

WASHED BY THE WORD

Test

“Washed by the Word” Test

Revision 1.0

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Washed by the Word

Name: _____ Date: _____

Address: _____

This examination is designed to help you review the most important points presented in your textbook. The answers will be found in your textbook in the order they are discussed. Please pause for a moment, pray, and ask the Lord to deepen these truths in your heart and make them life to you during the review.

1. It is God's desire to bring all His people back to the original state of _____ that Adam received in the beginning. Romans 3:23 tells us: "For all have sinned, and come short of the _____."
2. Doxa, the Greek word for glory, signifies the _____ that issues from His Person or appearance, and is used to describe God's _____ and _____.
3. Which scripture reveals to us the way to God's glory? _____
4. That scripture states: "Thy way, O God, is in the _____..."
5. Thus it is through the truths found in the _____ that God reveals to us the way to His glory.
6. How many chapters in the Bible deal with this Tabernacle? _____
7. The first section of the Tabernacle was the Outer Court, into which _____ were able to enter by the one door, symbolizing _____, who said, "_____ the door..." (Jn. 10:9).
8. Inside the Outer Court, they were able to offer up _____ for their sins and transgressions.
9. The next section was the Holy Place, which was reserved for _____.
10. One of the three pieces of furniture found there was the Golden Candlestick with its seven lamps, epitomizing the _____ (Isa. 11:2).

11. Identify the meaning [name] of each of the seven lamps:
 1. The _____ (for teaching and preaching)
 2. The Spirit of _____
 3. The Spirit of _____
 4. The Spirit of _____
 5. The Spirit of _____
 6. The Spirit of _____
 7. The Spirit of the _____
12. Another piece of furniture in the Holy Place was the Altar of Shewbread, which speaks of Christ as the _____.
13. As we feed upon Him, we can in turn become _____ bread to feed _____.
14. Also in the Holy Place was the Altar of Incense, which speaks of _____ and _____.
15. What separates the Holy Place from the Holy of Holies? The _____
16. God's glory resides in the Holy of Holies (the third section of the Tabernacle), where there is the Ark of the _____—a wooden box covered in _____, and containing two tablets of stone upon which God had engraved the _____.
17. The _____ is the lid that covers the Ark, and is the place over which the _____ of God rests (Ex. 25:22).
18. The Veil speaks of the _____ life as expressed in Galatians 2:20.
19. The two tablets of stone speak of the ultimate revelation of having the laws of God _____ on the fleshly tables of our hearts.
20. In Hebrews 10:19-20, we see that the way into the Holy of Holies was opened when Jesus _____; and we are enjoined by the Lord to enter within the Veil where His glory resides.
21. In the service of the Tabernacle, the ceremonial act of washing speaks of the _____ washing to which we must submit in order to experience God's glory.

22. In reference to Leviticus 1:8-9, Leviticus 8:6, and Numbers 8:21, from the following list, choose what had to be washed:
- the Lampstand
 - the sacrifices
 - the Mercy Seat
 - Aaron the high priest and his sons
 - the garments of the Levites
23. In times past, many Christians had a “going to church” suit or dress that they wore because they esteemed going to church as going into the _____, and they wanted Him to know the _____ in which they held Him, their _____ for Him, and their _____ towards Him.
24. Before Aaron and his sons could enter into the tabernacle they also had to wash their _____ and _____ (Ex. 40:30-32).
25. _____ speak of their service, and the _____ speak of their walk with God.
26. Romans 12:1 says: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a _____, holy, acceptable unto God, which is your reasonable service.”
27. We have to have our _____ washed so that we may be presented before the King of kings.
28. Concerning the question, “Can someone who has been deep in sin, whether before or after conversion, come into the Holy of Holies?”—we find that there were notable people—King _____, _____, and _____, who were so washed that they could come into the Holy of Holies.
29. Washing transforms a person from being a most vile person into becoming one who is _____ to God. So whatever your past is, let it be made very clear in your heart that if you are _____, you can be _____ and become _____ to come into the Holy of Holies.
30. It is so important that we first acknowledge our _____ of washing.
31. The two types of washing in the Word of God are:
- The washing by the _____ of Jesus Christ (Rev. 7:14).
 - A washing by the _____ of God.

