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# *Extremes or Balance?*

Betty Miller

Overcoming Life Series



**WORKBOOK**

## Extremes or Balance Workbook

by

R. S. “Bud” Miller, D.D.

Publisher

Betty Miller, D.M.

Author

### Overcoming Life Series

Unless otherwise indicated, all Scripture quotations are taken from the King James Version of the Holy Bible (KJV).

Overcoming Life Series:

Extremes or Balance Workbook

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R. S. “Bud” and Betty Miller

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## Personal Introduction

A lack of education will not hinder anyone from taking this course, and a doctor's degree will not help. However, one requirement that is necessary for this course to benefit the student is a total commitment to God. The Holy Spirit is our teacher, and we can learn if we come to God as little children. Being hungry to know God is a necessary prerequisite in order for this course to be of help.

If any of us are to receive truth, we must seek God, who is truth, with our whole hearts. We must seek Jesus first, then the knowledge of His Word will be revealed to us. Therefore, we want to emphasize once again the need to become as “a little child” in our approach to learning God's Word (Matthew 18:1-4; Jer. 29:13).

We need to come humbly before God, asking Him to remove any “know-it-all” attitudes, in order to be teachable. By laying down everything we thought we knew, we give God a chance to correct things we have believed that were wrong. Then we can begin to live the overcoming lives that God intended for His children to experience.

This course, the Overcoming Life Series, is made up of nine books and workbooks taken from our first published book, How To Overcome Through the Christ Unlimited. That book, given to us under the anointing of the Holy Spirit, covers most of the basic things a Christian needs to know to get started on a victorious, overcoming walk with the Lord.



We have purposely kept this course simple for the average Christian who needs help in understanding how to study the Word and how to sort out principles and concepts when he, or she, reads the Bible; however, it also is for the seminary student. In addition, it is designed for students who desire to use it as a correspondence course. They can learn from it, even if they are totally alone and without a human teacher. The Holy Spirit always is there to teach us as we study about His Word.

On the other hand, groups with a teacher, or moderator, also can use this course to advantage. Our prayer is that, however this course is taken, each student will complete it a different person and be conformed more into the image of Christ our Lord.

His Servants,  
Bud and Betty Miller

Extremes or Balance Workbook

Section One

“Extremes Damage the Christian Walk”

Extremes or Balance Workbook  
Section One: “Extremes Damage the Christian Walk”  
Expository Introduction

[Author’s Note: This workbook is the eighth in the Overcoming Life Series, which includes nine books and workbooks. Lessons also have supplementary material. Answers are provided at the end of the workbook and do not have to be the exact wording in many cases. The student simply needs to make sure that he, or she, has caught the concept or principle from the Word of God that is involved.]

A Christian who goes to the extreme in any area of the Christian walk becomes unbalanced, or out of balance. A false balance is an abomination to God as Proverbs 11:1 says:

A false balance is abomination to the Lord: but a just weight is his delight.

In this verse, the writer of Proverbs, who is thought to have been King Solomon, was referring to people who cheated others. At that time things were weighed in “balances,” scales with two pans suspended from a crossbeam. One tray held an object that weighed a certain amount and things that were bought or sold were placed in the other tray. When the trays balanced, then the weight was considered accurate and prices were set accordingly.

This type of device was used until comparatively modern times. Some dishonest storekeepers or other traders would put an object weighing less than it should on one tray as their standard. Others

would press down with a thumb on the side being weighed. The result in either case was a false balance and buyers were cheated. In the Bible, many natural things are often used as symbols of spiritual things:

“Just balances” are figures of speech for honesty, righteousness, justice, and fair dealing (Job 31:6; Ps. 62:9; Prov. 16:11). Our justice system in America uses scales as symbolic of fair and just treatment for those seeking equitable judgment.

On the other hand, “false balances” symbolize evil and bring the displeasure and judgment of God (Prov. 11:1; Mic. 6:11). A pair of scales (Rev. 6:5,6), used in the sale of wheat and barley, symbolize famine in the book of Revelation; thus, it also means a lack of something.<sup>1</sup>

In a spiritual sense, Christians can operate in “false balances,” which is sinful to God. God is not the author of confusion, according to 1 Corinthians 14:33. Division in the Body of Christ often occurs because many issues or doctrines have become “out of balance.” This happens whenever Christians take verses or even portions of God’s Word out of their contexts and develop doctrines that actually distort truths instead of expressing or explaining them. Those who follow these teachers are not getting “a just weight” spiritually.

In earlier workbooks in this series, we discussed the importance of allowing the Bible to interpret itself — using scripture to explain scripture. We also learned what havoc and chaos can occur from “proof texting” (using one verse out of context to prove a doctrine) and from taking verses out of context as prophetic direction in life.

This is how false doctrines begin. In Hebrews 13:9, we are warned not to be carried away by false doctrines. In 1 Timothy 4:1, Paul wrote Timothy to be watchful for false, or deceived, teachers who pollute true doctrine and bring in doctrines of devils. He also wrote Timothy that there would be people who could be turned away from the Christian faith and sound doctrine (2 Tim. 4:2-4). One definition for doctrine is “teaching.” False doctrines or teachings are sinful to God.

The Holy Spirit brings teachings based on true doctrines, or principles, of God to the Church. He does this by pouring Himself out upon all believers regardless of denominational or local church affiliation. The true Church is made up of all born-again believers around the world.

The Church was promised the baptism of the Holy Spirit in “the last days,” which is the period of time between Christ’s first advent (His birth) and His second advent (His second coming in judgment and power) (Acts 2:17,18,38,39, 10:44-46; John 7:37-39).

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 1:4,5

The Apostle Peter originally believed the same “doctrine” about the Holy Spirit baptism as some Christians who are unbalanced in this area today. Peter believed the baptism was only for the disciples who were Jewish natives of Galilee and who had walked with Jesus personally. Yet the Lord showed Peter this teaching was wrong when he sent him to preach to some Gentiles, as the Jews called all people who were not of Israel.

And as I began to speak, the Holy Ghost fell on them, (the Gentiles) as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Acts 11:15,16

John’s baptism of repentance that he preached to his people was to prepare the way for the baptism of the Holy Ghost by Jesus. Jesus Himself asked John to baptize Him, not because He had sins to be repented of (He was perfect), but because He was to soon take the sins of the world on the cross and His baptism would be representative of the washing away of our sins by His blood.

The baptism in the Holy Ghost is a crisis experience just as initial conversion is. When someone is baptized in the Holy Spirit, they will be able to point to that experience at a definite time. One of the most blessed things about the baptism in the Holy Ghost is that it equips God’s people for service and gives them the power to live the overcoming life.

## The Latter-Day Move of the Spirit

Today, we see the Holy Spirit being poured out in an unprecedented way. I believe this is to prepare the Church, the Bride of Christ, for His soon-coming reign. The Apostle Paul wrote that Jesus is returning for a Bride without spot or blemish (Eph. 5:27). Also because of this, the Holy Spirit is uncovering within the Church things that are not in conformity to Christ's holiness. Every Christian should examine himself and ask the Lord to remove any sin.

However, even in this latter-day move of the Holy Spirit, we can see extremes. Some have overemphasized the Holy Spirit and the gifts of the Holy Spirit. Some groups have even founded their churches and their Christian walks on the Holy Spirit instead of Jesus. On the other hand, some Christians and some denominations totally deny the work of the Holy Spirit as being active today in any way except salvation. They stress the nature or fruit of the Holy Spirit as being important while relegating the gifts only to the early Church. The Holy Spirit came to point the world toward Jesus, not to build up Himself (John 15:26, 16:14,15).

The proper balance where the Holy Spirit is concerned, on the one hand, is to accept Him and His gifts as being valid today just as in the early days of Christianity. On the other hand, we must understand that, as our Teacher and Counselor (John 14:26, 15:26; 1 John 2:27), the Holy Spirit was sent to direct us toward Jesus and help us become conformed to the image of Jesus (His nature and fruit in our lives) (Rom. 8:29). He did not come to build up Himself

or to focus attention on Himself. The proper emphasis is to stress both the gifts and fruits of the Holy Spirit.

