

## Discussion Paper

### HOW DOCTRINE INFLUENCES BEHAVIOR

*Questions Discussed In This Paper: (click question to go to page; click page heading to return)*

- 1) How do the beliefs in fundamental Bible doctrines of Christians in general, and Christadelphians in particular, shape their behavior?
- 2) Can we identify behavior outcomes in terms of the "7 Habits" (i.e., "7 Behaviors")?
- 3) What are the convictions that generate the opposite behaviors, e.g. irresponsibility, no direction, lack of self control, pride, selfishness, etc.?
- 4) What are the deep-seated beliefs & convictions that result in the opposite of the 7 Behaviors (i.e., of Discipleship)?
- 5) What are some specific life areas (like the workplace or marriage) to where these "anti-behaviors" typically show up?
- 6) How might the "Statement of Faith" itemizing our beliefs be aligned with and related to the 7 Behaviors of Discipleship in order to show how Doctrine drives Behavior?
- 7) How does the Christadelphian view of "mortal nature" (Clauses 4, 5, 10) specifically affect the behavior of Self-Control?
- 8) How does the Christadelphian view of God's justice and His love for His Creation (Clauses 3, 6, 7, 17, 18) affect the behavior of working with others (synergy) seeking the best for others (win-win solutions)?
- 9) How does this "Win-Win" mindset influence how internal disagreements or ecclesial discipline must be handled among believers?
- 10) How might an alternative view of the atonement affect behavior, where God simply, by substitution rather than representation, set aside the law of sin and death and "paid the price"?
- 11) What is the difference between being "forgiven" and being "justified" and what effect does that have on the believer's behavior and self-view?
- 12) How do these different perspectives on guilt and status specifically change the way a person responds to failure in a professional or leadership role or spiritual conduct?
- 13) How are behaviors impacted by the conviction that human nature is inherently neutral or "clean" and thus that the sacrifice of Jesus was for forgiveness of transgressions only?

- 14) How do these 3 different views of the atonement impact a person's mental health or their ability to forgive themselves (to "let it go")?
- 15) How do these 3 different views of the atonement impact on how a person treats others when *others* fail?
- 16) How do these 3 different views of the atonement affect a person's long-term resilience and "Patient Continuance"? [Clause 16]
- 17) What might be a practical daily practice for a believer with the representative (shared nature) view of the atonement?
- 18) Is there a tie-in between behavior and a Biblical obligation to observe "the signs" or "current events"?
- 19) What might be the expected behavior of, and psychological effects upon, a "believer" who has "memorized" the doctrines and can give lip service to them but does not deeply comprehend or understand the reason for them and/or gives them second place in their lives?
- 20) What might be the expected behavior of, and psychological effects upon, a "believer" who has gained enough "book knowledge" of the doctrines to be baptised and join the group for the cultural and friendship benefits, then observes that other people "out there" are not "bad people"?
- 21) How does the doctrine of a shared nature (i.e., Christ shared our nature and overcame it) specifically shape the way a believer prays for the world and those they consider "good but outside the Truth"?
- 22) Is the "shared nature" or "representation" model driven by a different motivation of gratitude relative to the other models (substitution, a "clean" human nature)?
- 23) How does this "Empowerment-Gratitude" specifically help a believer handle deep-seated habits or addictions?

# DOCTRINE DRIVES BEHAVIOR

**QUESTION:** How do the beliefs in fundamental Bible doctrines of Christians in general, and Christadelphians in particular, shape their behavior?

**ANSWER:** For true disciples ("apprentices") of Christ, fundamental Bible doctrines function as a "moral and practical" framework that transforms personal identity and directs daily conduct. Because these doctrines are viewed as the **authoritative Word of God**, they set the standard for what believers think and how they act, **creating a direct correlation between theology and behavior**.

## How Specific Doctrines Shape Behavior

**Doctrine of Creation:** Belief that all humans are created in the **image of God** (Genesis 1:27) shapes behavior toward others. This drives true Christians to treat every person with inherent **dignity, respect, and kindness**, regardless of their background.

**Doctrine of Sin & Human Depravity:** Recognizing the "fall of humanity" and universal sinfulness (Romans 3:23) fosters **humility** and a constant need for repentance. This belief encourages believers to be quick to admit faults and seek reconciliation in relationships.

**Doctrine of Salvation by Grace:** Believing that salvation is a **gift from God** rather than an earned reward (Ephesians 2:8-9) shifts behavior from legalism to **gratitude**. This gratitude motivates proactive obedience, such as serving others and sharing resources.

**Doctrine of Atonement & Forgiveness:** Because we believe God forgave us through Christ's sacrifice, we feel a "moral obligation" to **forgive others**. This practice is central to maintaining peace and resolving conflicts within families and communities.

**Doctrine of Sanctification:** This is the lifelong process of becoming more like Christ through the influence and power of **God's Word understood, believed and accepted**. It manifests in "fruit of the Spirit" behaviors: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

**Doctrine of the Kingdom:** Belief in a final **judgment and eternal life** motivates us to live with a sense of "anticipation and responsibility". It encourages us to prioritize long-term spiritual goals over temporary material wealth.

## Practical Life Applications

**Integrity and Honesty:** Viewed as reflections of God's character, leading believers to avoid deceit in personal and professional dealings.

**Stewardship:** Doctrine concerning God's ownership of the earth leads to **responsible management** of time, money, and environmental resources.

**Body as a Temple:** The belief that the physical body is a residence for God's Spirit often leads to behaviors of **health, exercise, and abstinence** from harmful substances.

**QUESTION:** Can we identify behavior outcomes in terms of the "7 Habits" (i.e., "7 Behaviors") ?

**ANSWER:** For Christian believers, behavioral outcomes rooted in Bible doctrines can be mapped onto the "**7 Habits**" or "**7 Behaviors**" framework (*originally documented by Stephen Covey, but fundamentally these "7 Behaviors" are a deep scriptural concept embedded in almost every chapter of the Bible, and which we can think of as the "7 Behaviors of Discipleship" going forward*) to show **how spiritual beliefs drive daily behavior and effectiveness.**

The following list aligns fundamental doctrines with these seven guidelines for behavior:

1. **Be Proactive (Doctrine of Human Responsibility)**

**Outcome:** Believers take responsibility for their own spiritual growth and reactions.

**Belief:** Since humans are created with a "conscience and independent will," they have the freedom to choose their response to external stimuli rather than blaming circumstances.

2. **Begin with the End in Mind (Doctrine of the Divine Purpose)**

**Outcome:** Life is lived with a "Kingdom-first" focus, prioritizing eternal impact over temporary gain.

**Belief:** The doctrine of a final judgment and eternal life sets a permanent "end goal" for all actions.

3. **Put First Things First (Doctrine of Sovereignty)**

**Outcome:** Daily prioritization of spiritual disciplines like prayer and Bible study.

**Belief:** Recognizing God's ownership of all things leads to a life of "urgency" where the most important spiritual goals are managed first.

4. **Think Win-Win (Doctrine of the "Image of God")**

**Outcome:** Seeking mutually beneficial relationships and viewing others with dignity.

**Belief:** Because every person is made in the image of God, believers act with "brotherly love" and consideration for the needs of others.

5. **Seek First to Understand, Then to Be Understood (Doctrine of Humility)**

**Outcome:** Practicing "empathic listening" and patience in conflict.

**Belief:** The doctrine of human depravity fosters humility, encouraging believers to admit they don't have all the answers and to value others' perspectives.

6. **Synergize (Doctrine of the Body of Christ)**

**Outcome:** Collaborative service and unity within the community.

**Belief:** Just as "faith and works" interact for a greater effect, the doctrine of the Bible teaches that different individuals work together as one body to achieve what no one could alone.

**7. Sharpen the Saw (Concept of Sanctification/Sabbath rest)**

**Outcome:** Regular self-renewal through rest, worship, and personal reflection.

**Belief:** The concept of the "Sabbath" (rest) and the need for ongoing "care of the inner person" drives believers to regularly recharge physically, mentally, and spiritually.

Another common biblical "**7 behaviors of discipleship**" list found in **2 Peter 1:5-11** includes goodness, knowledge, self-control, perseverance, godliness, mutual affection, and love.

While the **7 behaviors of discipleship** describe an effective "operating system" for a person's life, the **Fruit of the Spirit** (Galatians 5:22–23) represents the "internal character" that fuels those behaviors. In the Bible, the 7 behaviors of discipleship are the **how** of effectiveness, while the Fruit of the Spirit is the **transformed nature of the person** performing them.

**Comparison of the "7 behaviors of discipleship" to the "Fruit of the Spirit"**

The "7 behaviors"	Linked Fruit of the Spirit	Behavioral Outcome & Biblical Alignment
<b>1. Be Proactive</b>	<b>Self-Control</b>	Choosing one's response based on values rather than impulses or circumstances.
<b>2. Begin with the End in Mind</b>	<b>Faithfulness</b>	Living with a "Kingdom-first" vision, remaining loyal to eternal goals over temporary ones.
<b>3. Put First Things First</b>	<b>Goodness &amp; Peace</b>	Prioritizing what is "morally right" (goodness) and finding stability in those priorities (peace).
<b>4. Think Win-Win</b>	<b>Love &amp; Kindness</b>	Seeking mutual benefit because you "love your neighbor as yourself".
<b>5. Seek First to Understand</b>	<b>Patience &amp; Gentleness</b>	Listening with empathy (patience) and responding without harshness (gentleness).
<b>6. Synergize</b>	<b>Joy &amp; Love</b>	Finding delight in collaborative service and unity within the "Body of Christ".

<b>7. Sharpen the Saw</b>	<b>Peace &amp; Self-Control</b>	Regularly renewing the inner being through rest (Shabat) to maintain a "sound mind".
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**Key Distinctions in Practice of Believers**

**Source of Change:** The 7 behaviors are often seen as "principles" that anyone can apply through effort. In contrast, we believe the Fruit of the Spirit is produced by the Holy Spirit (*"words and ideas of the Deity understood, affectionately believed, and obeyed"* - JT) working within them—it is a "harvest" of a relationship with God rather than just a self-improvement checklist.

