

C.S. Lewis - Mere Christianity

I. Introduction to Clive Staples “Jack” Lewis (1898-1963)

A. Early Life

1. Born and raised in Belfast, Northern Ireland
2. Sent to boarding school in England in 1908 after his mother died of cancer
3. Abandoned the faith of his parents while studying at Malvern, England in 1912
4. Studied under a private tutor - W.T. Kirkpatrick - 1914-1916

B. Conversion

1. Enlisted in the British army during World War I as an officer (1917) and wounded in 1918
2. Published first article in 1919 - “Death in Battle”
3. Elected a Fellow of Magdalen College, Oxford, in English Literature in 1925
4. Became a theist in 1929 - “I gave in and admitted that God was God.”
5. Converted on September 28, 1931, after a long talk with J.R.R. Tolkien and Hugo Dyson.

C. Ministry

1. Started writing Christian allegories in 1938 “Out of the Silent Planet”
2. Conducted radio broadcasts during World War II for the BBC on the Christian faith
3. Continued to write books on Christian apologetics
4. Received a letter from Joy Davidman Gresham a convert from Judaism in 1950
5. Married Joy in a legal ceremony in April and Church ceremony in November 1956
6. Joy Lewis dies of cancer on July 13, 1960
7. C.S. Lewis dies on November 22, 1963, of a heart attack

II. Mere Christianity - *Hebrews 1:1-3*

A. Jesus Christ

1. Jesus Christ a new kind of human and a new kind of life
2. The Christ life is centered on faith, baptism and communion
3. Christians live with Christ living in them - fingers, muscles, cells
4. Jesus Christ is invading the world in secret through Christians

B. Faith

1. Simple belief in regards to the doctrines of Christianity
2. Practical faith in holding on to God when “things” change
3. Faith needs prayers, scripture and fellowship to grow and be strong

C. Sin and Nature

1. Sins of the flesh are bad - least bad of all sins
2. Worse sins are purely spiritual
 - a. The pleasure of putting others down - gossip
 - b. The pleasure of bossing others - control
 - c. The pleasure of patronizing others - contempt
 - d. The pleasure of power - fear
 - e. The pleasure of abuse - betrayal
3. Three natures to deal with: human, animal, diabolical

“Here the whole world (stars, water, air, and field, and forest, as they were reflected in a single mind) like cast off clothes was left behind in ashes, yet with hope that she, re-born from holy poverty, in Lenten lands, hereafter may resume them on her Easter Day.”

This was written on the tombstone of Helen Joy Davidman
Beloved wife of C.S. Lewis

“I do not suppose you and I would have thought much of a Frenchman who waited till the Allies were marching into Germany and then announced he was on our side. God will invade. But I wonder whether people who ask God to interfere openly and directly in our world quite realise what it will be like when He does. When that happens, it is the end of the world. When the author walks on to the stage the play is over. God is going to invade, all right: but what is the good of saying you are on His side then, when you see the whole natural universe melting away like a dream and something else—something it never entered your head to conceive—comes crashing in; something so beautiful to some of us and so terrible to others that none of us will have any choice left? For this time it will be God without disguise; something so overwhelming that it will strike either irresistible love or irresistible horror into every creature. It will be too late then to choose your side. There is no use saying you choose to lie down when it has become impossible to stand up. That will not be the time for choosing: it will be the time when we discover which side we really have chosen, whether we realised it before or not. Now, today, this moment, is our chance to choose the right side. God is holding back to give us that chance. It will not last for ever. We must take it or leave it.”

From *Mere Christianity* p. 50-51

“In the same way a Christian can lose the Christ-life which has been put into him, and he has to make efforts to keep it. But even the best Christian that ever lived is not acting on his own team—he is only nourishing or protecting a life he could never have acquired by his own efforts.”

From *Mere Christianity* p. 49

“The Diabolical self is the worse of the two. That is why a cold, self-righteous prig who goes regularly to church may be far nearer to hell than a prostitute. But, of course, it is better to be neither.”

From *Mere Christianity* p. 80

“Remember, we Christians think man lives for ever. Therefore, what really matters is those little marks or twists on the central, inside part of the soul which are going to turn it, in the long run, into a heavenly or a hellish creature.”

