Colossians 1:13–14 speak of the old self crucified and a transfer into

Christ's kingdom. Discuss the difference between striving to fix the old life and resting in the finished work.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that Jesus offered one sacrifice for sins forever and sat down because the work is finished. I confess where I have believed the lie that something was still missing, that I needed one more step to be what You already made me. Thank You that I was born of You, not of blood, that the old has passed away, and that I am complete in Christ. Forgive me for chasing formulas instead of resting in the finished work. Help me to walk in Christ, rooted and established, drawing my life from Him alone. In Jesus' name, amen.

Activation Step

This week, identify one "Jesus plus" belief or practice you have carried—a nagging sense that some extra step is still required to make you acceptable or free. Hold it up against the finished-work verses in this chapter, such as Hebrews 10:14 or 2 Corinthians 5:17, and consciously lay it down, choosing to rest in what Christ completed rather than striving to finish what He already finished.

CHAPTER FIFTEEN

PERFECT FAITH

CORE BIBLICAL THEME

The central theme is that faith is essential to the Christian life, but it operates by keeping one's eyes on Jesus and His love rather than on one's own performance—because the believer possesses the very faith and love of God as fruit of the recreated spirit. Using only the Scripture cited, the chapter shows both the importance of faith and the error of making faith depend on personal effort or a "love walk."

SCRIPTURE USED IN THIS CHAPTER

- Ephesians 2:8–9 (NKJV)
- Romans 10:9–10 (NKJV)
- John 3:16 (NKJV)
- Hebrews 11:6 (NKJV)
- 2 Corinthians 5:7 (NKJV)
- Hebrews 10:38 (NKJV)
- Romans 3:22 (NKJV)
- Philippians 3:9 (NKJV)
- Mark 11:22–24 (NKJV)
- James 1:6–7 (NLT)
- 1 John 5:4 (NKJV)
- Hebrews 11:33–34 (NKJV)
- Romans 5:1–2 (NKJV)
- Galatians 5:22–23 (KJV)
- Galatians 5:6 (NKJV)
- Galatians 3:1–3 (NKJV)
- Galatians 6:15 (NKJV)
- Romans 5:5 (NKJV)

BIBLICAL INSIGHT

The chapter first establishes faith's necessity. Ephesians 2:8–9, Romans 10:9–10, and John 3:16 show faith as the means of salvation. Hebrews 11:6 says without faith it is "impossible to please

Him." 2 Corinthians 5:7 and Hebrews 10:38 present faith as the believer's ongoing way of life. Romans 3:22 and Philippians 3:9 tie righteousness to faith in Christ rather than personal law-keeping. Mark 11:22–24 and James 1:6–7 present faith as the means of receiving from God. 1 John 5:4 and Hebrews 11:33–34 show faith overcoming the world, and Romans 5:1–2 shows access to grace "by faith." The chapter then warns against turning faith inward. Galatians 5:22–23 lists faith as fruit of the Spirit—shared with the believer's recreated spirit, so believers possess God's own faith and love. Examining Galatians 5:6, the chapter argues the verse says "faith working through love" without reference to the believer's performance, and that "in Christ Jesus" sets the context. Galatians 3:1–3 rebukes being "made perfect by the flesh" after beginning in the Spirit. Galatians 6:15 says the only thing that avails is "a new creation." Romans 5:5 says God's love is "poured out in our hearts." Together the cited verses teach that faith flows from beholding Christ and His love, not from measuring one's own effort.

REFLECTION QUESTIONS

1. Hebrews 11:6 says it is "impossible to please Him" without faith, and names two things to believe—that He is, and that He rewards. How does believing that God is good *to you* differ from merely believing He exists?
2. The chapter says faith fails the moment you focus on "your faith" instead of Jesus. Where have you found yourself asking "Do I have enough faith?" rather than looking to Christ?
3. Galatians 5:22–23 lists faith as fruit of the Spirit. How does it change your outlook to consider that you already possess God's faith rather than needing to work one up?
4. Galatians 5:6 speaks of "faith working through love." According to the chapter, whose love is the emphasis, and how does that free you from performance?
5. Romans 5:5 says God's love has been "poured out in our hearts." How might a deeper awareness of God's love for you cause faith to rise naturally?

GROUP DISCUSSION

1. Review the verses on faith's necessity—Ephesians 2:8–9, Hebrews 11:6, 2 Corinthians 5:7. As a group, discuss why Scripture treats faith as central rather than optional.
2. Mark 11:22–24 and James 1:6–7 speak about receiving from God. Discuss the chapter's point that faith is how we receive what God has already given, not how we persuade Him to give.
3. Examine Galatians 5:6 in context. As a group, discuss the difference between "faith working through love" and the added phrase "faith works by your love walk."