Even in the area of water baptism, there are extremes. Water baptism is an act of obedience that follows conversion to portray symbolically the washing away of our sins. Some believe that a token “sprinkling” is okay. Others believe one must be immersed in certain positions (backwards or frontwards), wearing certain clothes, or under certain ritual pronouncements to be valid.

Some even believe that babies can be baptized into the Kingdom of God, which is totally unscriptural. Infant baptism is not scriptural as one must repent and be born again to be baptized. A baby cannot do this. Although baptizing or sprinkling babies is unscriptural, they can be dedicated to God as the prophet Samuel was (1 Sam. 1:27,28). However, this is not done for the purpose of saving a child, but rather as an act of commitment on the parents’ part to raise their children in the nurture and admonition of the Lord so they might come to know Him (Proverbs 22:6; Ephesians 6:4).

Salvation comes only when someone is born again and this must be done voluntarily by a person over the age of accountability. Water baptism itself does not bring salvation; salvation inspires water baptism. There is no scriptural or historic early-Church precedent for any form of baptism other than immersion. The Greek word for baptism means “immersion, submersion, or emergence” and comes from bapto, the Greek work meaning “to dip.”<sup>2</sup>

Water baptism by itself does not bring salvation, as some groups have said. That extreme means they are unbalanced because of emphasizing baptism at the expense of the power of the blood of



Jesus that saves us. Water baptism is an act of obedience that follows conversion. It is a symbolic rite signifying the person is saved and his sins have been washed away. Water baptism should follow the new birth experience, not precede it.

However, the Bible does not spell out exactly how a Christian is to be immersed, or what clothes the baptismal candidate should wear. The followers of John the Baptist and the early Christians waded into the water clad only in loin clothes and “dunked” themselves, while the person in charge stood on the bank and prayed. For many years, Protestants have carried out baptisms with two ministers or elders dipping the candidates in the water.

The point is that the balanced position is to be immersed, although the method can vary. The kind of clothes one wears to be baptized or to attend church, for that matter, should not be made a point of “orthodoxy.” Some church practices must be adapted to cultural “do’s and don’ts;” however, the principle behind the practice can never be diluted or added to without bringing unbalance.

Within the three major categories of the Church today, there are many variations of practice, styles of service, and types of music. Most of these do not bring unbalance, although anything can be taken to the extreme. In the case of extremes, there is unbalance — especially if those involved begin to believe theirs is the only right way and everyone who does not operate as they do is going to Hell.

## Main Categories of the Church

The three major categories of Protestantism today are:

\*Pentecostal/Charismatic: those who believe the operation of the Holy Spirit today can be, and ought to be, the same as in the days described in the book of Acts. The name comes from the events that occurred on the Day of Pentecost described in Acts. During the 20th century, they have carried the “torchlight” of the operations of the Holy Spirit. Charisma comes from the Greek word charizomai, meaning “bestowing of God’s gifts.”

\*Evangelical/Fundamental: those who concentrate mainly on salvation and water baptism. Also, this group has been in the forefront of the defense of the Bible as God’s inspired Word and also make up a majority of active anti-abortion protestors.

\*Mainstream Denominations: those founded from 1500 to the late 1800s — some of whom believe in being born again, but most of whom see the Church as an organization to “do good” in the world and uphold moral values. Many in this group do not believe the Bible is the inspired Word of God, although the founders of their denominations did. In other words, although scholars and the media term these churches the “mainstream,” most of them are modernistic and liberal in their teachings and beliefs.

Pentecostals date from the early 1900s, when the baptism of the Holy Spirit manifested among masses of people for the first time since the early days of the Church. However, all down through the centuries, the Holy Spirit manifested in individuals and small groups, as is evident in an in-depth study of Church history.

The operation of the gifts of the Spirit seemed to burst forth in great public demonstrations for the first time since the early Church during a meeting held in 1906 at a small, mostly black mission on Azusa Street in Los Angeles.

Along with the gifts of the Spirit listed by Paul (1 Cor. 12) were manifestations such as being “slain in the Spirit,” or “falling under the power.” This occurs when the anointing of the Holy Spirit is so strong that one cannot stand up. Outsiders who viewed this manifestation of the Holy Spirit, without a Biblical understanding, used the derogatory term of “holy rollers” to describe them. However, this occurrence is very scriptural and is recorded in several different places in the Bible under varying circumstances. The power of the Holy Spirit that causes people to fall down can manifest in several different ways as listed below:

1. The power of apprehension, when God takes hold of a man, as He did Saul on the road to Damascus (Acts 9:3,4). Also, when the soldiers came seeking “Jesus of Nazareth” in the Garden of Gethsemane, and Jesus said, I am he, the anointing was so strong that the Bible says they fell to the ground (John 18:6). This anointing protected Jesus at the time.

2. The power of revelation, as when Jesus appeared to the Apostle John on the Isle of Patmos:

And when I saw him, I fell at his feet as dead.

Revelation 1:17a

3. The power of worship, as when the worshipping priests could not stand before the Lord in 1 Kings 8:10,11.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

In many churches today, where believers allow the Holy Spirit to move, there have been occasions when worshippers fell under the power of the Spirit.

4. The power of healing, as when God healed Adam's side as he lay fallen under a "deep sleep" (Gen. 2:21,22). Some believers today have reported receiving healings as they lay "slain in the Spirit."

By the 1920s, the Pentecostal movement had begun to birth denominations, such as the Assemblies of God, the International Church of the Foursquare Gospel, the Church of God (several denominations have variations on this name), and a number of others.

The Charismatic movement, sometimes called Neo-Pentecostal, began in the 1960s, and unlike the Pentecostal movement, seemed to spring up in a number of individual churches and groups at once rather than in a specific revival or meeting.

The movements are similar in their emphasis on the Holy Spirit baptism and gifts, but different in that the Pentecostal movement incorporated much of the sanctification beliefs of the Holiness movement of the late 1800s.

Charismatics, while reflecting less formal, less “religious” attitudes, have had little holiness teachings in their meetings. Some scholars of revivals and church history have said the Charismatic movement is the first move of God without sanctification. Which is why, I believe, God has been moving so strongly in the past five years to clean up His Church.

The Holy Spirit is not an “it,” but a “He.” As the third Person of the Godhead, His first purpose is to lead people to Jesus, and His second — which is just as important — is to help those born again become like Jesus.

At this point, the Charismatic movement has many independent or nondenominational churches, but as yet has spawned no new denominations. There are associations or fellowships to which a number of Charismatic churches belong, but they retain autonomy and independence as single entities.

Evangelical/fundamentalists stress salvation and the basic doctrines about the Trinity, the Bible, and the Second Coming of Jesus. However, they believe the Holy Spirit only manifested supernaturally in the early days in order to establish the Church. After about A.D. 100, when the last apostle of Jesus is thought to have died, these denominations and churches believe the Holy Spirit only moves to get people saved. The various branches of Baptists are the most well-known example of evangelical/fundamentalists with the largest number of people represented. Others include such denominations as the Evangelical Free Church and the Christian and Missionary Alliance.

Mainstream denominations are those modern-day descendants of churches established between 1500-1800: Lutherans, Episcopalians, Presbyterians, Methodists, Congregationalists, and similar groups. These groups, however, are not constituted of 100 percent “pure” mainstream believers. One can be a member of a mainstream denomination and also be a Charismatic believer. Members of these denominations who became part of the Pentecostal move usually left the mainstream churches and joined new denominations or churches formed in that move after 1906. But the Charismatic movement crossed dividing lines such as culture, race, class, gender, and denomination. Many Charismatics remained in traditional churches to work for God. So churches in this third category are not as easy to classify as those who fall into the other two categories.

### Extremes and Balance in Today's Church

Any of these groups or churches within the categories mentioned can be balanced or unbalanced. No one category holds all truth or is perfectly operating in the will of God. That is why it is so important for each Christian to study the Bible and learn how to discern teachings. Each group has unbalanced and extreme sub-groups within its ranks. Some Pentecostals went to the extreme concerning Jesus' statement that we could “take up serpents” and not be hurt (Mark 16:18). There are still a few churches, mostly in Appalachia, whose congregations practice “snake-handling” as a test of their faith.