32. We see in Ephesians 5:25-27 that the Lord perfects His Church through the washing of water by the _____.
33. According to 1 Peter 1:22, we are washed when we _____ the _____ of God's Word.
34. In Mark 7:15, Jesus said, "There is nothing from without [outside] a man, that entering into him can defile him: but the things which come _____, those are they that defile the man."
35. In Mark 7:21-23, Jesus then explains about these defilements: "For from within, out of the _____ of men proceed evil thoughts, adulteries, fornications murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from _____, and defile the man."
36. For cleansing to take place, these things have to be _____ from us. To overcome defilement, we must obey the truth of the Word of God in _____.
37. In Psalm 1, we are given the keys for cleansing ourselves from these evil thoughts. The man spoken of in this psalm does not _____ to the ungodly, and is thus _____ from evil thoughts in his mind.
38. Another key to overcoming evil thoughts is to _____ on the Word of God and to _____ what the Word of God says (Ps. 1:2).
39. If we encounter an evil thought, this thought is counteracted by God's Word, and when we obey that Word, we are _____.
40. Adultery is overcome by _____.
41. The key to having victory over the temptation to commit fornication is to _____ from situations that draw us into that sin.
42. For those who are bound by the sin of fornication, they must seek _____ either directly from the Lord or through the _____ of one of His ministers.
43. Concerning murders, the Lord refers to the sixth commandment, which says, "Thou shalt not _____." However, He then goes on to say, "Whosoever is _____ with his brother without a cause shall be in danger of the judgment..." (Mt. 5:21-22).
44. We have to be careful not to let the sun go down upon our _____, and we must seek _____ to be _____.
45. Wickedness is overcome by _____ (Rom. 12:21).

46. _____ is one of the highest qualities of the Godhead—one of the highest characteristics of Christ (Ex. 33:18-19). It will wash away _____ from our lives.
47. We wash away deceit by _____ the Word of God and doing those things which are _____.
48. Wicked works _____ from God (Col. 1:21). Conversely, when we choose to _____ God, we become established in Him who is the _____ (Jn. 14:6).
49. Lasciviousness, which means _____, is an _____ for things that could even be lawful. The way to the victory over this, to become washed and purified from lust, is to develop _____ or _____ (2 Pet. 1:5-7).
50. An evil eye may be defined as an eye that seeks to search out _____ and seeks to _____ people. A bountiful eye on the other hand seeks to _____ to people. One who has a bountiful eye can see _____ and _____ them (Prov. 22:9).
51. Blasphemy is really the breaking of the _____ commandment (against making graven images or idolatry), as well as the _____ commandment (against taking the name of the Lord our God in vain).
52. James 3:2 gives us the key to Christian perfection—it is in _____.
53. Proverbs 10:19 says, “In the multitude of words there wanteth not _____: but he that _____ his lips is wise.”
54. We are cleansed from pride through _____. This should be expressed by acts of _____.
55. The _____ that overcomes foolishness has seven pillars (James 3:17). It is _____, _____, and _____, not giving an occasion to others to criticize one’s conduct.

56. Concerning financial integrity, wives must learn _____, otherwise they can destroy the ministry of their husbands by their outrageous demands. Let us be men and women of integrity, so that we shall not fall into _____ and _____.
57. The Word of God is like a _____; it will show us ourselves and where there needs to be _____ (Jas. 1:23-24).
58. We have to _____ the needs and blemishes in our lives, and as we do so, then by the grace of God, we can be washed by _____ to the Word, and be purified.
59. When God reveals to us the positive _____ that He wants to work on in our lives, we are to _____ upon and immerse our _____ in scriptures on that particular quality.
60. As we [carry out the process outlined in question #59], we shall find that the Word of God moves from our _____ to our _____ and our _____, eventually impacting the way we _____, and thus becoming part of who we are.
61. Let us remember that only _____ vessels may enter into the Holy of Holies.
62. As we allow God to wash us with the water of His Word, we will find that He works in us to make us fit for _____.
63. The life of King David [who was a prophet, a priest, and a king, and was one who dwelt in the Holy of Holies] is of great relevance to us because it will be a _____ in the Last Days, as revealed in Zechariah 12:8.
64. At the age of 17, David was anointed by Samuel the prophet to become the king of Israel. By this anointing, he was able to:
- _____ and
 - _____ under King Saul
65. Upon the death of Saul, David (when he was about 30 years old) was anointed for the second time to become _____ at Hebron for a period of 7 ½ years.
66. Then he was anointed the third time as king over _____.
67. Was David the only king to receive all three anointings? Yes or No