**The "8th Behavior" (Spiritual Maturity):** We can certainly regard **2 Peter 1:5–11** as the biblical version of the **"7 Behaviors,"** listing qualities like godliness and mutual affection that keep a believer from being "ineffective and unproductive".

**Integrity vs. Image:** While the "7 Behaviors" can be used in a secular setting to improve a public "image," integrating them with the "Fruit of the Spirit" transforms the "inner person" (integrity) so that behavior flows naturally from the inside out.

**QUESTION:** *What are the convictions that generate the opposite behaviors, e.g. irresponsibility, no direction, lack of self control, pride, selfishness, etc.?*

**ANSWER:** In the worldview of Christ's disciples, behaviors such as irresponsibility, lack of direction, pride, etc., are generally viewed as symptoms of "**relying on the flesh**" rather than the Spirit. These outcomes are often generated by a specific set of internal convictions that prioritize the self over God.

### **1. Conviction of Radical Autonomy (Pride)**

**Behavioral Outcome:** Pride, arrogance, and a "braggart" attitude.

**Root Belief:** The conviction that one is "special and more important than others" or a belief in being an independent authority. This leads to an attitude of **independence from God**, where an individual believes they can manage life without divine guidance.

**Theological View:** Pride is often seen as the "root of all sin," originating from the belief that one knows better than God and can decide what is right without reference to Him.

### **2. Conviction of Human Self Interest & Personal Benefit (Selfishness)**

**Behavioral Outcome:** Selfishness, exploitation of others, and a disregard for social responsibility.

**Root Belief:** The conviction that **self-interest** is the primary or only valid aim of human beings. Under **ethical egoism**, one believes they should *only* act morally if it provides a personal "payoff".

**Theological View:** This is seen as "supplanting God's authority with one's own ego". It leads to **isolation** and rebels against "sound judgment" because it prioritizes personal desires over communal good.

### **3. Conviction of Determinism or Fatalism (Irresponsibility)**

**Behavioral Outcome:** Failure to fulfill obligations, procrastination, and a lack of accountability.

**Root Belief:** A belief that one's actions are **determined by prior events** (or "destiny"), which can make the concept of personal choice seem like an illusion. When individuals feel they lack control or power, they may fall into a pattern of **disempowerment and irresponsibility**.

**Theological View:** This may manifest as "laziness" or "foolishness," which the Bible describes as a refusal to take the responsibility God has given to each person.

### **4. Conviction of No Meaning to Life or Short-Termism (No Direction)**

**Behavioral Outcome:** Lack of purpose, "reckless" behavior, and chasing immediate pleasure.

**Root Belief:** The conviction that there is no ultimate "end goal" or eternal consequence, leading to a focus solely on **material things** and "earthly security".

**Theological View:** Without the "end in mind" (Eschatology), behavior becomes driven by the "**lust of the flesh**" and immediate gratification rather than a long-term mission.

## **5. Convictions of Denial and Defensive Ego (Lack of Self-Control)**

**Behavioral Outcome:** Impulsivity, inability to tolerate distress, and blaming others for failures.

**Root Belief: Self-serving bias**, where one attributes success to their character but blames failure on external "situational factors". Individuals may also hold a "**bias blind spot**," believing they are less flawed or biased than those around them.

**Theological View:** This is often linked to an **unrepentant heart** that refuses to acknowledge sin or shortcomings, thereby blocking the transforming power of the Holy Spirit.

**QUESTION:** What are the deep-seated beliefs & convictions that result in the opposite of the 7 Behaviors of Discipleship?

**ANSWER: Sources of “Converse or Opposite Behaviors”:**

To understand the "opposite" behaviors, we can look at the specific **distorted convictions** (often called "vices" or "works of the flesh" in a biblical context) that directly undermine each of the 7 Behaviors.

When we understand the Biblical worldview, these aren't just bad moods; they are rooted in a conviction that **self-governance** is superior to **divine guidance**.

The Behavior	The Opposite Behavior	The Underlying Distorted Conviction
1. Be Proactive	Reactive / Victimhood	<b>Fatalism:</b> The belief that "I am a product of my circumstances" and that God (or others) is solely responsible for my outcomes, leading to <b>blame</b> .
2. Begin with the End in Mind	Aimlessness / Hedonism	<b>Temporalism:</b> The conviction that only the "here and now" matters. If there is no eternal account to give, there is no reason to plan beyond immediate desire.
3. Put First Things First	Disorder / Idolatry	<b>Immediate Gratification:</b> The belief that the "loudest" or most pleasurable demand is the most important, placing <b>self-will</b> above God's priorities.
4. Think Win-Win	Selfishness / Greed	<b>Scarcity Mentality:</b> The conviction that there isn't enough of God's blessing to go around. To "win," someone else must "lose." This is rooted in a <b>lack of trust</b> in God's provision.
5. Seek First to Understand	Pride / Dismissiveness	<b>Intellectual Arrogance:</b> The conviction that "I already have the truth." It assumes one's own perspective is the only valid one, refusing the biblical call to <b>humility</b> .
6. Synergize	Isolation / Division	<b>Independence/Self-Sufficiency:</b> The belief that "I don't need the Body (others)." This conviction devalues other people's spiritual gifts and leads to <b>lonely or competitive</b> behavior.

<b>7. Sharpen the Saw</b>	<b>Burnout / Sloth</b>	<b>Self-Reliance or Neglect:</b> The conviction that "It all depends on me" (leading to overwork) OR that "My body/spirit doesn't matter" (leading to laziness/neglect).
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**The "Core" Conviction of Negative Behavior: The Pride of Life**

These "opposite" behaviors flow from a single core conviction: **Autonomy from God.** When a person believes they are the "Captain of their own soul," they move from:

**Response-ability to Reactiveness** (because they feel threatened by things they can't control).

**Stewardship to Ownership** (leading to greed and hoarding).

**Service to Self-Preservation** (leading to "Win-Lose" thinking).

**The specific Bible verses that warn against these distorted convictions:**

To see how these distorted convictions are addressed, here are the specific Bible verses that warn against the "opposites" of the "7 Behaviors". These verses highlight the **behavioral outcomes** of a heart not aligned with Christian doctrine.

**Biblical Warnings Against Negative Convictions**

<b>Behavior:</b>	<b>The Negative Conviction</b>	<b>Biblical Warning (The "Anti-Habit")</b>
<b>1. Be Proactive</b>	<b>Victimhood / Blame</b>	<b>Proverbs 19:3:</b> "A man's own folly leads to his ruin, yet his heart rages against the Lord." (Blaming God/circumstances for our own choices).
<b>2. Begin with the End</b>	<b>Temporalism</b>	<b>Luke 12:19-20:</b> "And I'll say to myself, 'You have plenty of grain... eat, drink and be merry.' But God said, 'You fool! This very night your life will be demanded...'"
<b>3. First Things First</b>	<b>Disorder / Idolatry</b>	<b>Matthew 6:33</b> (Inverted): "But seek first the kingdom of God..." (Implicit warning: if you seek the world first, you lose both).

<b>4. Think Win-Win</b>	<b>Scarcity / Greed</b>	<b>James 4:1-2:</b> "What causes fights and quarrels among you? ... You desire but do not have, so you kill. You covet but you cannot get what you want, so you quarrel and fight."
<b>5. Understand First</b>	<b>Intellectual Pride</b>	<b>Proverbs 18:2:</b> "A fool finds no pleasure in understanding but delights in airing his own opinions."
<b>6. Synergize</b>	<b>Isolation / Division</b>	<b>1 Corinthians 12:21:</b> "The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!'"
<b>7. Sharpen the Saw</b>	<b>Burnout / Sloth</b>	<b>Psalms 127:2:</b> "In vain you rise early and stay up late, toiling for food to eat—for he grants sleep to those he loves." (Warning against self-reliant overwork).

### The "Summary" Warning: The Works of the Flesh

In **Galatians 5:19-21**, the Apostle Paul lists the behaviors that result when people follow their "sinful nature" (the distorted convictions) rather than the Spirit. He mentions:

**Discord and Dissensions** (Opposite of Synergy)

**Selfish Ambition** (Opposite of Win-Win)

**Fits of Rage** (Opposite of Proactivity/Self-Control)

**Drunkenness and Orgies** (Opposite of Sharpening the Saw/Self-Care)

### The "Pride" Warning

Because pride is the root of most negative behavior in this framework, **James 4:6** serves as the ultimate caution: *"God opposes the proud but shows favor to the humble."* In this view, pride doesn't just lead to bad behaviors; it puts the individual in direct opposition to God's assistance.

**QUESTION:** *What are some specific life areas (like the workplace or marriage) to where these "anti-behaviors " typically show up?*

**ANSWER:** When negative convictions take root, they manifest as specific "anti-behaviors " that can devastate the most important areas of life. In a Christian discipleship context, these behaviors are often seen as "**violations of God's way**" that undermine personal integrity and relational health.

### **1. In the Workplace: The "Mercenary" Mindset**

In a professional setting, distorted convictions often center on **temporalism** (valuing only immediate, earthly rewards) and **self-reliance**.

**Lying and Masking Errors:** Driven by the conviction that one must protect their own "temporary security" or paycheck at all costs, leading to a loss of biblical integrity.

**Office Gossip and Division:** Fueled by a **scarcity mindset** where one believes they must tear others down to elevate their own status or secure a promotion.

**Tyrannical Leadership:** A "God-like complex" where leaders view employees as objects to be used rather than people to be served, often overcompensating for their own **insecurity**.

**Social Undermining:** Deliberately delaying work or withholding information to make coworkers look bad, rooted in a conviction of **selfish ambition**.

### **2. In Marriage: The "Ledger" Mindset**

In marriage, negative behaviors often flow from **pride** and a refusal to acknowledge the **Imago Dei** (image of God) in one's spouse.