Jesus did not mean for us to deliberately handle snakes, but rather that, if we encountered any, they would not harm us by their bites. Paul experienced an incident like this in Acts 28. Also, a spiritual application is that we have power over Satan, the old serpent, and he cannot hurt or harm us.

Most churches do not go to these extremes; however, any kind of extreme can lead to error. An example would be a church that stresses one type of worship in exclusion of other types of worship, such as insisting on quietness and not allowing exuberant praise such as clapping or joyful singing.

Some churches, in a reaction to what they feel is emotionalism, insist on an atmosphere of restrictive quietness that stifles the move of the Holy Spirit. Others who say they are “free” in the Spirit can resist the Holy Spirit should He desire to manifest in a time of quietness. Both types of churches are spiritually wrong and operating in a false balance.

Outsiders sometimes view Charismatics and Pentecostals as too emotional, as they see them crying, shouting, and falling down. They do not understand that the Holy Spirit manifests in the human emotions. However, this can be carried to an extreme if someone gets in the flesh and simply makes a "show." Outsiders tend to view evangelicals and fundamentalists as emphasizing the intellectual approach to the things of God. They stress good sermons and good programs that appeal to the reasoning of man. Denominations are geared to minister to the physical aspects of man — comfortable pews, short services, rituals, and so forth. Outsiders sometimes perceive these churches as “dead.”

However, God wants to minister to the whole person — spirit, soul, and body, not just to one area. The Lord wants us to know each of His moods. He wants us to experience true joy and rejoice in Him with our whole beings (Pss. 35:9, 43:4; Isa. 61:10; Luke 1:47). His people can express this joy through clapping, shouting, singing, and dancing (Ps. 47:1, 150:4; 1 Cor. 14:15). By following the leading of the Holy Spirit in a meeting, we can flow in the direction the Spirit wants to lead us. At times, it is rejoicing, while at other times, He leads us into an atmosphere of quietness and stillness (Ps. 46:10). A third “mood” of the Spirit might be travail, or an intercession of grief when our Lord’s heart is mourning.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

James 4:8,9

All of these expressions are acceptable; however, the main point is that God wants order in every area:

Let all things be done decently and in order.

1 Corinthians 14:40

There is a time for every mood of the Spirit of God even as we read in Ecclesiastes 3:4: A time to weep and a time to laugh; a time to mourn, and a time to dance.



Another area of extremes involves deliverance. Some Christians do not believe the devil exists as a reality, only as a figure of speech for evil found in men. Others do not believe Christians can be influenced or oppressed by demons, and they think deliverance ministries are actually of the devil. Some of the Jews thought this about Jesus Himself (Matthew 12:24).

On the other hand, some ministries, individuals, or churches have emphasized the devil to such an extreme that he gets more attention from them than God.

The balance concerning the devil and deliverance is to understand three facts, according to the Bible:

1. The devil and demons do exist.
2. Christians can be influenced, attacked, or oppressed by demons (see Exposing Satan's Devices).
3. Deliverance is only one aspect of the Christian life.

The Body of Christ today is, I believe, entering upon times of crisis. Christians should be walking a balanced Christian walk and avoiding extremes that are damaging.

## Endnotes

<sup>1</sup>Nelson's Illustrated Bible Dictionary (Nashville: Thomas Nelson Publishers, 1986), p. 129.

<sup>2</sup>Vine, W. E. Vine's Expository Dictionary of Old and New Testament Words (Old Tappan: Fleming H. Revell Company, 1981), Vol. 1, p.97.

## Lesson for Section One

[Author's Note: All Scripture references that answer these questions have been given. Please do not look at the answer pages until the questions have been answered. This is an expository lesson to help you learn.]

### I. A Balanced Walk Avoids Extremes

A. Division in the Church occurs many times because certain issues or doctrines have become “out of balance,” according to the \_\_\_\_\_.

1. Such out-of-balance teachings are \_\_\_\_\_ in the eyes of God (Prov. 11:1).
2. This occurs when portions of God's Word are built into \_\_\_\_\_ without consideration of other portions that balance, or provide a deeper understanding.

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

### Hebrews 13:9

- a. One meaning of doctrine is \_\_\_\_\_ according to the expository lesson.
- b. Paul warned Timothy to be watchful for false, or deceived, teachers who pollute \_\_\_\_\_ doctrines (2 Tim. 4:2-4).

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

1 Timothy 4:1

B. The Holy Spirit is bringing true doctrine to the Church by pouring Himself out upon all believers regardless of their \_\_\_\_\_ affiliation.

1. The true Church is made up of all \_\_\_\_\_ believers.
2. The Church was promised the \_\_\_\_\_ of the Holy Spirit by Jesus.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)

John 7:37-39

And being assembled together with them, (Jesus) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 1:4,5

3. This enduement with power, which began at Pentecost, is the fulfillment of a prophecy found in the book of \_\_\_\_\_ and quoted by Peter on the Day of Pentecost.

But this is that spoken of by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out my spirit on all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Acts 2:16-18

- a. The “last days” referred to in those verses is the time between the first Advent, the \_\_\_\_\_ of Christ, and the second Advent, the \_\_\_\_\_ of Christ.
- b. The Holy Spirit is being poured out in an unprecedented way today to prepare the \_\_\_\_\_ of Christ for His soon coming reign (Rev. 21:2,3).

C. When one truth from the Word of God is stressed to the exclusion of others, this can cause an out of \_\_\_\_\_ teaching, or doctrine.

1. Some have stressed the gifts of the Spirit and speaking in tongues beyond God's intentions, while others have stressed the \_\_\_\_\_ of the Holy Spirit.
2. What is the balance in this issue? \_\_\_\_\_

## II. The Three Main Categories of Protestantism

A. Pentecostal/Charismatic: These people believe all of the gifts and operations of the \_\_\_\_\_ are for our time as much as for the early Christians.

1. The Pentecostal movement burst forth into the 20th-century Church during a meeting held on \_\_\_\_\_ Street in Los Angeles.
  - a. Pentecostals have carried the "torchlight" of belief in the full operation of the Holy Spirit for modern times since this revival in the year \_\_\_\_\_.
  - b. The Pentecostal revival, which had spread worldwide by World War II, was characterized by two special manifestations of the Holy Spirit:
    - 1) \_\_\_\_\_
    - 2) \_\_\_\_\_

2. The word Charismatic is from the Greek word “charizomai,” which primarily means the “bestowing of God’s \_\_\_\_\_.” This Greek word and its derivatives are used about 400 times in the New Testament.

B. Evangelical/Fundamentalist: These churches and peoples stress the work of the Holy Spirit in \_\_\_\_\_, but think His other supernatural manifestations ended with the disciples’ deaths.

1. Many of these Christians believe the Pentecostal or Charismatic manifestations of the gifts of the Spirit, dancing, clapping, and speaking or singing in tongues are not of God. Is this true? \_\_\_\_\_

a. On the other hand, is a church whose services are calm and quiet, or ritualistic, always a dead church?

\_\_\_\_\_

b. Paul’s definition of a balanced service is one that is carried out \_\_\_\_\_ and in \_\_\_\_\_.

Reference: 1 Corinthians 14:40

2. Which is the true balance in church services: To be quiet and very still or to be noisy and exuberant?

\_\_\_\_\_

3. Fundamentalists are noted for their strong defense of the Bible as being the \_\_\_\_\_ Word of God.

C. Mainstream, or mostly traditional, denominations generally do not believe in the \_\_\_\_\_ operations of God, Jesus, or the Holy Spirit.

1. These denominations in general do not accept or believe in tongues, the gifts of the Spirit, or being \_\_\_\_\_ in the Spirit.

2. However, there are truly born again believers and some \_\_\_\_\_ in these denominations.

### III. Balance in the Operations of the Holy Spirit

A. Non-Pentecostals or Charismatics are often criticized as being too \_\_\_\_\_ and confusing “feelings” with spirituality.

B. Those who are baptized in the Holy Spirit, on the other hand, may go into Evangelical/Fundamentalist churches or mainstream churches, which have quieter services, and automatically call them \_\_\_\_\_.