From *Mere Christianity* p. 92

BOOKS BY C.S. LEWIS

1. *Mere Christianity* - intellectual presentation of the gospel of Jesus Christ - **apologetics**
2. *The Screwtape Letters* - spiritual warfare - **allegorical**
3. *A Grief Observed* - reflections on life and death - **autobiographical**
4. *The Great Divorce* - a description of heaven and hell - **allegorical**
5. *The Abolition of Man* - Christian morals and teaching children - **ethics**
6. *The Problem of Pain* - good and evil in the world - **apologetics**
7. *Miracles* - the incarnation of Jesus Christ - **apologetics**
8. *Surprised by Joy* - Lewis reveals his journey of faith - **autobiographical**
9. *The Chronicles of Narnia* - children's stories in seven volumes - **fiction**
10. *The Space Trilogy* - adventure in a futuristic planet - **science fiction**
11. *The Four Loves* - descriptions on the four basic kinds of human love - **ethics**
12. *God in the Dock* - essays on the Christian faith - **theology**

Dietrich Bonhoeffer - Life Together

I. Introduction to Dietrich Bonhoeffer (1906-1945)

A. Early Life

1. Born in Breslau, Germany with twin sister Sabine
2. Moved to Berlin in 1912; started Grammar school 1913
3. Decided to become a theologian in 1920 at the age of 14
4. Confirmed at Grunewald Church, Berlin in 1921
5. Began to study theology at Turbingen University
6. Received doctorate in 1927 from Berlin University - *The Communion of Saints*

B. Pastoral Ministry

1. Took an associate pastorate in Barcelona, Spain in 1928
2. Taught systematic theology at Berlin University in 1929-1930
3. Traveled to United states for a one year study at Union Theology Seminary in 1930
4. Ordained in Lutheran Church on November 15, 1931
5. Pastored in London, England from 1933 to 1935
6. Helped organize the Confessing Church in 1934
7. Declared a pacifist and enemy of the State by the Nazis in 1936

C. Confessing Church Leader

1. Wrote the *Cost of Discipleship* in 1937
2. Helped twin sister escape form Germany in 1938
3. Wrote *Life Together* in September 1938
4. Traveled to England and USA for lectures in 1939; decides to go back to Germany
5. Told to report regularly to police; wrote *Ethics* in 1940
6. Started working for the German resistance in 1941-goes to Switzerland, Norway & Sweden
7. Engaged to Maria Von Wedemeyer on January 17, 1943
8. Arrested on April 5, 1943

II. Life Together - *Acts 2:42-47*

A. Let him who cannot be alone beware of community

1. Alone - when God called you
2. Alone - when you answered the call
3. Alone - prayer and growth
4. Alone - death and account to God

B. Let him who is not in the community beware of being alone

1. Community - God called you there
2. Community - your testimony to the people
3. Community - prayer and growth
4. Community - member of the body of Christ

C. Center point of our life together and our life alone is Jesus Christ

1. Open your heart to God, **time alone**
2. Open your heart to others, **time together**

D. Confession

1. **Breaking Through to Community** - standing with the fellowship of sinners
2. **Breaking Through to the Cross** - experiencing the cross of Jesus as our rescue
3. **Breaking Through to New Life** - passing on from the old life to new life in Christ
4. **Breaking Through to Certainty** - receiving divine help for our situation or condition

“It is infinitely easier to suffer in obedience to a human order than in the freedom of one’s own, personal, responsible deed. It is infinitely easier to suffer in company than alone. It is infinitely easier to suffer publicly and with honor than out of the public eye and in disgrace. It is infinitely easier to suffer through the engagement of one’s physical being than through the Spirit. Christ suffered in freedom, alone, out of the public eye and in disgrace, in body and soul, and likewise subsequently many Christians along with him.”

Notes from *After Ten Years Berlin*, end of 1942

“Incarnation, cross, and resurrection may have become clear now in both their unity and their difference. Christian life is life with the incarnate, crucified, and resurrected Jesus Christ, whose word encounters us as a whole in the message of the justification of the sinner through grace. Christian life means being human by virtue of the incarnation, it means being judged and pardoned by virtue of the cross, and it means to live a new life in the power of the resurrection. None of these becomes real without the others.”