**Keeping a "Record of Wrongs":** Storing mental "receipts" of past hurts to justify emotional withdrawal or retaliation, violating the doctrine of **grace and forgiveness**.

**Selfish Demands and Control:** Insisting on personal preferences and using power to manipulate a spouse, which is described as the "most destructive force" in a relationship.

**Defensive Ego:** An inability to admit fault or apologize because the person's conviction is tied to their own **righteousness** rather than Christ's.

**Numbing with Vices:** Using distractions like excessive social media, overworking, or substances to avoid the **emotional responsibility** and intimacy God intended for marriage.

## Summary Table of Outcomes

<b>Life Area</b>	<b>Anti-Behavior</b>	<b>Behavioral Outcome</b>	<b>Root Conviction</b>
<b>Work</b>	<b>Reactive Blame</b>	Blaming the "system" or boss for personal failures.	<b>Fatalism</b>
<b>Work</b>	<b>Greed</b>	Prioritizing personal gain over the organization's welfare.	<b>Scarcity</b>
<b>Marriage</b>	<b>Pride</b>	Refusal to empathize with a spouse's perspective.	<b>Autonomy</b>
<b>Marriage</b>	<b>Dishonesty</b>	Hiding spending or online relationships.	<b>Self-Interest</b>

**QUESTION: *How might the "Statement of Faith" itemizing our beliefs be aligned with and related to the 7 Behaviors of Discipleship in order to show how Doctrine drives Behavior?***

**ANSWER: THE EFFECT OF BELIEF on BEHAVIOR:  
Behaviors flow from Convictions and a Belief System**

Based on the Christadelphian Statement of Faith (BASF) provided, here is how those specific doctrines align with the **7 Behaviors** to produce positive behavioral outcomes.

**1. Be Proactive (Doctrine of Individual Responsibility)**

**The Belief:** Clauses 23, 24, 25 emphasize that those who know God's will are "responsible" and will be summoned to the judgment seat to be "judged according to their works."

**Behavioral Outcome:** This eliminates the "victim" mentality. A Christadelphian is driven to take **personal ownership** of their actions, knowing that they cannot blame circumstances or nature for their ultimate spiritual standing.

**2. Begin with the End in Mind (Doctrine of the Kingdom on Earth)**

**The Belief:** Clauses 19–23 detail the literal restoration of the Kingdom of God and the "reign with Jesus" as joint heirs.

**Behavioral Outcome:** This provides a concrete **long-term vision**. Behavior is shaped by the conviction that the current world is temporary and the real "end goal" is a sinless, immortal life in a restored earth, making every daily choice a preparation for that Kingdom.

**3. Put First Things First (The Foundation: Authority of Scripture)**

**The Belief:** "The Foundation" states the Bible is the "only source of knowledge" and is "without error." Clauses 15 & 16 point to the priority of understanding and becoming part of the Divine family of believers by Baptism

**Behavioral Outcome:** This establishes a strict **hierarchy of priorities**. Because the Bible is the supreme authority, its study and the "observance of all things he has commanded" (Clause 16) take precedence over secular culture, career, or personal whims.

**4. Think Win-Win (Doctrine of the Plan of Restoration)**

**The Belief:** Clauses 3, 6, 7, 17, 18 speak to God's kindness and describes God's plan to "rescue the race from destruction" and "people the earth with sinless

immortals," fulfilling promises made to Abraham for the blessing of "all nations" (Clause 23).

**Behavioral Outcome:** This fosters a mindset of **abundance and blessing**. Rather than a competitive "us vs. them" spirit, believers act with the desire to see others included in the "glad tidings" and the future global peace described in Clause 27.

## 5. Seek First to Understand, Then to Be Understood (Doctrine of the Truth)

**The Belief:** Clauses 6, 13 and 16 specify that God saw and understood the human need and that salvation comes through the "belief and obedience of the Truth", and "Commandments of Christ 5, 20, 24 & 32" encourage effective communication.

**Behavioral Outcome:** This creates a requirement for **active listening and study**. A believer must first "understand" the specific message of the Prophets and Apostles (the Gospel) before they can effectively act or witness. It prioritizes divine "understanding" over personal "opinion" and flows to Christ's request of his disciples to be in "listening mode".

## 6. Synergize (Doctrine of the Body/Brethren of Christ)

**The Belief:** Clause 23 refers to the "governing body" as the "brethren of Christ" of all generations, and Clause 14 mentions Christ's intercession for his "brethren." Clause 30 talks about the ultimate synergizing of the "All in All".

**Behavioral Outcome:** This drives **communal cooperation**. Christadelphians view themselves as a collective "Seed of Abraham." Behavior is shaped by the need to work in unity with other "faithful" members to function as the "house" over which Christ is Priest.

## 7. Sharpen the Saw (Doctrine of Patient Continuance)

**The Belief:** Clauses 15 & 16 talk of the Apostolic mission and mandate "continuing patiently in the observance of all things he has commanded," and Clause 27 points toward "instruction in righteousness."

**Behavioral Outcome:** This leads to **consistent self-renewal**. Through regular immersion in the "only source of knowledge" (Bible study) and the "breaking of bread" (implicit in "observing all things"), the believer systematically renews their mind and spirit to maintain their "title to resurrection."

## THE EFFECT OF BELIEF on BEHAVIOR:

### EXAMPLE: How the Christadelphian view of "mortal nature" (Clause 5 & 10) specifically affects the behavior of Self-Control:

In Christadelphian doctrine, the concept of "**mortal nature**" (Clause 5) and "**sin in the flesh**" (Clause 10) provides the direct theological motivation for the "**behavior**" of **Self-Control**.

Rather than viewing self-control as just a "good trait," believers see it as a life-or-death necessity for subduing a nature that is inherently "inclined to evil".

### How "Mortal Nature" Shapes Self-Control

**Recognition of Internal Enmity:** Christadelphians believe that Adam's transgression resulted in a "physical law of his being" that was transmitted to all posterity [BASF Clause 5]. This means self-control is not about fixing a "minor flaw" but about managing a "total carnal inclination".

**Misfortune vs. Crime:** A key distinction in this belief is that possessing a sinful nature is considered a "misfortune," but *permitting it to reign* over oneself is a "blame-worthy" choice. This shifts the focus of self-control from guilt over feelings to **responsibility over actions**.

**The Example of Jesus:** Clause 10 states that Jesus shared this same mortal nature ("made of a woman... like nature with mortal man") yet remained sinless. For a believer, this proves that having a "condemned nature" is not an excuse for a lack of self-control; it is a battle that can be fought through the power of God's Word & prayer.

**Protection of Faith:** Self-control is viewed as a "protection of faith." By denying impulses and carnal desires, the believer "confirms their calling" and ensures they are not "disqualified" from the future Kingdom.

**Abstinence as a Tool:** Practically, this doctrine leads many Christadelphians to rarely use alcohol, tobacco, or drugs. While not strictly prohibited, these are avoided because they are an "indulgence" that can easily lead to a "loss of self-control," making the "flesh" harder to manage.

### Summary: The "Battleground" Mindset

For a Christadelphian ("brother / sister of Christ"), self-control is the **active suppression of the "Old Man"** (the carnal self) in favor of the "New Man" (the mind of Christ). It is a daily, intentional process of "reckoning the old nature as dead" so that the "Spirit" can lead.

## THE EFFECT OF BELIEF on BEHAVIOR (cont'd):

**EXAMPLE:** Clauses 3,6,7,17,18 are powerhouses of "Win-Win" and "Synergy" because they highlight God's **cooperative strategy** to resolve **the conflict between His justice and His love for His created beings**.

Here is how Clause 6 specifically breaks down into those two behaviors:

### 1. The Ultimate "Win-Win" (Justice + Mercy)

Clause 6 describes a plan that, **"without setting aside His just and necessary law of sin and death, should ultimately rescue the race."**

**The Conflict:** God's "Law" demands death for sin (a Lose-Lose for humanity).

**The Win-Win Solution:** God doesn't just "ignore" the law (which would compromise His integrity) or just "destroy" the race (which would fail His purpose). Instead, He conceives a plan where the **Law is upheld** (through Christ) and the **Race is rescued**.

**Behavioral Outcome:** This shapes a believer's approach to conflict. Instead of choosing between being "right" (Legalism) or being "kind" (Compromise), they seek a **Third Alternative**—a solution that upholds principle while achieving a merciful outcome.

### 2. Divine "Synergy" (The Creator + The Creation)

Clause 6 speaks of the goal to **"people the earth with sinless immortals."** This is the ultimate synergistic outcome:  $1 + 1 = 3$ .

**The Synergy:** It is a partnership between **God's initiative** (conceiving the plan and providing the "Promises") and **Human response** (the faithful who comprise the "race").

**The Multiplier Effect:** The result isn't just "saved individuals"; it is a transformed **Global Society** (the "peopled earth") that functions in perfect harmony with God. The "whole" (the Kingdom) is infinitely greater than the sum of its mortal parts.

**Behavioral Outcome:** This drives Christadelphians toward **collaborative faithfulness**. They don't just see themselves as solitary survivors, but as essential pieces of a massive, divine project. This fosters a "we're in this together" attitude in their ecclesias (churches).

**The "Restoration" Connection** By linking the "Promises" to the "Rescue," Clause 6 shows that God's **Word** and **Human History** are synergized to produce a result that neither could achieve alone: the total abolition of death.

## IMPORTANCE OF CORRECT BELIEF on BEHAVIOR:

**EXAMPLE:** This "Win-Win" mindset influences how internal disagreements or ecclesial discipline must be handled among believers...

In our belief, the struggle with human failings is viewed as an inevitable "battle with the flesh," but the response to it is designed to be highly proactive and synergistic. Rather than a purely punitive system, this approach to internal disagreements and sin uses a **restorative framework** based on the principle of [The Commands of Christ](#).