C. The balance is recognizing that God wants to minister to His people in all scriptural ways, so that they are touched \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

D. The Holy Spirit is a \_\_\_\_\_.

1. He has different \_\_\_\_\_.



2. At times, the Spirit ministers \_\_\_\_\_, shown by clapping, shouting, dancing, and singing.

Reference: Psalms 47:1, 150:4; 1 Corinthians 14:15

3. On the other hand, at times He is present in an atmosphere of quietness and \_\_\_\_\_.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

Psalm 46:10

4. There is a \_\_\_\_\_ for every mood of the Spirit.

Reference: Ecclesiastes 3:4

5. Another term for the slaying power of the Spirit is

\_\_\_\_\_

a. The Apostle Paul experienced this slaying power on the \_\_\_\_\_ to \_\_\_\_\_ as he was on his way to arrest Christians.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Acts 9:3,4

b. John experienced this slaying power of the Holy Spirit also as the Holy Spirit manifested in the power of

\_\_\_\_\_.

Reference: Revelations 1:17,18

E. Water baptism alone does not \_\_\_\_\_ anyone.

1. The Greek word for baptism means to \_\_\_\_\_  
\_\_\_\_\_, and \_\_\_\_\_.

2. Water baptism is an act of \_\_\_\_\_ that is  
to follow conversion.

Reference: John 1:29-31

3. Water baptism symbolically portrays the \_\_\_\_\_  
\_\_\_\_\_ of sins.

4. Infant baptism is not scriptural; however, it is scriptural  
to \_\_\_\_\_ babies to the Lord. Baptism is for  
those who are old enough to have made a choice to be  
saved and receive Jesus in their hearts.

Reference: 1 Samuel 1:27,28

5. John's baptism of repentance was to \_\_\_\_\_ the  
way for the baptism of the Holy Spirit by Jesus.

Reference: Matthew 3:11; John 1:19-34; Isa. 40:3

a. The baptism in the Spirit is a \_\_\_\_\_ experience just as conversion is.

b. The baptism in the Holy Ghost equips God's people for service and gives them the \_\_\_\_\_ to live the overcoming life.

Reference: Acts 1:5,8

c. Many Christians today have not availed themselves of this power, just as some in Paul's day did not know this baptism was available. They had only been baptized in a \_\_\_\_\_ baptism.

Reference: Acts 19:2-6

d. A Christian must \_\_\_\_\_ for the gift of the Holy Spirit in order to receive the baptism.

Reference: Luke 11:13

e. This gift of the Holy Spirit is for \_\_\_\_\_ as much as for the early Christians.

Reference: Acts 2:38,39; 11:14-17; John 7:38

## Overcoming Life Series Memory Verses

The suggested memory verses for this lesson are:

A false balance is abomination to the Lord: but a just weight is his delight.

Proverbs 11:1

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses to me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth.

Acts 1:8



Extremes or Balance Workbook  
Section Two  
“Problems That Cause Extremes”

Extremes or Balance Workbook  
Section Two: “Problems That Cause Extremes”  
Expository Introduction

[Author’s Note: This workbook is the eighth in the Overcoming Life Series, which includes nine books and workbooks. Lessons also have supplementary material. Answers are provided at the end of the workbook and do not have to be the exact wording in many cases. The student simply needs to make sure that he, or she, has caught the concept or principle from the Word of God that is involved.)

God desires His children to have a steady walk with Him. Imbalance can come not only from false doctrines but from carrying a truth too far. At times, God will emphasize a truth that is being restored to His Body through a move of the Holy Spirit. However, when that truth has been integrated into the Church and received into a Christian’s heart, he needs to move on to the next thing God wants him to learn or focus on.

We say “new truths” and “new moves,” but nothing really is new with God (Eccl. 1:9). However, in the Middle Ages (“the Dark Ages”), some things were lost to the Church. Since 1500, God has been restoring balance to His people in wave after wave of restoration of doctrines, offices, and understanding of the Holy Spirit and His ways.

Problems have occurred during these restorations when some Christians have not received the “new” truth at all, while others have rejected everything but the new truth. Also, many will not

fellowship with others whose “doctrines” are a little different from their own. Christians who base fellowship on a doctrine instead of on relationship in Jesus are out of balance. Some reasons for these extremes are:

\*Eagerness and zeal without knowledge (Rom. 10:2), found most often in new Christians.

\*Lack of knowledge of God’s word (Hos. 4:6) can allow a Christian’s life to be destroyed in many different areas.

\*“Proof-texting,” which is taking one verse or even a group of verses out of context to prove a doctrine that cannot be upheld when compared with other verses. For example, verses about the judgment of God when not balanced with other verses about His mercy could cause Christians to live in fear and condemnation. This way of studying God’s Word results in a distorted picture of the Godhead, mankind, and the world.

\*“Claiming and confessing” the blessing scriptures without understanding that God’s blessings require that certain conditions and responsibilities be met in order to receive them can result in defeat, not victory. For example, to get our prayers answered, the Bible says that we must abide in Jesus and have His words abiding in us (John 15:7).

\*Imposing certain personal prophetic scenarios, pet doctrines, or private interpretations about the Bible instead of allowing the Bible to interpret itself hinders Christians in their walk. For example, a doctrine originating in the early 1800s called Dispensationalism divides history into periods of time in which God is supposed to have acted differently. This has led to the belief that God is not the



same throughout time and that the gifts of the Spirit are not for today but only for Jesus' and the disciples' day.

It is true that Israel of the Old Testament had the Law given through Moses to live by, with sacrifices and offerings provided as a way to obtain forgiveness of sins, while New Testament children of God receive Jesus once and for all. However, if we read the Bible carefully, observing God's ways, we can see that He does not change (Mal. 3:6; Heb. 13:8). He always has operated in mercy and love or wrath and judgment. If God healed yesterday, He will heal today.

Israel and, later, Judah lived "under law," but they also lived under grace. We live "under grace," but actually, today, Christians are expected to live by a higher standard of spiritual and moral law than was expected of Israel. In the Gospels, everytime Jesus said, "You have heard it said, but I say," he was explaining that spiritual requirements are stricter than the natural law given through Moses. For example:

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment . . .

Matthew 5:21,22

In other words, "under the law," a murderer was in danger of the Judgment, but under the new covenant (the "age of grace"), it is

considered just as bad to be angry with a brother or sister in Christ. Other verses tell us that, when others injure us in some way, under the new covenant we are to forgive their deeds (Matt. 6:14,15).

The real difference between the two ages into which the Bible is divided — the Old and New Covenant eras — is that, if we sin, we can immediately confess and be forgiven. We do not have to sacrifice animals or wait for a once-a-year ritual (Heb. 9). The difference is in what is required to obtain and maintain a relationship with God. The changes are not in His ways or His attitudes to His people.

Paul said the Law given to Israel was a “schoolmaster” to bring them to Christ (Gal. 3:24). In other words, Israel was like little children who must be under authority and taught to obey but have no real inward understanding. Once faith was imparted in the new birth, obedience became possible. Maturity became possible. We can “graduate” to a higher-level Teacher, the Holy Spirit, no longer needing a “schoolmaster” (Gal. 3:25,26). With Him within us, we have the Law written on our hearts, not on tablets of stone (Heb. 10:16).

\*A sixth problem in the area of imbalances arises when people spiritualize literal truths or literalize spiritual truths. To illustrate, when Jesus spoke of the disciples “eating His flesh and drinking His blood,” He was not speaking literally. However, at least one major Christian organization believes that, when a person takes communion, the wafer and the wine or grape juice literally turns into the body and blood of Jesus.

Likewise, when Jesus said to “pluck out an eye” or “cut off a hand” if it caused sin, He was certainly not speaking literally, but was stressing the horror of hell (Mark 9:43-45). On the other hand, spiritualizing the Second Coming of Jesus into a belief that He “comes again” when each Christian is converted spiritualizes away the “blessed hope” of the Church which is His literal return to this earth (Titus 2:13; Acts 1:11).

### The Parable of Baking a Cake

Keeping the whole of God’s Word rather than isolated portions will bring balance, as well as answers to prayer (John 14:21; 15:7). Jesus taught the people of His day by using parables or illustrations to which they could relate. A modern-day illustration or parable for this truth of maintaining balance might be likened to baking a cake. Just as each ingredient in the recipe is necessary for a successful cake, so there are essential ingredients for answered prayer or for walking in victory as an overcomer.

