

## Spiritual Pilgrimage and Purpose

### I. Spiritual Pilgrimage

A. **Definition:** Man's a tempt to get closer to God.

B. What is the difference between a pilgrimage and a journey?

C. Pilgrimage usually has a set destination.

D. Journey is fluid and keeps going.

### II. Purpose of the Journey

A. To meet with God intimately.

B. The difference between all other religions and Christianity is that all religions seek to get to God by earning His favor, a approval and way to heaven through much effort and good works.

C. In Christianity, Jesus came to us and became a human being, (laying aside His divinity, Philippians 2) to show us the way to have relationships with God in a very personal way. Jesus is the exact representation of the Father, Hebrews 1:3, and since he has paid for everything, we simply accept His offer or invitation to join Him on this journey.

Since our purpose is to meet with God personally and intimately, we begin to take responsibility to come to God *by* ourselves *for* ourselves. Throughout childhood we go where our parents take us. School, church, Sunday School, Vacation Bible School, summer camp, youth group, weekend retreats, etc. Now as we become adults, our faith must become our own and we must learn to come to God *by* ourselves, *for* ourselves.

### III. Four Types of People on the Journey

A. Theoretician - person who knows the theology, doctrines and beliefs of one's own parents, church denomination. Rules-oriented, law-abiding, outward behavior is critical for acceptance. Head-related.

B. Gnostic - person may tend to judge others who do not 'know God' as he/she does. My experience, not the Bible, is the standard by which I judge others.

Jesus replied, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them.

- John 14:23

C. **O bserver** - person is o **pen** to ask oneself the question, "Is this God?"  
The style and form is unfamiliar to me, but I am open to a **sk** if this c **ould**  
b **e** God's p **resence**. R **elational**. Heart-Related.

D. **P ractitioner** - person is open to t **rying** **n ew**  
t **hings** as he/she moves toward intimacy with Christ. R **elational**.  
H **ear t** -Related.

#### IV. Discussion Questions

1. Which type(s) of people on the journey are you?
2. Will you be open to try new things on the journey to draw near to God?

Come near to God and He will come near to you. - James 4:8a

#### V. Practically

What might this look like? There are three particular disciplines that might prove helpful to you this semester. They are the disciplines of silence, solitude and stillness.

It is very important for us to realize that when we set our hearts to come to God, all hell breaks loose against us! The enemy of our souls knows that when we draw near to God, we will find all that we are looking for, so he will do anything he can to prevent that from happening. He will try to distract us, lie to us and convince us that spending time with God doesn't make any difference in our lives. We must be aware of the devil's schemes.

Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. - 1 Peter 5:8

When you come into the quiet, know what you are up against and simply wait for the Lord to come to you. This is sometimes very difficult for us to do because we are not used to silence. We live in a time when we often have multiple things happening at the same time. For instance, you may have your earphones in listening to your ipod, while checking your Facebook, texting your friend and doing your homework. When someone suggests for you to sit in silence with "nothing" to do but sit still and wait for "God," you become overwhelmed with the thought.

Yet the LORD longs to be gracious to you; he rises to show you compassion. For the LORD is a God of justice. Blessed are all who **wait** for him!  
- Isaiah 30:18

Since ancient times no one has heard, no ear has perceived, no eye has seen any God besides you, who acts on behalf of those who **wait** for him. - Isaiah 64:4

Yet this I call to mind  
and therefore I have hope:

Because of the LORD's great love we are not consumed,  
for his compassions never fail.  
They are new every morning;  
great is your faithfulness.

I say to myself, "The LORD is my portion;  
therefore I will **wait** for him."

The LORD is good to those whose hope is in him,  
to the one who seeks him;  
it is good to **wait quietly**  
for the salvation of the LORD.  
It is good for a man to bear the yoke  
while he is young.

Let him **sit alone in silence**,  
for the LORD has laid it on him.

- Lamentations 3:21-28

Henri Nouen describes it as follows:

*"As soon as we are alone... inner chaos opens up in us. This chaos can be so disturbing and so confusing that we can hardly wait to get busy again. Entering a private room and shutting the door, therefore, does not mean that we immediately shut out all our inner doubts, anxieties, fears, bad memories, unresolved conflicts, angry feelings and impulsive desires. On the contrary, when we have removed our outer distraction, we often find that our inner distractions manifest themselves to us in full force. We often use the outer distractions to shield ourselves from the interior noises. This makes the discipline of solitude all the more important."*

- Henri J.M. Nouen

Know that this is normal when a person chooses to draw near to God.

*"Solitude begins with a time and a place for God, and God alone. If we really believe not only that God exists, but also that God is actively present in our lives - healing, teaching and guiding - we need to set aside a time and space to give God our undivided attention. (Matthew 6:6)"*

- Henri J.M. Nouen

But when you pray, go into your room, close the door and pray to your Father, who is unseen.  
Then your Father, who sees what is done in secret, will reward you. - Matthew 6:6

The mystics called this sacred space. It simply means that a person chooses a particular time and place each day that will be set aside to meet with God. It will not always be easy to silence the noise around you, the noise in your head or the noise in your heart. Do not give up! As with all things, it is something that you will get better at the more you practice. Brother Lawrence called this "practicing the presence of the Lord."

It may be helpful to keep a pad of paper and pen near you to write down things as they come up, so you can forget about them for the moment and return to focusing on the Lord.

*"The first days and weeks and months are awkward and painful, but enormously rewarding. Awkward, because it takes constant vigilance and effort and reassertions of the will at the first level. Painful, because our lapses are so frequent, the intervals when we forget him so long. Rewarding, because we have begun to live. Lapses and forgettings are so frequent. But when you catch yourself again, lose no time in self-recriminations, but breathe a silent prayer for forgiveness and begin again, just where you are. Offer this broken worship up to him and say: "This is what I am except You help me." Admit no discouragement, but ever return quietly to Him and wait in His presence."*

- Thomas Kelly



### **Just Show Up and Start Small**

Work 15 minutes into your schedule each day to practice silence, solitude and stillness before the Lord.

Bring a journal or notebook, your Guyon book, *Experiencing God Through Prayer*, and your Gumbel book, *30 Days*, which has the Bible passages in it.

Make sure that you are alone and quiet for these few minutes. Turn off your phone, all music, computer, iPod, iPad, etc. and set a timer so you can fully engage during this time. Start with a prayer of intention, using the one below or making up your own. God loves to give us the desires of our heart.

Take delight in the LORD, and he will give you the desires of your heart. - Psalm 37:4

- **Prayer of Intention:**

Father, I desire to draw near to you and have a deeper relationship with you. Please help me focus on you as I make space for you, so I will learn to hear and understand your voice. I do want more of you.

Amen.

- Read the first two chapters of your Guyon book, *Experiencing God Through Prayer*, which is a total of six, short pages. Then sit quietly in silence for 5 minutes just listening and focusing upon Jesus.
- Feel free to jot down any words, phrases, pictures, songs, scripture verses that came to mind during your time of silence.
- You will have 3 chapters from your Gumbel book to read each week, so use the remaining minutes to read one chapter. (Each chapter is approximately 4 pages long. Be sure to start with the Bible passage at the beginning of each chapter.)

***"Prayer is nothing more than turning our heart toward God and receiving in turn His love."***  
- Madame Jeanne Guyon



**Endnotes:**

- Guyone, Jeanne. *Experiencing God Through Prayer*. New Kensington: Whitaker House, 1984.
- Kelly, Thomas. *A Testament of Devotion*. New York: HarperCollins Publishers, 1941.
- Nouen, Henri J.M. *Making All Things New: An Invitation to the Spiritual Life*. New York: HarperCollins Publishers, 1981.

# Spiritual Instincts and Definition of Spiritual Formation

## I. Spiritual Instincts

- A. When we talk about our spiritual journey we must understand that people instinctively are drawn to different means of drawing near to God.
1. Each person has a different "instinct of the soul" or "spiritual temperament."
  2. God approaches us and we approach Him as individuals.
  3. While there are biblical patterns laid down for spiritual growth, there is no single formula.
  4. Each individual will discover God and relate to Him through the uniqueness of his or her own personality and temperament.

*"Just as a journey from one place to another requires varied sets of disciplines for successful completion, (walking, driving, flying, navigation skills and the like), so the Christian journey has its own set of disciplines which enable the pilgrim to progress through the stages of the spiritual path toward wholeness in Christ."*  
 - M. Robert Mulholland

- B. If a person is constantly trying to connect with God in a way that he/she is not "wired," the shame can be overwhelming. "Is there something wrong with me?" "Do I have a character flaw or a spiritual defect?"
- C. Today we will look at seven spiritual pathways that can help us connect with God.

Spiritual Instinct	Agenda	Characteristics and Examples	Potential Dangers
aesthetic	Majesty	worship in beauty + order, loves tradition, art, and architecture. looks, sounds, smells, ambience, liturgy, creeds, hymns	past orientation can rob present experience
experimental (worship)	Joy (experimental)	"feeling" God's presence, intimacy, experience, the person is always ready to worship, God is our contemporary in the "here + now"	can become renewal junkies

Spiritual Instinct	Agenda	Characteristics and Examples	Potential Dangers
Activist	Achievement	Serving God, evangelism, social justice, transformation, change, build or join activist organization	can have "Martha Spirit"
Contemplative	Listening	focus on the "interior" prayer as "listening" as opposed to "talking" often feel out of place with evangelicals	no community accountability
Student	Truth	knowing God - Studying the word proper doctrine is a priority, books, discussion, exposure of false teaching, systematic theology	can have a "letter of the law" mentality
Relational	Love	"together" we feel + meet God, High touch, join groups for sharing + prayer. solitude feels like solitary confinement.	can try to get from community what they should be getting from God
Naturalist	Creation	David, St. Francis of Assisi, the "Green" Evangelicals	become a worshipper of creation instead of the creator

*Jesus is found as an example in all of these instincts.*

*"We identify the leading instincts by simply observing what is most natural for us to do in expressing ourselves to God and in revealing His Word to us. But when we have discovered what is most natural, it is important to explore the other four or five. Maturity in faith comes as we become conversant in all seven languages of worship."*

- Gordon MacDonald

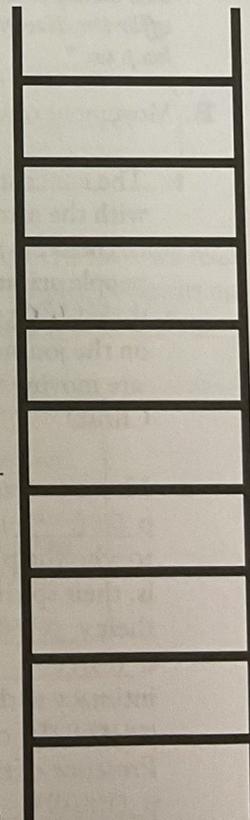
**Group Application Questions:**

1. What is your most natural "instinct of the soul?" What happens to your "soul" when you are actively nurturing this instinct?
2. Which instincts would you like to develop? **WARNING:** Do not despise how God has "wired" you in your pursuit of your pathways.
3. What happens when we fail to appreciate one another's instincts? When we assume one instinct is the "best" way to relate to God?
4. What do we need to do to accept and appreciate the instincts that are not natural or well learned by us?
5. How has your church experience discredited or endorsed your particular spiritual instinct?

**II. Comparison of Two Pictures Showing the Journey**

A. **Hierarchical** \_\_\_\_\_ levels of knowing God tend to be like the rungs of a ladder.

1. Certain **rules** or **programs** are followed in discipleship by which a person receives certain information and/or biblical knowledge and passes onto the next **level** of training or learning within the religious system or tradition.
2. Most of this knowledge tends to be **cognitive**.
3. A person can go through years of training without it producing any transformation in his/her life because the **goal** has been to **acquire** certain **information** and fulfill a **requirement** rather than engaging the heart in the process of renewing of one's mind.
4. **Ex)** Catholic catechism, confirmation, 1st communion. Protestant traditions, Sunday School classes, VBS, Youth Group attendance, baptism classes, etc.



With this mindset, a person often feels like he/she is a failure when he/she sins and then must start all over again to earn God's approval. It is then exposed that he/she is not living by grace, but by his/her own efforts. Grace is very difficult to receive for such individuals who believe growth is entirely up to them. They will eventually tire out and give up.

I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For I do not do the good I want to do, but the evil I do not want to do - this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

So I find this law at work: Although I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. What a wretched man I am! Who will rescue me from this body that is subject to death? Thanks be to God, who delivers me through Jesus Christ our Lord! - Romans 7:15-25

***"If you have had that rollercoaster experience - trying to maintain the discipline, falling off, starting it again and falling off, starting again and falling off - it may be because you've not been offering God a genuine discipline. You may have been trying a do-it-yourself operation, a form of works righteousness.***

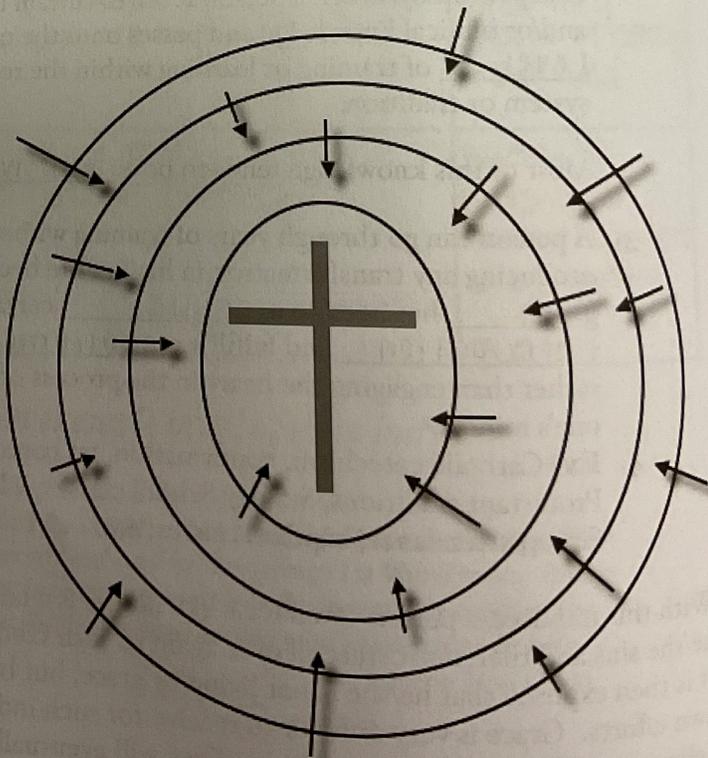
***A genuine discipline is a discipline of loving obedience offered to God with no strings attached. We put no conditions on it. We put no time limits on it. We add no expectation of how we want God to change us through it. We simply offer the discipline to God, and keep offering it for as long as God wants us to keep on."***

- M. Robert Mulholland

## B. Movement toward God at one's own pace

- The concentric circles with the arrows pointing to the cross show that people are at different places on the journey, but all are moving toward Christ.