### Addressing Human Failings with the 7 Behaviors

- **Be Proactive: The Responsibility of Self-Correction**

**The Belief:** Clause 24 of the BASF establishes that every believer is [personally responsible for their works](#).

**The Outcome:** When a failure occurs, the "proactive" response is **repentance**—a conscious "change of mind" involving conviction, confession, and conversion. Believers are encouraged to "examine themselves" before the Memorial Meeting rather than waiting for others to point out their faults.

- **Think Win-Win: The Matthew 18 Process**

**The Procedure:** Christadelphians strictly follow the steps in [Matthew 18:15-17](#):

1. **Private correction:** Approach the person one-on-one. This is a "Win-Win" attempt to "gain your brother" privately without public shame.
2. **Small group clarification:** If unresolved, take one or two witnesses.
3. **Ecclesial admonition:** Bring it to the "ecclesia" (the local congregation) as a last resort.

**The Goal:** The ultimate aim is always **restoration**, not just removal. The "Win" is the recovery of the erring member to a state of faithfulness.

- **Synergize: Mutual Support in the Ecclesia**

**The Dynamic:** Because there is no paid clergy, the responsibility for spiritual health is shared across the entire community.

**The Outcome:** Members "stir up one another to love and good works" (Hebrews 10:24). When one fails, the collective "synergy" of the family-like

ecclesia provides the support needed for recovery, such as the BCAF to protect the vulnerable and maintain community integrity.

- **Seek First to Understand: Humility in Judgment**

**The Principle:** Believers are warned: "Do not judge or you, too, will be judged" (Matthew 7:1).

**The Outcome:** This fosters an environment where leaders and members are encouraged to be quick to hear and slow to speak during disputes. The goal is to understand the "heart of the matter" before deciding on ecclesial withdrawal or discipline.

### **The Role of "Withdrawal"**

**When the use of “synergy” and “Win-Win” attempts fail** because of lack of positive response, Christ’s disciples are instructed to practice "**withdrawal of fellowship.**" This is viewed as a "synergistic" act of the whole ecclesia, hoping the loss of community & association will prompt the individual to repent and return and, in the meantime, the ecclesia members should regard him or her in the same way that Jesus regarded his “lost sheep”.

## THE EFFECT OF BELIEF on BEHAVIOR (cont'd):

**EXAMPLE:** *How might an alternative view of the atonement affect behavior, where God simply, by substitution rather than representation, set aside the law of sin and death and "paid the price"?*

### Belief regarding the Atonement:

In a substitutionary model of the atonement—often called [Penal Substitutionary Atonement](#) (PSA)—God is viewed as a judge who requires a legal penalty for sin to be paid. When Jesus "pays the price" as a direct substitute rather than a representative, the shift in theological focus can significantly alter behavioral outcomes compared to a representative model.

#### 1. Shift from "Participation" to "Observation" [3, 4]

**Behavioral Change:** A potential decrease in the perceived need for personal transformation or "imitation" of Christ.

**Theological Logic:** If Christ is a representative, the believer must "walk as he walked." If he is a pure substitute who merely "pays a debt," the believer may view the work as entirely finished *outside* of themselves, potentially leading to a lower emphasis on works or participation in his life.

#### 2. Impact on Personal Responsibility

**Behavioral Change:** A risk of reduced a sense of culpability or responsibility for actions.

**Theological Logic:** Pure substitution can be perceived as "washing one's hands" of the action itself because the legal consequence has been fully transferred to a third party. Some studies even suggest a negative association between strong PSA beliefs and a sense of responsibility for reducing pain and suffering in the world.

#### 3. The "Judicial Metaphor" and Shame

**Behavioral Change:** Persistent feelings of being a "forgiven criminal" rather than a transformed child of God.

**Theological Logic:** Because the relationship is framed as judge and defendant, the believer may remain mired in the logic of shame and punishment. This can be particularly harmful for those struggling with cycles like addiction, as the "criminal" identity can perpetuate the behavior.

#### 4. Gratitude-Driven Obedience

**Behavioral Change:** Radical, unconditional gratitude that motivates intense devotion.

**Theological Logic:** Proponents argue that seeing the "full terror" of the price Christ paid in their place produces a deeper love and appreciation for God's holiness and mercy than a representative-only model.

### Summary of Behavioral Differences

<b>Behavior</b>	<b>Representative Model (e.g., Christadelphian)</b>	<b>Substitutionary Model (PSA)</b>
<b>Self-Control</b>	Active suppression of the "Old Man" (mortal nature).	Reliant on "imputed righteousness" and gratitude.
<b>Proactivity</b>	Crucial for "qualifying" for the Kingdom [Clause 16, 24].	Response to having been "already saved" or pardoned.
<b>Accountability</b>	High; results in "judgment according to works."	Focused on the legal "status" of being guiltless before the Judge.

## IMPORTANCE OF CORRECT BELIEF on BEHAVIOR:

**The difference between being "forgiven" and being "justified" and its effect on the believer.**

The difference between being **forgiven** and being **justified** is often described as the difference between having a debt erased and being granted a new legal status of righteousness. While forgiveness is a "negative" act (removing the penalty), justification is a "positive" declaration (bestowing a status of being "right with God").

### 1. Emotional and Behavioral Impacts of Forgiveness

Forgiveness is often seen as a **release from the liability of punishment**.

**Behavioral Outcome:** It can lead to deep gratitude, but it may leave a believer in a "subjective" state where they still feel like a "pardoned criminal".

**The Struggle:** Because the "guilt" and memory of the offense may remain, a person focused solely on forgiveness might struggle with recurring shame or a "mercenary" mindset of trying to "be good enough" to maintain that forgiven status.

**Relation to Others:** Experiencing God's forgiveness often serves as a behavioral model, compelling believers to forgive others unconditionally to maintain their own emotional and spiritual well-being.

### 2. Emotional and Behavioral Impacts of Justification

Justification is a **forensic, judicial declaration** that the believer is "not guilty" and is instead "credited with the righteousness of Christ".

**Behavioral Outcome (Confidence):** This creates a sense of **objective peace and assurance**. A believer who feels "justified" is less likely to engage in "self-justification"—the defensive and sometimes violent behavior of trying to prove one's own goodness to others.

**Self-Control as a "Fruit":** From this position of security, self-control is no longer a "work" done to earn God's favor but a gift and consequence of their new status.

**The "Clean Slate" Effect:** Justification treats the believer as if they had "never sinned". This "psychology of justification" can liberate the heart from the weight of past failures, allowing for a more "relaxed" and proactive approach to spiritual growth.

## Comparison of the Believer's Perspective

<b>Perspective [2, 9, 11, 13, 14]</b>	<b>Focus of the Believer</b>	<b>Resulting Internal Disposition</b>
<b>Forgiven</b>	The <b>removal</b> of the past (Debt-free).	Gratitude mixed with potential fear of "re-offending".
<b>Justified</b>	The <b>status</b> of the present (Righteousness).	Peace, humility, and <u>assurance of final victory</u> .

## THE EFFECT OF BELIEF on BEHAVIOR (cont'd):

**How these different perspectives on guilt and status specifically change the way a person responds to failure in a professional or leadership role:**

When a leader or professional fails, the difference between a "forgiven" mindset and a "justified" mindset often dictates whether:

- a) they collapse under the weight of the mistake, or
- b) use it as a springboard for growth.

### 1. The "Forgiven" Leader: The Debt-Relief Response

In this mindset, the focus is on the **cancellation of the penalty**. The leader feels like a "pardoned criminal."

**Behavioral Outcome: Tentative Proactivity.** Because they view the failure as a debt that was erased by mercy, they may become overly cautious ("walking on eggshells") to avoid "indebting" themselves again.

**The Struggle:** They may struggle with **imposter syndrome**. If they feel they are only in their position because someone "let them off the hook," they might lack the confidence to take necessary risks or lead with authority.

**Response to Subordinates:** They are often very lenient, but sometimes to a fault. Their management style may become "conflict-avoidant" because they feel they have no "moral high ground" to correct others.

### 2. The "Justified" Leader: The Status-Security Response

In this mindset, the focus is on a **permanent legal standing**. The leader believes their "righteousness" or value is a gift that cannot be revoked by a single performance failure.

**Behavioral Outcome: Radical Transparency.** Because their identity is "secure" and "justified" by God, they don't need to hide their mistakes to protect their ego. They are often the first to say, "I messed up; let's fix it."

**The Strength:** They "Sharpen the Saw" with **objective self-evaluation**. They can look at a failure analytically rather than emotionally because the failure doesn't define their worth.

**Response to Subordinates:** They lead with **"Grace-Based Accountability."** They can hold others to high standards (**Behavior 3: Put First Things First**) without being shaming, because they view everyone—including themselves—as people in a process of development rather than defendants in a courtroom.

### 3. Comparison in a Crisis

The **"Forgiven" Leader** asks: *"How do I keep from being punished or losing my job?"* (Fear-based/Reactive).

The **"Justified" Leader** asks: *"What is the right thing to do now to restore the mission?"* (Value-based/Proactive).

#### Summary Table: Failing in a Professional Role

Behavior:	If the Leader feels "Forgiven"	If the Leader feels "Justified"
<b>1. Be Proactive</b>	May become <b>Reactive</b> out of fear of further debt.	Remains <b>Proactive</b> ; failure is a data point, not a destiny.
<b>4. Think Win-Win</b>	Might settle for a <b>"Lose-Win"</b> (sacrificing self) out of guilt.	Seeks a <b>"Win-Win"</b> that restores the team and the goal.
<b>5. Understand First</b>	Listens to <b>criticism</b> as a form of punishment.	Listens to <b>feedback</b> as a tool for sanctification/growth.

What we have been looking at is a difference between

- a) the work of a **"clean" Jesus** - a Jesus who possessed a nature that needed no "cleansing" by sacrifice and who had no transgression, therefore his sacrifice was a substitution payment and
- b) the work of a **Jesus who inherited a defiled and sin-prone nature** which he overcame in his transgression-free life and destroyed in himself in his death on the cross, rising to a new life to which believers are invited to be justified and take on the "new life".