From: *The Ultimate and Penultimate Things*
in Ethics Ettal Monastery (Bavaria), 1940

“I have long been fond of the time between Easter and Ascension. After all, here, too, there is great tension. How are human beings to endure earthly tensions if they know nothing of the tension between heaven and earth?”

Dietrich Bonhoeffer to Eberhard Bethge
Tegel prison, April 11, 1944

“Many people seek fellowship because they are afraid to be alone. Because they cannot stand loneliness, they are driven to seek the company of other people. There are Christians, too, who cannot endure being alone, who have had some bad experiences with themselves, who hope they will gain some help in association with others. They are generally disappointed. Then they blame the fellowship for what is really their own fault.”

From *Life Together* p.76

“Let him who cannot be alone beware of community. Let him who is not in community beware of being alone.”

From *Life Together* p.78

“‘Confess your faults one to another’ (*James 5:16*). He who is alone with his sin is utterly alone. It may be that Christians, notwithstanding corporate worship, common prayer, and all their fellowship in service, may still be left to their loneliness. The final break-through to fellowship does not occur, because, though they have fellowship with one another as believers and as devout people, they do not have fellowship as the undevout, as sinners. The pious fellowship permits no one to be a sinner. So everybody must conceal his sin from himself and from the fellowship. We dare not be sinners. Many Christians are unthinkably horrified when a real sinner is suddenly discovered among the righteous. So we remain alone with our sin, living in lies and hypocrisy. The fact is that we *are* sinners!”

From *Life Together* p.110

“Christ became our Brother in the flesh in order that we might believe in him. In him the love of God came to the sinner. Through him men could be sinners and only so could they be helped. All sham was ended in the presence of Christ. The misery of the sinner and the mercy of God—this was the truth of the Gospel in Jesus Christ.”

From *Life Together* p.111

Mother Teresa - Sisters of Charity

I. Introduction to Agnes Gonxha Bojaxhiu (1910-1997)

A. Early Life

1. Born in Skopje, Macedonia; Albanian descent
2. Felt the call of God at age 12 - wanted to be a missionary
3. Joined the Sisters of Loreto in 1928 - an Irish community of nuns
4. Trained in Dublin for a few months then sent to India
5. Took initial vows on May 24, 1931 in Darjeeling, India

B. Ministry

1. Taught at St. Mary's High School in Calcutta from 1931-1948
2. Felt the call to the "poorest of the poor" in 1948
3. Started open air school for slum children in the streets
4. Took Indian citizenship in 1949
5. Received permission to start her own order: The Missionaries of Charity in 1950
6. Missionaries of Charity became an official Society in 1965 - active and contemplative
7. Opened homes outside India in 1965 - Venezuela
 - a. Brothers - 1966
 - b. Co-workers - 1969
 - c. Sisters of the Word - 1976
 - d. Lay Missionaries - 1986
8. Received several awards including the Nobel Peace Prize in 1979
9. Died on September 5, 1997

II. Sisters of Love - *1 John 3:11-16*

A. Poverty

1. Choosing a life of poverty usually means a lack of privacy
2. Following Jesus means loving the poor
3. Giving up everything allows us to be free
4. Poverty can be material poverty or spiritual poverty

B. Serving Christ

1. Committed to feed Christ who is hungry
2. Committed to clothe Christ who is naked
3. Committed to take Christ who has no home

C. "Anyway" from a sign on the wall of Shishu Bhavan, the children's home in Calcutta

1. People are unreasonable, illogical, and self-centered, **Love Them Anyway**
2. If you do good, people will accuse you of selfish, ulterior motives, **Do Good Anyway**
3. If you are successful, you win false friends and true enemies, **Succeed Anyway**
4. The good you do will be forgotten tomorrow, **Do Good Anyway**
5. Honesty and frankness make you vulnerable, **Be Honest and Frank Anyway**
6. What you spent years building may be destroyed overnight, **Build Anyway**
7. People really need help but may attack you if you help them, **Help People Anyway**
8. Give the world the best you have and you'll get kicked in the teeth, **Give the World the Best You've Got Anyway**

“Holiness does not consist in doing extraordinary things. It consists in accepting, with a smile, what Jesus sends us. It consists in accepting and following the will of God.”

