

"Healing the Heart and Life by Walking with Jesus Daily"

Dallas Willard at Valley Vineyard, 2003

“Healing the Heart and Life by Walking with Jesus Daily”

Course Study Guide



September 23 - October 28, 2003
Valley Vineyard Christian Church
Reseda, California

The [course is based on six teachings \(12 videos\) by Dallas Willard](#) at his home church shortly after the publication of *Renovation of the Heart*. Dallas offers his typical warm, winsome wisdom to move us from a life of brokenness to discipleship in God's kingdom through restoration of our souls by covering topics such as:

"The Four D's of Brokenness" ~ "Becoming a Psalm 1 Person" ~ "Learning to Think Good Thoughts" ~ "Out of the Furnace of Feeling" ~ "Changing Down Deep" ~ "Taking Care of Your Body" ~ "Love Through the Body & Soul" ~ "Seeking What is Good not What I Want" ~ "Easy Yoke Living"

In this course key themes and quotes will be presented through interactive teaching, open Q&A, and practical application. The study guide and additional resources are provided for further personal integration and group study.

This free webinar is the 31st course offered in partnership with Dallas Willard Ministries by Jesus College (JesusCollege.com) engaging over 2900 people from 57 countries. This global cadre of apprentices of Jesus form an encouraging, supportive community of inspiration and accountability. We trust the Holy Spirit will bring biblical and insightful teachings through Dallas to guide us further into our central purpose - Christlikeness.

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Your "V-I-M" ** Participation

We encourage you to make your experience more than just a free webinar added to your Christian study routine. When you make this course an intentional discipline for spiritual growth—ideally with a partner to better learn, apply, and grow in Christlikeness—you will find the sessions will become launch pad to rocket your growth into the Kingdom of the Heavens.

Here are a few suggestions to maximize this course.

- 1) WATCH the recommended video before each session. (See the course schedule for the assigned session and link.) Use each session summary available in this study guide to take notes and study related scriptures.
- 2) INQUIRE - Bring questions to digest the content and inspire other students. Linger longer for the "Q&C" after each 30-minute session.
- 3) RETREAT - As part of your practice, invest one hour weekly solo with Jesus discussing with Him your key discovery from the session.
- 4) REFLECT - At the end of the course, type or write a 300 word summary or journal entry recognizing the impact of the study and the vision of how it can, by God's grace, form your spiritual growth in Christlikeness.

** V-I-M = *Vision-Intention-Means* — Dallas calls V-I-M the reliable pattern for spiritual change, or any change. As you envision a life of hearing God and truly intend to want to hear God, you will seek and find the means to practice a life of hearing God. For more on V-I-M, see *Renovation of the Heart*, chapter 5 ([Webinar on the book](#).) Another rich resource on V-I-M is in the [Life With God Bible](#) Introduction, xxv-xxxvi

*** V-I-M - Dallas teaches on V-I-M in video 6B at 04:16

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2024 Course Schedule & Content

"Healing the Heart and Life by Walking with Jesus Daily" [series link]

The series (6 teachings divided into 12 video sessions) is available for free in the Dallas Willard Ministries YouTube channel.

DATE*	VIDEO LINK	OUTLINE + TRANSCRIPT	VIDEO LENGTH
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1 — "How are Hearts and Lives are Broken & The Promise of Healing"

August 6	Video 1A	Study guide pages 5-18	41:15
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August 13	Video 1B	pages 19-29	33:31
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2 — "Understanding the Will and the Mind"

August 20	Video 2A	pages 30-41	37:25
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August 27	Video 2B	pages 42-51	31:15
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3 — "Out of the Furnace of Feeling"

September 3	Video 3A	pages 52-65	49:26
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September 10	Video 3B	pages 66-75	29:43
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4 — "The Broken Body and Its Social World"

September 17	Video 4A	pages 76-89	44:47
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September 24	Video 4B	pages 90-100	34:08
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5 — "Healing the Soul"

October 1	Video 5A	pages 101-115	52:26
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October 8	Video 5B	pages 116-125	32:04
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6 — "Living Wholeness of Life in the Kingdom and Power of God"

October 15	Video 6A	pages 126-137	41:17
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October 22	Video 6B	pages 138-148	32:40
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NOTES

* - If you miss a session, or you want to study more, or would like to teach the material, the recorded sessions and slides are posted in the [Jesus College library](#) in addition to over 470 free resources including (20) additional ready-to-learn courses from Jesus College.

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Session 1 - "Healing from Brokenness" Video 1A [41:15]

Introduction

"Change on the inside is possible, accessible, it comes to us from God. The way to heal the brokenness of human life is by..."

We have to _____ for that to happen.
Change is not _____. Change is _____."

I Corinthians 13:4-7 "Love is..."

Healing the Heart – Overview of the Six Sessions [7:45]

"The change comes from how our _____ is set and a changed mind. We can do that. If we want to change, we have to _____."