68. Those three anointings correspond to the qualifications of those who are with the Lamb of God—the ones who are “..._____, _____, and _____” (Rev. 17:14) and who _____ (Rev. 14:4).
69. The three anointings also speak of three levels of Christian maturity—beginning in the Outer Court (the _____), and then the Holy Place (the _____), and finally the Holy of Holies (the _____).
70. It is very disturbing that David came crashing down when he was almost at the _____.
71. Deuteronomy 17:17, in particular, gives a very solemn warning to kings not to _____. It was because David failed to obey this law that this disobedience opened up a door to _____ in his life.
72. Proverbs 16:32 says, “He that _____ is greater than he that taketh a city.” In other words, _____ is more important than what we do.
73. While we are protected by the power of God, if we are _____ in a certain area, we are not going to be protected by God in that area.
74. In 2 Peter 1:5-8, there are certain steps that a good man should have worked out in his life, beginning with faith, and culminating with love. List the progression of these virtues that need to be developed in our lives:
- faith
 - _____ (moral purity)
 - _____
 - _____
 - _____ (perseverance)
 - _____
 - _____
 - charity (agape love)
75. The prophet Zechariah was given a vision about Joshua the High Priest (the spiritual leader of Israel during the Restoration Era): “Now Joshua was clothed with _____, and stood before the angel” (Zech. 3:1-3).
76. We must never _____ that our spiritual garments are clean; we must ask the Lord to show us their condition (Prov. 30:12).

77. We must ask the Lord, "Show me the condition of my _____ and of my spiritual _____" (see Rev. 3:18).
78. There was iniquity in Joshua the High Priest, the leader, but the Lord caused him to have a change of _____.
79. God's promise to Joshua after his cleansing was: "...If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house and shalt also keep my courts, and I will give thee _____ among these that stand by" (Zech. 3:7). This means that if we will walk with God and continue to obey Him, we will always be _____ and _____ in Him [instead of continuing on the same plateau or falling away].
80. How God deals with us and cleanses us does depend partly on _____. The _____ we come before the Lord, asking Him to show us our spiritual condition and to wash us, the _____ the work is going to be done.
81. How quickly we are cleansed also depends on whether we _____.
82. Esther is a type of the _____; and Hegai, the keeper of women, is a type of the _____. In Esther 2:9, we find that as we learn to please the _____, He will speedily give us all that we need that we may be _____ for our _____, the Lord Jesus Christ.
83. If we fall, the first requirement in our process of restoration is that we have to _____ our sin and acknowledge that we are _____ (see Psalm 32:2-5). We need to allow God to _____ His _____ in our lives.
84. We cannot have _____ standards. God will not permit it, for there will come a time when He says, "_____!" and He allows us to be _____.
85. A key to being _____ lies in Psalm 50:23. Our _____ will determine whether God _____ us and preserves us from _____.
86. You may have failed. But if you are willing to acknowledge your sin and _____ that God chooses to mete out for that sin (even though it may have been forgiven), then God will bring you back into _____ with Him.
87. As we consider the lives of King David and Joshua the High Priest, we see God _____ them both into glorious _____.

