

The Making of a Quality Saint

NMOPPC teaching notes for the fourth "Class of Church Person" involved in this study.

Romans 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. A servant of God that is strong is defined by two personality features: the quality of their moral character (inward truth) and the measure of spiritual authority (sufficient grace) they emulate.

Eph 4:6 states, "One God and Father of all, who is above all, and through all, and in you all" God works in the believer to manufacture and build his maturity and character. God sources spiritual authority through the believer that they may exercise it in their life.

Some basics...

Matthew 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

This fusion of divine *wisdom* and Christlike *innocence* is the taproot of all spiritual victory. Wisdom must precede warfare and virtue must come before victory.

Jesus defeated Satan in Gethsemane and the cross, not by directly confronting the devil, but by fulfilling the destiny to which he had been called at Calvary. The greatest battle ever won was accomplished by the apparent death of the victor, without even a word of rebuke to His adversary.

Luke 10:19 Behold, I give unto you power (*exousia*) to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Matthew 8:5-13; Luke 7:1-10

The word authority, when derived from the greek word *exousia*, emphasizes the right, more than the power, to do something. There are two basic forms of this right to exercise authority:

- Intrinsic authority, which has to do with moral authority. This authority is derived from one's own person by virtue of the person's character.
- Delegated authority, that is, authority given to a person from another source.

Since "there is no authority except from God" (Romans 13:1, speaking of the right of magistrates to exercise authority over others), we may deduct from this verse the principle that every kind of authority, other than God Himself, is derived or delegated authority, and therefore secondary to God. Even moral authority is derived from being created in God's image.

One other kind of authority that takes supremacy over human authority is the Bible. Because it is inspired by God (2 Timothy 3:16, 2 Peter 1:20-21), it has divine authority. The Bible was given by God with the intention that we submit to it and obey it, not look to it as one more influence in our lives.

Christians have been given various kinds of authority. These include the authority of a believer to cast out demons (Mk. 3:15), the authority of parents to instruct their children and command their obedience (Eph. 6:1, 1 Tim. 3:4), and the authority of church leaders.

Each kind of derived or delegated authority has certain conditions and qualifications in order for it to be exercised properly. The Scriptures are careful to distinguish between spiritual authority and the authority of magistrates. The authority that Paul speaks about in Romans 13 is the right and power to enforce obedience, but the authority Peter speaks about in 1 Peter 5 is the responsibility to serve God's people for God's purposes in God's ways.

Spiritual authority is delegated by God, but derived through godliness. So the real question on spiritual authority is not does it exist, but how is it to be exercised? That, in turn, depends on how one defines "spiritual authority."

Heavenly Places (Eph. 6:12; 3:10). When the Bible refers to "heaven", they may be speaking of any of three places which the context of the reference interprets. The first heaven is the atmospheric heaven, the sky (Ps. 19:1). The third heaven is the most familiar definition of heaven: first of many levels of glory, which are crowned by the Highest of Heavens, the dwelling place of the father God. (Matt. 6:9).

In the object of this study, heaven is the spirit realm which immediately surrounds the consciousness of mankind. It is this realm, known frequently in the scriptures as the "heavenly places" which is the battleground of our spiritual warfare. It is in this realm that good and evil spirits clash in battle for men's souls. When Jesus returns, all evil is banished; this heaven will be filled with the glory of God.

Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Lu 10:18; Joh 12:31; Re 9:1; 20:2-3; 2Pe 2:4

Demons, Devils. In the Greek: "Daimon," demons. There really is only one devil, Satan, but there are many demons. Demons were once angels "who left their first estate" (Jude 6). Demons are fallen angels (Rev. 12:9, Matt 25:41).

There are two separate words translated "devil" in the New Testament, each representing a different spiritual entity. Demons differ in degrees of wickedness (Matt 12: 45). Everything from fairies and imps to principalities and powers can be categorized as demons when the term "demon" is used in a generic form. When demon is used as a specific term, it is usually a reference to any number of unclean spirits, such as deaf and dumb spirits as well as spirits that masquerade as human thoughts.

Demons are the ground troops of hell. They are the most abundant of evil spirits and evidently, God has given demons a legal right to occupy any territory that exists in defiant rebellion to His will, including mankind. Jude 6 tells that these fallen angels are kept in eternal bonds of darkness. Darkness is not merely a lightless region, but a spiritual place of moral depravity. The responsibility to "cast out demons" belongs to all believers (Mark 16:17).

