

BREAKING

Free

session one viewer guide

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 *dadal*: "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).

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session two viewer guide

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 prophecies _____.

Segment Two

Isaiah 61:1-3 prophecies _____.

- See Luke 4:14-21. Christ takes complete _____ over the job description given in Isaiah 61:1-3.
- 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 prophecies _____.

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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session three viewer guide

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.

James 1:22-25. Contrast “looking at himself” (v. 24) with “looks intently” (v. 25).

Verse 24. The Greek word translated *looking at himself* “indicates percep-
tion. Tragically, this kind of person _____ what he has perceived,
resulting in a _____ from what is observed, in this case the
truth _____.” (*New American Commentary*)

_____ “_____” + _____ = _____

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session four viewer guide

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 *ekbasis* (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.

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session five viewer guide

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

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’*
- _____
- _____

1. R.C.H. Lenski, “St. Paul’s Epistle to the Romans” in *Commentary on the New Testament* (Peabody, Massachusetts: Hendrickson Publishers, 1998), 521-522.

2. Eugene H. Peterson, *Answering God* (New York: Harper Collins, 1989), 117.

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session six viewer guide

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

John 4:1-18.

1. All _____ is rooted in _____.

2. _____ does not _____.

Compare John 4:10,14 to John 7:37-39.

“ ‘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.

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session seven viewer guide

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.

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session eight viewer guide

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).

session ten viewer guide

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—*diabolo* 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.”

Free

session eleven viewer guide

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).

Hephzibah: “My-_____-Is-in-_____” (*New International Commentary on the New Testament*)

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.”