88. When one reaches a certain level of maturity in the Lord, the danger is that one becomes _____. Having attained to a certain level, leaders feel they can live without being _____, and the result is that many _____.
89. Obviously, when one is teaching the Tabernacle of Moses or the Temple of Solomon, one portrays the Holy of Holies as the _____. However, even after attaining to the Holy of Holies, there is an _____, as we see from the life of David when he sat before the Lord.
90. In Song of Songs 5:1, the Lord is coming in to visit the one who is in the Holy of Holies, for the Holy of Holies speaks of the place where God _____ with His people.
91. In this visit, the prime fruit or spice that the Lord gathers is myrrh, which represents _____. It seems to me that _____ is the most important aspect of the Christian _____.
92. In Song of Songs 5:2, Christ wants to take her [the Bride] out into the night to _____ to those in darkness. But she responds, "I have put off my coat; how shall I put it on? I have _____, how shall I defile them?" (5:3).
93. Here, we see a grave danger—when one is seeking to live a life of holiness, one can concentrate so exclusively on that truth that there is the risk of becoming oblivious to the _____.
94. By refusing to go on with the Lord _____, we can very easily lose what we have gained. Our spiritual condition is ever governed by our _____ with the Lord.
95. The Bride finally rises up in response to His call, and her hands drop with sweet-smelling _____, again speaking of _____ (Song 5:5). However, when she seeks her Beloved, he is _____, and she cannot _____ Him.
96. The removal of her veil by the watchmen [in Song of Songs 5:7] speaks of the Bride's losing her _____.

97. In Song of Songs 5:9-10, the Bride begins to describe Christ [to the other women, explaining to them why she is seeking Him above all others]. She has had a revelation of Christ in a _____ way than she has ever had before; and this is what happens in the _____. She tells them: "He is the _____ among ten thousand" (Song 5:10).
98. She says, "My Beloved is white and ruddy," speaking of the _____ and _____ of Christ.
99. She describes His head as being "of the most fine _____," which speaks of _____. The Apostle Paul said, "... But we have the _____ of Christ" (1 Cor. 2:16). We want to be clothed with _____.
100. Song of Songs 5:12 says, "His eyes are as the eyes of doves by the rivers of waters, washed with _____, and fitly set." The eyes are so important because they are the _____ to the body.
101. Milk refers to the _____ of God (1 Pet. 2:2). I cannot over emphasize...how important it is that our eyes be washed by _____.
102. The problem is that _____ so often starts when people see something that they should not see...Job said, "I have made a _____ with my eyes..." (Job 31:1). We need to ask ourselves, "What are our eyes _____ to?" ...Seeing something develops a _____ in our heart and can lead us to commit sin.
103. Song of Songs 5:12 also speaks about Christ's eyes being "fitly set." Are our eyes so set that we want to read the _____?
104. Song of Songs 5:13 speaks of the Lord's lips as "dropping sweet smelling myrrh [meekness]." Zephaniah 2:1-3 urges us to "_____ meekness; _____ righteousness. It may be that ye shall be hid in the day of the Lord's anger." It is easier to be _____ than it is to be _____.
105. Meekness is not just choosing not to _____ when we are provoked by people or by a situation; it also deals with how we _____.
106. Song of Songs 5:16 says of the Lord: "His _____ is most _____: yea, he is altogether lovely. This is my beloved, and this is my _____, O daughters of Jerusalem."

107. In John 15:13-14, Jesus said, "...Ye are my friends, if ye do whatsoever I _____ you."
108. Song of Songs chapter 6 depicts the Bride as an _____. The Holy of Holies experience will develop our _____ tendencies in the spiritual sense.
109. In Song of Songs 6:4 The Bridegroom says to the Bride, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an _____ with banners." Tirzah was the capital of the _____, while Jerusalem was the capital of _____ Judah. It is as though the army of God will be made up of both the _____ and the _____ ones.
110. Then the Bride is described as being "terrible [or _____] as an army with banners." An army with banners simply means they have had _____.
111. In Song of Songs 6:6, the Bridegroom describes the Bride's teeth. The teeth speak of what we _____.
112. We are to feed upon the Lord who is the _____. Jesus is the Word of God made _____. As we feed upon Him by _____ (Jn. 1:1, 14), His words of life transform us into His likeness.
113. As the teeth are "...as a flock of sheep which go up from the washing..." our spiritual teeth need to be washed from things that we may have fed upon that are not _____ to the Lord. We also want to be washed from the stale food of yesterday, which means not being content to _____, as did the Laodicean Church in Revelation 3 (Heb. 6:1-2).
114. In Song of Songs 6:10 the Bride is described as looking "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." In other words, she was full of _____.
115. The Holy of Holies is _____ the end of our journey. Rather it is, as King David showed us, the ability to _____ and to _____ the things that are on our heart (Psalm 27:4).
116. As we sit before the Lord in the Holy of Holies and enquire of Him, He _____ and He _____. As He washes us, we become more and more like Him so that _____ is increasingly toward us.