The Six Parts of the Whole Person



The Source of our Brokenness

[13:35]

"The source of our brokenness is one simple thing: _____."

"The _____ is the primary source of continued human brokenness."

Jesus on Children - Matthew 18

"Children can escape the brokenness if they are welcomed in the presence of parents who are not themselves at the mercy of _____ and are able to make a place of _____ & _____ for the child."

The Four D's of Broken Lives

[20:30]

Hebrews 12:28 - "Unshakable Kingdom" Hebrews 13:14 - "a City to come..."

Healing of Brokenness through Discipleship

[23:40]

Galatians 5:17-21 and Mark 7:21-23

VISION - What does an apprenticeship with Jesus look like to me?

INTENTION - How does "envy" reveal what I really want?

MEANS - How will I bring my self will into my apprenticeship with Jesus this week?

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TRANSCRIPT — Session 1 - "Healing from Brokenness" Video 1A [41:15]

Introduction

[0:30]

Well, It's wonderful to be here and I thank you for coming. What I wonder is if we could put up, Leroy, that song that we just sang the words. And if It's possible, I wish we could sing that every every week. Because it's just really right on. The change on the inside is what we're talking about. And what I want to say to you is that this is something that is possible, that it is accessible, that it comes to us from God. And the way to really see change, the way to heal the brokenness of human life is by changing on the inside. Now, I just add a little bit to the idea here. And that is we have to act in order for that to happen. And what this series is about more than anything else, is what we can do. And we'll get into that tonight, and we'll talk about it. The things that we can do.

Change is not passive. Change is active. And there are things that will absolutely work to change you. No matter what the issue is. Let me just begin with This statement that every thing that is promised in the Scriptures about life in God is possible. And it's a good thing. It's not a bad thing. It's a good thing. And just look at First Corinthians 13 for example. Listen to these words. You don't need to look, you know it. Just listen to it.

"Love is patient. Love is kind and it is not jealous. Love does not brag. It is not arrogant."

It doesn't act like a jerk. That's, you know, that's what it's talking about. You know, if you say "it doesn't act unbecomingly." Or the old version, "doeth not behave itself unseemly." No, it doesn't act like a jerk.

"It doesn't seek its own, is not provoked easily, doesn't keep count of wrongs, bears all things, believes all things."

Now, what I'm saying to you is, that's for you. That's for me. Now, it doesn't say I do it. And if you think you're going to do that you're in real trouble. It says love does it. So, now what are we to do? We are to receive love into our lives. And we can do that. Now, we can't do it without God, but we don't have to. We're not waiting on God. He's ready. So, now the question that really comes to us is, *"Would we feel safe being like that?"*

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[Dallas looks to someone in the audience.] That's an honest shrug. Because the truth of the matter is when we think about these things that are presented in the scriptures, when we really think about them, I think most of us, at least until we get into it very well, aren't really sure we want that. Do I really want to bear all things? That's a challenge, isn't it? That's a challenge. And we have to have a vision of God that would allow us to be enthusiastic about that. And we have to be able to answer the question, "what's going to happen to me if I do that?" And that's where the main change on the inside has to occur? Because I question, "what's gonna happen to me?" is the universal human question. And the only answer to it is given through the Scriptures and the Son of God who came and let it happen to him.

Invitation from Dallas to Stop and Think

[5:57]

Now, by the way, you know, This is a teaching session. So I may stop occasionally to give you a chance to think. Is that okay? And I'm so glad we haven't question and answer because, you know, that's really where the work often gets done. I had someone at a conference the other day, who said, "let's have a question to answer first." Well, you know, maybe, maybe you'd really get to it faster if you did it that way. So now, if you if you do have, because, you know, I'm too old to talk to movements, and multitudes, I just talked to individuals. So I'm here to talk to you and to try to be of help to you on This issue of the healing of the heart.

So we're going to, there's going to be a lot of content here. And actually, I think it may be I will, maybe I'll bring if I can get my PowerPoint to working, I think I may bring handouts anyway. Because it's harder to get it off the screen and I'd like for you to be able to take it home with you, and worry about it and think about it.

You know, there's really the thing I'm saying to you is This — that all of the wonderful stuff that we see in the scriptures is there for us. We simply have to find the way in. And that's what I'm going to be talking about — This finding the way.

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Series Overview of the Six Sessions

[7:45]

We have to understand what to do in order for this change on the inside to happen. And so if you look at your first page, there are the the big print. The little print's on the back. You'll see the outline of the series. And so we're going to teach very carefully, I hope, on these topics, And tonight the issue is:

"How our hearts and lives are broken and the promise of healing."

We want to look at that very thoroughly because we have to understand the brokenness. We use that word a lot today. It is a good word, but I think sometimes we don't really understand it. And so we're going to spend about the first half of our discussion tonight just talking about that.

And then tomorrow or next week "Understanding the Will and the Mind".