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Eph. 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

Ro 8:38; 1Co 2:7; Eph 1:21; Col 1:16; 1Ti 3:16; 1Pe 1:12; 3:22

The Nature of God

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John4:24).

Genesis 1:2; Revelations 22:17

What is a spirit? Webster's Dictionary includes in its definition of the word the following: "A supernatural, incorporeal, rational being usu. invisible to human beings but having the power to become visible at will . . . a being having an incorporeal or immaterial nature." A spirit does not have flesh and bones (Luke 24:39). In similar fashion, Jesus indicated that the Spirit of God does not have flesh and blood (Matthew 16:17).

He is the only Spirit that is truly omnipresent (I Kings 8:27; see II Chronicles 2:6; 6:18; Psalm 139:7-13); for all other spirit beings such as demons, angels, and Satan himself can be confined to specific locations (Mark 5:10; Jude 6; Revelation 20:1-3).

God Is Omniscient (All Knowing). Psalm 139:1-6 teaches us that God knows everything, including our movements, thoughts, paths, ways, and words (Job 42:2). God has complete knowledge of everything, including foreknowledge of the future (Acts 2:23). I Timothy 1:17.

God Is Omnipotent (All Powerful). God calls Himself the Almighty many times throughout the Bible (Genesis 17:1; 35:11, etc.). He has all the power there is, and no being can exercise any power unless God allows it (Romans 13:1). I Timothy 6:15; Revelation 19:6; Job 38-41. The only limitations God has are those He willingly places on Himself or those resulting from His moral nature. Since He is holy and sinless, He abides by His own moral character. Therefore, it is impossible for God to lie or contradict His own Word (Titus 1:2; Hebrews 6:18).

God is eternal, immortal, and everlasting (Deuteronomy 33:27; Isaiah 9:6; I Timothy 1:17). He is the first and the last (Isaiah 44:6). He had no beginning and will have no ending; other spiritual beings, including humans, are immortal as far as the future is concerned but only God is eternal in the past and future.

God Is Immutable (Unchanging). God's character and attributes never change: "I am the LORD, I change not" (Malachi 3:6). It is true that God sometimes repents (changes His course of action in relation to humans), but this is only because they change their actions. God's nature remains the same; only His future course of action changes to respond to the changes of humans. For example, the repentance of Nineveh caused God to change His plans to destroy that city (Jonah 3:10). Also, the Bible sometimes speaks of God repenting in the sense of grieving or sorrowing rather than in the sense of changing His mind (Genesis 6:6).

God Has Individuality, Personality, and Rationality. God is an intelligent being with a will (Romans 9:19) and reasoning ability (Isaiah 1:18). He has an intelligent mind (Romans 11:33-34). That God has emotions is indicated from the fact that humans are emotional beings, for God created them in His own image (Genesis 1:27). The essential emotional nature of God is love, but He has many emotions such as delight, pity or compassion, hatred of sin, and zeal for righteousness (Psalm 18:19; 103:13; Proverbs 6:16; Exodus 20:5). He is slow to anger, but He can

be provoked to anger (Psalm 103:8; Deuteronomy 4:25). God can be grieved (Genesis 6:6) and blessed (Psalm 103:1).

God's Moral Nature

1. Love (I John 4:8)
2. Light (I John 1:5)
3. Holiness (I Peter 1:16). God has never been touched by sin.
4. Mercy (Psalm 103:8)
5. Gentleness (Psalm 18:35)
6. Righteousness (Psalm 129:4)
7. Goodness (Romans 2:4)
8. Perfection (Matthew 5:48)
9. Justice (Isaiah 45:21). God is 100% fair in His actions with us.
10. Faithfulness (I Corinthians 10:13)
11. Truth (John 17:17)
12. Grace (Psalm 103:8)

These moral attributes of God are not contradictory but work in harmony. For example, God's holiness required an immediate separation between God and humans when they sinned. Then, God's righteousness and justice required death as the penalty for sin, but God's love and mercy sought pardon. God satisfied both justice and mercy by the death of Christ at Calvary and the resulting plan of salvation.