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4. Galatians 3:1–3 warns against being "made perfect by the flesh." Discuss how a person can begin in grace and drift back into works, especially regarding faith.
5. Galatians 6:15 says "a new creation" is what avails. As a group, discuss how resting in your position as a new creation changes the way you exercise faith.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that You gave me not a second-rate faith but Your own faith, and that You poured Your love into my heart by the Holy Spirit. I confess the times I have turned faith into a job, examining myself and my performance instead of beholding Jesus. Forgive me for adding to Your Word requirements it never stated. Help me to keep my eyes on Christ and on Your love for me, so that faith rises naturally as the fruit of who You made me. I rest in my position as a new creation. In Jesus' name, amen.

Activation Step

This week, whenever you catch yourself measuring your faith—wondering if it is strong enough or if you have believed hard enough—deliberately redirect your attention to Jesus and to God's love for you, using Romans 5:5 or Galatians 5:6. Instead of trying to make your faith "work," spend a few minutes meditating on how much God loves you, and notice how faith responds when your focus is on Him rather than yourself.

CHAPTER SIXTEEN

PERFECT DOMINION

CORE BIBLICAL THEME

The central theme is that redemption restored to believers the dominion Adam lost—authority over the earth, disease, and demons—because that authority flows from perfect righteousness and position in Christ, not personal performance. Using only the Scripture cited, the chapter shows Jesus exercising dominion as a perfect Man and transferring that same authority to those in Him.

SCRIPTURE USED IN THIS CHAPTER

- Genesis 1:27–28 (NKJV)
- 1 Corinthians 15:45 (NKJV)
- John 2:1–11 (NLT)
- Matthew 14:22–33 (NLT)
- John 14:10 (NKJV)
- Mark 1:21–28 (NKJV)
- Mark 1:29–34 (NKJV)
- Proverbs 28:1 (NKJV)
- 2 Corinthians 5:21 (NKJV)
- Romans 5:17 (AMPC, PNT, NLT)
- Hebrews 11:32–34 (NKJV)
- Luke 9:1 (NKJV)
- Luke 10:19 (NKJV)
- Acts 3:1–8 (NKJV), with Acts 3:6 referenced
- John 14:12–14 (NLT)
- Acts 16:16–18 (NKJV)
- Colossians 1:13 (NKJV)

BIBLICAL INSIGHT

Genesis 1:27–28 shows God giving humanity dominion over the earth. 1 Corinthians 15:45 calls Jesus "the last Adam," who operated on earth as a righteous Man in union with God—carrying the dominion Adam once held. The chapter surveys Jesus' authority: over the earth in turning

water to wine (John 2:1–11) and walking on water (Matthew 14:22–33); and John 14:10 records Jesus saying the Father in Him "does the works," so His miracles flowed from perfect position rather than divine identity alone. Mark 1:21–28 and 1:29–34 show His authority over demons and disease. Proverbs 28:1 says "the righteous are bold as a lion," and 2 Corinthians 5:21 with Romans 5:17 show believers made the righteousness of God, destined to "reign in life." Hebrews 11:32–34 notes that people who "worked righteousness" and "stopped the mouths of lions" did so before the new birth. Jesus transferred authority in Luke 9:1 and Luke 10:19, and Acts 3:1–8 shows Peter commanding, "Rise up and walk"—not praying but exercising dominion, consistent with John 14:12–14. Acts 16:16–18 shows Paul commanding a spirit to leave in Jesus' name. Colossians 1:13 says believers were delivered from darkness and conveyed into Christ's kingdom—repositioned into authority. Together the cited verses teach that dominion is the inheritance of everyone in Christ, exercised from awareness of one's righteous position.

REFLECTION QUESTIONS

1. Genesis 1:27–28 shows God giving humanity dominion. How does understanding that dominion was part of God's original design change the way you view your life in Christ?
2. John 14:10 records Jesus crediting His works to "the Father who dwells in Me." How does this address the idea that His miracles were possible only because "He was God"?
3. Acts 3:6 shows Peter saying, "What I do have I give you." What does it mean that Peter saw authority as something he possessed rather than borrowed?
4. Proverbs 28:1 says "the righteous are bold as a lion." How does knowing your righteous position produce boldness in the face of opposition?
5. The chapter says Peter operated "from perfection of position," not "perfection of behavior," despite his past failures. How does that distinction encourage you to walk in authority even while you are still growing?

GROUP DISCUSSION

1. Read Genesis 1:27–28 and 1 Corinthians 15:45 together. As a group, discuss how dominion was lost in Adam and restored in Christ, "the last Adam."
2. Examine Jesus' miracles of dominion—John 2:1–11 and Matthew 14:22–33. Using John 14:10, discuss the chapter's claim that Jesus worked as a perfect Man in union with the Father.
3. Compare Luke 10:19 with Acts 3:1–8 and Acts 16:16–18. As a group, discuss how the authority Jesus gave was actually exercised by believers.

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4. Hebrews 11:32–34 describes people who "worked righteousness" before the new birth. Discuss what this implies for believers who now possess the righteousness of God in Christ.
5. Colossians 1:13 speaks of being "conveyed" into Christ's kingdom. As a group, discuss the difference between begging God to act and cooperating with authority He has already established—while keeping a humble, Christ-focused posture.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that redemption restored the dominion Adam lost, and that in Christ I have been repositioned into Your kingdom with authority over darkness, disease, and every opposing thing. I confess where I have seen myself through the lens of fallen Adam rather than the glorified Christ, and have left the authority You gave me unused. Help me to be more aware of Jesus and my righteous position than of any problem in front of me, and to walk humbly yet boldly in what You established. Thank You that I was not merely saved to survive, but restored to reign in life through Jesus Christ. In His name, amen.