([Video 2A](#) & [Video 2B](#))

Because, you see, the change comes with a change of how our will is set and what's in our mind. So now if we want that change on the inside, we have to take steps with that. And we can do that. And it isn't a killing thing. Actually, I'm going to talk about that some towards the end tonight just to get you started. But, the will is central. And the will is really the heart. And the broken heart is really a broken will. And when something is broken, It's non-functional, isn't it? You know, when your kid has a toy and it's broken? What does that mean? It means it don't work. And that's the story on human life. Something broken. And fundamentally, it's the will, but the will works off the mind. And what's in your mind has a tremendous influence over your will, partly because your mind works on your feelings, and your feelings is the interface between your will and the world. That's why when you get up in the morning, and you say to your friend or your family member, "How do you feel?" You don't say, "How are you thinking?" "How are you feeling?" Because you know that that's right, right up front.

And so, the next week is "Out of the furnace of feeling - Escaping the tyranny of feeling passion and emotion." ([Video 3A](#) & [Video 3B](#))

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So, you remember that Paul says in Galatians 5, "They that are Christ's have crucified the passions, the lusts, the affections." We have to put them on the cross. That doesn't mean they're dead. You know, people stay alive for a while after they're crucified. But, what it does mean is they are not running wild, right, because the guy who's crucified isn't running down the alley. So Now we have to talk about feelings.

And then we have to talk about the body. ([Video 4A](#) & [Video 4B](#)) Because our body is intended to be the temple of God. But, for the ordinary person who is not healed, the body is running their life. And it's interacting in a social context that I don't want to get started on tonight, because I want to talk about later. but the social context And the body has to be healed. And the body is inside, believe me, it's not just outside, it's inside. And the social world, the relationships to others that we have. So, we have to talk about the family, especially because the family is so crucial in forming the body, of course, isn't it? I mean, that's where bodies come from, and then forming the social context.

And then, just quickly, the next section will be on the restoration of the soul. ([Video 5A](#) & [Video 5B](#)) We're going to look at the 23rd Psalm some tonight. You will remember the phrase, "He restoreth my soul."

And then the sixth week, we'll be talking about the wholeness of life in the kingdom and power of God. ([Video 6A](#) & [Video 6B](#)) And that's going to be mainly time for questions and answers. We're going to really try to make it workshop. And I hope that if you manage to stick with us to that point, that you will come with your hardest questions - the things that seem most difficult to you. And I haven't the slightest idea that I have an answer to them. But, I wouldn't be up here if I wasn't trusting God. Right. So, perhaps God will have an answer. I don't even know yet. Sometimes I don't know it until after I say it. And see, that's how God works. And we may come upon something that nobody has an answer to. And we'll just have to say, "This is something we've got to work on." But, take notes, keep your questions and I believe we'll find a lot that we can do to make that "Change me on the inside" reality.

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How Our Hearts & Lives are Broken...The Promise of Healing [13:35]

Now, so let's start with brokenness. And the source of our brokenness is one simple thing. And, you know, when I say this word, I'm gonna be surprised if many of you don't say, "you know, that can't be right." But, that's okay. that's okay, we're here. That's what happens when you read start working on stuff. You don't immediately agree.

But, let me just say there is one source of human brokenness, and that is...
Self-will.

That's where it all comes from. Now, please don't feel guilty or defensive. Guilt is one of the least profitable emotions imaginable. Guilt is real. That's a real thing, not just a feeling. But, you can't really make progress by pushing that button. What we want is understanding. Understanding. And now, what I'm saying is that when you look at the human scene, generally, you look back down to history, go all the way back to the Garden of Eden. And when you look at all of the calamities that befall people, and you're looking to families, which is the primary source of continued human brokenness — is the family. Now, that doesn't mean, we're going to get rid of it, because we don't have anything better. But, we can improve that. And brokenness comes through the family. And in the family, what, what causes so much grief, is simply self-will.

Now, self-will is a matter of saying I must have my way no matter what. That's what self-will is. It's not will, you got to have will, and will is a good thing. There used to be talk of breaking the will as a process of discipline for young people. And it's, it's an unfortunate thing, because very often it meant domination by a will that was not broken but needed to be. And so very often that was the father. And the father could become a tyrant and might try to make it look righteous by saying, "Well, I'm just breaking my children's will." And, so, we have to be careful with that.

The Will Valued and Described

[16:30]

Will is a good thing. Don't think that the will itself is bad, It's good, God gave it to us. *The will is basically our capacity to bring things about to initiate*

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courses of actions and events that bring things about. And in all areas of life, it's vital. It is our creative aspect. God created us as creators. And that's very important to understand. And all of our life should be a process of continual creation. And I think actually, that's what we're going to be doing for eternity. It's one reason why the universe is so big, so you'll have enough room for you to be creative. And, and It's very big, and it's very good.

The will of individuals and groups to get what they want, regardless of what it does to others...