117. To the degree that we live with the Lord, we will also take on His _____.
118. Song of Songs 7:1 says, "How beautiful are thy feet with shoes, O prince's daughter..." The feet speak of our _____. As we _____ as He is in the light, the blood of Jesus cleanses us from all sin (1 Jn. 1:7). Another aspect of our walk is where we _____ in the natural.
119. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7). According to this verse, God is revealing to us afresh the good tidings that He _____... We also must _____ that He is reigning.
120. Song of Songs 7:1 continues, "...the joints of thy thighs are like jewels, the work of the hands of a cunning workman." The thighs are the place of _____; we lift with our thighs. Here we have a picture of someone:
- _____ with God,
 - Declaring the _____ of God, and
 - Doing it in _____.
121. The Bride's neck is described as a "tower of ivory." The neck is a symbol of _____, like a tower.
122. Song of Songs 7:4 continues: "...thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim..." Bathrabbim means "the place of the _____," or the place where everybody is shouting and scrambling. Outside that place, Solomon had the pools of Heshbon dug [speaking of peace].
123. Let us be those who, in times of tumult (or in times when people may have hurt us), choose not to meditate on that, but rather choose to _____.
124. The prophet Isaiah said, "Thou wilt keep him in _____, whose mind is _____: because he trusteth in thee" (Isa. 26:3).
125. The Bride's nose is likened to "the tower of Lebanon which looketh toward Damascus" (Songs 7:4). That watchtower allowed a watchman to see a great distance, to discern if the enemy was coming. God gives discernment to those who _____ (Mal. 3:16-18).

126. Of the Bride we read, "This thy stature is like to a palm tree..." (Song 7:7). A palm tree is very _____. We have to be very _____ and _____ in everything that we do; and that often means standing against the majority.
127. Song of Songs 7:9 reads, "And the roof of thy mouth like the best wine of my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak." Wine here speaks of _____.
128. Song of Songs 7:10 is the final part of a series of three verses in which the Bride describes her relationship to the Bridegroom, showing the progression to union and communion with Christ. Number each one to put them in the right order:
- _____ "I am my beloved's, and my beloved is mine" (6:3).
- _____ "I am my beloved's, and his desire is toward me" (7:10).
- _____ "My beloved is mine and I am his" (2:6).
129. The point I want to bring out [from Song of Songs 7:10] is this—one has to be _____. That is why we have to pay attention to these various attributes in the Bride's life and have them _____ so that we are _____ to the Lord.
130. In Song of Songs 8:13, the Bride says to the Beloved, "Thou that dwellest in the _____, the companions hearken to thy voice: cause me to _____."
131. "The mandrakes give a smell, and at our gates are all manner of _____, new and old, which I have laid up for thee, O my beloved" (Song 7:13). Mandrakes are basically _____ fruit in the Hebrew, a form or expression of _____.
132. This passage speaks of constantly seeking out _____, and yet not abandoning the _____.
133. ...I desire for each of you that you will so walk that _____, and that you will be permitted to enter into that garden where His _____ is. God loves gardens, and we must be the garden that _____ Him!
134. We want to be among those that are _____ in Zion [Is. 4:3 and John 8:34-35]. According to Isaiah 4:4, it is those who _____ in Zion who will experience being washed from their filth.