The first ingredient for answered prayer is “claiming the Word of God.” We might liken this to the flour in a cake recipe. Without a foundation of flour, the cake will not have volume and weight. Without knowing that answers to our prayers must be based on the Word of God leaves our requests without the main ingredient. We are to claim our inheritance from God’s Word (Gal. 4:7), and our inheritance is made up of every promise in the Bible (John 16:15; 17:14,22). There are more than 32,000 promises in the Bible.

Even in the natural, if someone was left an inheritance, but he

did not take the first step of “claiming” it as his own, he could not receive it. The inheritance would do no good, if left unclaimed.

The second ingredient is “confession,” which is like the liquid in a cake recipe. The Hebrew word for confession is yadah, which means “to confess for oneself, typically the confession of sins.” However, in our prayers, we are chiefly concerned with the Greek word for confession, homologeō, which means “to speak the same thing” or “to agree.”<sup>1</sup> In other words, we are to speak forth the same thing the Bible says concerning a matter (Prov. 4:20-23; 8:7,8; Matt. 12:34-37), rather than what our feelings or our minds tell us. We are to acquaint ourselves or to agree with God and His Word (Job 22:21).

Our confessions as Christians are made by confessing what God's Word says about things. This is not the world's definition of positive confession, which is directed toward self, not toward God. There is great power in the tongue, according to the Bible (Ps. 50:23; Prov. 18:20,21).

The third basic ingredient for answered prayer is “faith.” No prayer can be answered without the element of faith. In fact, Paul wrote that anything that is not faith is sin (Rom. 14:23). Faith is the substance of the Christian walk (Heb. 11:1-3). We are to walk by faith and not by sight (2 Cor. 5:7). The Christian walk is based on the reality of God's promises, not on what the natural eye sees that is actually temporary.

Faith is so important to God that it is a gift of the Spirit (1 Cor. 12:9), a fruit of the Spirit (Gal. 5:22), and a part of the armor of God (Eph. 6:16). Faith is the basis and foundation of the Christian walk. Every Christian is given a measure of faith (Rom. 12:3), and what

each of us does with that measure determines how we grow in Christ. Faith grows by hearing the Word of God (Rom. 10:17). So we need to spend time in the Word for faith to grow. We might compare faith with the baking soda or the leaven in the cake, as it causes the cake to rise. As faith rises, we see the results of our prayers.

Without faith, we cannot please God (Heb. 11:6). The dictionary defines faith as: 1) unquestioned belief, especially in God, 2) complete trust or confidence, 3) loyalty. Do we really have faith in God, according to these definitions?

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

#### Hebrews 11:6

The fourth ingredient is “obedience,” which we might liken to the eggs in a recipe. Faith alone without this ingredient will not work. We must obey the Word and do the works of God to get answers to our prayers. Obedience and faith work together (James 2:17,18). In fact, faith without obedience and love is unacceptable to God (Heb. 11:4; 1 Cor. 13:2; Gal. 5:6b). God also said that obedience is better than sacrifice (1 Sam. 15:22).

The fifth ingredient is “fellowship with God” — more eggs in the recipe. The most important thing God wants from us is our fellowship with Him, or maintaining a relationship with Him. We fellowship with God through many avenues. One of those is

meditating on the things of God (Josh. 1:8). A second avenue of fellowship is prayer, which involves an attitude of the heart and is the way we communicate with our Father (1 Thess. 5:17). A third avenue is the study of the Word, which keeps us from coming to shame (2 Tim. 2:15). A fourth avenue for fellowshiping with God is fellowshiping with His people (Heb. 10:25).

The sixth ingredient is the “shortening,” or the oil, in the recipe. We will liken this to our “motives.” We must guard our hearts, review and make sure of our motives, if we are to see victory (Prov. 4:23). We must not allow bitterness, fear, jealousy, lust, or greed to permeate our motives. If we allow unclean things into our hearts, then unclean things will come out of our lives. Our hearts should be kept perfect before God (2 Chron. 16:9). God looks at our hearts, not our outward appearances (1 Sam. 16:7). The intents of our hearts are important to God.

The seventh ingredient is “wisdom,” the salt in the cake. God has promised us His wisdom (1 Cor. 1:30). If we lack wisdom, the Bible says we are to ask for it (James 1:5). We need to know the difference between God’s wisdom and worldly wisdom. James 3:13-17 shows the difference in the two kinds of wisdom.

The eighth prayer ingredient is “praise,” the sugar in the cake. Praise is a sweet incense to God, but one major reason He wants us to praise Him is that it benefits us. Praise is an attitude of thanksgiving toward God (1 Thess. 5:18). Praise can free us from depression and break spiritual bondages. Paul and Silas even found that praising God broke literal bondages, when they were in prison and were beaten and in chains. While they praised God and

sang, an earthquake occurred that burst their chains open (Acts 16:25,26). Praise also is a weapon against Satan (2 Chron. 20:22).

A final prayer ingredient that sometimes is necessary is fasting: the spice of the cake. Fasting is needed to break the powers of darkness and release the answers to prayer (Isa. 58:6-9; Matt. 17:21). Prayer and fasting changes us or circumstances and gets the devil out of the way. Prayer and fasting does not change God.

When all these ingredients are put together, we must put the finished product in the oven of patience and wait for the “cake” to become done. Some prayers require longer than others to be answered, so the testing of our faith develops patience (James 1:3). When our prayers are answered, we can share the good news with others as we do when we serve a baked cake.

If a person baking a cake left out one ingredient and doubled another, the end result might be inedible. At least, it would be misshapen (unbalanced). Or what kind of cake would turn out if we make it entirely of one ingredient? So we can see from this “parable” how important it is in our Christian walk to have the proper balance of all our “ingredients.” The finished product will be an overcoming walk in the Spirit if we do so. If we are unbalanced in some way, then our finished product will be spoiled.

## Endnotes

<sup>1</sup>Vine's, Vol. 1, p. 224.



## Lesson for Section Two

### I. Problems That Cause Extremes

A. New truths carried to an extreme can be caused by the following:

1. Eagerness and zeal without \_\_\_\_\_ cause problems in a Christian's life.

For I bear them record that they have a zeal of God, but not according to knowledge.

Romans 10:2

2. Lack of \_\_\_\_\_ also can destroy a Christian's walk.

Reference: Hosea 4:6

B. A second problem is claiming one \_\_\_\_\_ of God's Word without balancing it with the overall message of the Bible.

C. Another problem can come from claiming scriptures as personal promises and ignoring any \_\_\_\_\_ for blessings.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John 15:7

D. Saying God did some things \_\_\_\_\_ that He cannot or will not do \_\_\_\_\_ is limiting God and is unbalanced.

References: Malachi 3:6; Hebrews 13:8

## II. Balanced Prayer

A. Extremes in prayer will block our prayers from being answered.

1. One extreme is claiming isolated portions of Scripture without keeping the \_\_\_\_\_ Word of God.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 14:21

2. One who offends in \_\_\_\_\_ point is counted guilty of all.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

James 2:10

B. Making a cake in this lesson illustrates a modern-day \_\_\_\_\_ . It is an example of how to receive answers to balanced prayer.

1. The first ingredient, like flour in a cake, is \_\_\_\_\_ our inheritances from the Word.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Galatians 4:7

2. A Christian's inheritance is every \_\_\_\_\_ in the Word of God.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

John 16:15

- a. There are approximately \_\_\_\_\_ promises in the Bible.
- b. In order to receive the promises, we must \_\_\_\_\_ them.

C. The second ingredient in our cake parable is \_\_\_\_\_ .

1. Yadah, the Hebrew word for confession also means to \_\_\_\_\_.

Reference: Daniel 9:20

Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God .