...is what continually destroys life. Breaks people up. And it's very... it becomes quite complicated. Because of this, we live in a world of disappointment, insufficiency, injury and hurt, mental, emotional, physical and social with scarred and dysfunctional, painful souls and bodies. And one of the saddest things is what happens to children in this world, and it's universal, it takes different forms in different places, but children have to come to terms with the reality of the world they live in.

And Jesus, you recall, was very stern about this. He said, *"If you offend a little child, it'd be better for you to have a millstone tied around your neck and thrown into the ocean."* (Matthew 18:6)

Thank God somebody in the universe takes this seriously. You know. And you remember Jesus said in Matthew 18 of children, that *"their angels do always behold the face of my Father which is in heaven."* (v. 10) And what that means is every little child, including the ones you see in the Sudan, or India or wherever you see suffering children, every one of those is personally cared for by God. And I just pause so you can think about that, because I want to enlarge on that later about God because we want to get beyond the brokenness and begin to see the promise that comes from God.

Here's some wonderful words by Henry Vaughn about being a child. He's talking about,

"When on some Gildan, cloud or flower,
my gazing soul would dwell an hour.
And in those weaker glories, by some shadow of eternity,
before I taught my tongue to wound,
my conscience with a sinful sound,
or had the black art to dispense a several sin to every sense,

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but felt through all this fleshly dress,
bright shoots of everlastingness."

Little children, they can escape the brokenness sometimes if they're welcomed and if they are in the presence of parents who are not themselves at the mercy of their brokenness and are able to make a place of love and generosity and beauty for the child. And that's one of the most gorgeous things in all creation is to see a child like that, don't you know?

Jesus wasn't just whistling dixie when he said, *"You have to repent and become like a little child or you can not enter the kingdom of heaven."* (Matthew 18:3) And we need to give a lot of thought to that when we're talking about this kind of transformation.

The Four D's of our Broken Lives

[20:30]

Well, because of how this develops, our lives are characterized by thoughts and feelings of **deficiency**. I won't quite do. Of **desertion**. No one really cares about me. So I have to do everything I can to manage them. Right. And even that you think isn't really going to work? **Dread**. Many of our lives are just filled with dread, dread to see morning come, dread to think I have to go back to that job. Dread sickness. Dread financial failure. Dread growing old. And **death**.

So that that's how the brokenness spells itself out. It's one of the great gifts of healing that comes from Jesus is His assurance that those who know Him and love His Word will never experience **death**. And they will never experience **desertion**. And that they are sufficient in God. And that there's really nothing to **dread**. Do you believe that? Can you...I mean, now, you know, is that really in there? Because you see, if you, if you really dread nothing because of your knowledge of God, well, then you're moving out of brokenness. And use that you don't think anymore about how **deficient** you might be because you know where your **sufficiency** is. And, you know, as Jesus said, "I'm with you always." As God said, "I will never leave you nor forsake you." (Hebrews 13:5) In Hebrews 12 and 13 there's a wonderful discussion about their how we're "seeking a city that is not made with hands" (13:14), "a kingdom that can't be shaken." (12:28) But, if you don't

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have that, and, you know, we really do want to recognize that just profession of faith in Jesus doesn't bring that. Can we be honest about that? Now, there's no reason why it should. It was never meant to.

Healing of Brokenness through Discipleship

[23:40]

See, what we're talking...the healing where the healing of brokenness, overcoming the brokenness, comes from a path of discipleship to Jesus, not just faith in Him. And we have to recognize that we have a form of Christianity today that accepts that, and says, *"Well, you can have faith in Christ and not change. You can have faith in Christ and not be a disciple."* But, see, if you don't accept that discipleship, you certainly will not change because the change comes as a process of disciple.

Now, we use that word a lot.

What is a disciple? A disciple is an apprentice.

If I'm your disciple, I'm learning from you how to be like you. And in order to do that, I have to be with you. Right? That's what disciple is, it's apprenticeship. I like the word apprenticeship because it has that practical aspect to it. We still have that in some of the trades don't we? Apprentice. And, now, please try to think about your faith in Jesus as confidence in him. And understand that when you have confidence in him, not just something he did or something he said, you have confidence in him, then you believe he's right. And you believe what he does is good, and you want to be in on it. So, everything he said, and everything he did, that says, "Wow, I want to learn how to do that." How do you do that? See, you know, if you're an apprentice in plumbing or any of the trades, that's changing on the inside also, isn't it? Right. You're developing a capacity of feeling, a set of ideas, a set of the will. And you can do what needs to be done without thinking about it. Right. Now, that's apprenticeship. That's real learning. And you change on the inside and your character becomes that other plumber. Now, as far as it goes, that's pretty good. You need more than that. But, that's pretty good. And a good plumber is a good thing. [Dallas looks to the crowd and asks...] Where's Jorge? A good plumber is a good thing. And his character and it comes down to things like how far do you tighten the pipe? Well, not too much, not too little, just right. Now who knows how to do that? The person who on the inside is a plumber.