This highlights the fundamental divergence between **Substitutionary Atonement** (the "Clean Jesus" model) and **Representative Atonement** (the Christadelphian/Biblical "Shared Nature" model).

The behavioral outcomes of these two views are profoundly different because they change the "distance" between the believer and the Savior.

#### 1. The "Clean Jesus" (Substitutionary Payment)

In this view, Jesus is biologically and constitutionally different from us—a "perfect specimen" who pays a debt we cannot touch.

**The Behavioral Mode: Gratitude-Driven Observation.**

### Impact on the 7 Behaviors:

**Be Proactive:** The believer often waits for "imputed" strength rather than feeling they have the tools to battle their own nature. Since Jesus' nature was different, his victory is seen as a "miracle" rather than a "blueprint."

**Sharpen the Saw:** Renewal is often focused on *legal assurance* (reminding oneself the debt is paid) rather than *moral transformation*.

**The Psychological Result:** A sense of being a "perpetual debtor." Behavior is often driven by a "relief" from punishment, which can lead to a "plateau" in spiritual growth once the fear of hell is removed.

## 2. The "Shared Nature" Jesus (Representative Victory)

In this view (BASF Clauses 8-10), Jesus is the "pioneer" who fought the same biological battle we fight, but won. He didn't just pay a price; he **carved a path**.

### The Behavioral Mode: Participatory Transformation.

### Impact on the 7 Behaviors:

**Be Proactive:** This creates a high-stakes "battlefield" mindset. If Jesus overcame a "defiled and sin-prone nature," then the believer's struggle with their own nature is **valid and winnable**. It moves from "I can't help it" to "I must overcome it as he did."

**Begin with the End in Mind:** The "End" isn't just a location (the Kingdom) but a **biological change** (Immortality). The believer "justifies" their current life by aligning their character with the "new life" Jesus already achieved.

**The Psychological Result: Justification by Association.** Because Jesus "destroyed" that nature in himself, the believer is "justified" by being "in Christ." They are seen as part of the new, victorious race.

## Comparison of the "Work" on the Individual

Feature	"Clean" Jesus (Substitution)	"Shared Nature" Jesus (Representation)
Relationship	<b>Transaction:</b> He paid my bill.	<b>Identification:</b> He is my "Elder Brother."
Motivation	<b>Relief:</b> I don't have to die.	<b>Aspiration:</b> I can live like him.

<b>Failure</b>	<b>Legal Breach:</b> I need a pardon.	<b>Nature Lapse:</b> I need to "mortify the flesh."
<b>View of the Body</b>	A "vessel" for sin that is bypassed.	A "battleground" where sin is defeated.

**The "Justified" difference:** Under the representative view, the believer doesn't just feel "let off the hook"; they feel **re-classified**. They are no longer defined by the "condemned line of Adam" but by the "resurrected line of Christ." This provides a much stronger foundation for **Behavior 1 (Proactivity)** because the believer is acting out of a new identity, not just a cancelled debt.

## THE EFFECT OF BELIEF on BEHAVIOR (cont'd):

The third model is based on the conviction that **human nature is inherently neutral or "clean"**. In this view, Jesus' work is a legal substitution solely for individual, willful transgressions rather than a transformation of a shared, defiled nature. This is often borne out of a well-meant emotional reaction to the idea of Christ possessing a sin-prone nature – e.g., we might hear the statement, "I can't contemplate a **dirty Christ**".

### Behavioral Impacts of the "Clean Nature" Model

#### 1. Be Proactive: Radical Self-Reliance

**The Belief:** Since nature is not corrupted, humans have the **innate capacity** to choose good and obey God perfectly without special divine aid.

**Behavioral Outcome:** High level of personal effort, but potentially a despair-inducing pressure. If a person fails, they cannot blame "human weakness" or a "sinful nature"; the failure is entirely a result of their own **willful negligence**.

#### 2. Begin with the End in Mind: Performance-Based Security

**The Belief:** Jesus provides a "clean slate" by paying for past sins, but the believer must maintain that status through perfect obedience.

**Behavioral Outcome:** Life is lived as a series of **legal transactions**. The "end" is a reward for a job well done rather than a gift received by a transformed nature.

#### 3. Put First Things First: Moralism over Spirituality

**The Belief:** Christianity is primarily a set of **rules and ethical guidelines** to be followed.

**Behavioral Outcome:** A focus on **outward conduct** and "checking the boxes" of correct behavior. Because the "inner nature" is already clean, the priority is simply preventing "spots" of transgression from appearing.

#### 4. Think Win-Win: The "Good Example" Motivation

**The Belief:** Jesus' primary role is as a **moral example** and a sacrificial victim who clears our "legal record".

**Behavioral Outcome:** Believers may treat others with kindness as a duty or a "good example" to follow, but they may lack the deep empathy that

comes from the "Shared Nature" model where everyone is seen as fighting the same internal battle.

### Summary of Differences in Perspective

Feature	Shared Nature (Representation)	Clean Nature (Substitution)
<b>View of the "Self"</b>	A battleground needing a new nature.	A neutral agent needing correct instruction.
<b>Role of Jesus</b>	<b>Pioneer:</b> He beat the nature I have.	<b>Victim:</b> He paid for the mistakes I made.
<b>View of Failure</b>	An expected (though not excused) struggle.	A blameworthy failure of the will.
<b>Long-term Goal</b>	Biological/spiritual <b>Transformation.</b>	Legal/ethical <b>Clearance.</b>

**The behavioral trap:** This "clean nature" model often leads to **legalism or burnout**. Without the doctrine of a "sin-prone nature" to explain their own internal contradictions (the struggle Paul describes in Romans 7), believers may feel they are uniquely flawed or failing.

## THE EFFECT OF BELIEF on BEHAVIOR (cont'd):

**How do these different models impact a person's mental health or their ability to forgive themselves ("let it go")...**

The impact on mental health and self-forgiveness is where these theological models stop being "theory" and start being the "inner voice" a person hears when they fail.

### 1. The "Shared Nature" Model (Representative)

**Mental Health Impact: Resilience.** This model provides a "structural" explanation for why we fail. Because the nature itself is "sin-prone" [BASF Clause 5], the believer expects a struggle. This prevents the "shock" and total ego-collapse that often follows a moral failure.

**Self-Forgiveness:** It is **High**. You can forgive yourself because you recognize the "enemy" is an inherited physical law you are fighting. You identify with the *victorious Jesus* who beat that same nature, giving you a "justified" status despite the ongoing battle.

**The Internal Voice:** *"I failed because my nature is weak, but I am justified in Christ's victory. I will get up and try again."*

### 2. The "Clean Jesus" Model (Substitutionary)

**Mental Health Impact: Chronic Indebtedness.** While it offers relief from punishment, it can create a "perpetual debtor" complex. The believer may feel they are constantly "breaking the heart" of a perfect Savior who did everything for them.

**Self-Forgiveness:** It is **Moderate**. Forgiveness is "granted" from the outside (legal), but internal peace may be elusive because the believer still feels like a "dirty" person saved by a "clean" person. The "gap" between them and Jesus remains wide.

**The Internal Voice:** *"He paid so much for me, and I blew it again. I am so ungrateful. I am forgiven, but I feel terrible."*

### 3. The "Clean Nature" Model

**Mental Health Impact: High Anxiety & Burnout.** This is often the most damaging to mental health. If your nature is "clean" and you have the power to choose good, then every sin is a **total failure of the will**. There is no "nature" or "deceitful heart" to overcome — only *you, failing without reason*.

**Self-Forgiveness:** It is **Low**. Failure feels like a "defect in the machine." Without the doctrine of a "sin-prone nature," the believer has no category for their own inconsistency. This often leads to "perfectionism" followed by "shame-spirals."

**The Internal Voice:** *"I have no excuse. I knew better and I had the power to stop. I am uniquely flawed and perhaps beyond help."*

**Summary: Mental Health & The 7 Behaviors**

<b>Model</b>	<b>Behavior 1 (Proactive)</b>	<b>Behavior 7 (Sharpen Saw)</b>	<b>Self-Forgiveness</b>
<b>Shared Nature</b>	<b>Brave:</b> "I can win this war."	<b>Restorative:</b> Deep care of the "inner man"	<b>High</b> (Identity-based)
<b>Clean Jesus</b>	<b>Grateful:</b> "I must try for Him."	<b>Relieved:</b> Reminding of the debt paid.	<b>Medium</b> (Pardon-based)
<b>Clean Nature</b>	<b>Anxious:</b> "I must not slip."	<b>Fragile:</b> Constant self-monitoring.	<b>Low</b> (Will-based)

The **"Shared Nature" (Christ our Representative)** view effectively "synergizes" with the human psyche by acknowledging our biological reality (the struggle) while providing a "Win-Win" identity (justification in Christ). This creates a stable mental foundation for long-term behavioral growth.

## THE EFFECT OF BELIEF on BEHAVIOR (cont'd):

It is interesting to observe how these views impact how a person treats others when *they* fail (the behavior of "Thinking Win-Win"):

When someone else fails, your theological model acts as the "lens" through which you view their mistake. This directly shapes whether you move toward **Behavior 4 (Think Win-Win)** or fall into **Win-Lose (Judgmentalism)**.

### 1. The "Shared Nature" Model (Representative)

**Reaction to Others' Failure: Deep Empathy.**

**The Logic:** Because you believe everyone shares the same "defiled and sin-prone nature", a brother's failure isn't a shock—it's a reminder of the battle you are also fighting.

**Win-Win Outcome:** You seek **Restoration**. You approach them as a fellow soldier who tripped in the same trench. This creates a "Win" for the individual (grace) and a "Win" for the community (integrity).

**The Internal Voice:** *"There but for the grace of God go I. We are in this together."*

### 2. The "Clean Jesus" Model (Substitutionary)

**Reaction to Others' Failure: Legalistic Pity.**

**The Logic:** Since Jesus was "clean" and simply paid the debt, failure is seen primarily as a "legal breach" of that payment.