- Movement at one's own pace is according to who the person is, their spiritual instinct, their values, desire for intimacy with Christ, pursuit of the Presence of the Lord, passion for relationship with the



Living Christ, etc. *with no c* omparison *to anyone e* lse's *relationship.*

3. A person understands that his/her relationship with God is u nlike anyone else's and there is n o need to e arn anything. All attention, approval, acceptance and love is always freely given by God and therefore each person is moving at his/her own pace.
4. Although people may be learning the same thing, even in a class such as this, every person is at a d ifferent p lace on their journey due to their family background, culture, time knowing God, etc. and will i nterpret what is being taught and a pply that knowledge to their heart and lives v ery d ifferently. The k ey is movement t oward God and giving Him a ccess to our lives.

**Example:**

A person falls → gets up → realigns oneself → moves toward Jesus  
or

A person sins → confesses and repents for his/her sins → receives forgiveness → moves toward Jesus and enjoys relationship with Him.

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. - 1 John 1:9

Rather than feel like we are a failure and must start all over again to earn His love, we realize that we are deeply loved by God and He not only accepts us, but by His Spirit, helps us up, brushes us off and takes our hand to continue the journey. **The goal is greater intimacy with Jesus so we will become like Him.**

“Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly.” - Matthew 11:28-30 (The Message)

### III. Definition of Spiritual Formation

"Giving God space in our lives to help us become like Jesus from the inside out."  
-Wanda Walborn

Reflect on the following poem by Judy Brown.

*What makes a fire burn  
is space between the logs,  
a breathing space.  
Too much of a good thing,  
too many logs  
packed in too tight  
can douse the flames  
almost as surely as a pail of water would.  
So building fires  
requires attention  
to the spaces in between,  
as much as to the wood.  
When we are able to build  
open spaces,  
in the same way we have learned  
to pile on the logs,  
then we can come to see how  
it is fuel, and absence of the fuel  
together, that make fire possible.  
We only need to lay a log  
lightly from time to time.  
A fire  
grows  
simply because the space is there,  
with openings  
in which the flame  
that knows just how it wants to burn  
can find its way.*



What speaks to you in this poem? Compare and contrast the fire with our passion for Jesus.

A. G iving G od.

1. We start with God because He is the s ource of a ny transformation in our lives.
2. He is the one working in us. He is the only one with the p ower to actually make any l asting change in our lives. We want change, but our efforts are often as futile as New Year's resolutions. They usually only last for a short period of time and then we fall back into our old patterns and habits of living. Because of sin, we cannot change ourselves.

3. We simply give God a ccess to our lives. We do this by saying yes to Him.
4. We are changed by recieving what is being offered. Our efforts to stop certain behaviors and adopt others do not change us inwardly. God is the one doing the changing.

For God is working in you, giving you the desire and power to do what pleases Him.  
- Philippians 2:13 (NLT)

*"Pastors preach about what their people should believe, how they are to behave properly, and how they should serve the Lord. People then are admonished to get to work making all of this a reality. It is as if they are saved by Christ's grace, then must become sanctified by their own efforts. It does not work. No amount of personal effort will change a person into the likeness of Christ. What people need is radical transformation, not strategies for self-improvement. They need a supernatural work that actually makes them new creations in Christ (2 Corinthians 5:17). There must transpire an act of God that miraculously changes men and women at the very core of their being. And that impossibility in human power is the good news of the gospel of Christ Jesus."*

- Terry Wardle

5. **Example:** I once saw a speaker give an object lesson with a clear glass of water. As he described a typical day in our life, he added a squirt of ketchup to represent one sin. A squirt of mustard represented yet another sin. He dumped in soy sauce, worchestershire sauce and vinegar to represent other sins. The concoction was very gross. He then said that in a minute he was going to drink the water. Everyone made comments about how awful that would be to drink. He then began to talk about the futility of our striving and efforts to get rid of these sins in our lives because they had already mixed with the water and could not be separated. He then picked up a gallon of fresh water and began to pour the water into the glass. He poured the entire gallon into the glass until the water was clear again. The audience erupted in applause and cheering as they got the point of the illustration. As the clear water, representing God in our life, was poured into the glass, the dirty water mixture was displaced with the clean. The dirty water only needed to receive the clean to be changed.

In spiritual formation, God is the source of our transformation.

## B. Space in our lives.

1. Giving God space in our lives refers to the spiritual disciplines. God knows what each of us needs and directs us to the particular pathway in which we best connect with him. For some people the aesthetic is where they connect with the majesty of the Lord. For others, nature is the place of

connection in creation. The activist instinct is drawn to achievement. The experiential instinct is drawn to joy in worship. The contemplative loves to quietly listen before the Lord. The student loves to study to find truth and the relational instinct is drawn to community to receive love.

2. In whatever way we feel that we c onnect with the Lord, the spiritual disciplines then serve as a m eans to an e nd to l ead us into the P resence of the Lord.
3. Whether, the means is fasting, prayer, silence, solitude, studying, reading, memorizing or meditating on the Word, when the Lord shows up, we need to s top and b asque in His presence. Sometimes we c ontinue with the means when the end has come.
4. **Example:** If we are participating in a system of reading the Bible and the second verse of chapter one really speaks to us. Instead of staying on verse two, where we felt the Presence of the Lord prompting us to take notice of this in our lives, we hurry along to finish the scheduled reading of that day which includes three more chapters. We miss the very spot where the Lord is speaking to us in order to complete the assignment. We do not realize that the system or form, is only a means to bring us into the Presence of the Lord. Once the Presence of the Lord comes, we stop there to be with Him. After enjoying His presence listening to His words of direction, correction, rebuke, teaching, affirmation, or love, etc., we can pick up where we left off with our reading - either the same day, or depending on how long the Lord was speaking to you - the next day.

### C. To help us.

1. On this journey of giving God space in our lives, we recognize that we have a r ole and r esponsibility.
2. Our role is to give God p ermission to c ome into our lives.
3. Our r esponsibility is to o bey whatever He tells us.
4. Our own spiritual growth is o ur responsibility and n o o ne e lse's. We find it easy to blame others for our lack of growth when in reality we have no intention of letting God come any closer. We have informed Him of what He can and cannot do in our lives and left it at that. We wonder why we are bored, dry and haven't heard God speak for a very long time. Perhaps the reason for our condition is our refusal to obey what He did say so long ago.
5. If "Yes, Lord" is coupled with i mmediate o bedience, there will be movement and g rowth in our lives.

6. Our resistance to such a life is an indication of our control. Jesus is King and we are not. He gets to do whatever He wants in our lives. That is lordship. The minute we dictate to Him how we will or will not act, and how we will or will not respond emotionally, we have just become our own god.

#### D. Become.

1. The word "become" indicates an ongoing process. There are times when we grow in leaps and bounds. There are times when we move slowly and there are times when we seem to come to a standstill.
2. The key is that each individual moves, grows, becomes at his/her own pace. In some ways it is like a coin that is dropped into a deep pond. It takes time for it to reach the bottom of the pond. As it lands, the silt at the bottom of the pond is stirred up, but it takes even longer for the ripples to make it back to the surface.
3. There are times in our lives that it appears on the surface that nothing is happening. It is important during these times that we continue to give the Lord permission to go deeper in our lives. At such times, He is usually doing something so deep that we are not yet aware on the surface of its impact. Don't worry. He will make us aware when the time is right of exactly what he is doing. **Becoming** is really about trusting the Lord to take us where we might not *want* to go, but *need* to go for our healing.
4. **Example:** It is similar to a child who falls down and scrapes his knee. He doesn't want his mother to wash out the wound and pick out the gravel because it hurts. He would rather just put ointment on the band-aid and cover it up. The wound will never heal properly until it is thoroughly cleaned. Sometimes Neosporin and a band-aid is sufficient, but sometimes stitches are needed or even the setting of a broken bone and a cast is necessary. The process of becoming depends on the attitude of the individual to trust the workings and ways of Christ in our life to set our own pace.

#### E. Like Jesus.

1. The goal in spiritual formation is not to behave properly or become an expert on spiritual disciplines.
2. The goal is to become like a nother person.
3. We become like Jesus and we do this through relational intimacy. Simply by time spent together, we pick up mannerisms, phrases, habits, and speech. We learn how to handle ourselves in situations by observing the person we love and admire. Trust is developed. We can usually

predict how this person thinks and feels about things because of our closeness to them.

4. Our primary point of connection to Jesus is Bible reading and prayer through silence, solitude and stillness.
5. **Example:** You can see this with young children. If you want to know how you are doing, listen to a preschooler who is pretending to drive a car. Where did he learn to yell at other drivers like that? And listen to the expletives coming out of his little mouth when he stubs his toe in the yard. We immediately jump out of his little mouth when he stubs his toe in the yard. We immediately jump to reprimand him when we hear it, but didn't he learn it from us? No, we never sat down with him and had a lesson in what to say when a driver cuts you off in traffic, but he was with us when it happened, he observed our response and acted accordingly. To become like Jesus, we need to be with Him.

#### F. From the Inside.

- The starting place of our transformation is our heart, not outward behavior or even correct theology and doctrine.
- The Pharisees had all the right doctrine, knew Scripture inside and out, pridefully kept the law, but their hearts were cold and hard.
- They did not even recognize Jesus as the Messiah because He did not fit their preconceived box of what the Messiah would look like.
- The imperishable seed of God is within us and as we water and weed that seed, we become who God has made us to be.
- In Romans 12:2, the passage reads, "and do not be conformed any longer to the patterns of this world, but be transformed by the renewing of your mind..."
- Example:** In the Greek the word for transform is *metamorphao*, where we get our word metamorphosis. In Christ we are changed from the inside out by the renewing of our mind, in the same way that a chrysalis becomes a butterfly while in the cocoon. During that incubation process, the chrysalis fights and struggles to come forth. It will die if that process is cut short by someone cutting open the cocoon for it. It is being strengthened in the struggle as it writhes and wiggles to become what it was created to become. Indeed, God is working in us, therefore we must surrender to His ways. We cannot compare our journey to anyone else's, because it will never seem fair. It will appear that others are getting off easy, while we are in so much pain. Others are moving along and we are stuck in a rut. Only God knows what we need, and when we need it and we must trust Him to bring us out when our time is right.

## G. Out.

1. In this process of spiritual formation, we must realize that we are not alone. Not only do we walk w ith o thers on the journey, but our journey is f or o thers.
2. Once we have embraced our i dentity in Christ and surrendered to this p rocess of becoming like Jesus, we are c ompelled to i n vite others to j oin us on the journey. This good news is n ot just for us.
3. We must be m issional in our pursuit. Our mission will be i ncarnational as we serve the physical needs of the poor and the disenfranchised and share with them the gospel of Jesus Christ. You can't have one without the other.
4. The n eeds of social justice are very great around the world, but we must also p reach the gospel. If we do not preach the gospel, what distinguishes us from any humanitarian aid organization? The love of Jesus compels us to turn our focus outward to reach others.

It all starts with us giving God permission to come into our lives.

*January 29, 1930*

*"I feel simply carried along each hour, doing my part in a plan which is far beyond myself. This sense of cooperation with God in the little things is what astonishes me. I seem to have to make sure of only one thing now, and every other thing "takes care of itself," or I prefer to say what is more true, God takes care of all the rest. My part is to live in this hour in continuous inner conversation with God and in perfect responsiveness to his will. To make this hour gloriously rich. This seems to be all I need to think about."*

- Frank Laubach

**We simply position ourselves to receive from Him.**

### **Giving God Permission to Come In**

With the 15 minutes you have set aside each day, sit comfortably and begin to slow your breathing as you focus upon the Lord. Bring a journal or notebook, your Guyon book, *Experiencing God Through Prayer*, and your Gumbel book, *30 Days*, which has the Bible passages in it.

Make sure that you are alone and quiet for these few minutes. Turn off your phone, all music, computer, iPod, iPad, etc. and set a timer so you can fully engage during this time. Start with a prayer of intention, using the one below or making up your own. God loves to give us the desires of our heart.

- **Prayer of Intention:**  
Father, I come to you today to position myself to receive from you. As I make space for you, I give you permission to come into my heart. I want to be a person who says yes to you always. Please speak to me now as I listen for you.  
Amen.

- Read chapters 3 and 4 of your Guyon book, *Experiencing God Through Prayer*. Chapter 3 is titled, "Beginning the Journey" and chapter 4 is, "The Reward of Silence." After reading, sit quietly in silence for 5 minutes just listening and focusing upon Jesus.
- Feel free to jot down any words, phrases, pictures, songs, scripture verses that came to mind during your time of silence.
- Use the remaining 10 minutes to read either chapter 4, 5, or 6 from your Gumbel book, *30 Days*.

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#### **Endnotes:**

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# Overview of Quadrant and Introduction to Being

## Quadrant for Introduction to Spiritual Formation at Nyack College

**B** eing - **A** L **ook** that says  
you're loved

### **Ephesians 4:1-3 (NIV)**

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.

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**B** elonging - **A** T **ouch** that  
feels like Jesus

### **Ephesians 4:4-6 (MSG)**

You were all called to travel on the same road and in the same direction, so stay together, both outwardly and inwardly. You have one Master, one faith, one baptism, one God and Father of all, who rules over all, works through all, and is present in all. Everything you are and think and do is permeated with Oneness.

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**K** nowing - **A** W **ord** that  
brings healing

### **Ephesians 4:7-11 (MSG)**

But that doesn't mean you should all look and speak and act the same. Out of the generosity of Christ, each of us is given his own gift. The text for this is, "He climbed the high mountain, He captured the enemy and seized the booty, He handed it all out in gifts to the people." ... He handed out gifts of apostle, prophet, evangelist, and pastor-teacher

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**S** erving - **A** n **A** ct that  
shows you matter

### **Ephesians 4:12-13 (MSG)**

to train Christ's followers in skilled servant work, working within Christ's body, the church, until we're all moving rhythmically and easily with each other, efficient and graceful in response to God's Son, fully mature adults, fully developed within and without, fully alive like Christ.