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Now, who knows how not to envy? Well, someone who has learned how. They have gone through the process with Jesus and they have learned. Now, What is envy? Well, envy is resentment of someone because they have something you don't. That's what envy is. And It's a it's actually a siamese twin with covetousness.

So now, could one live without envy? What do you think? Let's take a vote. Could you live without envy? Yes, you could, couldn't you? Yes, you could. But, you're going to have to... that's going to have to change that will change your attitude towards yourself and others. And I'm going to cut this short on this point because we'll maybe have time to talk about it later. For example, the person who knows what they have in their life in God's world doesn't feel unhappy because someone else has something good. It's a deprived person who has trouble with envy. So how do you get out of deprivation? That's Where the training comes. Now I know I'm going over this and just talking like it's just easy as falling off in the long backward, but it's a process that involves some really difficult moves.

Jesus and Pilate & Pharisees

[28:46]

And you'll remember that for example, Pilate understood that the people who were trying to get Jesus dead was doing it because they envied him. Now, you remember he had something they didn't have, which was power with the people. They had authority but everyone hated them. They love Jesus. They thought he was wonderful.

You'll remember once they sent some people to arrest him and they came back and said, *"Nobody talks like this guy. Nobody talks like him."* See? And you know, what did those folks in authority think? They said,

"Rrrrrrrrr! We're going to kill him because he's got something we want and we can't get."

See, they were really operating out of deficiency.

The Problem of Taking Charge of Our Lives

[29:52]

So now, this would be screen 6...if we had a screen. Okay. And it says,
We see ourselves FORCED to take charge of our life and world in whatever way we can resulting in further injuries and disappointments to ourselves and others.

See, that's in the situation of **deprivation** and **deficiency** and so on and **disappointment**. We say I must take charge. I must. Now that was see that. Remember, that's what Satan said to Eve, isn't it?

"You better take charge because God is not going to look out for you. In fact, he's going to deprive you of something good."

See, that's, that's the general form of temptation and as we live our lives, and as we grow up, and as we, unfortunately, very few children have a really, really the kind of early years...that they have some do. And it's a beautiful thing to see. But, as they grow up, and they go out into the world. They have to face a dreadful thing called — recess. Isn't that right? Yeah! And recess is full of bad stuff. I used to talk about someone who got an A For recess, but I thought that was good if you got an "A" for recess, because you know, you have all those...some very young bullies. And they're just right here, you see. They're taking charge. They are taking charge of you. Right?

Now, of course, when I was a kid, they didn't have guns. There was fist. "Fisticuffs." Remember that word? They don't do fisticuffs anymore do they? They shoot you. See, but I mean, it's the same story. It's exactly the same story. It happens in boardrooms, penthouses, government offices. All kinds of places. People taking charge and that means charge of you. Right? So Machiavelli long ago had this elaborate discussion. Is it better for the ruler to be hated or loved, feared or loved? And His answer was, "better to be feared." See, that's, that's what this is about. That's a reflection of the world. People taking charge. And it's a terrible thing that just goes through all of our worldly reality. We live in this broken world. And it results in people who are incapable of doing the good they intend to do. People generally desperately want to be good. I've never met a person who didn't want to be good. Never. And I've said that in front of audiences, in many parts of the

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world. And, I often say it in front of my classes at USC. I've never met anyone who doesn't want to be good. Desperately. But, I've also never met anyone who wasn't ready to do evil and to give you an explanation why, being a good person, it's necessary for them to do that. And where does that Come from? That comes from self will. I must have _____ !
You name it. I must have that.

Now, remember will is not bad. Self-will means I must have my way, no matter what happens. And that's bad. Because that's putting oneself in the place of God. that's Why Paul says "Covetousness is idolatry." And guess who's the God in that case? "*C'est moi.*" [French for "It's me."] I am. And that's why it seems it would be quite a good thing for me to take from someone else what they have since I want it. Covetousness is a major part of the picture of brokenness.

The pattern we fall into then is one of...

- ~ Moral failure
- ~ Lack of peace and joy, contentment
- ~ Little or no productivity of good

And the good that we intend to do escapes our hand and very rarely, do we have anyone who feels like they have succeeded to the extent that they should. Now the biblical passages on this, I refer here in your notes, to Galatians 5:17-21 and Mark 7. In Mark 7, you'll remember Jesus says,
"For from within, out of the heart of men precede evil thoughts fornication, theft, murder, adultery, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness." (21-23)

You ever seen anyone like that? Not me, of course. But, I've seen people like that. Haven't you? And in Galatians, Paul was just a master of understanding these things. And he puts it very clearly here in Galatians he says, verse 17,
"For the flesh sets its desires against the Spirit and the Spirit against the flesh for these are in opposition to one another, so that you may not do the things you please."