**Win-Win Outcome:** You seek **Pardon**. You focus on making sure they "ask for forgiveness" so their "account" is balanced. However, because there is a "distance" between the perfect Savior and the fallen sinner, there can be a subtle "Lose" for the person's dignity—they are seen as a "debtor" rather than a "peer."

**The Internal Voice:** *"You've broken the rules and let Jesus down; you need to get your account squared."*

### 3. The "Clean Nature" Model

**Reaction to Others' Failure: Harsh Judgment.**

**The Logic:** If nature is "clean" and we have the power to choose good, then failure is **inexcusable**.

**Win-Win Outcome:** It often shifts to **Win-Lose**. To maintain the "purity" of the group, the person who failed is often marginalized or viewed as "weak-willed." There is little room for empathy because the judge believes *they* wouldn't have made that choice.

**The Internal Voice:** *"I don't understand how you could do that. I wouldn't have. You clearly didn't try hard enough."*

**Summary: Impact on Relationships (Behaviors 4, 5, & 6)**

Model	Behavior 4 (Win-Win)	Behavior 5 (Understand)	Behavior 6 (Synergy)
<b>Shared Nature</b>	<b>Restorative:</b> Seeks to "gain the brother."	<b>High Empathy:</b> "I know that struggle."	<b>Strong:</b> Unity through shared battle.
<b>Clean Jesus</b>	<b>Transactional:</b> Seeks to "clear the debt."	<b>Pity:</b> "Poor sinner, go to the Cross."	<b>Moderate:</b> Unity through shared debt.
<b>Clean Nature</b>	<b>Competitive:</b> Seeks to "uphold the standard."	<b>Condemnation:</b> "You had no excuse."	<b>Fragile:</b> Unity through shared performance.

**The "Win-Win" Difference:** The **Shared Nature** view is the only one that truly allows for **Synergy** during failure. It turns a mistake into a collaborative moment of "carrying one another's burdens" (Galatians 6:2), which strengthens the bond of the community rather than breaking it.

## THE EFFECT OF BELIEF on BEHAVIOR (cont'd):

### How do these views affect a person's long-term resilience and "Patient Continuance"? [Clause 16]

Long-term resilience, or "patient continuance" (BASF Clause 16), is the ultimate test of these models. In the face of a lifetime of struggle, the "**Shared Nature**" (**Representative**) view typically provides the most durable psychological "fuel" for the marathon of faith.

#### 1. The "Shared Nature" Model: The Marathon Runner

**Source of Resilience: Identity Consistency.** Because this model acknowledges that the "battle with the flesh" is a lifelong physical law [Clause 5], the believer isn't blindsided by recurring failures at age 50 or 70.

**Behavioral Outcome: Steady Persistence.** They don't quit when they fail; they "Sharpen the Saw" and re-engage. Resilience is built on the fact that Jesus already successfully navigated the exact same "minefield" of human nature and emerged immortal.

**The "Justified" Edge:** Knowing they are already "justified" by being "in Christ" [Clause 12] removes the exhaustion of trying to *earn* a status. They are running *from* victory, not *for* it.

#### 2. The "Clean Jesus" Model: The Grateful Debtor

**Source of Resilience: External Debt.** Resilience is fueled by a sense of obligation to the one who "paid it all."

**Behavioral Outcome: Cycles of Highs and Lows.** This model often produces "revivalist" behavior—bursts of intense devotion followed by periods of "spiritual dryness" or guilt. When the feeling of "gratitude" fades, the motivation to continue can weaken because the believer feels like a "passive recipient" rather than an "active participant" in Christ's victory.

#### 3. The "Clean Nature" Model: The Sprinter

**Source of Resilience: Willpower.** This model relies almost entirely on the individual's ability to "choose right" consistently.

**Behavioral Outcome: High Burnout.** Because there is no theological "cushion" for human weakness, the believer eventually hits a wall of reality. When they realize they *cannot* be perfect despite having a "clean nature," they often abandon the faith entirely ("if I can't do it right, why bother?"). This is the opposite of "patient continuance."

**Summary: Long-Term Behavioral Trajectory**

<b>Model</b>	<b>Behavior 2 (End in Mind)</b>	<b>Behavior 7 (Sharpen Saw)</b>	<b>Outcome of "Failure"</b>	<b>Long-Term Result</b>
<b>Shared Nature</b>	<b>Transformation</b> (Becoming like Him).	<b>Restorative:</b> Repentance as a reset.	<b>Resilience:</b> "I'm still in the battle."	<b>Patient Continuance</b>
<b>Clean Jesus</b>	<b>Escape</b> (Avoiding the penalty).	<b>Reflective:</b> Gratitude for the Cross.	<b>Guilt:</b> "I've failed my Savior."	<b>Inconsistent Zeal</b>
<b>Clean Nature</b>	<b>Approval</b> (Meeting the standard).	<b>Exhaustive:</b> Self-monitoring.	<b>Despair:</b> "I am a total failure."	<b>Early Burnout</b>

**The Final "Win":** The **Shared Nature** model turns every day into a meaningful exercise in **Behavior 6 (Synergy)** between God's grace and human effort. It provides the **mental health** and **self-forgiveness** necessary to keep going for a lifetime, leading to the "investiture of immortality" described in Clause 25.

## THE EFFECT OF BELIEF on BEHAVIOR (cont'd):

### A practical daily routine (the "7 Behaviors in Action") for a believer in the Representative model...

To a believer in the **Representative (Shared Nature)** model, a daily routine isn't just about "good behaviors"—it is a tactical plan for a soldier in a lifelong battle between their "mortal nature" and the "new life" of Christ.

#### It is the difference between the “HOW” and the “WHY”

Here is how the **7 Behaviors** look in the practical daily life of a believer holding correct biblical doctrine:

#### The Daily "Path of the Just" (Proverbs 4:18)

Behavior:	Daily Action (The "How")	Theological Driver (The "Why")
<b>1. Be Proactive</b>	<b>Morning "Mindset Check":</b> Choosing a specific scriptural "weapon" to combat an expected carnal reaction (e.g., patience for a difficult coworker).	<b>Clause 5 &amp; 24:</b> Accepting that while the <i>impulse</i> is from my nature, the <i>response</i> is my responsibility.
<b>2. Begin with the End</b>	<b>The Kingdom Vision:</b> Taking 5 minutes to visualize the "earth filled with God's glory" and my potential place as a "joint heir."	<b>Clause 19 &amp; 25:</b> Reminding the heart that today's stress is "light and momentary" compared to the coming Kingdom.
<b>3. Put First Things First</b>	<b>The Bible Companion:</b> Prioritizing the systematic reading of the Old and New Testaments before checking news or email.	<b>The Foundation:</b> The Bible is the <i>only</i> source of the "Truth" needed to recalibrate the mind.
<b>4. Think Win-Win</b>	<b>Grace-Based Service:</b> Looking for one opportunity to serve someone without seeking credit or a "return on investment."	<b>Clause 6:</b> God's plan is to bless "all nations"; I am an agent of that global "Win."

<p><b>5. Seek First to Understand</b></p>	<p><b>The "Swift to Hear" Practice:</b> In a conflict, pausing to ask, "What part of our shared nature is driving this?" before defending myself.</p>	<p><b>Clause 10 &amp; 14:</b> Jesus understood our nature perfectly; I must show the same empathic humility to my "erring brethren."</p>
<p><b>6. Synergize</b></p>	<p><b>Ecclesial Interaction:</b> Reaching out to a fellow believer to share a "spiritually uplifting" thought or to offer help.</p>	<p><b>Clause 23:</b> We are not "lone rangers"; we are the "collective Seed of Abraham" working as one Body.</p>
<p><b>7. Sharpen the Saw</b></p>	<p><b>Evening Reflection &amp; Prayer:</b> Reviewing the day's "human failings" and seeking justification through Christ.</p>	<p><b>Clause 12 &amp; 16:</b> "Patient continuance" requires daily cleansing. I sleep in peace because I am <b>justified</b>, not just "on probation."</p>

**The Result: A "Justified" Rest**

Because the day ends with the conviction that **Jesus destroyed the power of sin in the same nature I have**, the believer doesn't go to bed with a "ledger" of debts. They go to bed with the **assurance of victory**.

This "**Sharpening of the Saw**" ensures that the next morning, they don't start from a place of defeat, but from a position of **justification**, ready to be "proactive" once again.

**QUESTION:** *Is there a tie-in between behavior and a Biblical obligation to observe “the signs” or “current events”?*

**ANSWER:** For many Christians, particularly Christadelphians, there is a strong tie-in between the obligation to observe current events (often called "**Bible watching**") and specific behavioral shifts. This obligation is rooted in the command to "watch and be ready" for the return of Christ.

### 1. Shift from Anxiety to Purpose

Observing world events through a biblical lens transforms how a believer reacts to "global chaos."

**Behavior:** Instead of reacting with fear or "doom-scrolling," believers use the news as a trigger for prayer and "strengthening their faith".

**Conviction:** The belief is that God is in control and current events are the fulfillment of a "divine plan". This generates **Behavior 2 (Begin with the End in Mind)** by reinforcing that current suffering is a temporary stage before the Kingdom.

### 2. Separation from Political Activism

The obligation to watch events often results in a "stranger and pilgrim" behavior regarding modern politics.

**Behavior:** Christadelphians abstain from voting or political agitation.

**Conviction:** Because they believe the "kingdoms of men" will be replaced by God's Kingdom, they observe world leaders as "instruments in the hands of God" rather than masters of their own destiny. This reinforces **Behavior 1 (Be Proactive)** in personal spiritual growth rather than external political control.

### 3. The "Watchman" Responsibility

Believers often feel a "moral and social" duty to interpret breaking news items for others.

**Behavior:** This leads to increased **outreach and evangelism**. When they see "signs of the times" (like conflict in the Middle East or social lawlessness), they feel a heightened urgency to share the Gospel.