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## II. Introduction to Being

A. We start with being because we must begin with an understanding of **who we are at our core.**

1. What we believe about ourselves is crucial. Deep in our hearts is a longing put there by God Himself to be loved.
2. He created Adam and Eve in His image in order for them to rule over all that He had created (Genesis 1:26 and 2:15). It was important to God to have someone made in His image with whom He could have relationship. God used to walk with Adam and Eve in the cool of the day and talk together.

*Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. But the LORD God called to the man, "Where are you?" - Genesis 2:8-9*

3. Because Adam and Eve chose to eat of the forbidden fruit, they broke relationship with God, received a curse and had to leave life the way they had always known it. Pain, toil and hardship now entered the picture and a great need within man to be restored into full relationship with God.

To the woman he said,

"I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you."

To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,'

"Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

- Genesis 3:16-19

4. God also has longings. We must realize that God longs for relational intimacy with us. This is seen in the way that God makes an everlasting covenant with his people - first with Abraham, (Genesis 15), the covenant of circumcision as the sign (Genesis 17).

The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you.

"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

- Genesis 15:1-3

Abram fell facedown and God said to him, "As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. *I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.* The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God." - Genesis 17:3-8

## B. God's desire for us.

1. God desires to have a personal relationship with mankind in a way that would be the creature's choice and relationship could grow and be mutual. God did not seek to have such a relationship with anything else he created, because no other part of creation had the capacity to love.
2. Mankind was created with the capacity to love deeper and deeper through relationship. We love because God first loved us (1 John 4:19). We desire because God first desired us. We seek God because He first sought after us. It is not sufficient to just be aware of love or able to speak of its attributes.
3. We were created for loving intimacy which is simply a response to the whispers of longing put in our hearts by our creator.
4. This is what Henri Nouwen refers to as being "the Beloved" of God, and being the 'beloved' of God expresses the core truth of our existence. We have been created first and foremost to receive the love of God and in turn love Him back through relational intimacy. This is our identity in Christ.

## C. Ephesians 4:1-3

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. - Ephesians 4:1-3

1. Our first calling is to **b** elieve that we are the Beloved of God and that we have been called **i** nto **r** elationship by a God who **d** esires **i** ntimacy.

"But you, Israel, my servant, Jacob, whom I have chosen, you descendants of Abraham my friend, I took you from the ends of the earth, from its farthest corners I called you. I said, 'You are my servant'; **I have chosen you** and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand."

- Isaiah 41:8-10

But now, this is what the LORD says - he who created you, Jacob, he who formed you, Israel: "Do not fear, for I have redeemed you; **I have summoned you by name; you are mine.** When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze. For I am the LORD your God, the Holy One of Israel, your Savior.

- Isaiah 43:1-3a

From one man he made all the nations that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. **God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.** 'For in him we live and move and have our being.' - Acts 17:26-28a

2. God knew we could not r each Him, so He made a way f or us. P rovision was made so we could live near Him once again. He chose the most precious thing to Him to be the provision in order to show us how much He wanted relationship with us. God gave all He had for us so we could be close to Him. Jesus was the best thing God had to give, so He gave Him.

#### D. Brokenness

1. We have r ejected the t ruth that God has chosen us as His beloved.
2. As a result, we live broken lives r efusing to b elieve that grace and forgiveness are only a look away.

The LORD said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can **look at it and live.**" So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.

- Numbers 21:8-9

3. This Old Testament story points to what would happen when Jesus came. All the Israelites had to do was to look at the snake and they would live, yet many died because they refused to believe that something so simple could save their lives. The same is true today regarding our looking to Jesus.

So Jesus said, "When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. - John 8:28

***"The gospel is absurd and the life of Jesus is meaningless unless we believe that He lived, died, and rose again with but one purpose in mind: to make brand-new creation. Not to make people with better morals but to create a community of prophets and professional lovers, men and women who would surrender to the mystery of the fire of the Spirit that burns within, who would live in ever greater fidelity to the omnipresent Word of God, who would enter into the center of it all, the very heart and mystery of Christ, into the center of the flame that consumes, purifies, and sets everything aglow with peace, joy, boldness, and extravagant, furious love. This, my friend, is what it really means to be a Christian."***

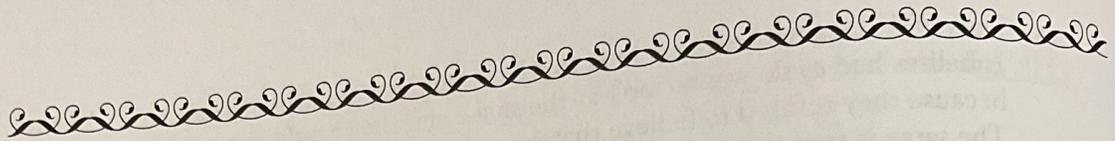
- Brennan Manning

4. Like Adam and Eve, mankind has gone into hiding their true selves. Rather than live an authentic life, man has chosen to put on a mask and hide his true identity. Fear of rejection and fear of vulnerability plays a part in wearing the mask, but there is a great sadness in living a fake life, because then no one knows the real you. Compliments and words of affirmation just run off, because the false self is the one being complimented.

***"There is the "you" that people see and then there is the "rest of you." Take some time and craft a picture of the "rest of you." This could be a drawing, in words, even a song. Just remember that the chances are good it will be full of paradox and contradictions."***

- Brennan Manning

Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. - Colossians 3:9-10



## Hiding

- **Prayer of Intention:**

Father, I realize that I hide myself from most people because I am afraid that if they really knew me, they wouldn't like me. I've been rejected so many times in my life, it's just easier to hide than bother to show others who I really am. I want to remove my mask and dare to let others see the real me. Please give me the courage to keep the mask off.

Amen

- As you take the 5 minutes of silence, ask the Lord to point out any areas of your life that you may be trying to hide from others.
- Feel free to jot down any words, phrases, pictures, songs, scripture verses that came to mind during your time of silence.
- Read chapters 5 and 6 of your Guyon book, *Experiencing God Through Prayer*. Chapter 5 is titled, "Surviving Dry Periods" and chapter 6 is "The Road to Perfection."
- Use the remaining 10 minutes to read either chapter 7, 8, or 9 from your Gumbel book, *30 Days*.



## Endnotes:

Manning, Brennan. *The Furious Longing of God*. Colorado Springs: David C. Cook, 2009.



### Being Chosen by God

- **Prayer of Intention:**

God, I would love to feel something when I hear that I am chosen by you. It all sounds good, but I don't feel anything. I know I'm supposed to just accept it by faith, but I'm tired of trying to talk myself into it. I am trying to make room for you. Please show up and let me know that you are here.

Amen

- Feel free to jot down any words, phrases, pictures, songs, scripture verses that came to mind during your time of silence.
  - Read chapters 7 and 8 of your Guyon book, *Experiencing God Through Prayer*. Chapter 7 is titled, "The Bitter and the Sweet" and chapter 8 is, "Transforming Love."
  - Use the remaining 10 minutes to read either chapter 10, 11, or 12 from your Gumbel book, *30 Days*.
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## Identity and Character

### I. Introduction

Can I see your ID? This question is asked at stores where one uses a credit card instead of cash to purchase an item. The person with the credit card shows the cashier a photo ID to prove that he/she is the person whose name is printed on the card. Although cashiers are supposed to ask to see ID, many are in such a rush to move onto the next customer that they don't even bother.

Identity theft is on the rise as thieves are intentionally seeking to misuse someone's personally identifying information for their own financial gain. It is very appealing to steal someone else's identity, because it can all be done electronically. It can take quite some time to restore credit scores and a person's good name once this has happened to them. It is such a bold step to pretend to be someone else, but in some ways all of us may be presenting ourselves one way, when inside we are really someone totally different.

In the movie, *Mona Lisa Smile*, a professor who teaches Italian, begins a romantic relationship with Julia Roberts. He allows those around him to believe that he had been in the war in Europe. He comments to Julia Roberts that "I just never corrected them." She is devastated at his deception and lack of character. He goes on to say that she makes it hard for someone to be honest with her, because she has such high expectations and standards. Instead of owning his own wrongdoing, he turns it on her.

I wonder how many of us have committed that same act? Have we allowed others to believe things about us that are false? Have they congratulated us on things or given us credit for things that we did not do? Do we bother to correct them or do we just let it go? What does this say about our character that we lead people into believing something about us that makes us look better than we really are?

"Surely you desire truth in the inner parts; you teach me wisdom in the inmost place." - Psalm 51:6

- A. Webster's definition of authenticity is 1) reliable, credible, 2) genuine, real. This is the exact opposite of wearing a mask. It is exhausting to live a pretentious life. Namedropping, exaggeration, posturing for attention and position is very tiring to a person. Fear of rejection, abandonment and failure are just under the surface.
- B. If we desire truth in the inner parts, there is freedom that comes in admitting that we are not okay or that we need help in some particular area. We don't need to worry about rejection or disappointing others because we have chosen honesty. Only through honesty can a person ever live an authentic life. It is truly a liberating way to live. There is no need to fear other people finding out, because you have chosen to reveal the "ugly" or broken parts of yourself that need God. And God loves broken and needy people.

"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise."  
- Psalm 51:17

**"When I kept silent**, my bones wasted away through my groaning all day long. For your hand was heavy upon me; my strength was sapped as in the heat of summer. Then **I acknowledged my sin to you and did not cover up my iniquity**. I said, 'I will confess my transgressions to the Lord' - and **you forgave the guilt of my sin.**" - Psalm 32:3-5

Read the following excerpt from the children's book, *The Velveteen Rabbit*:

"What is real?" asked the Rabbit one day, when they were lying side by side near the nursery fender, before Nana came to tidy the room. "Does it mean having things that buzz inside you and a stick-out handle?"

**"Real isn't how you are made,"** said the Skin Horse. **"It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real."**

"Does it hurt?" asked the Rabbit.

"Sometimes," said the Skin Horse for he was always truthful. **"When you are Real, you don't mind being hurt."**

"Does it happen all at once, like being wound up," he asked, "or bit by bit?"

**"It doesn't happen all at once,"** said the Skin Horse. **"You become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand."**

"I suppose you are Real?" said the Rabbit. And then he wished he had not said it, for he thought the Skin Horse might be sensitive. But the Skin Horse only smiled.

"The Boy's Uncle made me Real," he said. "That was a great many years ago; **but once you are Real you can't become unreal again. It lasts for always.**"

"The Rabbit sighed. He thought it would be a long time before this magic called Real happened."

*The Velveteen Rabbit* by Margery Williams  
(New York: Doubleday, 1922. pp. 5-6)

### Discussion Questions:

1. Explain. "We become real when we are loved. Really loved."
2. Why does love hurt? Why don't you mind being hurt when you are real?
3. Why does it take so long to become real?
4. How does being real last for always?
5. How does the influence of our (families, friends and church) play a role in shaping our identity in the areas of tradition, definition and image?

## II. Identity

If being loved helps us become real, then how does being loved affect our identity? Let's look at the life of Jesus to answer this question.

- A. Jesus knew new who he was. In Luke 2:49-52, when he was twelve years old he says to his parents that he was to be about his Father's business.

"Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" But they did not understand what he was saying to them. Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favor with God and man. - Luke 2:49-52

- B. Jesus says that he only does what the Father is doing.

Jesus gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed." - John 5:19-20

- C. Jesus again says that he does exactly what his Father wants.

"You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. I have told you now before it happens, so that when it does happen you will believe. I will not say much more to you, for the prince of this world is coming. He has no hold over me, but he comes **so that the world may learn that I love the Father and do exactly what my Father has commanded me.** - John 14:28-31

D. Jesus knew that he had come to represent the Father.

“The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word.” - Hebrews 1:3

“Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.” - John 17:25-26

E. Jesus has a clear sense of mission.

At that time Jesus came up from Nazareth in Galilee and was baptized by John in the Jordan. As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: “You are my Son, whom I love; with you I am well-pleased.” At once the Spirit sent him out into the desert, and he was in the desert forty days, being tempted by Satan. He was with the wild animals, and angels attended him. - Mark 1:9-13

1. God himself told everyone loud and clear who Jesus was. He spoke from heaven saying, “This is my Son, whom I love, with him I am well-pleased.” **Jesus’ ministry did not begin until he received the blessing of His father.**
2. Oftentimes, such a blessing was given at the bar mitzvah of a Jewish boy when he turned 13. A story is told of a father who stopped the celebrating of his son’s bar mitzvah to have his son take a seat in the center of the room. The father then called over all the guests to surround them. The father then placed his hands on his son’s shoulders and loudly pronounced, “This is my son, whom I love, with him, I am well-pleased. Welcome him into the company of men!” The people in the room would shout and holler their approval of the boy who had just crossed over into manhood.

It is interesting to ponder if such an occasion had happened in Jesus’ life. Would the scandalous details surrounding his birth regarding the identity of his ‘real’ father have made it uncomfortable for the family to have such a ceremony? God Himself decided to clear up all the rumors about Jesus’ identity. Upon coming out of the waters of baptism, God declared for all to hear that Jesus was His beloved Son, on whom His favor rests. Jesus then was led by the Spirit into the desert for 40 days to be tempted by Satan.

F. Jesus' ministry did not begin until he received the blessing from the Father. In his father's statement, three vital areas are addressed. If we are not secure in these three areas of our lives, we will look for a acceptance, love and the approval of others through power, position, recognition, money, fame, relationships, abilities others approve of such as athletics, music, art, good grades. It is vital that we believe what God says about us in order to then step into the mission or purpose of our lives like Jesus did.

1. In the first phrase, God gives his child a acceptance, declaring *this is my son*. God is proud to call Jesus son. He admits that Jesus belongs to Him. God accepts *all* of who Jesus is.

2. In the second phrase, God declares his affection, *whom I love*. Again, the father's declaration is not only to identify Jesus, but a powerful statement of God's emotion, care and love for him.

3. Lastly, God speaks of His approval, *with you I am well-pleased*. God's statement is not weak in any way. There is nothing about "give him a chance, try and see what you think about him, he's got a lot to learn but he's a good guy." God's statement of Jesus is strong and definitive. The phrase, "This is, **my** Son," removes all doubt about his heritage. The phrase, "Whom I love," leaves no questions where God's love, devotion and loyalty lies. "With you I am well-pleased," signifies God's real of a approval.

G. The statement was made publicly to have witnesses, but I believe God did it in large part, just for Jesus. What Jesus was going to encounter would cause self-doubt to arise, desire to run, get out of it, go an easier route, but now Jesus would always have this experience to recall what his father said, what happened with the Holy Spirit and what his purpose on Earth was.