In other words, the things you want to do, you can do them. Now, Why? Well, because you're broken. Now, of course, something you want, a drink of

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water, you can normally get that. But when you think about your life as a whole, what kind of person do I want to be? Am I the kind of person I want to be? Am I genuinely full of joy and peace? Or am I just hanging on by my toenails? And you may say, "Well, you don't know my circumstances, or you wouldn't be talking about this." That's, I guess, the nail we need to hit the hardest is that circumstances do not determine joy and peace and happiness and contentment. And then we think about the good we would like to do in life. Everyone wants to do good in their life. And that's as it should be. It starts very early, a little child wants to create and then you come down to the end, we say things like, *"Well, I'd like to leave the world a better place."* Isn't that true? Wouldn't you like to do that? Yes. Again, I mean, you have to really have been twisted up to say, *"Boy, I really like to leave this a worse place. I just want to see this a worse place than when I got here."* It's very hard to imagine anyone saying that, isn't it? Right?. That reflects the deep reality of who we are.

But, because of this brokenness inside that comes from self-will complicated by our education, by the history of the world that lies back of us. I mean, if you're born in Afghanistan, you got a load. Well, actually, you have one in Reseda. [The location of Dallas' home church where he is speaking.] It's a different one. You see, all of that history, all of that education, the years of practice, how our family has developed, all of that adds in. You see, and, and then we wind up...

Hiding from People

[39:20]

You know, I was thinking the other day, for much of my younger life, I just assumed I was going to have to lead a hidden life. I just assumed that I was going to have to hide myself from people. And you remember who the [Wizard of Oz](#) is, don't you? It's me. I'm putting out all that smoke and all those sounds, you see, and I'm here behind the curtain. Could it be you? See, because of the brokenness, we develop a place to hide. And actually, it's in our bodies. One of the main things that our bodies allows us to do is to hide from others. That's a shocking thing.

I quote you Shakespeare, [[Ophelia to Hamlet](#)]

"God has given you one face and you make yourself another one."

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So, now, that's the picture of human brokenness. And we just very quickly, we want to recognize that God is always reaching out. God is always trying to find the human being in their brokenness. And it's hard for us to believe somehow that he could actually love everyone, but he does.

~ ~ ~ End of Video 1A ~ ~ ~

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Session 2 - "Healing from Brokenness" Video 1B [33:31]

Review of Video 1A

"Change on the inside is possible, accessible, it comes to us from God. The way to heal the brokenness of human life is by changing on the inside. We have to act for that to happen. Change is not passive, change is active."

"We see ourselves forced to take charge of our life and world in whatever way we can resulting in further injuries and disappointments to ourselves and others."

A Disciple is Loved as a Child

"The Spirit of the Lord is upon me" Isaiah 61:1-2 & Luke 4:18-19

*"Eternal life is not just _____ .
Eternal life is the _____ of God's life."*

John 3:16 - Never lose the wonder of "God so loved the world He gave His son."

"The submission of my _____ to God is the first step to abandon my project of _____ the world. I don't run it. God runs it."

A Powerful Walk Through the 23rd Psalm

[7:30]

"The Lord is my shepherd." I'm not going to miss out on anything important!

Unpacking the Essential Parts of the Human Being

[14:35]

- ~ The Will or Spirit or Heart
- ~ The Mind
- ~ Feelings
- ~ The Body
- ~ Social Relationships
- ~ The Soul

Being Changed as a Friend of Jesus

[20:25]

The character to handle God's power & right thinking to change inside out.

MEANS: Healing From Brokenness - *Engage Psalm 23 three times daily for a week.*

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TRANSCRIPT — Session 2 - ["Healing from Brokenness"](#) Video 1B [33:30]

A Disciple is Loved as a Child

You know, every few days or weeks, something comes over the news. A child is lost. The day before yesterday it was a little toddler that had disappeared. And our natural response is "Find him! Find him!" And our hearts ache don't do when we hear this. And we, we think about that little child. And it makes perfect sense that people would be looking for that little child. If someone was not looking for that little child, we would say, "What's wrong?" And see, once again, the little child brings up a crucial truth about God. That little child is precious. Now, in God's eyes, we're all toddlers. Okay? That's how God looks at it. That's one reason why we need to repent and become like little children so we can accept that. No matter how I have fixed my face, I'm still a toddler. No matter how I have hidden my vulnerability, I am still a toddler. And the wonderful truth is that God comes into the world to heal the broken hearted. And you know, I don't think we should conceive of that in a very narrow way. I think God is far more generous than we can begin to imagine.

When you look at these wonderful words in Isaiah 61, *"The Spirit of the Lord God is upon me"* (verse 1), this is the prophet speaking. And if you take time to study the context, you will see the need of blessing that this is addressing. *"Because the Lord has anointed me to bring good news to the afflicted. He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners to proclaim the favorable year of the Lord."* (verses 1-2)

In other words to say now, now's your chance. God is taking people in and now when Jesus came here to, remember in Luke 4, this is where he launched His ministry. He announced he was running for office. Messiah. Of course, he'd already been elected. And now he's coming from God And he uses the same words. And the wonder is he we must never lose the wonder of verses like John 3:16, *"God SOOOOO loved the world."* God loved the world, so much, full of toddlers, your it! God's heart is broken over last broken human beings. God so loved the world that He gave His Son to the world. He gave His Son to the world that those who put their confidence in

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Him would not lead a futile and failing life, but would receive the very kind of life that God has in him - eternal life.