**Conviction:** The "Watchman" role (Ezekiel 33:1-9) dictates that if they see the "sword coming" and don't warn others, they share the responsibility for the outcome.

#### 4. Moral Readiness and Self-Control

Watching world events serves as a "mirror" to the believer's own conduct.

**Behavior:** Seeing "spreading lawlessness" or moral decay in the news drives a believer toward **increased self-discipline and holiness**.

**Conviction:** As they observe the "world perishing," they are motivated to "cleanse themselves from every defilement" (2 Corinthians 7:1) to ensure they are "ready" for the sudden arrival of the Judgment Seat.

#### Summary of Tie-ins

<b>News Observation</b>	<b>Behavioral Outcome</b>	<b>Related Behavior</b>
<b>Rising Global Unrest</b>	Increased Prayer and Humility	<b>Behavior 7 (Sharpen the Saw)</b>
<b>Fulfilled Prophecy</b>	Rejection of Political Alignment	<b>Behavior 3 (First Things First)</b>
<b>Social Lawlessness</b>	Heightened Personal Self-Control	<b>Behavior 1 (Be Proactive)</b>
<b>Middle East Conflict</b>	Urgent Sharing of the "Truth"	<b>Behavior 6 (Synergy/Outreach)</b>

**QUESTION:** *What might be the expected behavior of, and psychological effects upon, a “believer” who has more or less “memorized” the doctrines and can give lip service to them but does not deeply comprehend or understand the reason for them and/or gives them second place in their lives?*

**ANSWER:** When a believer possesses the **doctrines** (the "what") but lacks the **comprehension** of the "Shared Nature" or "Justification" (the "why"), the psychological and behavioral result is typically a shift from **Spiritual Transformation** to **Religious Performance**.

Without deep understanding, the **7 Behaviors** become "**7 Chores**," leading to specific psychological strains:

### 1. The "Masking" Behavior (Cognitive Dissonance)

- **The Psychological Effect:** The believers experience a split between their "Public Religious Self" and their "Private Natural Self." Because they haven't internalized how Christ's victory over nature works, they simply **suppress** their failings rather than **transforming** them.
- **Behavioral Outcome: Hypocrisy or Secretiveness.** They can recite Clause 5 (Mortal Nature) but feel intense shame when they experience it, leading them to hide struggles rather than seeking the "Synergy" of the community.

### 2. Legalism and "Checklist" Christianity

- **The Psychological Effect: High Anxiety.** Without the "Justified" status (which requires deep comprehension), the believer falls back into a "Forgiven-but-Indebted" mindset. They feel they are only as good as their last "correct" act.
- **Behavioral Outcome: Rigidity.** They become sticklers for the "letter of the law" (e.g., exact wording in prayers or specific dress codes) because they lack the "spirit" of the doctrine. This is a defensive mechanism to prove they are still "in the Truth."

### 3. Lack of Resilience (The "House on Sand")

- **The Psychological Effect: Fragility.** When a major life crisis or a personal moral failure occurs, the "lip service" doctrines provide no structural support.
- **Behavioral Outcome: Apostasy or Burnout.** Because they don't deeply understand the "Shared Nature" battle, a failure feels like a "system error" rather than an expected struggle. They are the most likely to "give up" because the effort of pretending becomes too heavy.

#### 4. Judgmentalism (Win-Lose Thinking)

- **The Psychological Effect: Superiority Complex.** Without the "Humility" that comes from truly understanding one's own defiled nature, the believer uses their memorized knowledge as a badge of status.
- **Behavioral Outcome: Harshness toward others.** They are quick to point out Clause 24 (Judgment) to others but fail to apply the "Win-Win" of Grace to themselves. They value "being right" over "being Christ-like."

#### Comparison of Real vs. Mimicked Habits

Behavior	Deep Comprehension (Internal)	Lip Service (External)
1. Be Proactive	Acting from a <b>New Identity</b> .	Acting from <b>Fear of Judgment</b> .
3. First Things First	Prioritizing God because of <b>Love</b> .	Prioritizing God to <b>Avoid Guilt</b> .
5. Understand First	Listening with <b>Empathy</b> .	Listening for <b>Doctrinal Errors</b> .
7. Sharpen Saw	<b>Renewal</b> of the soul.	<b>Maintenance</b> of the image.

#### The "Echo Chamber" Effect

Psychologically, this person often seeks out others who also give "lip service," creating a community focused on **doctrinal purity** rather than **spiritual fruit**. They may be "walking encyclopedias" of the Bible, but they struggle to maintain long-term peace or joy because the "Truth" hasn't moved from their head to their heart.

**QUESTION:** *What might be the expected behavior of, and psychological effects upon, a “believer” who has gained enough “book knowledge” of the doctrines to be baptised and join the group for the cultural and friendship benefits, then observes that other people “out there” are not “bad people”?*

**ANSWER:** This scenario creates a state of "**Sociological Christianity**," where the believer has the vocabulary of the group but the worldview of the culture. When they observe that "outsiders" are often moral, kind, and "good," it creates a massive **Cognitive Disconnection** because their book knowledge hasn't been reconciled with their lived experience.

### 1. The Behavioral "Double Life"

- **The Psychological Effect: Compartmentalization.** They divide their life into "Ecclesial" and "Secular" boxes. They act one way at the Ecclesia, Study Weekend or Gathering and another with their "good" worldly friends.
- **Behavioral Outcome:** They become **Passive** in the community. They do the bare minimum to maintain the friendship benefits (**Behavior 7: Sharpening the Saw** becomes "**Showing the Face**"). They avoid deep doctrinal discussions because they don't want to feel the tension between their ecclesia and their friends.

### 2. Erosion of "Separation" (The Boundary Problem)

- **The Psychological Effect: Relativism.** Because they see that people "out there" aren't "bad," they begin to view the doctrines as "just another way of viewing things" rather than "The Truth."
- **Behavioral Outcome:** They slowly adopt the habits, language, and entertainment of the world. Since they don't deeply comprehend the **Doctrine of Mortal Nature** (which says **everyone is in a terminal state regardless of how "nice" they are**), they see no reason to remain distinct.

### 3. The "Good Person" Trap (Misunderstanding Sin)

- **The Psychological Effect: Theological Confusion.** They confuse "Being Nice" with "Being Justified."
- **Behavioral Outcome: Compromise.** When a "nice" person outside the group does something the Bible forbids, this believer struggles to condemn it. They value **Behavior 4 (Think Win-Win)** as a social harmony tool rather than a

spiritual principle, leading them to prioritize "getting along" over "standing for truth."

#### 4. Resentment and "Fencing"

- **The Psychological Effect: Entrapment.** They may start to view the group's requirements (like Clause 16: "Observance of all things") as mere arbitrary rules that keep them away from their "good" friends.
- **Behavioral Outcome: Passive-Aggressiveness.** They might become critical of the "strict" members of the group, labeling them as "judgmental" to justify their own desire to blend in with the culture.

#### Comparison: Conviction vs. Culture

Behavior	Deep Conviction (The "Why")	Cultural Belonging (The "Who")
1. Be Proactive	Acting to please <b>God</b> .	Acting to please <b>the Group</b> .
2. End in Mind	Seeking the <b>Kingdom</b> .	Seeking <b>Social Acceptance</b> .
3. First Things First	<b>God's Word</b> is the priority.	<b>Social Connection</b> is the priority.
6. Synergize	Working for <b>Gospel Growth</b> .	Hanging out for <b>Friendship</b> .

#### The Psychological End-Game: The "Fading" Believer

Eventually, the psychological cost of maintaining two worlds becomes too high. Because the "Friendship Benefits" are the only anchor, if those friendships fail or if a "better" social group appears outside, the believer usually **fades away**. They haven't rejected the doctrine so much as they never "owned" it; it was just the "price of admission" for the club.

The importance of the **"Shared Nature" doctrine** to specifically address the "Good Person Out There" dilemma to help a believer stay grounded?

When a believer views their community through the lens of the **Shared Nature (Representative)** doctrine, they have a specific theological "grounding" that helps them reconcile the existence of "good people" outside their group without losing their own sense of purpose.

## 1. Distinguishing "Natural Goodness" from "Spiritual Justification"

The Shared Nature doctrine teaches that while humans are "sin-prone" by nature, they still possess the **remnants of the image of God**, which can manifest as kindness, charity, and social morality.

**The Behavioral Tie-in:** A grounded believer can **Think Win-Win (Behavior 4)** with neighbors by acknowledging their genuine goodness without feeling their own faith is threatened.

**The Logical Anchor:** They understand that "being a good person" is a natural virtue, but **Justification** is a legal status required for the Kingdom—a status only available through the specific "New Life" model provided by Christ.

## 2. Identifying the "Root" vs. the "Fruit"

The doctrine allows a believer to observe that while an outsider's *actions* (fruit) are good, their *nature* (root) remains mortal and subject to death, just like everyone else.

**Psychological Effect:** This prevents the "**Comparison Trap.**" The believer doesn't judge themselves as "better" than the outsider; rather, they see themselves as a "fellow sufferer" who has found a specific medicine (the Gospel) that the other hasn't yet taken.

**Behavioral Outcome:** It promotes **Humility (Behavior 5)**. They are "quick to hear" the outsider's virtues because they aren't competing for moral superiority; they are focused on the shared biological battle against mortality.

## 3. Understanding the Purpose of Separation

For a grounded believer, "separation from the world" is not about hating "bad people"; it is about **Behavior 3 (Putting First Things First)** by maintaining a community dedicated to a specific, non-natural goal: the pursuit of immortality.

**Psychological Effect:** They see the ecclesia as a "**Specialized Training Ground**" rather than an "Elite Social Club".

**Behavioral Outcome:** This reduces the resentment toward the group's rules. They understand that while people "out there" are good, they are not engaged in the same **Synergistic (Behavior 6)** project of preparing for the literal Kingdom of God on earth.