1. In the same way, God wants our identity to be established before we begin our ministry. WE step out to follow God and by His Spirit, He always shows up and speaks to us about who we are, how much He loves us and the purpose for which he created us. God wants us to remember and recall the moments along the journey that establish our identity in Him.

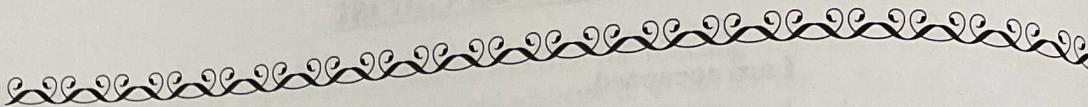
## Who I Am in Christ

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*"The more you reaffirm who you are in Christ, the more your behavior will begin to reflect your true identity!"*

	<b>I am accepted...</b>
John 1:12	I am God's child.
John 15:15	As a disciple, I am a friend of Jesus Christ.
Romans 5:1	I have been justified.
1 Corinthians 6:17	I am united with the Lord, and I am one with Him in spirit.
1 Corinthians 6:19-20	I have been bought with a price and I belong to God.
1 Corinthians 12:27	I am a member of Christ's body.
Ephesians 1:3-8	I have been chosen by God and adopted as His child.
Colossians 1:13-14	I have been redeemed and forgiven of all my sins.
Colossians 2:9-10	I am complete in Christ.
Hebrews 4:14-16	I have direct access to the throne of grace through Jesus Christ.
	<b>I am secure...</b>
Romans 8:1-2	I am free from condemnation.
Romans 8:28	I am assured that God works for my good in all circumstances.
Romans 8:31-39	I am free from any condemnation brought against me and I cannot be separated from the love of God.
2 Corinthians 1:21-22	I have been established, anointed and sealed by God.
Colossians 3:1-4	I am hidden with Christ in God.
Philippians 1:6	I am confident that God will complete the good work He started in me.
Philippians 3:20	I am a citizen of Heaven.
2 Timothy 1:7	I have not been given a spirit of fear but of power, love and a sound mind.
1 John 5:18	I am born of God and the evil one cannot touch me.
	<b>I am significant...</b>
John 15:5	I am a branch of Jesus Christ, the true vine, and a channel of His life.
John 15:16	I have been chosen and appointed to bear fruit.
1 Corinthians 3:16	I am God's temple.
2 Corinthians 5:17-21	I am a minister of reconciliation for God.
Ephesians 2:6	I am seated with Jesus Christ in the heavenly realm.
Ephesians 2:10	I am God's workmanship.
Ephesians 3:12	I may approach God with freedom and confidence.
Philippians 4:13	I can do all things through Christ, who strengthens me.

(from *Victory Over the Darkness*, by Dr. Neil Anderson)



### Who Am I, Really?

- **Prayer of Intention:**  
Father, sometimes I feel that who am I am is not enough, so I try to act and sound more important than I really am. I don't really know who I am, but I am ready to find out. I want what's inside to match my outside. I want to be real.  
Amen

- Feel free to jot down any words, phrases, pictures, songs, scripture verses that came to mind during your time of silence.
- Read chapters 9 and 10 of your Guyon book, *Experiencing God Through Prayer*. Chapter 9 is titled, "Put Off the Old" and Chapter 10 is, "The Central Force."
- Use the remaining 10 minutes to read either chapter 13, 14, or 15 from your Gumbel book, *30 Days*.



### Endnotes:

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Ventura: Regal Books, 1990.

Williams, Margery. *The Velveteen Rabbit*. New York: Doubleday, 1922.

# Introduction to Belonging

You were all called to travel on the same road and in the same direction, so stay together, both outwardly and inwardly. You have one Master, one faith, one baptism, one God and Father of all, who rules over all, works through all, and is present in all. Everything you are and think and do is permeated with Oneness.  
- Ephesians 4:4-6 (The Message)

## I. Belonging. Who doesn't want to belong somewhere?

A. Sports, music, academics, art, school and church are several places where people connect. Teams are formed around a common goal or ability and as each person understands his/her role on the team, plays are drawn up as a strategy to defeat the opponent. An individual can be a member of a team and still not have a sense of belonging. He/she attends all practices, games, dinners, fun nights, etc. that the team has, yet he/she still has an ache that he/she does not belong. Other team members speak to him/her, involve him/her in the plays, invite him/her to come to dinner after the game, but there is still the loneliness and/or sense of not fitting.

B. There are three important values that surround a person's desire to belong. They are the values of being wanted, needed and appreciated.

1. It is a basic human need to want to belong and receive love. This was intended to be experienced through family, work groups and relationships. A person who does not feel wanted will not stay in that place.

2. Feeling needed is also important because as we are with others, there is the sense of unity and working together where each person is valued. Because you know who I am, you feel that I am worth belonging to your group. Who I am brings a richness to your group that makes me want to join in and give for the good of the group.

3. Being appreciated is the last value that surrounds a person's desire to belong. It speaks of someone else noticing hard work, sacrifice and commitment and being willing to let the person know that you are grateful for their contribution to the group. A sense of belonging is communicated both through the verbal means and nonverbal  cues.

C. Edward T. Hall, in the 1960's, developed a theory based on the relationship between space and culture, concluding that there are four spaces that we use to develop personalities, culture and communication. Those spaces are:

1. Public

2. Social

3. P ersonal

4. I ntimate

D. The four spaces of belonging defined.

1. P ublic belonging occurs when people connect through an o utside influence. Fans of a sports team experience a sense of community because they cheer for the same team. They wear official garb, buy special broadcast viewing privileges, and stay up too late or get up extra early just to see the results of the game. These relationships carry great significance in our lives.

a. Another example of this public belonging is a p olitical party.

2. Social belonging occurs when we share "s napshots" of what it would be like to be in personal space with us. The phrases "first i mpression" and "best foot forward" refer to this spatial belonging. Social belonging is important for two reasons.

a. It provides the space for "n eighbor" relationships. (A neighbor is someone you know well enough to ask for small favors.)

b. It provides a safe "s election space or s orting space" for those with whom you would like to develop a "d eeper" relationship. In social space we provide the i nformation that helps others decide whether they connect with us. We get just enough information to decide to keep this person in this space or move them to another space.

3. Through p ersonal belonging, we share private experiences, feelings, and thoughts. We call the people we connect to in this space "c lose friends." They are those who know more about us than an acquaintance would, yet not so much that they feel uncomfortable.

4. In i ntimate belonging, we share "naked" experiences, feelings and thoughts. We have very few relationships that are intimate. These people know the "naked truth" about us and the two are "not ashamed." (Genesis 3:7-13)

E. C ommonalities of all four spaces.

1. People connect.
2. People are committed and participate.
3. People find the connection significant.

*"All belonging is significant. Healthy community is achieved when we hold harmonious connections within all four spaces. Harmony means more public belongings than social. More social than personal. And very few intimate."*

- Edward T. Hall

***A healthy strategy for those working to build community entails allowing people to grow significant relationships in all four spaces. It means permitting people to belong in the space they want or need to belong.***

- Joseph Myers

F. A look at Scripture, I Corinthians 12:4-30

There are different kinds of gifts but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. - 1 Corinthians 12:4-6

1. God gave the gifts to all because He wanted everyone to have them, to feel like they are wanted and belong.

**Now to each one the manifestation of the Spirit is given for the common good.**

To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

- 1 Corinthians 12:7-11

2. God gave these gifts to all for the common good. It is important to God that each person knows he/she is needed.

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body - whether Jews or Gentiles, slave or free - and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many.

Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.

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!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unrepresentable are treated with special modesty, while our presentable parts need no special treatment. **But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other.** If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now **you are the body of Christ, and each one of you is a part of it.** - 1 Corinthians 12:12-27

3. God has put the body together so that there should be no division in the body and that its parts should have equal concern for each other. Each person belongs and is wanted, needed and a appreciated.

And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret?

- 1 Corinthians 12:28-30

4. The answer to these questions is No. Not everyone has the same gifts, in order for all to contribute their own special part and therefore belong by being wanted, needed and appreciated for who they are and the role they play in the community.

## II. Another important aspect of belonging is a accountability.

### Discussion Questions:

1. Respond to this clip. What are your thoughts regarding the severity of Estrada's punishment?
2. How does an honor code work?
3. How does an honor code play into your generation's thoughts about snitching?
4. Why is your generation so loyal to something that's wrong? (Ex. Estrada's behavior, seeing someone do something you know is wrong such as stealing, having sex in the room, cheating on quizzes, exams or papers...)

let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unwaveringly to the hope we profess, for he who promised is faithful. And let us consider how we may **spur one another on toward love and good deeds, not giving up meeting together**, as some are in the habit of doing, but **encouraging one another** - and all the more as you see the Day approaching. - Hebrews 10:22-25

- A. In these verses we see that there are three things that are helpful to hold a community a accountable to one another.

1. Spur one another on toward love and good deeds.
2. Not give up meeting together.

3. Encourage one another.

B. As we live in accountability, our character continues to be developed.

I. Though we learn things when we are alone, character is best developed in the context of community. Daily interaction with people who know us, challenges us to face inconsistencies in our lives and change.

As iron sharpens iron,  
so one person sharpens  
another. - Proverbs 27:17

*"All of us, at some point, are forced to look at ourselves in the mirror and see who we really are. When that day comes for you, Sedgewick, you will be confronted with a life lived without virtue, without principle. For that I pity you. End of lesson."*

- Mr. Hundert, *The Emperor's Club*

### Who is my true community?

- **Prayer of Intention:**

Father, I know that I run from accountability because I don't want to change. I want to have a good time for a while then I will come back to you. My 'community' isn't really helping me grow closer to you, but how can I leave my friends now?

- Use the phrase, "Father, I receive your love." As you inhale, say, "Father" and as you exhale say, "I receive your love." Close your eyes, picture the Lord and repeat this phrase until your mind and heart are quieted and focused on Him. Then move to silence and just listening.



If your spiritual instinct is student, read Luke 15:11-32, the story of the Lost Son. Which son in the story do you best relate to? What is the father's response to the son when he returns?



If your spiritual instinct is relational, it may be good for you to get together with your friends and talk about the ways in which you need to hold one another accountable. Spend time praying specifically for each other.

- At the end of 5 minutes, feel free to jot down any words, phrases, pictures, songs, scripture verses that came to mind during your time of silence.
- Read chapters 11 and 12 of your Guyon book, *Experiencing God Through Prayer*. Chapter 11 is titled, "Entering into Effortless Prayer" and chapter 12 is, "Remaining Quiet in God's Presence."

- Use the remaining 10 minutes to read either chapter 16, 17, or 18 from your Gumbel book, *30 Days*.

**Endnotes:**

Hall, Edward T. *The Hidden Dimension*. New York: Anchor Books/Doubleday, 1996, 1982.

Myers, Joseph. *The Search to Belong: Rethinking Intimacy, Community and Small Groups*. Grand Rapids: Zondervan, 2003.

## Romans Road

41

### I. The Road to Salvation

- A. The Greek word for sin is 'hamartia.' It is an archer's term meaning missing the mark.
1. Romans 3:23, "for all have sinned and fall short of the glory of God."
  2. **All people have missed** the **target** of **perfection** and fall **short** of God's glory.
  3. Romans 6:23a "The wages or penalty of sin is death..."
  4. The **penalty** for missing the mark is **death**. When Adam and Eve ate of the fruit in the Garden of Eden, the penalty was spiritual death. It didn't happen instantly, but their spirits died and fell short of God's glory. Therefore, God could no longer come and walk with them and needed to cast them away from his presence because if they ate of the Tree of Life in this state, they would remain like that forever. Thus missing the target (sin) **separates** us from God.
  5. The second part of Romans 6:23 states that God gives us a **gift** to save us from death. ... **but the gift of God is eternal life** through **Jesus** Christ our Lord.
  6. You do not **earn** such a gift, it is free and you only need to reach out and **receive** it from God.

### B. A demonstration of God's love.

1. When Jesus died on the cross for our sins, he **paid** the **penalty** for our sins. He paid the full price for all sin.
2. Romans 5:8, ... "God demonstrates His own love for us, in that while we were yet sinners, Christ died for us!"
3. The only **condition** is for us to **believe** in Him. God **acted** out of love for us and He wants us to love Him in return.

### C. Response to such a demonstration of love.

1. Romans 10:13 states, "**whoever will call on the name of the Lord** will be saved!" Saved from what? **Death** and eternal separation from God.
2. This demonstration was **provided** by **God** for **All** people, from every race, nation, gender, and religion.

3. This is what the story in Exodus of the brass snake on the pole was pointing toward. All who **L** ook to Jesus Christ, will be s aved.
4. Romans 10:9-10 reads, "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Jesus from the dead, you shall be saved; for with the heart man believes resulting in righteousness and with the mouth he confesses, resulting in salvation."
5. Read it in The Message translation. It is a bit easier to understand.

The word that saves is right here, as near as the tongue in your mouth, as close as the heart in your chest. It's the word of faith that welcomes God to go to work and set things right for us. This is the core of our preaching. Say the welcoming word to God - "Jesus is my Master" - embracing, body and soul, **God's work of doing in us what he did in raising Jesus from the dead. That's it. You're not "doing" anything; you're simply calling out to God, trusting him to do it for you. That's salvation. With your whole being you embrace God setting things right, and then you say it, right out loud: "God has set everything right between him and me!"**

- Romans 10:9-10 (The Message)

6. **A** dmit you need a Savior. **B** elieve that Jesus has paid your penalty of sin. **C** onfess your need of Him and receive His free gift of new life.

Dear Jesus,

I realize that my sin separates me from you and I am sorry! I believe that you paid my penalty for sin when you died on the cross. I need you and I receive your free gift of a new life.

7. John 1:12 reads, "As many as received Him, to them he gave the right to become children of God, even to those who believe in His name!"
8. Philippians 2:13 reads, "For it is God working in you giving you the desire and power to do what pleases Him."

*"Unbelief is as much of a choice as belief is. What makes it in many ways more appealing is that whereas to believe in something requires some measure of understanding and effort, not to believe doesn't require much of anything at all."*

- Frederick Buechner

#### D. 3 Types of **B** elievers

1. **C** asual believers. Believes in God, attends church on the holidays, but nothing really changes in the person's life.