Eternal life isn't just long. It isn't just long. Long sort of takes care of itself. It turns out life is the quality of God's life.

And we are given the opportunity to receive that. Blind, stumbling, sleepwalking, walking backwards, falling forwards, as we receive this life of God. And then when you watch people receive it, you see, you see how ridiculous it often is the way they come. But that's our situation. I am ridiculous. That's a given. Just accept it. And that, that really helps us now, you see, get out of that position. I have to take charge and make my life work but that's okay. If it means I have to surrender my life to God and Christ. But, if it means I have to make it go, then that's back to self-will.

The submission of my will to God is the first step to abandon my project of running the world. So, I don't run it. God runs it. Remember Jesus's words and you always want to remember that Jesus... when we read the Bible, we want to remember that this is a powerfully penetrating understanding of reality. It isn't something religious, okay? It's about reality and what it is saying we have to understand that way. So Jesus says, *"If you would save your life, you will lose it."* There you are. Now, what was He looking at when He said that? He was looking at the human scene of brokenness and He said, "Yeah, you see, those people are losing their lives. They full of illusions, full of obsessive feelings, full of silly certainties. They're losing their life." But He says, *"If you would give your life to me, if you will lose your life for my sake and the good news, you will find it."* That's the healing now. That's the healing we're talking about and how it works is by walking with Jesus constantly.

The 23rd Psalm — A Life Without Lack

[7:30]

And you know, we have these wonderful expressions in the scripture. The 23rd Psalm. *"The Lord is my shepherd. I shall not lack, I shall not want, I shall not be in want."* Wait a minute. Really? In other words, the Lord is my shepherd, I'm not going to miss out on anything important. Right? See, I'm not going to miss out on anything important. So all those things I thought I'd better take charge of because I'm going to miss out on them otherwise,

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won't matter. *"The Lord is my shepherd, I shall not want. He makes me to lie down in green pastures."* You know what kind of sheep lies down into green pasture? A full sheep. A full sheep. I don't say a dead one because that's different. That's different. They're not exactly lying down. A full sheep lies down. They're not full, they get up and eat in green pastures. Right?

"He leadeth me beside still waters." What's that about? A sheep won't drink out of water that is rushing and turbulent. So, if a sheep is thirsty and it has still water before it, you don't lead it beside it. It's drinking. *"He leads me beside still waters."* That's a sheep that isn't thirsty.

Now, actually, I know something about sheep. I use to raise them, and they're wonderful animals, but you don't mess with them when they get their head set on something. Right? Because they're so stupid and they just have one thought. And who are you to mess with that? That's a beautiful picture. That's a beautiful picture. *"The Lord is my shepherd. I will not lack."* So, I can lay down in a green pasture. I can walk right by still water. Hmm? *"He restores my soul."* And the soul is the deep part of you. You see, *"He restores my soul. He leads me in paths of righteousness for His name's sake. Yes, though I walk through the valley of the shadow of death, I will not be afraid."*

That's a beautiful thing. Death for many people is the ultimate fear. *"Though I walked through the valley..."* Now, we have to talk more about that. I said something about that a while ago. You see, there's a reason for that, *"For thou art with me."* So, now, you're thinking about what's going to happen to you. You remember that, okay? Nobody who knows the Lord dies alone. Many people are afraid of dying alone. You'll never die alone. You know the Lord. Old Lazarus sat out there at the gate but when he died, the angels came in got him. Now diabetes, that was another story. It just says he died and in the grave he lifted up his eyes in Hades and saw Abraham away off and Lazarus was having dinner with him. See, that's what it means when he says Lazarus at Abraham's bosom. Now, it took me a little while to figure that out as a young person. Because you know "bosoms." I didn't even know Abraham had one.

You see, what he's talking about there. It's like you remember the last supper, John was reclining. That's What Lazarus went to. He probably didn't

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even know he was dead. Right? I mean, he had plenty of stuff to do rather than think about, "Oh, I'm dead." See, it changes all of that.

*"The Lord is my shepherd, I shall not want.
He makes me to lie down in green pastures.
He leads me beside still waters.
He restores my soul.
Even though I walked through the valley of the shadow of death,
I will fear no evil. His rod... He's with me.
His rod and staff, they comfort me.
He prepares a table before me in the presence of my enemies."*

Now, you know, that's very telling because when your enemies there, you normally don't want to eat. Your stomach is doing something else, right? I mean, flight and fight is on. No, just my enemies aren't there. "The Lord prepares a table before me." Maybe I even say, "Why don't you have a bite with me?" Right? That would be a reasonable thing to do if the Lord is your shepherd. So Jesus taught us to love our enemies, right?