From *Mother Teresa In Her Own Words*, p.1

“Prayer is not asking. Prayer is putting oneself in the hands of God, at his disposition, and listening to his voice in the depths of our hearts.”

From *Mother Teresa In Her Own Words*, p.9

“Someone once told me that not even for a million dollars would they touch a leper. I responded: ‘Neither would I. If it were a case of money, I would not even do it for two million. On the other hand, I do it gladly for the love of God.’”

From *Mother Teresa In Her Own Words*, p.135

“Ghandi once said that if Christians lived according to their faith, there would be no more Hindus left in India.”

From *Mother Teresa In Her Own Words*, p.100

“Christ changed himself into bread of life. Changing himself into bread, he became totally at our disposal so that, having been fed by him, we would feel the strength necessary to give ourselves to others.”

From *Mother Teresa In Her Own Words*, p.100

The fruit of silence is PRAYER. The fruit of prayer is FAITH. The fruit of faith is LOVE.
The fruit of love is SERVICE. The fruit of service is PEACE.

From *A Simple Path* by Mother Teresa, p.1

“I AM ON MY WAY TO HEAVEN”

From a sign on a morgue of the home for the dying and destitute, Calcutta

From *A Simple Path* by Mother Teresa, p.71

“We have a sign on the wall of the children’s home in Calcutta that reads:

Take Time To Think

Take Time To Pray

Take Time To Laugh

It Is The Source Of Power

It Is The Greatest Power On Earth

It Is The Music Of The Soul

Take Time To Play

Take Time To Love And Be Loved

Take Time To Give”

From *A Simple Path* by Mother Teresa, p.113

Watchman Nee - The Normal Christian Life

I. Introduction to Ni Shu-tsu (1903-1972)

A. Early Life

1. Born in Fuzhou, China into a third generation Christian family
2. His paternal grandfather pastored a Congregational Church in Fujian Province
3. His father studied at the American Methodist College in Fuzhou
4. His mother attended the Chinese Western Girls' School in Shanghai
5. Attended the Anglican Trinity College in Fuzhou
6. Saved in 1920 - adopted the English name "Watchman Nee"
7. Discipled by Margaret E. Barber - formed Anglican Missionary

B. Ministry

1. Afflicted with tuberculosis in 1922
2. Started a revival ministry in Fuzhou in 1923
3. Built a training center and started planting churches all over China - "Little Flock"
4. Married Charity Chang in 1934 - no children
5. Wrote books, tracts, articles and hymns - most books are collections of his articles
6. Held Christian life conferences in China and throughout Asia

C. Persecution

1. Sent his friends and co-workers to Taiwan in 1949 to avoid the Communists
2. Arrested in 1952 for his church work; convicted in 1956
3. Spent 1956 to 1972 in prison - his wife was the only visitor allowed
4. Died on May 30, 1972, in his prison cell alone
"In my sickness, I still remain joyful at heart."
5. Buried in a Christian cemetery in Suzhou, Jiangsu Province

II. The Normal Christian Life - *Ephesians 5:1-17*

A. Life in Jesus Christ

1. Our dual problem: sins and sin
 - a. Sins we have committed before God
 - b. Sin nature we were born with
2. God's dual remedy - the blood and the cross
 - a. The blood of Christ washes away our sins
 - b. The cross of Christ crucifies our sin natures
3. A Threefold Provision
 - a. Jesus Christ has come as the friend of sinners
 - b. Jesus Christ meets us where we are
 - c. Jesus Christ has given us His Spirit

B. Lessons from *Ephesians*

1. Our Position in Christ - SIT - *Ephesians 2:6*
2. Our Life in the World - WALK - *Ephesians 4:1*
3. Our Attitude in the World - STAND - *Ephesians 6:11*

C. The Holy Spirit

1. The Holy Spirit comes upon a person when the Word is preached
2. The Holy Spirit is waiting to bring Christ into their hearts
3. The Holy Spirit is like light to their darkness - floods and illuminates
4. The Holy Spirit enters and transforms through repentance and faith

“The secret of deliverance from sin is not to do something but to rest on what God has done”

From *Sit, Walk, Stand* by Watchman Nee, p.22

“The church is a group of people who have been redeemed by the precious blood, regenerated by the Holy Spirit, and have meanwhile committed themselves into God’s hand, gladly accepting His will, gladly doing His will, and gladly standing on the earth for Him to maintain His testimony.”