Psalm 50:23

2. But the Greek word, homologeo, means “to \_\_\_\_\_.”

3. As Christians, we are to confess \_\_\_\_\_.

Reference: Joshua 1:8

A man’s belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

Proverbs 18:20,21

4. The positive confession of the world is directed toward \_\_\_\_\_, not toward God’s Word.

Reference: Matthew 12:34-37

5. What is in our \_\_\_\_\_ will eventually come out of our mouths (Matthew 12:34).

6. To overcome our bad confessions, we must ask God for a heart change and begin speaking the \_\_\_\_\_ of God's Word.

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Psalm 15:1,2

D. An absolutely basic and necessary ingredient to obtain an answer to prayer is \_\_\_\_\_.

1. This ingredient is such a basic that it is \_\_\_\_\_ to approach God without it.

. . . Whatsoever is not of faith is sin.

Romans 14:23b

2. Faith is also the \_\_\_\_\_ of the Christian walk.

Reference: Hebrews 11:1-3

3. Faith is a \_\_\_\_\_ of the Spirit, a \_\_\_\_\_ of the Spirit, and part of the \_\_\_\_\_ of God.

References: Galatians 5:22; 1 Corinthians 12:9;

Ephesians 6:16

4. Every Christian has been given a \_\_\_\_\_ of faith.

. . . God hath dealt to every man the measure of faith.

Romans 12:3

5. Faith grows by \_\_\_\_\_ the Word of God and is exercised by believing the Word.

So then faith cometh by hearing, and hearing by the word of God.

Romans 10:17

E. The fourth ingredient in our parable is \_\_\_\_\_, which works with faith.

Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

James 2:17,18

1. Faith without obedience is not \_\_\_\_\_ to God.

Reference: Hebrews 11:6; 1 Corinthians 13:2;

Romans 1:5, 6:16

2. Obedience is better than \_\_\_\_\_.

...Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey

is better than sacrifice, and to hearken than the fat of rams.

1 Samuel 15:22

F. The next ingredient in our parable is \_\_\_\_\_ with God.

1. We fellowship with God through meditation, \_\_\_\_\_, and the \_\_\_\_\_ of God's Word.

Reference: Joshua 1:8; 1 Thessalonians 5:17;

2 Timothy 2:15

2. We also fellowship with God by fellowshipping with our \_\_\_\_\_.

Reference: Hebrews 10:25

G. The sixth ingredient is our \_\_\_\_\_.

1. Our hearts must be \_\_\_\_\_ before God.

Reference: Hebrews 10:22,23

2. We must \_\_\_\_\_ our hearts if we are to see victory in our lives.

Reference: Proverbs 4:23

3. We must keep our hearts \_\_\_\_\_ before God by asking God daily to forgive and cleanse us when we sin.

Reference: 2 Chronicles 16:9; 1 John 1:9

4. God looks on our hearts, not the \_\_\_\_\_ appearance.

Reference: 1 Samuel 16:7

H. The seventh ingredient is \_\_\_\_\_.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Corinthians 1:30

1. God has promised us His wisdom, and if we lack wisdom, how are we to get it? \_\_\_\_\_.

Reference: James 1:5

2. We can know the differences between God's wisdom and the \_\_\_\_\_ wisdom by reading James 3:13-17.

I. The eighth ingredient in our cake parable is \_\_\_\_\_.

1. This really is an attitude of \_\_\_\_\_ toward God.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

1 Thessalonians 5:18



2. We are to praise God \_\_\_\_\_ all things, not \_\_\_\_\_ all things. All things do not come from God. Some come from Satan.

3. Praise also can be a \_\_\_\_\_ against Satan.  
Reference: 2 Chronicles 20:22

J. Our final ingredient is \_\_\_\_\_, which sometimes is needed to release our prayer answers.

Reference: Isaiah 58:6-9

Howbeit this kind goeth not out but by prayer and fasting.

Matthew 17:21

K. Putting all our ingredients together in the “oven” of \_\_\_\_\_, we can expect God to answer if we will but stand and wait.

Reference: James 1:4

## Overcoming Life Memory Verses

The suggested memory verses for this lesson are:

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Hebrew 11:6

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

James 1:4

## Review Outline, Sections One and Two

[Author's Note: This review and the following quiz are taken from the book, Extremes or Balance?.]

### I. Extremes or Balance?

A. A false balance is offensive to God (Prov. 11:1).

1. False balances can exist in spiritual matters as well as in natural things.

2. When the Holy Spirit is doing something new, sometimes Christians can take the new move too far in one direction.

a. When Christians get out-of-balance, it turns people away from, not to Jesus.

b. A balanced walk is the only way to become perfected (Eph. 4:12-14).

B. Some examples of imbalance in the Church are:

1. Focusing on how people are baptized instead of the truth that water baptism is to follow conversion.

a. The word baptism means “to submerge” or “to be immersed.”

- b. There is no scriptural basis for sprinkling.
  - c. There are no Biblical procedures given for how or where this immersion takes place.
  - d. Baptism of a convert portrays the burial of the old man and his works of death and the raising out of the water into new life in Christ.
  - e. The baptizing of babies is an example of an unbalanced doctrine. Babies can be dedicated, but everyone must be old enough to choose salvation before he can be baptized.
2. There are extremes for and against speaking in tongues.
- a. Some Christians are extreme in their attitudes and beliefs against speaking in tongues and the gifts of the Spirit for today.
  - b. Others stress the operations of the Spirit at the expense of being focused on Jesus, thereby hindering others from receiving Jesus.
3. Focusing on portions of the Bible at the expense of others is unbalanced.
- a. We must seek to know the whole truth and be surrendered to God's will to be victorious Christians.

- b. The overall theme of the Bible is Christ's redemptive work for mankind.
4. The study of the Bible, prayer and time with God, and fellowship with other Christians are all part of a balanced Christian walk. Spending most of one's time on only one of these creates an imbalance.
5. Extremes in the areas of confession and prosperity include:
- a. Putting one's faith in one's confession instead of in God, thus getting into presumption (Prov. 18:20,21; Matt. 6:33)
  - b. Believing repetition of one's confession is enough
  - c. The other extreme is confessing lack, fear, and doubt and disbelief over our circumstances. We bring forth good and evil things by our words (Matt. 12:34-37).
  - d. We must be as diligent in our confessions to be cleansed from all that offends the Lord as we are in confessing the material blessings we are promised.

## II. Balance Is Knowing the Holy Spirit, Not Just His Gifts

### A. He is a Person.

- 1. He is not a "force" or an "It."
- 2. He is called our Teacher, Counselor,

- B. We must accept Him for who He is: the third Person of the Trinity, not for what He can do for us.
- C. The Holy Spirit has been cleansing the Church for the past few years, restoring balance.
1. God wants His Spirit to minister to our spirits, souls, and bodies, not just to one aspect.
  2. The Holy Spirit does not minister the same way every time, so balance also means distinguishing between His moves (however different they appear from tradition) and extremes or counterfeits.
- D. Balance also means mixing praise and worship with our petitions and intercession (1 Thessalonians 5:18).
1. We must always remember that God is the source of all good things.
  2. We must totally believe that God loves us (John 3:16).
    - a. God hates sin but loves the sinner.
    - b. He loved us, and Jesus died for us, even while we were yet sinners (Romans 5:8).

### III. Balance: Trust, Faith, and Right Motives

#### A. Questions that show whether we truly trust God:

1. Do we rebelliously question what God is doing in our lives?
2. Do we wait patiently when we do not see our answers right away, or do we take matters into our own hands and try to “fix it” ourselves?
3. Are we loyal to God? Or do we get in agreement with the enemy when he whispers to us that God is not faithful?

#### B. Faith is a gift of the Spirit, but it also is a fruit

(1 Corinthians 12:9; Galatians 5:22).

1. Each Christian has been given a “measure of faith” (Romans 12:3).
2. To work, faith must be “exercised,” or used (Matthew 17:20).
3. Faith essentially is believing Jesus and the Word of God.
4. Faith also is part of the armor of God (Ephesians 6:16).

#### C. The attitude of the heart is of utmost importance.

1. Wrong motives will keep prayers from being answered, no

matter how much we pray, confess, obey, and believe (James 4:3).