Attributes of the Devil

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|---------------------------|------------------------|
| 1. A liar | 9. A tempter |
| 2. A murderer | 10. A thief |
| 3. A sower of discord | 11. Without principles |
| 4. An adversary | 12. Proud |
| 5. Cunning | 13. Deceitful |
| 6. Wicked | 14. Fierce and cruel |
| 7. Malignant-totally evil | 15. Aggressive |
| 8. Cowardly | 16. A destroyer |

The devil is not a negative force equal to God but a fallen angel. As a result of the fall he did not become more powerful. **Sin ALWAYS weakens whatever it touches.** Are we stronger or weaker after we have sinned? Just because he was Lucifer does not nullify the fact that he is nothing now compared to what he was when he was created perfect. However, if we get into the works of the flesh he is powerful because that is his playground.

Some of the works of the devil are: sin, sickness, fear, death, depression, murder, temptation, deception, lust and rebellion. 1 John 3:8 states, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." See Hebrews 2:14. Now, in the Name of Jesus, we have victory over the devil and his works because Jesus made them of no effect.

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Walking in Spiritual Authority Means Closing Open Doors

Paul told us that we are the determining factor in whether the devil can operate in our lives or not. He said, *"Neither gives place to the devil."* Or, as the Amplified Bible says, *"Leave no room or foothold for the devil...give no opportunity to him"* (Ephesians 4:27; Luke 11:35, 36). When we allow openings in our spiritual lives, the devil feels he has the right to take advantage of us in those specific territories. If we keep the doors closed, he can't do what he would like to do.

The Bible introduces us to the open door principle in Genesis 4:7, where the Lord said to Cain, *"If thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."*

God told Cain that Satan was crouched at his doorway, waiting to leap into his life. Cain had the choice, and because he chose to open the door to jealousy, Satan led him into the murder of his brother, Abel.

Sin is progressive. One thing leads to another until we find ourselves in extreme distress. It is not Satan who defeats us; it is our openness to him. For that reason, we must learn to close those doors, and keep them closed, before they develop into something harmful.

What are Open Doors?

Lineage - An area that we should examine closely is inherited weakness from our family lineage. Our ancestors may have done things we are completely unaware of that can still affect us today. The first commandment concerning graven images carries this warning, *"Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me"* (Exodus 20:5).

Crisis - An emotional or physical crisis can leave doors open that we must go back and close so that the enemy will not continue to hassle us in that part of our lives.

Ignorance - Ignorance of the Word can leave openings in our defenses that are devastating. Paul warned believers six times *"not to be ignorant"* concerning the Word of God. If you don't know God's will as a child of God, how can you defend yourself? After we have gotten up and dusted ourselves off for the umpteenth time, the questions usually come, "Where did that come from? Why is this happening to me? I thought when I got saved I would be protected from these kinds of things. What can I do to stop this vicious cycle?"

Spiritual Authority in God moves us to involve His word to be active in our lives. Faith is the key (Romans 10:17) and we must do our part. Note, that in the plan of salvation, there is God's part and then there is man's part (Romans 13:12-14). Recognize your enemy. We see that it is not human personalities we are fighting. It is Satan himself, with all his henchmen (2 Kings 6:12-18).

Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand (Ephesians 6:10–13). James 4:7; 2 Timothy 2:15; Hosea 4:6; Romans 13:12–14

There is a strongman...

A major truth - *“How can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house”* (Matthew 12:29).

When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. (Luke 11:21–22)

In these two parallel passages, Jesus called the demonic presence a “strongman.” Who is the strongman? What is his name? What does he do?

When we sever the main root, or the strongman, who is energizing the activity; we then obtain full victory. If we don’t take care of it properly the first time, the problem will return. It is like a carrot. We don’t occupy ourselves pulling all the little hair roots, we pull up the carrot and all the little hair roots come along with it or die from lack of nourishment.

In warfare, when the general surrenders, all the troops under his command automatically surrender with him.

Jesus gives further light on this subject:

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. (Luke 11:24–26)

Do you see that it wasn’t enough to just bind the strongman and cast him out with all his belongings? Follow-up work is necessary. We must learn how to maintain the freedom God has given to us. That will keep us from having to repeat the same mistakes over and over again in our Christian lives. Some Christians never seem to get beyond a certain point in their spiritual lives. Whenever they arrive at a particular plateau, “something” seems to kick their spiritual legs out from under them, and they land back at square one again. After the “house” is cleaned by repentance of sin and rejection of satanic influences, we must then feed on the Word so that the “house” is transformed into the temple of the Holy Spirit.

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Closing Open Doors

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A brief word about the Spread of Sin...