2. **C onvenient** believers. The attitude is "if it can help me, I'm in. If not, I'm doin' my own thing." I like the pastor's sermon series so I will come for the next 6 weeks. Don't like the next topic, or the pastor is on vacation, or things are going fine in my life, so I don't need to be so "extreme" right now in attending everything.
3. **C ommitted** believers. Seek to have personal relationship with the Lord through time alone practicing the disciplines as well as having an accountable community.

**For Christ's love compels us**, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

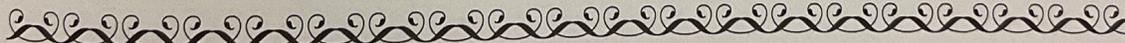
So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. *Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!* All this is from God, who reconciled us to himself through Christ and **gave us the ministry of reconciliation**: that God was reconciling the world to himself in Christ, not counting people's sins against them. **And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.**

- II Corinthians 5:14-20

## II. Discussion Questions

1. Which type of believer are you?
2. In what areas do you sometimes struggle to stay committed?

Watch the Nooma video\* **Kickball**. Reflect on the ways that you have stubbornly refused to listen to the Lord when He wanted to give you something different than what you had your mind or heart set upon. Why is 'just believing' so hard to do?



### I'm In!

- **Prayer of Intention:**  
Jesus, thank you for making a way for me to be able to draw near to God. I receive your free gift of grace that says I become a new creation. What a relief! Please help me to grow in this newly found truth.
- As you quietly sit in the presence of the Lord, use the phrase, "Abba, I belong to you." Breathe in as you say the word, 'Abba' and breathe out as you say, 'I belong to you.' Allow your breathing to relax as you focus on Jesus.

\*Disclaimer: The use of certain Nooma DVDs does not in any way mean that Nyack College agrees with Rob Bell's theological position on hell. The selected clips used in the PMN 101 Introduction to Spiritual Formation classes have been carefully selected because of their artistic illustrations of spiritual formation concepts.

- At the end of 5 minutes, write down your thoughts, feelings, words, pictures, etc. that came to you as you waited in silence and stillness.
- Read chapters 13 and 14 of your Guyon book, *Experiencing God Through Prayer*. Chapter 13 is titled, "Examine Yourself" and chapter 14 is, "Distractions."
- Use the remaining 10 minutes to read either chapter 19, 20, or 21 from your Gumbel book, *30 Days*.



If you have the Student Instinct, read John 8. Why did so many disciples desert Jesus after this teaching?

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### **Endnotes:**

Buechner, Frederick. *Listening to Your Life, Daily Meditations*. San Francisco: Harper Collins, 1992.

# Diverse Community

45

## Where do I Fit in a Diverse Community?

### I. Diverse Community

**Take a moment** to answer the following questions as honestly as possible. Give personal examples to explain.

1. What is the most important part of community to you?

The most important part of community to me is helping one another; working together.

2. Describe your experiences of living in such a multicultural community.

I noticed that everybody here comes from a variety of different places. We all have different religions, backgrounds, experiences, languages,

3. What is the most difficult part of living in the Nyack College community?

The most difficult part for me is having to be alone, and being away from my family back in California. I also miss being able to go to the beach.

4. What do you like most about living in the Nyack College community?

I love how diverse it is here. I also love being somewhere I can be my own person and write my own story.

5. What is your biggest point of disillusionment about Nyack College?

My biggest disillusionment would be E360. I find it extremely hard to navigate and find it very difficult to get my work done because of it being so unorganized.

6. How do you plan to work through this disillusionment?

I plan to work through this by adjusting over time and by not stressing about it too much. I know that it'll get easier eventually.

## II. Kingdom Theology

### A. Definition of the Kingdom of God.

1. The rule and reign of God.
2. John the Baptist came before Jesus calling people to repentance.

And this was his message: "After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. I baptize you with water, but he will baptize you with the Holy Spirit." - Mark 1:7-8

3. Jesus declared immediately following his 40 days in the desert that the kingdom of God is near.

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!" - Mark 1:14-15

4. In the Garden of Eden when Satan talked Eve and Adam into eating the fruit, their authority to rule and reign was usurped by Satan. He is a deceiver and his job on Earth is to steal, kill and destroy.

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. - John 10:10

Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. - 1 Peter 5:8

5. When Jesus came declaring that the kingdom of God is near, He, in essence, is saying that he has come to take back what is rightfully God's.
6. The statement, "We live between the times, the 'here and the not yet'," means that since Jesus came to earth, the kingdom is here, but we will not know it in its fullness until we get to heaven. Therefore, there will be marks or signs of the Kingdom that we will see on the Earth such as salvation, healing, deliverance and resurrections.
7. This was meant for more than just the apostles, because Jesus sends out the 72 in Luke 10.

After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; and do not greet anyone on the road.

"When you enter a house, first say, 'Peace to this house.' If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.

"When you enter a town and are welcomed, eat what is offered to you. **Heal the sick who are there and tell them, 'The kingdom of God has come near to you.'** But when you enter a town and are not welcomed, go into its streets and say, 'Even the dust of your town we wipe from our feet as a warning to you. **Yet be sure of this: The kingdom of God has come near.'** I tell you, it will be more bearable on that day for Sodom than for that town. - Luke 10:1-12

8. Will everybody get saved, healed, delivered, raised from the dead? No, because we live b etween the times, but we keep preaching, praying for the sick, demonized and dead, because the power of God is available through the Holy Spirit to a ccomplish those things through his children.
9. The kingdom of Satan was Jesus' real enemy. Jesus was sent by God to s hatter the strongholds of Satan and d efeat him.

I have told you now before it happens, so that when it does happen you will believe. I will not say much more to you, for *the prince of this world* is coming. He has no hold over me, but he comes so that the world may learn that I love the Father and do exactly what my Father has commanded me. - John 14:29-31

10. Jesus did this through his d eath, resurrection and ascension.

When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, **having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.** - Colossians 2:13-15

11. Jesus is the v ictor, but Satan is not yet cast out and will not be until Christ returns to establish his Kingdom f orever.

And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time... - Revelation 20:1-3

... When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth - Gog and Magog - and to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.  
- Revelation 20:7-10

12. The Church is God's army in the continual fight which goes on with Satan.

His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose that he accomplished in Christ Jesus our Lord. - Ephesians 3:10-11



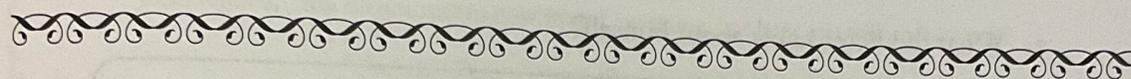
## Believing

- **Prayer of Intention:**  
Father, I want to believe that you are enough for me, but I feel like the man in Mark 9 who responded to Jesus about his demonized son, "I do believe, help me overcome my unbelief." I believe you are a good God and I choose to trust you for today.
- Use the phrase, "Jesus, You are enough for me." As you inhale, say Jesus and as you exhale, say, "You are enough for me." Close your eyes, picture the Lord and repeat this phrase until your mind and heart are quieted and focused on Him. Then move to silence and just listening.

✎ If your spiritual instinct is experiential, listen to the worship song, "Believe" by Hillsong and focus on the chorus. You can find it in the search on YouTube or go directly to <http://www.youtube.com/watch?v=kbIXoPblF8Q>.

✎ If your spiritual instinct is activist, connect with the group, Sons and Daughters, that goes into the Village of Nyack on Saturdays to pray for people. The power of God is available to you to call people into relationship with God.

- At the end of 5 minutes, feel free to jot down any words, phrases, pictures, songs, scripture verses that came to mind during your time of silence.
- Read chapters 15 and 16 of your Guyon book, *Experiencing God Through Prayer*. Chapter 15 is entitled, "The Formal Prayer" and chapter 16 is, "Sacrificial Praying."
- Use the remaining 10 minutes to read either chapter 22, 23, or 24 from your Gumbel book, *30 Days*.



### **Endnotes:**

Ladd, George Eldon. *The Gospel of the Kingdom*. Grand Rapids: Eerdmans Publishing Company, 2000.

## Introduction to Knowing

### I. Introduction to Knowing

A. Cognitive knowledge vs. E. experimental knowledge

1. Life of Peter. Peter's call to follow Christ. What did he know about Jesus?

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will send you out to fish for people." At once they left their nets and followed him. - Matthew 4:18-20

2. What did Peter know about himself?

Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, and the boat was already a considerable distance from the land, buffeted by the waves because the wind was against it.

Shortly before dawn Jesus went out to them, walking on the lake. When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear.

But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."

"Lord, if it's you," Peter replied, "tell me to come to you on the water."

"Come," he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"

Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"

And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."

- Matthew 14:22-33

B. Jesus is walking on the water.

1. He invites Peter to come join him and he does. Increasing conviction that Jesus is the Messiah. Developing hope based on witnessing Jesus' miracles.

## 2. What is Peter finding out about himself?

It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

Jesus replied, "You do not realize now what I am doing, but later you will understand."

"No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

"Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

Jesus answered, "Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you." For he knew who was going to betray him, and that was why he said not every one was clean.

When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

"I am not referring to all of you; I know those I have chosen. But this is to fulfill this passage of Scripture: 'He who shared my bread has turned against me.'"

"I am telling you now before it happens, so that when it does happen you will believe that I am who I am. Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

After he had said this, Jesus was troubled in spirit and testified, "Very truly I tell you, one of you is going to betray me."

His disciples stared at one another, at a loss to know which of them he meant. One of them, the disciple whom Jesus loved, was reclining next to him. Simon Peter motioned to this disciple and said, "Ask him which one he means."

Leaning back against Jesus, he asked him, "Lord, who is it?"

Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. As soon as Judas took the bread, Satan entered into him.

So Jesus told him, "What you are about to do, do quickly." But no one at the meal understood why Jesus said this to him. Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night.

When he was gone, Jesus said, "Now the Son of Man is glorified and God is glorified in him, God will glorify the Son in himself, and will glorify him at once.

My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.

A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another."

Simon Peter asked him, "Lord, where are you going?"

Jesus replied, "Where I am going, you cannot follow now, but you will follow later."

Peter asked, "Lord, why can't I follow you now? I will lay down my life for you."

Then Jesus answered, "Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!"

- John 13

C. Jesus w ashing the disciples feet.

1. Peter's initial refusal to allow Christ to wash his feet followed by Christ's p rediction of Peter's b etrayal.
2. What does Peter know about Jesus?
3. What does Peter find out about himself?
4. D oubting Jesus is easier than doubting h imself. Peter had not yet encountered either his p ride or the extent of his f ear.

Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

"You aren't one of this man's disciples too, are you?" she asked Peter.

He replied, "I am not."

It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

"I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said."

When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded.

"If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing there warming himself. So they asked him, "You aren't one of his disciples too, are you?"

He denied it, saying, "I am not."

One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the garden?" Again Peter denied it, and at that moment a rooster began to crow. - John 18:15-27

D. Peter after his d enial of Christ.

1. What does he know about J esus ?
2. What does he know about himself?
3. He is confronted with his c owardice, lack of l oyalty and the depths of his f ears.
4. He encounters his w eakest and most d espicable self.

When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"

"Yes, Lord," he said, "you know that I love you."

Jesus said, "Feed my lambs."

Again Jesus said, "Simon son of John, do you love me?"

He answered, "Yes, Lord, you know that I love you."

Jesus said, "Take care of my sheep."

The third time he said to him, "Simon son of John, do you love me?"

Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you."

Jesus said, "Feed my sheep. Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, "Follow me!"

Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?") When Peter saw him, he asked, "Lord, what about him?"

Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

- John 21:15-25

E. Peter's e ncounter with the r isen Christ.

1. What does Peter know about Jesus?
2. Peter already knew in his head that Jesus forgives, but now he e xperiences it in a very p ersonal and deep way.
3. Peter experiences a new level of r eadiness to follow Christ.

F. The interweaving of the deepening k nowledge of self and God.

1. Peter's experiences with Jesus illustrates the way that genuine knowing of God a nd self occurs.
2. Peter could not truly k now Jesus apart from knowing himself in r elation to Jesus.
3. Peter did not know himself until J esus s howed h im who he was. But in learning about himself, Peter also came to truly know Jesus.

G. T ransformational knowledge

1. Deep knowing of God and deep knowing of self always develop s imultaneously.
2. It is always p ersonal.
3. Transformation - From the Greek word - 'metamorphao' (μεταμορφώω). It means from the inside out.

4. Who Jesus saw when he looked at Peter was the t ransformed Peter. He just called that Peter to come out.

Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God - this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will. - Romans 12:1-2

5. Such **transformation** takes place in our m inds, because we are not a ware of the extent our **pride, fears, betrayal, sin, until it is shown to us**. It is revealed in light of the beauty and love of Jesus. Jesus wasn't angry with Peter and had a big fight. He just e xposed what was there a ll a long.
6. In order for the true Peter to come out, the false self, imposter, fake, inauthentic, mask-wearing Peter had to be r evealed. Such a revelation is p ainful, but necessary to be a c ongruent person whose outside matches the inside.

ter now **knows** Jesus in a whole new way. He 'knew' before (cognitively) that Jesus loves, gives and heals people, but after his first-hand experiences (experientially) with Jesus of ch love, forgiveness and healing, Peter is forever changed (transformationally) and is freed be his true, authentic self.

**All of us need experiences in the Presence of Jesus that move our knowledge of him from cognitive to experiential to transformational.**

Then you will know the truth and the truth will set you free.  
- John 8:32

7. What kind of knowing is it that sets us free? The Greek word for know in this verse is '*ginosko*' (γινώσκω).
- a. One of the definitions of this kind of knowing is the Jewish idiom for sexual intercourse between a man and a woman. It is the most intimate kind of knowing a person can experience. Knowing the truth in this context, will set a person free.
- b. Look at how it reads in The Message.

Then Jesus turned to the Jews who had claimed to believe in him. "If you stick with this, living out what I tell you, you are my disciples for sure. Then you will experience for yourselves the truth and the truth will free you." - John 8:31-32 (The Message)

## II. A Word that Brings Healing

But to each one of us **grace has been given as Christ apportioned it**. This is why it says:

"When he ascended on high, he took many captives and gave gifts to his people."

(What does "he ascended" mean except that he also descended to the lower, earthly regions? He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, - Ephesians 4:7-11

A. A definition of **grace**. The empowering presence of God enabling you to be all you were created to be and to do all you were created to do.

1. God gives each one of us his **empowering** presence (grace) as we need it.

2. His grace is given in **gifts**.

B. This is best seen in individuals who seek to know God by **experience** and therefore, walk in their **authority** as a believer.