2. Self-seeking motives are impure and sinful.

D. Faith, trust in God and His Word, and right motives lead to wisdom, and wisdom leads to victory.

1. The wisdom of God usually is opposite to the wisdom of the world (1 Corinthians 1:20,21).

2. The source of the Christian's wisdom is Jesus, so God's wisdom means "thinking like Jesus" (1 Corinthians 1:30).

3. The characteristics of God's wisdom (Jesus' thinking) are found in James 3:17:

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.



### Review Outline Quiz

1. What effect does it have on the world when Christians get out of balance?

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2. Give one example of imbalance in the Christian walk.

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3. Name the three parts of a balanced Christian walk.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

4. The Holy Spirit is a \_\_\_\_\_, not an "It."

5. We must \_\_\_\_\_ and \_\_\_\_\_ as much or more than we petition God for our needs or our desires in order to have a balanced prayer life.

6. God is the source of all \_\_\_\_\_ things, but not all things.

7. What part of the Armor of God is faith? (Ephesians 6:16)

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8. What does rebellion in a Christian's life show about his, or her, relationship with God?

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9. Name at least two characteristics of God's wisdom from James 3:17.

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10. The attitude of the \_\_\_\_\_ is the most important aspect when we are seeking something from God.



## What You Need to Know About Christ Unlimited Ministries

### Purpose and Vision

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Matthew 28:19, 20

**CHRIST UNLIMITED** is not “another denomination,” sect, or just a separate group. It is an arm of the Body of Christ — the Church of Jesus Christ, which has been called to strengthen the Body at large. We also believe we have been called to help establish the Kingdom of God in the earth.

**CHRIST UNLIMITED** is open to help and work with all Bible-believing Christians regardless of their church or denominational affiliations and committed to helping wherever possible in evangelistic and teaching outreaches.

**CHRIST UNLIMITED** believes that time is running out and the Gospel has not been preached to every creature. Many nations have not heard the Gospel, and in many places, doors for evangelism are closing. We believe it is time all Christians cooperated with the Lord in breaking down denominational walls for a united front line against the kingdom of darkness and in setting up the Kingdom of the Lord Jesus Christ by the power of the Holy Spirit.

**CHRIST UNLIMITED** provides such tools as to enable the saints of God to establish the Kingdom of God in the earth. We encourage groups of prayer warriors who will pray, fast, and intercede for the nations. This, we believe, is weapon number one. We teach believers how to overcome through spiritual warfare and through knowing how to use their authority in Christ Jesus through the Word and the power of the Holy Spirit.

Christians need to know how to bring down the forces of darkness in their own lives and in the lives of those to whom they minister. We provide such tools as Bibles, literature, **CHRIST UNLIMITED** books, and downloadable audio and video. We promote the Gospel going forth via any means of communication, including radio and video, the INTERNET, and literature. We promote teaching seminars, Bible schools, and correspondence courses, all aimed at winning souls to Christ and building the Body of Christ into maturity.

Bud and Betty Miller serve the Lord together as founders of the multi-vision ministry outreach, **CHRIST UNLIMITED**. The outreaches of this ministry have stemmed from a tremendous desire to see the Word of God taught in its balanced entirety. The Millers are firm believers in prayer and, through prayer, have seen many released from the bondages of fear, failure, and defeat.

through prayer, have seen many released from the bondages of fear, failure, and defeat.

The Millers have a world-wide vision for spreading the full-gospel message and teaching God's Word. Bud not only preaches and pastors a church, but is director of **CHRIST UNLIMITED PUBLISHING COMPANY**, an outreach dedicated to publishing God's Word in many languages. His experience, openness to the Holy Spirit, and down-to-earth expression of God's love has blessed many. God has endowed Betty with a rare gift of teaching that makes her a practical and effective "handmaiden of the Lord." Both Bud and Betty have hearts turned toward evangelism and missions, desiring to tell everyone of God's wonderful love. Their anointed teaching comes across with simplicity and in the power of the Holy Spirit.

The outreaches of **CHRIST UNLIMITED** are in obedience to the words of our Lord in **Mark 16:15**: Go ye into all the world and preach the gospel to every creature. This mandate from the Lord presents a challenge to our generation as an estimated 25 percent of the world's population still have not heard the Good News of Jesus Christ.<sup>1</sup> **CHRIST UNLIMITED MINISTRIES** also is dedicated to teaching God's Word. **Hosea 4:6** says: My people are destroyed for lack of knowledge. Many Christians are leading defeated lives simply because they do not know God's Word in its fullest.

**CHRIST UNLIMITED MINISTRIES** has provided literature for those who desire to know God's Word in a greater way. The main thrust of the teaching and literature is directed at "How to be an overcomer." In the endtimes, we must be prepared to overcome the onslaughts of Satan. Many Christians are suffering needlessly because they do not know how to overcome sin, sickness, depression, divorce, fear, and financial failure. **CHRIST UNLIMITED MINISTRIES** provides answers for troubled families as well as trains workers for service.

## DOCTRINAL STATEMENT

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.

John 7:16,17

**Inspiration of Scriptures:** We believe that the Holy Bible is the written Word of the Living God. We believe it was inspired by the Holy Spirit and recorded by holy men of old. It is infallible in content and a perfect treasure of heavenly instruction which is truth without any mixture of error. The Bible reveals the principles by which God will judge us and reveals His great plan of salvation. It will remain eternally. We believe the Bible is the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried. Therefore, we believe this Word should go into all the world and should be given first place in every believer's life (2 Tim. 3:16; Heb. 4:12; 1 Pet. 1:23-25; and 2 Pet. 1:19-21).

**God:** We believe in one God revealed in three persons: the Father, the Son, and the Holy Ghost . . . making up the blessed Trinity (Matt. 3:16,17; 1 John 5:6,7).

**Man:** We believe that man, in his natural state, is a sinner — lost, undone, without hope, and without God (Rom. 3:19-23; Gal. 3:22; Eph. 2:1,2-12).

**Salvation:** We believe the terms of salvation are repentance toward God for sin and a personal, heartfelt faith in the Lord Jesus Christ. This will result in a new birth. Salvation is possible only through God's grace, not by our works. Works are simply the fruit of salvation (Acts 3:19,20; Rom. 4:1-5, 5:1; Eph. 2:8-10).

**Body of Christ:** We believe the Body of Christ is made up of all who have been born again regardless of denominational differences. We believe in the spirit of unity, while allowing for variety in individual ministries as to their work, calling, and location as directed by the Holy Spirit (Acts 10:34,35; 1 Cor. 12:12-31).

**Blood Atonement:** We believe in the saving power of the blood of Jesus and His imputed righteousness (Acts 4:12; Rom. 4:1-9, 5:1-11; Eph. 1:3-14).

**Bodily Resurrection:** We believe in the bodily resurrection of Jesus Christ (Luke 24:39-43; John 20:24-29).

**Ascension:** We believe that Christ Jesus ascended to the Father and is presently engaged in building a place for us in His Kingdom and interceding for the saints (John 14:2,3; Rom. 8:34).

**Second Coming:** We believe in the visible, bodily return of Christ Jesus to this earth, to meet His Church (Bride) and to judge the world (Acts 1:10,11; 1 Thess. 4:13-18; 2 Thess. 1:7-10; James 5:8; Rev. 1:7).

**Ordinances:** We believe that the two ordinances of the Body of Christ are water baptism and the Lord's Supper (Matt. 28:19; 1 Cor. 11:24-26).

**Heaven and Hell:** We believe Scripture clearly sets forth the doctrines of eternal punishment for the lost and eternal bliss and service for the saved — a literal hell for the unsaved and Heaven for the saved (Matt. 25:34,41,46; Luke 16:19-31; John 14:1-3; Rev. 20:11-15).

**Holy Spirit:** We believe the Holy Spirit to be the third person of the Trinity whose purpose in the redemption of man is to convict of sin, regenerate the repentant believer, guide the believer into all truth, indwell all believers, and give gifts to those He wills that they may minister as Christ would to men. We believe that the manifestations of the Holy Spirit recorded in 1 Corinthians 12:8-11 will operate through present-day Christians who yield to Jesus (Luke 11:13; John 7:37-39, 14:16,17, 16:7-14; Acts 2:1-18).