From *The Prayer Ministry of The Church* by Watchman Nee, p.15

“We are called of God to a given situation, to maintain there the sovereign rule of heaven, and where the kingdom of heaven is thus effective, *there* is our inheritance. This is the sorrow of our day, that God’s people do not know how to maintain God’s power on the earth. They know individual salvation, but they do not know the government of God. And yet our inheritance is bound up with this; we cannot separate our inheritance from God’s power. Unless God’s rule is established and his enemies are overthrown, we have no inheritance.”

From *Changed into His Likeness* by Watchman Nee, p.43

“‘Fact’ is God’s promises, God’s redemption, God’s work, and God’s gift. ‘Faith’ is how people believe in God, trusting in His work and redemption, and drawing upon His promises. Faith is a working attitude and a process which translates God’s fact into man’s experience. ‘Experience’ is living a believer’s normal life through faith in God. It is expressing the life of Christ in the believer’s daily walk. It is proving the success and victory of Christ by demonstrating practically the fact of God.”

From *Back to The Cross* by Watchman Nee, p.38-39

1. *The Blood of Christ* to deal with sins and guilt.
2. *The Cross of Christ* to deal with sin, the flesh and the natural man.
3. *The Life of Christ* make available to indwell, re-create and empower man.
4. *The Working of Death* in the natural man that that indwelling Life may be progressively manifest.

From *The Normal Christian Life* by Watchman Nee, p.206-207

BOOKS BY WATCHMAN NEE

1. *Changed Into His Likeness* - sermons on the sufficiency of Christ - Shanghai
2. *Back to The Cross* - articles written in the 1920’s focusing on life and service
3. *The Prayer Ministry of The Church* - sermons on prayer from 1940-1941
4. *Love Not The World* - sermons on the destiny of humanity from 1938-1941
5. *Aids to Revelation* - study book on *Revelation*
6. *The Song of Songs* - commentary on *The Songs of Solomon*
7. *Whom Shall I Send?* - sermons on pleasing God
8. *God’s Plan and The Overcomers* - articles on God’s will from 1934
9. *Sit, Walk, Stand* - sermons on *Ephesians*; first published in Bombay
10. *The Normal Christian Life* - sermons delivered in Europe in 1938-1939

Douglas V. Steere: Prayer

I. Introduction to Douglas Van Steere (1901-1995)

A. Early Life

1. Raised in a Religious Society of Friends (Quakers)
2. Went to Michigan Agricultural College to study agriculture
3. Felt called to study philosophy and enrolled in Harvard University
4. Discovered the “centrality and significance of attentiveness to love” - God is love
5. Earned his Master’s degree and became a Rhodes scholar at Oxford in England
6. Spent a sabbatical retreat in the Maria Laach Benedictine Monastery in Germany (1933-1934)
7. Received spiritual guidance from Gerald Heard, an Anglican mystic from 1949-1973
8. Taught philosophy at Haverford College in Haverford, Pennsylvania
9. Married Dorothy and had two daughters Helen and Anne

B. Turning Points

1. Spiritual Crisis #1 - at Harvard - “the worth of going on living” - found strength
2. Spiritual Crisis #2 - decision about continuing his education
3. Spiritual Crisis #3 - experienced a “deep corporate silence” while at Oxford in England
4. Spiritual Crisis #4 - felt released to a life for God in Finland in 1945