Romans 5:12-21.

Ro 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

As we were in Adam when he sinned, we were involved in his sin, and therefore we have been born with a corrupt nature (Hebrews 7:9-10).

Ro 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous

Because Adam was our head and representative when he sinned, the guilt of his sin is reckoned to our account.

Lamentations 5:7, "Our fathers have sinned, and are not; and we have borne (been punished for) their iniquities." (Le 26:39, 40-46; Ezra chapter 9; Jer 3:25)

Generational Curses

The Bible mentions "generational curses" in several places ([Exodus 20:5; 34:7](#); [Numbers 14:18; Deuteronomy 5:9](#)). God warns that He is "a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me."

The effects of sin are naturally passed down from one generation to the next. When a father has a sinful lifestyle, his children are likely to practice the same sinful lifestyle. Implied in the warning of Exodus 20:5 is the fact that the children will choose to repeat the sins of their fathers. A Jewish Targum specifies that this passage refers to "ungodly fathers" and "rebellious children." So, it is not unjust for God to punish sin to the third or fourth generation – those generations are committing the same sins their ancestors did.

In the New Testament church our connection to our ancestors, and their sins is noted. Consider how many times, when called upon to give testimony before civil and religious leaders, Peter, John, and Paul referred to Israel's history, connecting those ties to the guilt and sin of the present day — eventually demonstrating that, whether they were present for the trials and crucifixion of Christ or not, the members of the Sanhedrin were guilty of executing Jesus the Messiah. Stephen, prior to being stoned, spoke of inheritance, of the patriarchy, the guilt of "our fathers" for rejecting Moses ([Acts 7:39](#)) and their participation in worship and in taking possession of the land with Joshua ([Acts 7:44–45](#)). Finally, he accused them, saying, "As your fathers did, so do you" ([Acts 7:51; cf. vv. 52–53](#)).

Behavioral and attitudinal problems, like height, weight, hair color, and complexion, tend to run in families. In other words, an inclination toward certain types of sin can be passed on from generation to generation like any other human trait. This is particularly true of various kinds of addictive behavior—alcoholism, for instance. Similarly, it's easy to see how physical and sexual abuse might become ingrained in the psychological "legacy" of certain families. It is obvious that the sins of parents do affect their children. David and Bathsheba's first son died soon after birth due to their sin. Today, we see how parental sin affects children. Those who grow up watching sinful behavior are often more likely to engage in it themselves. (The images we see become etched into our minds and become our present reality). Certain sins take parents out of the home or inhibit their ability to be loving caregivers, setting the children up for possible problems in the future.

There are continual financial difficulties, mental problems, persistent irrational fears and depression. Anything that seems to be a persistent struggle or problem that was handed down from one generation to another may very well be a generational curse.

1 Samuel 12 :9 And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, **We have sinned**, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

[1 Samuel 7:6](#); [Daniel 9:5](#)

There are many people today who are living under bondage that the sins of their forefathers has brought them under (as if under the sin's authority). A person is in corporate transgression and sin because they come under the family's headship or blood relations. Generations are connected by blood. The curse (sin's results or consequences) has authority over their life because of the corporate group (family or institution) they belong to.

The devil has authority over his children ([John 8:32-44](#); [Ephesians 2:1-3](#); [1 John 5:19](#))

An illustration; perhaps the Sunday School ministry in the church is dead or lifeless. No matter how well taught the class is, nothing seems to happen. Leadership is lethargic, and students seem to care less that the Word is being proclaimed. Somewhere along the line, the initial leadership in charge, made bad decisions that brought this about. The bad decisions influenced the attitude of the students. To bring change and revival the present leadership must pray "we have sinned." Although they did not make the decisions, they now represent the institution where the bad decisions were made. The present leadership cannot pray, "They sinned." That is a cop-out. The current leadership represents the institution where God is not working, and they must pray, "we have sinned."

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Familiar Spirit -Leviticus 19:31

A familiar spirit and a spirit of divination are very similar in nature. A familiar spirit is usually involved in the areas of necromancy (supposed consultation with the dead), spirit mediums, clairvoyance, yoga, spiritists, psychic powers and prophecy, transcendental meditation (T.M.), extra-sensory perception (ESP), cocaine, crack, and other mind-altering drugs, internal trance inspiration or direct second sight such as dreams, internal visions, and passive mind states, as well as trance channeling.