We believe the baptism in the Holy Spirit, with the evidence of speaking in other tongues as the Spirit gives utterance, is for all believers as promised by John the Baptist (Matt. 3:11), Jesus (Acts 1:4-8), and Peter (Acts 2:38-41). The fulfillment of this promise was witnessed by early disciples of Christ (Acts 2:4, 10:44-47; 19:1-6) and operates in many present-day disciples of the Lord Jesus Christ.

**Divine Healing:** We believe God has used doctors, medicines, and other natural means as channels of healing; however, we believe divine healing is provided for believers in the atonement made by Jesus' blood shed on the cross (Isa. 53:5; 1 Pet. 2:24). We believe divine healing may be appropriated by the laying on of hands by the elders (James 5:14-16), by the prayer of an anointed person gifted by the Holy Spirit for healing the sick (1 Cor. 12:9), or by a direct act of receiving this provision by faith (Mark 11:23,24).

#### MINISTRY FINANCING

But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

Matthew 6:33

We want to share with readers the instructions the Lord gave us in regard to financing this ministry. As this is the Holy Spirit's work, we are to let Him speak to the hearts of people as to what and how much He wants them to give. Quite simply, we are to share the vision He has given us and trust Him to provide for all that we need. We believe the Lord pays for the things He orders, and if He does not order something, we do not want to engage in it. Pray with us that we will stay close to the Lord, and that, in seeking His righteousness, we will be able to hear His instructions clearly as to what He desires us to do. If we do that, we know we shall never lack of the things needed to do His work.

CHRIST UNLIMITED MINISTRIES, INC. is a 501(c)(3) tax-exempt, non-profit, church established locally in the Dewey, Arizona, area.

<sup>1</sup>Barrett, David B. Cosmos, Chaos, and Gospel (Birmingham: New Hope Publishers, 1987), p. 75.

## FOR ADDITIONAL STUDY

This book is taken from a course of Bible studies called the Overcoming Life Series. The entire series is a virtual "spiritual tool chest," as it covers a multitude of subjects every Christian faces in his walk with God. It also answers questions that many believers have concerning the current move of God. These are dealt with in a balanced approach and in the light of the Scripture. God's people are not to live frustrated, defeated lives, but rather they are to be victorious overcomers! Other books available with their companion workbooks are:

**PROVE ALL THINGS** - Christ warned that great deception would be one of the signs of the end times. In this book, instruction is given on how to recognize false prophets and teachings. Clear Scriptural guidelines are given on discerning the Spirit of truth versus the spirit of error. The book deals with how to judge without being judgmental.

**THE TRUE GOD** - This is a teaching on the character of God, explaining why God does certain things, and why it is against His nature to do other things. It differentiates between the things for which God is responsible and the things for which the devil is responsible. Our responsibility as Christians destined to overcome is made clear so that we can live victorious lives.

**THE WILL OF GOD** - This lesson teaches us not only how to know the will of God in our personal lives, family, ministry and finances, but also brings understanding as to why God allows sin, sickness and suffering in the world. As overcomers, Christians are not to suffer under many of the things we have accepted as normal.

**KEYS TO THE KINGDOM** - Instruction on how to gain authority in God's Kingdom through prayer is the topic of this book. Many principles and methods of prayer are covered, such as praying in the Spirit, fasting and prayer, traveling prayer, praise, intercession and spiritual warfare.

**EXPOSING SATAN'S DEVICES** - This book is a powerful expose' of Satan's tricks, tactics and lies. Cult and Occultic methods and groups are listed so Christians can detect their activity. Demon activity is discussed and deliverance and casting out demons is dealt with in detail. Satan's kingdom is uncovered and the Christian is taught to overcome through spiritual discernment and warfare.

**HEALING OF THE SPIRIT, SOUL AND BODY** - This book teaches how to overcome emotional problems, as well as physical ones, and how to receive divine healing. It also teaches how to renew the carnal mind and walk in the spirit of life, thereby overcoming depression, loneliness and fear.

**NEITHER MALE NOR FEMALE** - What is the woman's role in the church and home? Who is a woman's spiritual head and covering? Does God call women to the fivefold ministry? What does God's Word say about divorce, celibacy and choosing a marriage partner? These and other woman related topics are Scripturally examined.

**EXTREMES OR BALANCE?** - Many Christians have hurt the cause of Christ through "out-of-balance" teachings and demonstrations. This book shows how to avoid those areas. It also deals wisely with the excesses and extremes in the body of Christ.

**THE PATHWAY INTO THE OVERCOMER'S WALK** - This book contains answers to the questions an overcomer faces as he presses toward the prize of the high calling in Christ Jesus. How can we be conformed to the image of Christ? How does the Holy Spirit work with the overcomers in the end times? What are the overcomer's rewards?

Please visit our website for information on how to order the complete "Overcoming Life Bible Study." Our site is also an excellent source for additional Bible resources.

[www.BibleResources.org](http://www.BibleResources.org)

Christ Unlimited — P.O. Box 850 — Dewey, AZ 86327 USA





Extremes or Balance Workbook  
Answers to Lessons and Quizzes

## Answers to Lesson, Section One

- I. A Balanced Walk Avoids Extremes
  - A. Word of God, or the Bible
    1. Sinful, or an abomination
    2. Doctrines
      - a. Teaching
      - b. True, or sound
  - B. Denominational, or church
    1. Born again
    2. Baptism, or promise
    3. Joel
      - a. Birth, return
      - b. Bride
  - C. Balance
    1. Fruit, or nature
    2. To stress both
  
- II. The Three Main Categories of Protestantism
  - A. Holy Spirit
    1. Azusa
      - a. 1906
      - b. Speaking in tongues and being slain in the Spirit
    2. Gifts.
  - B. Salvation
    1. No
      - a. No
      - b. Decently and in order
    2. Either, depending on the leading of the Holy Spirit
    3. Inspired
  - C. Supernatural, or miracle
    1. Slain
    2. Charismatics
  
- III. Balance in the Operations of the Holy Spirit
  - A. Emotional
  - B. Dead
  - C. Spirit, soul, body
  - D. Person
    1. Moods, or characteristics
    2. Joy
    3. Peace, or stillness
    4. Time

5. Falling under the power
  - a. Road, Damascus
  - b. Revelation
- E. Save
  1. Submerge, immerse, emerge
  2. Obedience
  3. Washing away, or cleansing
  4. Dedicate
  5. Prepare
    - a. Crisis
    - b. Power
    - c. John's, or water
    - d. Ask
    - e. Us, or Christians today

## Answers to Lesson, Section Two

- I. Problems That Cause Extremes
  - A. 1. Knowledge
    - 2. Knowledge
  - B. Verse, portion, or promise
  - C. Conditions, or responsibility
  - D. Yesterday, today
  
- II. Balanced Prayer
  - A. 1. Whole
    - 2. One
  - B. Parable
    - 1. Claiming
    - 2. Promise
      - a. 32,000
      - b. Claim
  - C. Confession
    - 1. Praise or confess
    - 2. Say the same thing
    - 3. God's Word
    - 4. Self or Flesh
    - 5. Motives, or hearts
    - 6. Truth
  - D. Faith
    - 1. Sinful, or a sin
    - 2. Basis, or foundation
    - 3. Fruit, gift, armor
    - 4. Measure
    - 5. Hearing
  - E. Obedience, or works of God
    - 1. Acceptable, or pleasing
    - 2. Sacrifice
  - F. Fellowship
    - 1. Prayer, study
    - 2. Brothers and sisters in Christ, or family of God
  - G. Motives
    - 1. Right, or pure, or true
    - 2. Guard
    - 3. Perfect
    - 4. Outward
  - H. Wisdom
    - 1. We are to ask for it.

- 2. World's, or earthly
- I. Praise
  - 1. Thanksgiving, or thankfulness
  - 2. In, for
  - 3. Weapon
- J. Fasting
- K. Patience

### Answer to Review Outline Quiz

1. It turns people away from Jesus.
2. The answer can be any of the examples given in the Review Outline.
- 3a. Meditation
- 3b. Prayer
- 3c. Fellowship
4. Person
5. Praise, worship (or thank)
6. Good
7. The shield
8. A lack of trust
9. Any two of these characteristics: pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality or hypocrisy.
10. Heart