C. Ministry

1. Traveled to Germany prior to WWII to help bring peace
2. Traveled to Sweden, Norway and Finland during WWII for relief work 1939-1945
3. Rallied Quakers around the world to be more spiritually active 1948-1984
4. Represented the Quakers at the Second Vatican Council, 1962-1965
5. Set up dialogues with Christians and Buddhists in Japan, 1968
6. Set up dialogues with Christians and Hindus in India, 1969
7. Ministered at retreats and conferences “life was lent to be spent”

II. Prayer - *Colossians 4:2-6*

A. Listening

1. Vulnerability - capable of being wounded or hurt
2. Acceptance - a kind of love that does not try and change the other
3. Expectancy - a sense of hope and a future; waiting for God
4. Constancy - to stay with or stand with
 - a. Listening requires patience - infinite patience
 - b. Listening goes beyond words or thoughts

B. Rules for Prayer

1. First Rule: you have to stop being “elsewhere” and “be there”
2. Second Rule: spiritual reading can help prayer but not replace prayer
3. Third Rule: learn to pray through the random thoughts in your mind
4. Fourth Rule: real prayer leads to God’s love
 - a. We are drawn closer to the heart of God
 - b. We are disentangled from ourselves
 - c. We are changed by the enlarging of our hearts

“An unbeliever once mockingly begged Catherine of Siena that she pray for his soul. She prayed by day and by night, and the power of renovation disarmed and brought him to his knees. I know of a Japanese girl whose father had found a whole chain of reverses too much for him to meet normally and who had taken the alcoholic shortcut. She prayed for him hour after hour until the time came when he yielded, gave up drink, committed his life to the center of Divine love he had experienced, and with the help and love of his devoted family he has continued a new way of life.”

From *Prayer and Worship*

“Yet, for all of this lukewarmness, we hunger. And we know well enough that there is a response. There is an answering back to the Grace of God on your part and on mine that is all-important. We know, too, that the redeeming of our time calls for nothing less than the blazing up out of our prostrate bodies of an authentic, original, passionate, interior life in answer to the Living Flame that confronts us”

From *Together in Solitude*

“A speaker was once introduced by the perfect chairman who said simply, ‘Mr. Weaver, we are ready. Are you ready?’ When I gather myself for prayer it is almost as if God were so addressing me: ‘Douglas Steere, I am ready. Are you ready?’ And my answer is, ‘O Lord, you are always ready, but am I every ready? O Lord, make me ready, or at least make me more ready to be made ready.’”

From *Together in Solitude*

“‘To come near to God is to change’ is a profound Christian statement of a great truth. And the most open way to ‘come near to God’ is prayer. Emily Herman, in her thoroughly reliable book *Creative Prayer* entitles the key chapter ‘From Self to God.’ If my prayer is real, my surface self, my ego, my *persona*, must decrease and he must increase in me. I dare not stay as I am and come near to such a love as his. I could not bear it. The many hucksters in me—the mean, demanding deceivers—are put to confusion by such a love.”

From *Dimensions of Prayer* p.33

“Prayer is a threat to the continued enthronement of our egocentric goals. There is a massive resistance in us to continued prayer. That is why we stop praying, which is natural. It is also why we must ever begin again and again, which is supernatural, of God, and meant to be an instrument of our redemption.”

From *Dimensions of Prayer* p.44

“Forgiveness is a condition in which the sin of the past is not altered, nor its inevitable consequences changed. Rather in forgiveness a fresh act is added to those of the past, which restores the broken relationship and opens the way for the one who forgives and the one who is forgiven to meet and communicate deeply with each other in the present and future. Thus, forgiveness heals the past, though the scars remain and the consequences go on. These keep the sinner humble. But now the past can no longer throttle. It is taken into the fresh act of outgoing renewal and there it is healed.”

From *Dimensions of Prayer* p.45

“When we begin to pray for another, we begin to know and to understand and to cherish him or her as never before. There is a vivid confirmation of Phillips Brooks’s well-known word that ‘If you want to know the worth of a human soul, try to save one.’ We also begin to realize that such prayer does not come cheaply, and we get a hint of what someone meant when she spoke of ‘the crucible of divine love.’”