Activation Step

This week, identify one situation where you have been merely pleading with God, feeling overwhelmed by the problem. Following the pattern of Peter in Acts 3, spend time first becoming aware of your position in Christ from a verse like Romans 5:17 or Colossians 1:13, and then address the situation from that place of established authority—speaking in alignment with God's will rather than in hype or fear, keeping your focus on Jesus throughout.

CHAPTER SEVENTEEN

KEEP YOUR EYES ON PERFECTION

CORE BIBLICAL THEME

The central theme is that believers, already made perfect in spirit, must learn to *see* and *live* from that perfection by renewing their minds and setting their sights on heaven's realities—closing the gap between their perfect position and their daily experience. Using only the Scripture cited, the chapter presents Jesus as the model of a Man living from heaven while on earth.

SCRIPTURE USED IN THIS CHAPTER

- Philippians 3:12 (NLT and MSG)
- Colossians 3:1–3 (NLT)
- Matthew 6:9–13 (NKJV)
- Romans 12:2 (NKJV)
- Ephesians 2:4–6 (NKJV), with Ephesians 2:6 referenced again
- John 3:12–13 (NKJV)

BIBLICAL INSIGHT

Philippians 3:12 shows Paul acknowledging he had not yet "reached perfection" in experience, yet pressing on to possess what Christ had already made his—illustrating the difference between a perfect position and a growing experience. Colossians 3:1–3 instructs believers, "raised to a new life with Christ," to set their sights on "the realities of heaven" because they have died and their real life is hidden with Christ in God. Matthew 6:9–13 shows Jesus teaching prayer for God's will to be done "on earth as it is in heaven," which the chapter uses to argue that heaven reveals God's will. Romans 12:2 says believers "prove" God's will by being transformed through the renewing of the mind—changing how they think so who they already are can be expressed. Ephesians 2:4–6 says God made believers alive, raised them up, and seated them "in the heavenly places in Christ Jesus"—not by their effort but by His grace. John 3:12–13 records Jesus telling Nicodemus that the Son of Man is "in heaven" even while speaking on earth, modeling what it looks like to live from union with heaven. Together the cited verses teach that living from perfection is a matter of perspective and awareness: setting the mind on heaven's realities, renewing it by the Word, and seeing oneself as God sees—seated with Christ.

REFLECTION QUESTIONS

1. In Philippians 3:12, Paul says he has not reached perfection yet presses on to possess it. How does this help you hold together your perfect position and your growing experience?
2. Colossians 3:1–2 says to "set your sights on the realities of heaven." What things of earth tend to capture your attention instead, and how might refocusing change your outlook?
3. Romans 12:2 ties proving God's will to "the renewing of your mind." What does it mean that renewal changes how you think rather than who you already are?
4. Ephesians 2:6 says God "raised us up together" and seated us with Christ. How would viewing your circumstances "from the right hand of God" change the way you pray about them?
5. In John 3:13, Jesus speaks of being "in heaven" while on earth. What would it look like for you to respond to a situation from heaven's perspective rather than earth's limitations?

GROUP DISCUSSION

1. Read Philippians 3:12 together in both translations provided. As a group, discuss the difference between striving to become perfect and pressing on to live out a perfection already given.
2. Colossians 3:1–3 says believers have "died" and their life is "hidden with Christ." Discuss why Paul so often reminds spiritually alive people that they are dead to their old life.
3. Matthew 6:9–13 prays for God's will "on earth as it is in heaven." As a group, discuss how looking at heaven helps clarify what God's will on earth actually is.
4. Romans 12:2 speaks of not being "conformed to this world." Discuss practical ways believers can renew their minds to think from their new "kingdom" rather than the old one.
5. Ephesians 2:4–6 says God seated us with Christ. As a group, discuss how consciously living from that seat—rather than "ground level"—might reshape prayer, expectation, and daily decisions.

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that You made me alive, raised me up, and seated me with Christ in the heavenly places. I confess the times I have been more aware of my failures and my circumstances than of my union with You. Like Paul, I press on to live out the perfection You have already made mine. Renew my mind by Your Word and Spirit so that I think from heaven rather than from earth, and help me keep my eyes on Jesus, who lived from union with You. Let Your will be done in my life on earth as it is in heaven. In Jesus' name, amen.

Activation Step

This week, take one verse from this chapter—such as Ephesians 2:6 or Colossians 3:1–3—and each day spend a few minutes prayerfully picturing it as already true: seeing yourself seated with Christ and viewing your current concerns from that higher vantage. When accusing or fearful thoughts arise, answer them aloud with statements grounded in Scripture ("I am seated with Christ; I am complete in Him"), training your awareness to rest on your position in Christ rather than on the problem in front of you.