## Summary: Grounded vs. Un-Grounded Perspectives

Observation	The Un-Grounded "Cultural" Believer	The Grounded "Shared Nature" Believer
<b>Good Outsiders</b>	"They are better than my ecclesial friends; why stay?"	"They are great people fighting the same nature I am; I should share the Hope."
<b>Separation</b>	"These rules are keeping me from my friends."	"These boundaries protect my focus on the New Life."
<b>Sin</b>	"I'm not a bad person, so I don't see the point."	"My nature is terminal; I need Christ's victory to live."

By deeply comprehending the **Shared Nature** doctrine, the "good person out there" becomes a reason for **compassion and mission** rather than a reason for **doubt and departure**.

**QUESTION:** *How does the doctrine of a shared nature (i.e., Christ shared our nature and overcame it) specifically shape the way a believer prays for the world and those they consider "good but outside the Truth"?*

**ANSWER:** When a believer deeply understands the **Shared Nature** doctrine, their prayer life **shifts from a focus on "us vs. them" to a "unified battle" for the world.** Prayer becomes a powerful tool for **Behavior 6 (Synergy)**, as they view the entire human race through the lens of a common struggle and a single, divine solution.

### **1. Praying for "Good Neighbors" (The Compassion Response)**

A grounded believer doesn't pray for the "conversion of bad people," but for the **"revelation of Truth"** to those they recognize as morally "good".

- **The Prayer:** They specifically ask God to "open the eyes" of their kind friends and neighbors.
- **Behavioral Link:** Because they view the outsider as a fellow sufferer of a "terminal nature," their prayer is filled with **Behavior 5 (Seek First to Understand)**. They pray with a sense of "There but for the grace of God go I," which **prevents spiritual pride**.

### **2. Praying for World Leaders (The "Watchman" Response)**

Based on 1 Timothy 2:1-2, believers are commanded to **pray for "kings and all that are in authority"**.

- **The Prayer:** They do not pray for specific political victories, but for God to **"overrule"** current events to create a "quiet and peaceable life" for the preaching of the Gospel.
- **Behavioral Link:** This reinforces **Behavior 2 (Begin with the End in Mind)**. By praying for leaders to be "God's servants" in the divine plan, the believer stays focused on the Kingdom's arrival rather than getting entangled in modern political strife.

### **3. The "Subversive" Prayer for the Kingdom**

The most frequent and intense prayer is for the **return of Christ** to displace all human authority.

- **The Prayer:** "Hasten the day, Father". This is viewed as **the only "Win-Win" for the world**—a final end to the war, death, and "sin-prone nature" that plagues all humans.

- **Behavioral Link:** This prayer acts as a **Behavior 7 (Sharpen the Saw)** exercise. It keeps the believer's mind "uplifted" and "focused on high things" amid the "wilderness of this world".

#### 4. Praying for the "Struggling Brethren"

Because they understand that every member of the "household of faith" is **fighting the same nature**, their prayers are deeply communal.

- **The Prayer:** They beg for "**strength to keep up the battle**" for themselves and their "dear brethren and sisters who are striving and struggling".
- **Behavioral Link:** This generates **Synergy (Behavior 6)**. By constantly lifting up the group's shared weaknesses, they foster a culture of "mutual support" rather than "mutual judgment".

#### Summary of Prayer Outcomes

Target of Prayer	Doctrinal Motivation	Related Behavior
<b>"Good" Outsiders</b>	Shared "Mortal Nature" needs a Savior.	<b>Behavior 4 (Win-Win)</b>
<b>World Leaders</b>	God's Sovereignty over "current events."	<b>Behavior 3 (First Things First)</b>
<b>The Kingdom</b>	The only end to "sin in the flesh."	<b>Behavior 2 (End in Mind)</b>
<b>Self &amp; Brethren</b>	Personal responsibility and shared battle.	<b>Behavior 1 (Be Proactive)</b>

**QUESTION:** *Is the "shared nature" or "representation" model driven by a different motivation of gratitude relative to the other models?*

**ANSWER:** The **"shared nature" (representation)** model and its motivation of **gratitude** is fundamentally different from other models because it is based on **identification** rather than **indebtedness**.

In the other models, gratitude is often a **"reaction" to a transaction**; in the representation model, gratitude is **the "fuel" for a transformation**.

### **1. Representation: Gratitude as "Empowerment"**

In the Christadelphian/Shared Nature model, Jesus is the **"Pioneer."** He took the "defiled, sin-prone nature" [Clause 10]—the exact same biological "equipment" we have—and beat it.

- **The Tie to Gratitude:** The **believer is grateful** because Jesus proved that **the battle is winnable**. Gratitude flows from the fact that he didn't just "pay a fine" to a judge; he **"mapped a route" through a jungle**.
- **Behavioral Motivation:** This creates **Behavior 1 (Proactivity)**. Your gratefulness isn't restricted to his sacrificial death; you are also grateful he *lived* the way he did, because your **justification** is predicated on his success in overcoming the nature he shared in common with you. You act out of a "debt of love" to **follow his lead**. That is the basis of apprenticeship (discipleship).

### **2. Substitution: Gratitude as "Relief"**

In the "Clean Jesus" model, Jesus is a **"Third Party"** who pays a debt you couldn't pay.

- **The Tie to Gratitude:** The gratitude is primarily **relief from punishment**. It's the feeling of a prisoner whose execution is cancelled at the last second.
- **Behavioral Motivation:** While intense, this gratitude can be **Reactive**. The believer often asks, "How can I ever repay him?" This can lead to a "treadmill of works" driven by guilt; or a "passive" lifestyle where one simply waits to go to heaven because the "bill is paid."

### **3. Clean Nature: Gratitude as "Opportunity"**

In this model, human nature is neutral and Jesus just pays for specific transactional mistakes (i.e., transgression)

- **The Tie to Gratitude:** Gratitude is limited to the **"Reset Button."** You are grateful for the "clean slate," but the pressure is immediately back on you to stay clean.

- **Behavioral Motivation:** This creates **Anxiety**. Gratitude is quickly swallowed up by the stress of "not messing up again." It lacks the "Synergy" of the representation model because Jesus isn't helping you fight a nature—he's just waiting for you to use your "clean" will correctly.

**Summary: The Quality of Gratitude**

<b>Model</b>	<b>Source of Gratitude</b>	<b>Behavioral Result</b>
<b>Representation</b>	<b>He shared my struggle and won.</b>	<b>Inspiration:</b> "I can walk in his steps."
<b>Substitution</b>	<b>He took my punishment.</b>	<b>Obligation:</b> "I must work to repay him."
<b>Clean Nature</b>	<b>He gave me another chance.</b>	<b>Pressure:</b> "I better not blow it this time."

**The "Justified" Difference:**

Under the **Shared Nature** model, gratitude is the realization that you are no longer a "slave to a dying nature," but a **"joint-heir"** to a victorious one. This makes the **7 Behaviors** a joyful expression of your "new identity" rather than a desperate attempt to satisfy a debt.

**QUESTION: How does this "Empowerment-Gratitude" specifically help a believer handle deep-seated habits or addictions?**

**ANSWER:** When dealing with deep-seated habits or addictions, the **Shared Nature (Representation)** model provides a unique psychological "toolkit" that differs sharply from the shame-based cycles of other belief systems.

### **1. Breaking the "I Am My Behavior" Identity**

In the **Clean Nature** or **Substitution** models, failure is often seen as a moral defect or a legal breach. This creates a "shame spiral": *I failed > I am bad > I am a disappointment to God.*

**The Shared Nature Tie-In:** This doctrine separates the **"Person"** from the **"Nature."** It acknowledges that the impulse comes from a "physical law of sin" [Clause 5] that is common to all.

**Behavioral Outcome: Behavior 1 (Be Proactive).** The believer doesn't identify as "an addict"; they identify as a "soldier fighting a defective nature." This creates the mental distance needed to observe an urge without immediately obeying it.

### **2. The "Pioneer" Motivation**

If Jesus was "clean" and had no pull toward sin, his success is a miracle to be admired, but it doesn't help an addict in a moment of craving.

**The Shared Nature Tie-In:** Clause 10 states Jesus was "tempted in all points as we are." To a believer struggling with a habit, this means Jesus felt the same "pull" of the flesh but **denied it.**

**Behavioral Outcome: Habit 7 (Sharpen the Saw).** It provides a "template for resistance." The believer uses prayer and scripture not to "ask for a miracle," but to align their mind with the specific mental path Jesus used to overcome the same biological impulses.

### **3. Justification vs. Perfection**

Addiction thrives on the "all-or-nothing" mindset (e.g., "I slipped once, so I might as well give up").

**The Shared Nature Tie-In:** Because the believer is **Justified** [Clause 12] by their association with Christ's victory, their standing with God is not revoked by a single lapse in the battle.

**Behavioral Outcome: Resilience.** Instead of a "Lose-Win" collapse into guilt, the believer views a lapse as a "lost skirmish" in a war that is already strategically won. They can confess, forsake, and immediately re-engage in the battle without the weight of "unpayable debt."

#### 4. Synergy in the "Ecclesia"

Addiction grows in isolation. The **Substitution** model can sometimes leave a person alone with their "private debt" to God.

**The Shared Nature Tie-In:** Since everyone in the community admits to having the same "defiled nature," there is no "perfect" person to be intimidated by.

**Behavioral Outcome: Behavior 6 (Synergy).** It lowers the barrier for seeking help. The believer can be transparent with a trusted "brother or sister" because they are both "fellow-combatants." This collective strength is often more effective than solo willpower.

#### Summary: The Recovery Mindset

Model	View of the Habit	Reaction to a Lapse	Source of Strength
Shared Nature	An external enemy (the flesh).	Strategic Reset: "Get back in the fight."	Identification with the Pioneer.
Substitution	A legal debt to Jesus.	Guilt/Debt: "I've let Him down again."	Obligation to the Creditor.
Clean Nature	A failure of the will.	Despair: "I am fundamentally flawed."	Willpower and self-control.