From *Dimensions of Prayer* p.72

Catherine Marshall: A Closer Walk

I. Introduction to Catherine Marshall (1914-1983)

A. Early Life

1. Born Sarah Catherine Wood in Johnson City, Indiana
2. Raised in a Christian home - daughter of a Presbyterian pastor in Keyser, West Virginia
3. Attended Agnes Scott College in Decatur, Georgia
4. Married Peter Marshall, pastor of the Westminster Presbyterian Church in Atlanta in 1936
5. Mother of Peter John Marshall born January, 1940
6. Stricken with tuberculosis in 1943 and stayed in bed for 2 years slowly recovering her health and faith in God
7. Peter Marshall named as Chaplain of United States Senate in 1947
8. Widowed in 1949 at age 35 when Peter Marshall suffered a heart attack and died

B. A New Life

1. 1949 - edited collection of Peter Marshall's sermons: *Mr. Jones, Meet the Master*
2. 1951 - produced a biography - *A Man Called Peter*
3. 1959 - became a public figure as a writer
4. Married Leonard Le Sourd, editor of Guideposts magazine
5. Stepmother to 3 children, Linda, Chester and Jeff
6. Published 22 works and edited 8 books

II. A Closer Walk - Revelation 3:19-20

A. The Rebuke and Discipline

1. Recognition - awareness of God's signal there is a need for change
2. Resistance - objection to the Lord's correction and discipline
3. Accountability - acknowledging responsibility and being liable to it - to God; to others
4. Obedience - obeying the Spirit's call without question
5. Repentance - in earnestness to restore relationship
6. Change - receiving the love of God which produces joy, creativity, relationships, growth, love, goodwill and mercy

B. Experiment

1. Begin a fast for 24 hours, one week or longer
2. Pray over and journal your struggles between you and the Lord
3. Watch and listen - keep silent
4. Ask questions
 - a. What has God revealed to me?
 - b. How dependent have I become on this nature?
 - c. Has my creativity and joy become stagnant?
5. Release and relinquish control to God
6. Watch and wait for results

“People bustle and strive and hurry. Their eyes are mostly on material considerations. They die, and apparently it’s all over. What are we here for anyway? There must be some purpose in living, but I haven’t found it yet.

All of my life I’ve thought that I was possessed with a wander-lust. Now I know that the trouble lies within myself, and I cannot escape myself. I’m restless and unhappy.”

From *Beyond Ourselves A Pilgrimage in Faith* p.1

“The way to God is a clearly marked, well-traveled road. Only one question remains to us: Do we really want to find our way down that road? Do we really want to enter in?”

From *Beyond Ourselves A Pilgrimage in Faith* p.54

“Obey one step at a time, then the next step will come into view. God will not give us a blueprint of the future; He still insists that our walk be step by step in faith.

As we practice obedience, the Voice becomes clearer, the instructions more definite. Perhaps it should not surprise us that with guidance, as with anything else, we learn through practice.”

From *Beyond Ourselves A Pilgrimage in Faith* p.143

“Yet idealizing can soon become idolizing, and no human being should idolize another. We open ourselves to inevitable disillusionment when we do. And we do the object of our idolizing an injustice, for pedestal-sitting can be a lonely business.”

From *To Live Again* p.256

“When the eyes of the understanding are really opened to see this fact, it altogether changes our prayer life. No longer is there any need of pleading with God to change an undesirable circumstance or to grant us something we need. Since the answer has already been stored up for us, our prayer petition rather needs to be for revelation—‘Lord, open my eyes’ to see what’s there. We are asking Him to let us see at least briefly into the world of spirit, like granting us X-ray eyes for a peep into the treasure room where the golden treasures are stored. Our prayer request is for a sovereign move from the God-ward side, *not* in a shifting or change in outward circumstance, but in an inner revelation. From then on, prayer becomes waiting on Him for that insight.

When the insight comes, then faith—‘the substance of things not seen’ —follows as surely as the sun rises each morning. This ‘knowing’ is altogether different from all pull-yourself-up-by-your-own-bootstraps faith techniques. How often I have tried to quell my own doubts by rebuking negativism and concentrating on the positive—and have tried to call that faith. Yet all such self-help gimmicks are light years away from Jesus’ quiet knowing that wrought mighty miracles.”

From *The Helper* p.146