135. Then comes the spirit of _____ and _____, culminating in _____ and the glory that we are looking for: "And the LORD will create upon every _____ of mount Zion, and upon her _____, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence" (Isa. 4:5).
136. As Christians, we need to be made spiritually _____, and one of the ministries of the Lord to His people is to _____ them to make them supple.
137. Suppleness is the capability of being bent without _____, _____, or _____.
138. Good leather begins with good food. In Psalm 81:16, there is a reference to being fed with the "finest of the wheat," speaking of the finest of _____.
139. [In the process of being made supple] I have noticed in life that if we continually _____ to God, we shall enter into the _____ experience of Malachi 4:2, growing up as calves in the stalls [having periods of confinement, as seen in the lives of Joseph and the Apostle Paul].
140. Water signifies the _____ in Scripture (Eph. 5:26).
141. As we are washed by _____, we become capable of being bent without cracking, breaking, or having creases that reflect the _____ that we have been going through.
142. We have a spirit, soul, and body; and all three must be _____.
143. The _____ reflects our will; and our will must be supple. Our will must be subjected to the Word of God so that we _____ to His will when He brings something into our lives that we would not have chosen.
144. Then there is our soul, which is the seat of our _____. The soul often experiences turmoil because of _____.
145. However, the antidote is found in Philippians 4:11: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be _____."
146. Finally there is the _____; and that has to be washed to be made supple, too. According to Luke 10:8, we have to accept the _____ and _____ that is put before us. We must triumph in the area of _____, and all those other physical aspects of life.

147. Match the items of clothing and adornment [that were received after washing], from Ezekiel 16:10-11 and Daniel 5:29, with their spiritual significance:

- | | |
|-----------------------------|---------------------------------------|
| _____ Linen | a. feet shod with the gospel of peace |
| _____ Silk | b. authority and position |
| _____ Badger's skins | c. covenant relationship |
| _____ Bracelets | d. righteousness |
| _____ Chain around her neck | e. the beauty of the Lord |

148. There is always a danger that when one is blessed of God, one relies upon that _____ and upon one's own _____.

149. If you want to test a man's character, give him _____.

150. We never really know a man in adversity, but his heart is revealed when he has been elevated to a position of _____ and _____.

151. Proverbs 1:32 says, "...the _____ of fools will destroy them."

152. One of the greatest dangers I have seen in life is that people become lifted up for various reasons, and then they think there are no _____ for them.

153. We have to be very careful, Beloved, that when God meets with us and blesses us, we do not _____ in our own _____ or _____.

154. We must not let our hearts become _____ because of what God has done for us.

155. Suppleness is an aspect of _____ that accepts whatever comes into one's life as being the _____ with a holy resignation.

156. Naturally, one has to discern on occasions the _____ of the trial, for sometimes it does come from the _____ through a lack of diligence on our part.

157. We have the responsibility to pray for our _____ and for the people who occupy positions of _____.

158. In Isaiah 1:2, the Lord said through the prophet, "Hear, O heavens, and give ear, O earth: for the LORD has spoken, I have nourished and brought up children, and they have _____ me."

159. No one is a better father than the Heavenly Father, yet His children in the nation of Israel have _____ against Him.

160. We must realize that when laws are changed to contradict God's laws, He will _____.
161. We need to cry out as Christians, "O God, move in _____ and _____
_____ of those in government!"
162. The spiritual condition of a nation's leaders is often a reflection of the spiritual condition of its _____.
163. If a nation does not walk uprightly, God will often give the citizens _____ leaders.
164. The life of a leader, too, had a great _____ on those he leads (see Songs 1:4).
165. As the leader is drawn by God, his people will _____.
166. In Isaiah 1:16, God said to the rulers: "_____ you, make you _____; put away the evil of your doings from before mine eyes; cease to do _____."
167. He continues in Isaiah 1:17, saying, "Learn to do _____; seek _____, relieve the _____, judge the _____, plead for the _____."
168. It is so important that we understand that we cannot _____ with evil.
169. God _____, and we have to be people who are _____ through and through without compromise in our lives.
170. The Lord then issues an _____ to His people in Isaiah 1:18, "Come now, and let us _____ together, saith the LORD: though your _____ be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
171. It is the _____ of life that counts.
172. When one studies life, one observes that people who have once known the Lord when they were young, and later turn away, often seek to get _____.
173. In order to do that, they have to learn to _____ and _____.
174. Unfortunately, they often do not _____ in turning from evil and doing good.
175. The result is that they do not find _____ or enter into the _____.
176. How are we going to enter _____? That is the question.