1. This word for know, yada (יָדָע) in Hebrew, means *to know by experience*.

*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched - this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. We write this to make our joy complete. - I John 1:1-4*

2. These disciples know Jesus **personally**. They have heard him, seen him, looked at him, touched him... and now they pass the personal, experiential knowledge along to others.

## C. Authority

1. All authority is given by God.
2. Adam and Eve were given the privilege of taking care of the Garden and ruling over the animals.
3. At the Fall in Genesis 3, Satan usurped their authority. (Deception, lies, kill, steal, destroy. This is who he is and what he does. This is the only way he can get any access or authority over our lives.) We must give it to him.
4. Adam and Eve gave their authority to Satan when they disobeyed God's command not to eat of the tree of the knowledge of good and evil.
5. Because of Jesus' death and resurrection, we come under the covering of Jesus and receive authority over the enemy.

I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. - Luke 10:19

6. When Jesus was baptized by John the Baptist in Mark 1, he received the Holy Spirit and both power and authority.
  - a. Power (Greek - 'dynamis' - δύναμις) - the ability to do something.
  - b. Authority (Greek - 'exousia' - ἐξουσία - 'out of being', 'out of relationship') - the right to use the power. We can do the same when we have been filled with the Holy Spirit.
7. The breadth of our spiritual authority is directly related to our intimacy with Christ. It is not based on age, title, position or gender. It comes out of relationship with Jesus.
  - a. Jesus only did what the Father was doing. John 5:19, "I do exactly what my Father has commanded me." John 14:21, *The only way to know what the Father wants is to have intimacy with Him.*

*"Authority differs among people because it is something granted to us for the purposes of representing the God who gave it to us."* - Charles Kraft

- b. Jesus taught with authority. He then backed it up with the power of God and delivered a man from an evil spirit.

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. **The people were amazed at his teaching, because he taught them as one who had authority**, not as teachers of the law. Just then a man in their synagogue who was possessed by an impure spirit cried out, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are - the Holy One of God!"

"Be quiet!" said Jesus sternly. "Come out of him!" The impure spirit shook the man violently and came out of him with a shriek.

The people were all so amazed that they asked each other, "**What is this? A new teaching - and with authority! He even gives orders to impure spirits and they obey him.**" News about him spread quickly over the whole region of Galilee.  
- Mark 1:21-28

#### D. Walking in our Authority

*"When people begin to move into the spiritual realm they see that Jesus is teaching a concept of authority that runs completely counter to the thinking of the systems of the world. They come to perceive that authority does not reside in positions or degrees or titles or tenure or any outward symbol. The way of Christ is in another direction altogether: the way of spiritual authority. Spiritual authority is God-ordained and God-sustained. Human institutions may acknowledge this authority or not; it makes no difference. The person with spiritual authority may have an outward position of authority or may not; again, it makes no difference. Spiritual authority is marked by both compassion and power. Those who walk in the Spirit can identify it immediately. They know without question that submission is due the word that has been given in spiritual authority."*

- Richard Foster

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" - Matthew 28:18-20

### We have been given the authority to do something.

Jesus called his twelve disciples to him and gave **them** authority to drive out impure spirits to **heal** every disease and sickness. - Matthew 10:1

**Heal the sick**, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give. - Matthew 10:8

and he sent **them** out to proclaim the kingdom of God and **heal the sick**. - Luke 9:2

- E. We move from a d efensive stance to an o ffensive stance.
1. It is a r ecognition of who our GOD is!
  2. David would not stand for anyone to speak poorly of his G od !

David asked the men standing near him, "What will be done for the man who kills this Philistine and removes this disgrace from Israel? **Who is this uncircumcised Philistine that he should defy the armies of the living God?**"

David said to Saul, "Let no one lose heart on account of this Philistine; your servant will go and fight him."

Saul replied, "You are not able to go out against this Philistine and fight him; you are only a young man, and he has been a warrior from his youth."

But David said to Saul, "Your servant has been keeping his father's sheep. When a lion or a bear came and carried off a sheep from the flock, I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it. Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God.

**The LORD who rescued me from the paw of the lion and the paw of the bear will rescue me from the hand of this Philistine.**"

Saul said to David, "Go, and the LORD be with you."  
- I Samuel 17:26, 32-27

3. Our w eaponry is much different from the world's.

The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. - 2 Corinthians 10:4-5

- F. W orship is one of our strongest w eapons.

Through the praise of children and infants  
you have established a stronghold against your enemies,  
to silence the foe and the avenger.  
- Psalm 8:2

I. Examples of how to do warfare.

- a. Father, I praise you because \_\_\_\_\_. Begin to list His attributes.  
Worthy of praise, holy, loving, kind, merciful, good, trustworthy, unchanging,  
all knowing, all powerful, ever present.
- b. Jesus, I acknowledge today that you are my Healer! You are my Redeemer.  
You are my Provider. You are my Protector. You are my Savior. You are my  
Sanctifier. You are the Truth. You are the Way. You are Life. You are Light.  
You are the Bread of Life. You are the Living Water.
- c. I praise you, Holy Spirit, because you are the one who guides me into truth.  
You are my Advocate. You are the one who convicts me of sin. You are the  
one who comforts me. You are the one who points me to Jesus. You are the  
one who reminds me of all that Jesus has done on my behalf. You are the one  
who helps me. You will be with me forever.

And I will ask the Father, and he will give you another advocate to  
help you and be with you forever - the Spirit of truth. The world  
cannot accept him, because it neither sees him nor knows him. **But  
you know him**, (Greek word, 'ginosko' - Jewish idiom for sexual  
intimacy between a man and woman) for he lives with you and will  
be in you. I will not leave you as orphans; I will come to you. Before  
long, the world will not see me anymore, but you will see me. Because  
I live, you also will live. On that day you will realize that I am in  
my Father, and you are in me, and I am in you. Whoever has my  
commands and keeps them is the one who loves me. The one who  
loves me will be loved by my Father, and I too will love them and show  
myself to them." - John 14:16-21

2. Praise brings your attention back to who you b **elong** to!!!!
3. Nothing can s **perate** you from His love!

What, then, shall we say in response to these things? *If God is for us, who can be against us?* He who did not spare his own Son, but gave him up for us all - how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. - Romans 8:31-33

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord's holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge - that you may be filled to the measure of all the fullness of God. - Ephesians 3:16-19

## G. Declaration of I ntention

### 1. Two Purposes of Declaration.

- a. To put the enemy on n office.
- b. For you to a nnounce and therefore c ommit to walk in truth.

### 2. Example of Declaration of Intention.

All-Powerful God, today I come under your covering,

I declare that I will be a man/woman who gives himself/herself wholeheartedly to you!

I will obey all you say!

I will do whatever you ask of me!

I will follow you anywhere!

I will say everything you want me to say!

### Spiritual Gifts

I will prophesy whenever you bring it to my mind. I will teach your word to whomever and whenever the opportunity arises. I will listen for your voice and put together the best team of people I can find to do what you say or show me is on your heart.

I will ask for help when I need it.

I will say no when I hear you tell me NO.

I will take care of my physical body, mind and spirit.

### Desires

Oh God, I want to be a man/woman of your Word.

I want to be able to memorize it, so I can recall it when I pray and speak to others.

I want to be a man/woman of integrity and character so that my life lines up with what I say.

Lord, your word says in Psalm 37:3-5 to trust in the LORD (you) and do good; dwell in the land and enjoy safe pasture. Take delight in the LORD (you), and he (you) will give you (me) the desires of your (my) heart. Commit your (my) way to the LORD (you); trust in him (you) and he (you) will do this. Lord, I am taking you at your word and I declare that I will trust you.

### Expectancy

Lord, I want to see your kingdom come in our midst.

I want to see revival.

I want you to breakthrough for the community of Nyack College, the Village of Nyack, Rockland County and this greater Metropolitan New York area.

### Not I, but WE.

Your word says in II Corinthians 10:3, "For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

But whatever were gains to me I now consider loss for the sake of Christ. What is more, I consider everything a loss because of the surpassing worth of **knowing** Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ - the righteousness that comes from God on the basis of faith. I want to **know** Christ - yes, to **know** the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead. - Philippians 3:7-11

Again, the use of know in these last two verses means in the most intimate way of knowing - 'Ginosko.'

## Knowing Jesus

- **Prayer of Intention:**

Jesus, I realize that I know quite a bit **about** you, but I don't know you in the sense of personal, experiential and transformational knowing. I want to have a deeper relationship with you that actually changes my life. Please help me to know you in this way.

- Meditate on the following verses of Jesus' statement that He is the truth... and of what knowing the truth does in your life.

Jesus answered, "***I am the way and the truth and the life.*** No one comes to the Father except through me. If you really know me, you will know my Father as well.  
- John 14:6

To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. Then ***you will know the truth, and the truth will set you free.***"  
- John 8:31-32

- Read chapters 17 and 18 of your Guyon book, *Experiencing God Through Prayer*. Chapter 17 is entitled, "How to Be Led by the Spirit" and chapter 18 is "Divine Dependence."
- Use the remaining 10 minutes to read either chapter 25, 26, or 27 from your Gumbel book, *30 Days*.

 If you have the Experiential Instinct: Listen to the following song on Knowing God.  
<http://www.youtube.com/watch?v=Bup2RPaHwcQ>.

 If you have the Student Instinct, read the following excerpt from chapter one in J.I. Packer's book, *Knowing God*. Journal your thoughts.

### Who Needs Theology?

"But wait a minute," says someone, "tell me this. Is our journey really necessary? In Spurgeon's day, we know, people found theology interesting, but I find it boring. Why need anyone take time off today for the kind of study you propose? Surely a layperson, at any rate, can get on without it? After all, this is the twentieth century, not the nineteenth!"

A fair question! - but there is, I think, a convincing answer to it. The questioner clearly assumes that a study of the nature and character of God will be impractical and irrelevant for life. In fact, however, it is the most practical project anyone can engage in. Knowing about God is crucially important for the living of our lives. As it would be cruel to an Amazonian tribesman to fly him to London, put him down without explanation in Trafalgar Square and leave him, as one who knew nothing of English or England, to fend for himself, so we are cruel to ourselves if we try to live in this world without knowing about the God whose world it is and who runs it. The world becomes a strange, mad, painful place, and life in it a disappointing and unpleasant business, for those who do not know about God. Disregard the study of God, and you sentence yourself to stumble and blunder through life blindfolded, as it were, with no sense of direction and no understanding of what surrounds you. This way you can waste your life and lose your soul.

Recognizing, then, that the study of God is worthwhile, we prepare to start. But where shall we start from?

Clearly, we can only start from where we are. That, however, means setting out in a storm, for the doctrine of God is a storm center today. The so-called debate about God, with its startling slogans - "our image of God must go"; "God is dead"; "we can sing the creed, but we can't say it" - is raging all around us. We are told that "God-talk," as Christians have historically practiced it, is a refined sort of nonsense, and knowledge about God is strictly a nonentity. Types of teaching which profess such knowledge are written off as outmoded - "Calvinism," "fundamentalism," "Protestant scholasticism," "the old orthodoxy." What are we to do? If we postpone our journey till the storm dies down, we may never get started at all.

### **Knowledge Applied**

For this very reason we need, before we start to ascend our mountain, to stop and ask ourselves a very fundamental question - a question, indeed, that we always ought to put to ourselves whenever we embark on any line of study in God's holy book. The question concerns our own motives and intentions as students. We need to ask ourselves: What is my ultimate aim and object in occupying my mind with these things? What do I intend to do with my knowledge about God, once I have it? For the fact that we have to face is this: If we pursue theological knowledge for its own sake, it is bound to go bad on us. It will make us proud and conceited. The very greatness of the subject matter will intoxicate us, and we shall come to think of ourselves as a cut above other Christians because of our interest in it and grasp of it; and we shall look down on those whose theological ideas seem to us crude and inadequate and dismiss them as very poor specimens. For, as Paul told the conceited Corinthians, "Knowledge puffs up... The man who thinks he knows something does not yet know as he ought to know" (1 Corinthians 8:1-2).

*To be preoccupied with getting theological knowledge as an end in itself, to approach Bible study with no higher a motive than a desire to know all the answers, is the direct route to a state of self-satisfied self-deception. We need to guard our hearts against such an attitude, and pray to be kept from it. As we saw earlier, there can be no spiritual health without doctrinal knowledge; but it is equally true that there can be no spiritual health with it, if it is sought for the wrong purpose and valued by the wrong standard. In this way, doctrinal study really can become a danger to spiritual life, and we today, no less than the Corinthians of old, need to be on our guard here.*

But, says someone, is it not a fact that a love for God's revealed truth, and a desire to know as much of it as one can, are natural to every person who has been born again? Look at Psalm 119: "teach me your decrees"; "open my eyes that I may see wonderful things in your law"; "Oh, how I love your law!"; "How sweet are your words to my taste, sweeter than honey to my mouth!"; "give me discernment that I may understand your statutes" (vv. 12, 18, 97, 103, 125). Do not all children of God long, with the psalmist, to know just as much about our heavenly Father as we can learn? Is not, indeed, the fact that we have received a love for his truth in this way one proof that we have been born again? (See 2 Thess 2:10.) And is it not right that we should seek to satisfy this God-given desire to the full?

Yes, of course it is. But if you look back to Psalm 119 again, you will see that the **psalmist's concern to get knowledge about God was not a theoretical but a practical concern. His supreme desire was to know and enjoy God himself, and he valued knowledge about God simply as a means to this end. He wanted to understand God's truth in order that his heart might respond to it and his life be conformed by it.** Observe the emphasis of the opening verses: "Blessed are they whose ways are blameless, who *walk according to the law of the Lord*. Blessed are they who *keep his statutes and seek him with all their heart...* Oh, that my ways were steadfast in *obeying your decrees!*" (vv. 1-2, 5).

The psalmist was interested in truth and orthodoxy, in biblical teaching and theology, not as ends in themselves, but as means to the further ends of life and godliness. His ultimate concern was with the knowledge and service of the great God whose truth he sought to understand.

And this must be our attitude too. Our aim in studying the Godhead must be to know God himself better. Our concern must be to enlarge our acquaintance, not simply with the doctrine of God's attributes, but with the living God whose attributes they are. As he is the subject of our study, and our helper in it, so he must himself be the end of it. We must seek, in studying God, to be led to God. It was for this purpose that revelation was given, and it is to this use that we must put it.