The ability to contact spirits is often passed from one generation to the next within receptive families, which may account in part for its name, "familiar." The word *familiar* comes from the root word *family*.

It is possible for a Christian to be harassed by demonic forces that believe they still have access rights to him because of their past affiliations with either him or his family.

Most of us are unaware of the relationships our grandparents or great-grandparents may have had with Satan. We don't know whether they delved into the occult and other forbidden practices, either purposely or through ignorance. Understand now, our relatives' pasts cannot make us demon possessed if we are now living according to God's Word. It simply means that we must close those doors permanently in our lives, which we would certainly have done

Necromancer-Deuteronomy 18:11; 1 Chronicles 10:13

Peeping & Muttering-Isaiah 8:19; 29:4; 59:3

Medium-1 Samuel 28

Passive Mind States, Dreamers-Jeremiah 23:16, 25, 32; 27:9-10

Drugs (Greek, pharmakos) - Galatians 5:20; Revelation 9:21; 18:23; 21:8; 22:15

Clairvoyant-1 Samuel 28:7-8

Yoga-Jeremiah 29:8

False Prophecy-Isaiah 8:19; 29:4

The cure for a generational curse has always been repentance. When Israel turned from idols to serve the living God, the "curse" was broken and God saved them ([Judges 3:9, 15](#); [1 Samuel 12:10-11](#)). Yes, God promised to visit Israel's sin upon the third and fourth generations, but in the very next verse He promised that He would show "love to a thousand [generations] of those who love me and keep my commandments" (Exodus 20:6). In other words, God's grace lasts a thousand times longer than His wrath.

For the Christian who is worried about a generational curse, the answer is salvation through Jesus Christ. A Christian is a new creation (2 Corinthians 5:17). How can a child of God still be under God's curse (Romans 8:1)? The cure for a "generational curse" is repentance of the sin in question, faith in Christ, and a life consecrated to the Lord ([Romans 12:1-2](#)).

God created a perfect family system, but sin has damaged it. Our only way to have a family that bears fruit is to follow Christ. Instead of a cycle of pain, the generation that chooses to follow Jesus

sows blessing for the generations to come. They will actually begin a cycle of blessing rather than dysfunction. God's principle is that we reap what we sow ([Galatians 6:7–9](#)). Parents who invest their lives in loving and training their children will see adult children who thrive and walk with Christ ([Proverbs 22:6](#)). Children who are loved and valued will honor their parents. But sowing seeds of instant gratification and irresponsibility will reap a harvest of heartache.

Christ was made a curse, so we can be freed from the curses that sin (both our sins and those of our forefathers) has brought us. [Galatians 3:13](#), "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

Wounds from past hurts can be difficult to overcome. Some believers struggle with generational sin, especially if they are the first generation to follow Christ. It is difficult to honor those who have wounded us and to sacrifice our desires for the good of our children. Often, the old thinking patterns and beliefs cloud judgment.

The soul is the combination of our mind, will, and emotions. It is also *the essence of who we are and is made of events and how we responded to those events*. Who we are today is the sum of what we have encountered in life and our subsequent reactions. Our reaction to each event whether positive or negative is instilled into the creative marrow of our individuality, and then blended into the nature of our characters. What we call "memory" is actually our spirit gazing at the substance of our soul. With few exceptions, those events that we remember the most have shaped us the most. The reason our natural minds cannot forget certain incidents is because those experiences have literally become part of our nature.

We are what the past has made us. We are commanded to "forget...those things which are behind" (Philippians 3:13; Luke 9:62; Hebrews 11:15). With God this is not impossible, for although the events of our lives are irreversible, our reactions to those events can still be changed. As our reactions change, we change. In other words, although we cannot alter the past, we can put our past upon the "altar" as an act of worship. a worshipping heart allows God to restore the soul.

The weapon against being fooled by our natural pride and selfish point of view is the Word. The Word of God transforms our thinking. Knowing facts from the Bible is not the same as surrendering to the truths of the Word. Victory comes through seeking a relationship with Jesus and examining ourselves to confess areas that need redeeming.

Once you become a child of God, no longer will the sins of your forefathers cause curses to transfer into your life: Jeremiah 31:29-30, "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

Ezekiel 18:2-3 tells us, "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel." (Note the keywords "in Israel"... this is referring to those who are in covenant with God, which are us believers, not the rest of the world.) [Ezekiel 18th chapter](#).

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