177. If we leave the pathway of God and then try to return to His path, we will have to _____ that we have walked away, _____ until we find the path once again.
178. If, however, a leader turns to the Lord and allows God to wash him, he can _____.
179. Which king (in 2 Chronicles 34:31-33) influenced his nation for God so that “all his days they departed not from following the LORD, the God of their fathers”?

180. Does the leader have the sole responsibility for the spiritual condition of the nation and its people? Yes or No
181. Second Chronicles 7:14 says, “If _____, which are _____, shall _____ themselves, and _____, and _____, and turn from their _____; then will I hear from heaven, and will forgive their sin, and will _____ their land.”
182. Isaiah 1:19 says, “If ye be _____ and _____, ye shall eat the good of the land.”
183. In other words, He was saying that if the people will return to Him with their _____, then He will open up the windows of heaven to them.
184. He will become a _____ to them rather than the _____ that He must be when they are sinful.
185. In my experience in life, _____ is one of the strongest spirits that can draw a man or woman away from God. (See Isaiah 1:21, for a description of Jerusalem.)
186. God, in His _____, gives warnings. And the Lord in His _____ offers to Jerusalem restoration (Isa. 1:25-27).
187. Although God does restore, nonetheless, turning from God is a terrible thing; it brings great _____ to the heart.
188. One important key [to staying on the path] lies in the condition of our _____. Proverbs 4:23 says, “Keep thy _____ with all _____; for out of it are the issues of life.”

189. Isaiah 2:3 describes a time of revival when “many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will _____, and we will walk in his paths...” God’s ways are found in the truths of the _____.
190. Isaiah 2:3 also mentions the _____ going forth from Zion. We need to have the laws of God (including the Ten Commandments) written upon _____. This is essentially the meaning of the _____.
191. Isaiah 4:3 says, “And it shall come to pass, that he that is _____, and he that remaineth in Jerusalem, shall be called _____...” We want God to plant us in Zion that we might _____.
192. We also want Him to impart to us the _____ of attaining God’s very best and highest calling in our lives, so that we can enjoy what He has promised.
193. In Isaiah 4:3, He has promised that those who are left shall be called _____ because they have been tried and have remained _____.
194. These saints who are left in Zion will also be purged by the Spirit of _____ and the Spirit of _____. That is what John the Baptist said of the Lord Jesus, “...He shall baptize you with the Holy Ghost, and with _____...” (Mt 3:11) It is the _____ that will work through us and cleanse us.
195. Isaiah 4:5 tells us the purpose of such cleansing. It is so that the Church—God’s _____ (1 Pet. 2:9), would manifest the _____.
196. God is going to bring many churches to spiritual _____. The result is that we shall see the _____ given to all those churches that have made the vision of Zion their goal.
197. We are not to stop at Mount Sinai, which speaks of the _____ experience, but we are to go on to Zion where our goal is to _____.
198. It is the Word of God spoken under the _____ of God that can wash us [as when Jesus said to the disciples, “You are clean through the Word that I have spoken to you” (Jn. 15:3)] Through the _____ word, I have seen chains fall off people who have been bound for years with various sins.

199. In Ephesians 5:19, we see that we have the ability to _____ by speaking the Word of God to ourselves. One of the things we have got to watch concerning washing is that while we want to be washed from a negative trait, we do not want to leave a _____. In other words, we do not just want to be cleansed from hatred; we want to have the _____ trait, love, filling that void.
200. Finally, it is wisdom that will _____. Godly wisdom is defined in James 3:17-18: "But the wisdom that is from above is first _____, then _____, _____, and _____, full of _____, without _____, and without _____. And the fruit of righteousness is sown in peace of them that make peace."