### **Meditating on the Truth**

How are we to do this? how can we turn our knowledge *about* God into knowledge of God? The rule for doing this is simple but demanding. It is that we turn each truth that we learn *about* God into matter for meditation *before* God, leading to prayer and praise to God.

We have some idea, perhaps, what prayer is, but what is meditation? Well may we ask, for meditation is a lost art today, and Christian people suffer grievously from their ignorance of the practice.

Meditation is the activity of calling to mind, and thinking over, and dwelling on, and applying to oneself, the various things that one knows about the works and ways and purposes and promises of God. It is an activity of holy thought, consciously performed in the presence of God, under the eye of God, by the help of God, as a means of communion with God.

Its purpose is to clear one's mental and spiritual vision of God, and to let his truth make its full and proper impact on one's mind and heart. It is a matter of talking to oneself about God and oneself; it is, indeed, often a matter of arguing with oneself, reasoning oneself out of moods of doubt and unbelief into a clear apprehension of God's power and grace.

Its effect is ever to humble us, as we contemplate God's greatness and glory and our own littleness and sinfulness, and to encourage and reassure us - 'comfort' us, in the old, strong, Bible sense of the word - as we contemplate the unsearchable riches of divine mercy displayed in the Lord Jesus Christ. These were the points stressed by Spurgeon in the passage which we quoted at the beginning, and they are true. And it is as we enter more and more deeply into this experience of being humbled and exalted that our knowledge of God increases, and with it our peace, our strength and our joy. God help us, then, to put our knowledge about God to this use, that we all may in truth "know the Lord."

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# Healing

## I. Healing

### A. Provided in the A tonement

As we look at Isaiah 53, we see that healing is provided for all people through the atoning work of Jesus on the cross. (The parts in parentheses are explanations for the emboldened words.)

Who has believed our message  
and to whom has the arm of the LORD been revealed?  
He grew up before him like a tender shoot,  
and like a root out of dry ground.  
He had no beauty or majesty to attract us to him,  
nothing in his appearance that we should desire him.  
He was despised and rejected by mankind,  
a man of suffering, and familiar with pain.  
Like one from whom people hide their faces  
he was despised, and we held him in low esteem  
Surely he took up our **pain** (more than just physical, also emotional)  
and **bore** our suffering,  
(meaning substituted for us, took our place. It is the same word used in Leviticus when  
describing the scapegoat, which atoned for the sins of the people)  
yet we considered him punished by God,  
stricken by him, and afflicted.

**But he was pierced for our transgressions,** (our acts of sin)  
**he was crushed for our iniquities;** (our inward acts of sin, thoughts, attitudes)  
**the punishment that brought us peace was on him,** (positive spiritual blessing)  
**and by his wounds we are healed.** (physical healing)

We all, like sheep, have gone astray,  
each of us has turned to our own way;  
and the LORD has laid on him  
the iniquity of us all.  
He was oppressed and afflicted,  
yet he did not open his mouth;  
he was led like a lamb to the slaughter,  
and as a sheep before its shearers is silent,  
so he did not open his mouth.  
By oppression and judgment he was taken away.  
Yet who of his generation protested?  
For he was cut off from the land of the living;  
for the transgression of my people he was punished.  
He was assigned a grave with the wicked,  
and with the rich in his death,  
though he had done no violence,  
nor was any deceit in his mouth.  
Yet it was the LORD's will to crush him and cause him to suffer,  
and though the LORD makes his life an offering for sin,  
he will see his offspring and prolong his days,  
and the will of the LORD will prosper in his hand.  
After he has suffered,

he will see the light of life and be satisfied;  
 by his knowledge my righteous servant will justify many,  
 and he will bear their iniquities.  
 Therefore I will give him a portion among the great,  
 and he will divide the spoils with the strong,  
 because he poured out his life unto death,  
 and was numbered with the transgressors.  
 For he **bore** the sin of many,  
 and made intercession for the transgressors.  
 - Isaiah 53

When evening came, many who were demon-possessed were brought  
 to him, and he drove out the spirits with a word and healed all the  
 sick. **This was to fulfill what was spoken through the prophet**  
**Isaiah: "He took up our infirmities** (emotional sickness as well as  
 physical) **and bore our diseases."** - Matthew 8:16-17

Christ redeemed us from the curse of the law by **becoming a curse for us**, for it is  
 written: "Cursed is everyone who is hung on a tree." - Galatians 3:13

1. Here it is clearly stated that it is the d **death** of Christ on the accursed tree  
 that is the ground and p **price** of r **redemption**. Whatever the  
 c **curse** is, it is removed by the death of the cross, the atonement of Jesus,  
 direct substitution of His life for ours.
2. The curse that is removed is the curse of the l **law**. We know that it was a  
 far-reaching and eternal curse, but it was also a temporal curse, a physical curse, a  
 curse involving sickness, suffering, infirmity, disease, pain.
3. Deuteronomy 28:15-22 states the curses for d **disobedience**.
4. He has now written the law on our h **hearts**.

The Holy Spirit also testifies to us about this. First he says: "This is  
 the covenant I will make with them after that time, says the Lord. I  
 will put my laws in their **hearts**, and I will write them on their **minds**.  
 - Hebrews 10:15-16

## B. Purpose of Redemption

1. To be less us.

He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit. - Galatians 3:14

2. That we might recieve the promise of the Spirit.
3. To restore our relationship with God (Reconciliation).

*All this is from God, who reconciled us to himself through Christ* and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, **not counting people's sins against them.** - II Corinthians 5:18-19a

4. To give us the ministry of reconciliation.

And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.* - II Corinthians 5:19b-21

## II. A Brief Theology of Ministry

### A. Definitions:

1. "Ministry" or "to minister" means to serve or help others in the Name of Jesus under the anointing of the Holy Spirit.

a. *Sharath (Hebrew) - "To serve, assist, or render care to others."* This word is used for ministering unto the Lord in the Temple as well as ministering to the needs of others. Ministry is intimately linked with Worship.

b. Ministry is taking broken people, whether it be physical, emotional, spiritual, mental or social, and leading them to meaningful relationship with the Healer - Jesus. We become "Jesus with Skin on" and assist God in meeting their needs.

- c. It is important as we minister to help people feel loved by Jesus whether they are healed or not!
2. "A **nointing**" is an act initiated by God in which He bestows His **favor** on His servant as evidenced by an accompanying outpouring of the Holy Spirit and power (1 Samuel 10:1; Zechariah 4; Luke 4:18; Acts 10:38; 1 John 2:20-27).

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." - Luke 4:18-19

You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached – how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him. - Acts 10:37-38

- a. You don't "e **arn**" the anointing, but you can "h **inder**" it and you can learn to "f **low**" with it. Gifts are given by God, but developed by us.
3. **P ower** (*Dunamis*) - The ability to **c omplete** a given task.
4. **A uthority** (*Exousia*) - The right to use power. This word speaks of relational connection (out of being or essence).

When Jesus had called the Twelve together, he gave them **power** and **authority** to drive out all demons and to cure diseases, - Luke 9:1

- a. Police officer carries symbols of power and authority (gun and badge). Power out from under proper authority corrupts and destroys.
- b. Our **p ower** for ministry comes from operating under the **a uthority** of God given to us by and through our **r elational** **i ntimacy** with Jesus Christ.

## B. Case Study from the Life and Ministry of Jesus

Some time later, Jesus went up to Jerusalem for a feast of the Jews. Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. Here a great number of disabled people used to lie – the blind, the lame, the paralyzed. One who was there had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?" "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me." Then Jesus said to him, "Get up! Pick up your mat and walk." At once the man was cured; he picked up his mat and walked. - John 5:1-9

1. Could it be that in addition to their problem with the Sabbath violation, Jesus was questioned about why he only healed one when there were many sick people at the pool? Could it be that his response in **verse 19** is at least partially related to this question?

Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself, he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these. For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it... By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me. - John 5:19-21, 30

2. We operate in the same way. We must ask the Holy Spirit to give us insight into what the Father is doing. At that point we p **articipate** and c **ooperate** with what the Father is doing. The promise is:

"I tell you the truth, anyone who has faith in Me will do what I have been doing. He will do even greater things than these, because I am going to the Father. And I will do whatever you ask in My name, so that the Son may bring glory to the Father. You may ask Me for anything in My name, and I will do it." - John 14:12-14

3. "In my Name" is a call to r **elational** i **ntimacy** with Jesus and the Father. Power and Authority flow out of that position.
4. The Ministry Model we teach and use is in no way to be taken as a "How to Heal Course." It is merely a model which we and other people who have been praying for the sick and broken have found to be effective. God is sovereign and can move us in or out of these steps at any time!
5. There is no "anointed" method!! God alone heals and we can't force His hand - that is why we pray, "Come Holy Spirit." We must stay in relational intimacy with the Father.

**II. Ministry Prayer Model** (This model is a compilation of models which several respected ministries have found to be useful. It is not intended to be a "magic method." It is simply a model which can be helpful to people who are beginning the process of praying for others. Thanks and credit go to John Wimber, Charles Kraft, C. Peter Wagner and others.)

A. I nterview the Person

1. A s questions like, "Where does it hurt?" and "What do you want J esus to do for you?"

2. Don't cut the interview too short - the individual needs to know you care, but don't let the person give his full medical history either.
3. L isten for spiritual needs within the person's answers. God may want to do something totally different than what they are asking prayer for; spiritual or emotional cause. **Look at Luke 13:10-17:**

On a Sabbath Jesus was teaching in one of the synagogues, and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity." Then he put his hands on her, and immediately she straightened up and praised God. Indignant because Jesus had healed on the Sabbath, the synagogue ruler said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath." The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?" When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing

- Luke 13:10-17

4. E xplain to the person what you are doing - ask p ermission to lay hands on them (be careful with this).

### B. Make a T entative Diagnosis

1. The diagnosis seeks to a nswer the question, "Why does the person have this condition?" D ouble Listening - Listen to the Person/Listen to the Lord. We should be constantly asking God what approach we should take.
2. Note the word, "tentative." Quite often it is only a p artial understanding. Is it demonic? Emotional? Spiritual? The result of personal sin or just sin in general? BE CAREFUL!

### C. Invite the H oly S pirit to Come - to r eveal His will, His plan, His agenda and bring His power.

One day as he was teaching, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present for him to heal the sick. - Luke 5:17

1. He is always present, but we are asking Him to m anifest His power and work His will in t his situation.

2. Don't be afraid of silence. Let Him begin to work. Sometimes all you may have to do is watch and bless what He is doing. Keep your eyes open.

**D. Begin Ministry by Blessing the Person** (do this throughout and especially at the end).

1. Jesus was always a blessing to the people he ministered to. Too many people who pray for healing are worried about their reputation.
2. Many times this is where the Holy Spirit is able to break through the hard shell people put up and really begin to minister. What are some of the things we can bless people with? According to Scripture - Grace, Peace, Hope, Joy, God's Love...
3. Preserve the person's dignity at all times.

**E. Take the Situation Before the Lord**

1. Choose a prayer strategy based on what you have heard and discerned. There are many different kinds of prayer: Intercession, prayers of command, prayer in tongues, binding and loosing, etc... **Mark 7:32-35**

There some people brought to him a man who was deaf and could hardly talk, and they begged him to place his hand on the man. After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means, "Be opened!!"). At this, the man's ears were opened, his tongue was loosened and he began to speak plainly. - Mark 7:32-35

2. Pray. Listen. Watch. Keep your eyes open!!
3. Be open to Word of Knowledge and Word of Wisdom (1 Corinthians 12:8). How does God do that?
- a. Simple word or phrase comes to your mind.
- b. Seeing a picture or a vision with eyes of the spirit.
- c. A Song or Scripture comes to you.
- d. A pain in your body that you know is not yours.
- e. Spontaneous utterance.
- f. A person may look like someone or remind you of someone - prophetic parallel.

4. Don't be afraid to stop and get further information from the person. Interview again as needed. Often this is the way the Holy Spirit gives us His insight.

They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. He took the blind man by the hand and led him outside the village. When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?" He looked up and said, "I see people; they look like trees walking around." Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly. - Mark 8:22-25

5. Don't forget the basics:

a. R epentance

b. R enunciation

c. F orgiveness

d. R estitution

#### F. Post-Prayer Counseling

1. Answer the questions: What just happened? What didn't happen? Give godly counsel. Advise them on their walk with the Lord. Jesus gave post-prayer counseling to the man healed in **John 5, "Stop sinning or something worse may happen to you!"**
2. For those who do not experience any healing at all this is very important. Do not allow them to go away with a sense of guilt or unworthiness.

#### Final Thoughts

- L isten more than you talk - Don't pray long prayers in ministry.
- R isk more than your comfort zone is willing - we mistake our comfort zone for discernment.
- V alue and l ove the person whether they are healed or not.

**Let's do it!**

## Healing

- **Prayer of Intention:**

Jesus, I make myself available to pray for whoever you bring my way. I want to walk in the power and authority that is available to me as your son/daughter. I will step out in faith and trust you.

- Watch this brief clip on YouTube and ponder what Jesus went through in His body to bring us redemption: <http://www.youtube.com/user/we4jesus#p/u/12/nt9CvP91TZg>
  - Read chapters 19 and 20 of your Guyon book, *Experiencing God Through Prayer*. Chapter 19 is entitled, "The Holy Spirit in Prayer" and chapter 20 is "Matters of the Heart."
  - Use the remaining 10 minutes to read either chapter 28, 29, or 30 from your Gumbel book, *30 Days*.
  - Praying for the sick is something that is best learned by doing it. Ask the Lord to bring people across your path who need prayer. Take the time to pray right where you are. Keep your prayers short and only pray what the Lord gives you. This model of prayer works for all situations, not just prayers for healing.
- ♥ If you have the Relational Instinct, it will be easy for you to step out to pray for others. Make sure you listen to the Lord before praying for every single person that comes your way. "Do only what the Father is doing."

📖 If you have the Student Instinct, you may enjoy reading The Gospel of Healing by A.B. Simpson or Healing by Francis McNutt.

## Endnotes:

Jha, Swarna, "Divine Healing in the Atonement - A.B. Simpson," *Call Bartimaeus*, 20 July 2011, < <http://callbartimaeus.wordpress.com/2011/07/20/divine-healing-in-the-atonement-a-b-simpson/>>.

Simpson, Albert B. *The Gospel of Healing*. Camp Hill: Christian Publications, 1986.

Taken from Dr. Ron Walborn's Divine Healing class, PMN 343.

## Introduction to Serving

### I. Introduction to Serving. An Act that shows you matter.

He handed out gifts of apostle, prophet, evangelist, and pastor-teacher to train Christ's followers in skilled servant work, working within Christ's body, the church, **until we're all moving rhythmically and easily with each other, efficient and graceful in response to God's Son, fully mature adults, fully developed within and without, fully alive like Christ.** - Ephesians 4:12-13 (The Message)

A. M otivations for Serving

I. A ceptance and a pproval

- a. Feeling worthless and unlovely because of our sin, can make us choose to serve to feel b etter about o urselves or try to e arn back God's a pproval.

Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and **they hid from the LORD God** among the trees of the garden. But the LORD God called to the man, "Where are you?" He answered, **"I heard you in the garden, and I was afraid because I was naked; so I hid."** And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" - Genesis 3:8-11

- b. Adam was the first man to ever look over his shoulder. He c overed himself because he was convinced that he didn't m asure up.

2. E arning. (Santa Claus is coming to town theology)

- a. He's making a list, checkin' it twice, gonna find out who's naughty or nice... He sees you when you're sleeping. He knows when you're awake. He knows when you've been bad or good, so be good for goodness sake.
- b. Someone is watching. He is writing it down to bring it up later. You better not pout. You better not cry. You better be good. If you want good things to happen in your life, you better keep him happy.
- c. Highest value is a ceptance. The way for acceptance is through p erformance. I live with the awareness of how bad I'm doing. I'm naked, scared, and no one must know how bad I really am. I must brag, posture myself. Do the dance and put on the mask.

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. - II Corinthians 5:21

3. Receiving what Jesus has already done for us and wanting others to experience this gift.

I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of his righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. For as the soil makes the sprout come up and a garden causes seeds to grow, so the Sovereign LORD will make righteousness and praise spring up before all nations. - Isaiah 61:10-11

B. Motivations of My Heart

1. Pleasing God. I know I can Do something to please Him. I move into a striving mentality of self-effort.

Picture this scenario:

I come to a building with a sign over the door. Striving to be all God wants me to be. The doorknob says self-effort. I turn the knob and walk in and there is a large roomful of people. The hostess greets me and says, "Welcome to the room of good intentions." She asks, "How are you?" Everyone responds, "We are fine. Just fine, thank you. We are doing fine. Fine as fine can be."

They ask me, "How are you?" I respond, "I want to do better. I want to be closer to God." And she hands me a mask and puts her finger to her lips to quiet me. I put on the mask and say I'm fine.

Banner on the wall reads, Working on my sin to achieve an intimate relationship with God.

I'm gonna try harder. I'm gonna work on my sin to get things right. And no one tells me I don't know how to work on my sin and I can't work on my sin and that there's 34 more wheelbarrows of sin of mine in the other room.

As weeks turn into months, I notice the people around the room and the conversations are superficial and guarded and I have a nagging anxiety that I'm falling behind and I become disappointed because I'm trying so hard. I'm trying to please a God who doesn't seem pleased enough.

The path to pleasing God has turned into what must I do to keep Him pleased?

This reduces God to this formula. More right behavior, less bad behavior = godliness. It sets me up to live in hiddeness.

We cannot resolve our sin by working on it. I eventually leave that room and go back to the crossroads.

2. Trusting God. This seems ethereal and vague. It gives me nothing to do, but trust.

### Back to the scenario:

I begin to walk down the road of trust.

The name of this room is **Living out of who God says I am**. My attitude is whatever. The doorknob says humility. I walk into this room that is crowded with people.

A hostess comes and greets me and says, "Welcome to the room of grace." I answer tentatively, "Tha-nk you." She presses and says, "How are you?" I say, "Fine. Who wants to know?"

The room stays quiet because I feel judged. I say, "I'm not fine. I haven't been fine for a long time. I am depressed. I'm disappointed. I'm exhausted."

And I hear a voice at the back of the room that says, "That's all you've got?"

The hostess nudges me and says, "I think he means you are welcome here." There is warm laughter as I am welcomed into a kind a tmosphere of grace.

The banner on the back wall reads, **Standing with God with my sin in front of us working on it together**. I am in the room of grace.

I recognize that I have a new identify. Christ is with me and I am covered with a robe of righteousness and the Holy Spirit is in me.

What if the goal was to free your heart to be intimate and close to the one they have fallen in love with? That would be grace.

Jesus says to us:

What if I take away any fear, condemnation or judgment?

What if I told you there were no lists?

What if I told you there is freedom for you to be yourself around me?

What if I told you that other people's religion doesn't have to hold you?

What if I told you I live in you now?

What if I told you there is no need for a mask?

What if you knew I would never use the word punish in relation to you?

What if I told you I didn't really like the thee's and thou's too?

What if I told you there was no trap door?

Without faith, it is impossible to please Him. - Hebrews 11:6

There is no pleasing without trusting God. If all we bring is our striving to please Him... we are back in the room of self-effort.

Jesus says, "I am not ashamed of you. Nothing you can do will ever make me love you less. Nothing you can do will ever make me love you more."

### C. Living from our new core identity.

1. DNA testing. God has wired us into a creature that doesn't look like us at all right now. (The DNA says it is a butterfly. It must go through the stages and will one day become what it is supposed to be. God knows it's a butterfly. He is not sad, disappointed, angry, frustrated that it is currently a caterpillar, chrysalis, pupae state because it is a butterfly and it is just going through the stages to become one.)
2. May we dare to believe that we are new creations in Christ. The old has gone and the new has come. II Corinthians 5:17
3. The responsibility is up to God to do the changing in us. Trust opens the way to bring us to maturity. We give God permission to come in.

Let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unwaveringly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another - and all the more as you see the Day approaching.  
- Hebrews 10:22-24

Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God - this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will. - Romans 12:1-2

4. You must not only believe that you are accepted, but that everyone else in the room of grace is loved and accepted too. Rest in the sufficiency of Christ. The work of Jesus is enough.

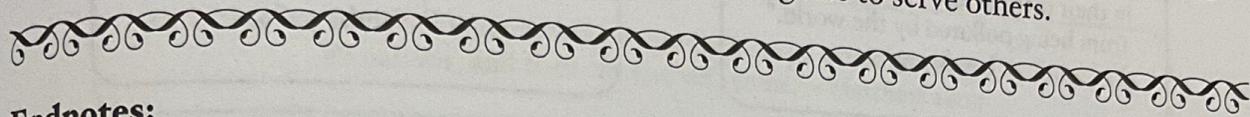
You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: *Did you receive the Spirit by the works of the law, or by believing what you heard?* Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh? Have you experienced so much in vain - if it really was in vain? So again I ask, does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard? So also Abraham "believed God, and it was credited to him as righteousness." - Galatians 3:1-6

- a. The goal of the room of grace is to move you into your dreams and destiny and to release others into their dreams and destiny.
- b. If we serve out of any other motivation than the grace of God, it is only works. Therefore, our mission, any evangelism, ministry or social justice that we partake in will be for the wrong intentions.
- c. Grace is the empowering presence of God enabling us to be all we were created to be and to do all that we were created to do.
- d. Our service must flow as a means of grace.

## Serving

- **Prayer of Intention:**  
Father, I realize that I sometimes serve out of the wrong motivation. Please speak to me about the attitudes of my heart. I want to be a person who receives and extends grace to others.
- Ask the Lord to bring to your mind things that you can do to serve people on your floor. You might want to start with your roommate and/or your RA.

- Use the remaining 10 minutes to read chapters 21 and 22 of your Guyon book, *Experiencing God Through Prayer*. Chapter 21 is entitled, "The Ultimate Goal" and chapter 22 is "Press On to Know God."
- Serving, like prayer, is best learned by just doing it. Intentionally go out of your way to simply serve someone. Make note of what was easy about it and that which was difficult or awkward. Ask the Lord to give you grace to serve others.



**Endnotes:**

Bill Thrall, Bruce McNicol, and John Lynch. (2009). *True-Faced Experience DVD*. Nav Press. USA.

## Evangelism and Social Justice

### I. Evangelism and Social Justice

"Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world."  
- James 1:27

Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy.  
- Proverbs 31:8-9

However, there should be no poor among you, for in the land the Lord your God is giving you to possess as your inheritance, he will richly bless you, if only you fully obey the Lord your God and are careful to follow all these commands I am giving you today. For the Lord your God will bless you as he has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you. If there is a poor man among your brothers in any of the towns of the land that the Lord your God is giving you, do not be hardhearted or tightfisted toward your poor brother. Rather be openhanded and freely lend him whatever he needs. Be careful not to harbor this wicked thought: "The seventh year, the year for canceling debts, is near," so that you do not show ill will toward your needy brother and give him nothing. He may then appeal to the Lord against you, and you will be found guilty of sin. Give generously to him and do so without a grudging heart: then because of this the Lord your God will bless you in all your work and in everything you put your hand to. There will always be poor people in the land. Therefore I command you to be openhanded toward your brothers and toward the poor and needy in your land.  
- Deuteronomy 15:4-11

#### A. Social Justice - Discussion Questions

1. Having read the above three passages of scripture, what is a Christian's responsibility to the world especially pertaining to the issue of poverty and social justice?
2. You were to have read the article "Call to Justice" by Cara Davis.
  - a. How did IJM get started?
  - b. What is the International Justice Mission and what does it do?
  - c. What was Haugen's response to this question, "Where was God in the midst of all this?"

View the DVD *Mama Heidi*. The story of Heidi and Roland Baker.

Heidi's philosophy is to minister to the one in front of you. We must take care of the needs of the whole person. Feeding, clothing, housing, educating, loving.

## B. E. vangelism

And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come. - Matthew 24:14

"And afterward,  
I will pour out my Spirit on all people.  
Your sons and daughters will prophesy,  
your old men will dream dreams,  
your young men will see visions.  
Even on my servants, both men and women,  
I will pour out my Spirit in those days.  
I will show wonders in the heavens  
and on the earth,  
blood and fire and billows of smoke.  
The sun will be turned to darkness  
and the moon to blood  
before the coming of the great and dreadful day of the LORD.  
And everyone who calls  
on the name of the LORD will be saved;  
- Joel 2:28-32

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off - for all whom the Lord our God will call." - Acts 2:38-39

1. What is the gospel of the king dom\_\_\_\_\_?

The Lord has established his throne in the heavens, and his kingdom rules over all. - Psalm 103:19

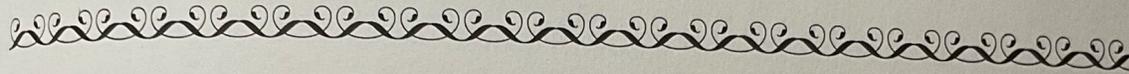
a. The Kingdom of God is His king ship\_\_\_\_\_, His rule\_\_\_\_\_, His authority\_\_\_\_\_.

- b. When this is once realized, we can go through the New Testament and find passage after passage where this meaning is evident, where the Kingdom is not a realm or a people but God's r eign. Jesus said that we must "receive the kingdom of God" as little children (Mark 10:15). What is received? The Church? Heaven? What is received is God's r ule and r eign. In order to enter the future realm of the Kingdom, one must submit himself in perfect trust to God's rule h ere and n ow.
- c. We must also "seek first his kingdom and his righteousness" (Matthew 6:33). What is the object of our quest? The Church? Heaven? No; we are to seek God's r ighteousness - His sway, His rule, His reign in our lives.
- d. When we pray, "Thy kingdom come," are we praying for heaven to come to earth? In a sense we are praying for this; but heaven is an object of desire only because the reign of God is to be more perfectly realized than it is now. Apart from the reign of God, heaven is meaningless. Therefore, what we pray for is, "Thy kingdom come; thy will be done on earth as it is in heaven." This prayer is a petition for God to reign, to manifest His kingly s overeignty and p ower, to put to fight every enemy of righteousness and of His divine rule, that God a lone may be K ing over a ll the world.
2. The reign of God is to be over a ll people - young, old, rich, poor, male, female, of every tongue, tribe and nation. Therefore, when we bring the kingdom of God we are bringing the rule and reign of God into a situation. We do this by waiting, listening to the Father and doing what Jesus did - p reach the gospel, p ray for the sick, c ast o ut demons, raise the dead. All aspects of this commission are a part of the kingdom of God.
3. Matthew 24:14 "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." This is a powerful gospel that covers different n eeds within mankind. Not just a message to accept the work of Jesus by praying a prayer of salvation. Yes, pray the prayer, but bring the k ingdom to those who do not know Christ, the sick, the demonized, the dead.
4. Just because we have not seen healing or deliverance or the dead raised does not mean that this is not the kingdom of God. Preach the W ord of God, not our pathetic lack of experience! Other places around the world are seeing these things happen!
5. Watch the Nooma video\* **Bullhorn**.
- How is this sharing the love of Jesus?
  - How is this method of evangelism bringing the kingdom of God to people?

\*Disclaimer: The use of certain Nooma DVDs does not in any way mean that Nyack College agrees with Rob Bell's theological position on hell. The selected clips used in the PMN 101 Introduction to Spiritual Formation classes have been carefully selected because of their artistic illustrations of spiritual formation concepts.

Bringing the kingdom of God to the world will cover both the social and justice. The gospel will be preached, baptisms will occur as vangelism and mankind comes into the kingdom, disciples will be taught obedience to the things of God, all while experiencing the presence of the Lord in our midst. Lord, may we see these things happen in our day!

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." - Matthew 28:18-20



### Bringing the Kingdom

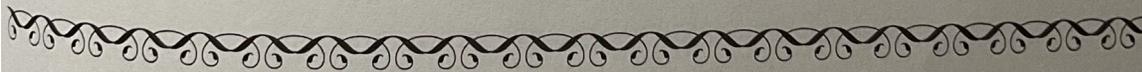
- **Prayer of Intention:**

Lord, I want to be a person whose life not only represents you with my message, but brings a demonstration of the power of your kingdom through my actions. Please empower me to serve you in this way!

- As you sit in silence, ask the Lord to bring people to mind for whom you can bring the kingdom of God. Remember, the Lord will ask you to do something within your means to be able to do. (Make a phone call, give money anonymously, lend a hand, pray for them...)

Take a risk and dare to step out in faith. Watch what the Lord will do through your simple act of obedience.

Journal about your faith experience.



### Endnotes:

Cara Davis, "A Call To Justice," *RelevantMagazine.com*, March/April 2007, 51-53.

Ladd, George Eldon. *The Gospel of the Kingdom*. Grand Rapids: Eerdmans Publishing Company, 2000.