*"You anoint me with oil. My cup is running over.
Surely, goodness and mercy will follow me."
Here's goodness. Here's mercy.
"Goodness and mercy will follow me all the days of my life.
And I will dwell in the house of the Lord forever. Forever."*

The Whole Person

[14:35]

Now, I have one slide. Can you put that up for me? ["The Whole Person"] You see, and this is going to be central now to the whole course. So try to kind of fix it in your minds. And maybe I'll try to get it on a piece of paper for you next time. These are the essential parts of a human being.

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And your brokenness and mine lives in every one of those circles. And if the Lord is not my shepherd, I'm going to tell you, there's a lot of real bad stuff in there.

Spirit — The spirit is actually the same thing as the heart or the will. And for the person who's living in human brokenness, the central fact is - my will is set to exalt myself. And I think it's a rather... it is a pathetic condition. I think, really, you have to understand that a person who comes into this world and sees everything that's going on, and it's a tough scene. It's enough to scare the wits out of you. And to make you say, "Hey, I've got to get in control of this thing. I'm riding a tiger." And so the effort is to make oneself invulnerable. And that's what's in there.

Mind — Then the mind is full of all sorts of bad stuff. What's going to happen to me? Terrible things are going to happen to me. Look around, you see people dying. People killing one another. People wishing they could die. Bad stuff. People losing their business, being deserted by their lovers, their children, by their friends and winding up alone. Thinking about that, see? What's going to happen to me?

Feelings — And then of course, the feelings go with the mind too. You have thoughts and feelings and they make up the mind, and the will has to work off of those. So if your feelings and your thoughts are in a mess, your will is in trouble. You can only will what you know and what you have a feeling toward. So, if you know the wrong things, and your feelings are messed up, Your will is what the Scripture calls "*Dead in trespasses and sin.*" (Eph. 2:1) Right?

Body & Social — Then your body is going to be all set to do the wrong things. That's why you do the wrong thing before you think about it because it's in your body. And your social situation is going to be one that is governed by the processes of attack and withdrawal. Attack and withdrawal are the true two primary forms of social relations in broken humanity. It's called, "Do unto others before they do unto you."

Soul — And then your soul is going to be so disconnected and broken, that your body, your mind, and your feelings have no coherence. They don't work

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together. The soul is primarily what integrates all the aspects of your life and makes it one person. But, who is really one person? The normal, broken person is running in all sorts of different directions. Their feelings don't match their thoughts and their thoughts don't match their will and their bodies running some other direction. And maybe it has affected their very physiology, maybe it hasn't. Other things are at work there. So that's a broken soul. Now the soul is the deepest part of you. It's the part that makes the whole thing work. And when It's broken, the whole thing doesn't work.

Now, then, the good Shepherd comes and we give ourselves to Him. We begin to trust him. And there begins to be recovery.

So now, go back to our song, "change me on the inside." This is the inside folks. This is it. This is the inside. God wants to change us on the inside. And I believe in fact, it is always the case that His is the initiative, but then it's for us to respond. And so Let me try to give you this in just a very simple way of putting it. The real issue for us is - what shall we do to meet the grace of God for healing and wholeness in every aspect of this? That's the question.

Being Changed as a Friend of Jesus

[20:25]

Now, we know about going to church, hearing sermons, we know about giving, maybe witnessing, and a few other things. Now, let me just tell you as brutally as I can. What is normally recommended is not enough. It is not enough. Attending rip snorting services will not change your life. They won't do it. The best of preachers preaching at you will not change your life.

If you have received the Spirit of God in the birth from above, then you are now related to Jesus Christ in trust, confidence, expectation and hope on your side, and in supplying, teaching, guiding through your experiences on His side.

That's what is called a personal relation. You have a personal relation. That's why you're going to be saved in the sense of going to Heaven when you die.

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So when you go up there, they're not going to check the computer to see if all your sins are paid for. That's not what they're gonna do.

The question is going to be - are you a friend of Jesus? Not just as he is a friend of you, he's a friend of everybody. Are you His friend? Have you drawn close to him so that the transformation that has gone on in your insides here has remarkably changed you and you no longer have to struggle with the outside? You have cleaned the inside of the cup. The outside got clean, got clean in the process. The inside you have cleaned. And Jesus comes and says if you're like that, then you don't have a thing to worry about. This world is a perfectly safe place for you to be. That's why he says don't worry about tomorrow. Don't worry about what you're going to eat and drink and all that stuff. Why? Because your father is looking out after you. Remember, the Lord is my shepherd. The Lord is my shepherd. That's why Jesus says don't worry. Or Paul says don't be anxious For anything.

Character to Handle God's Power

[23:21]

See, that's the only thing that allows the bad stuff that is in those circles of your being, to begin to move out. And as you do that, you will have a character that can bear the power of God. See, the universe is full of power. For most of human history, we didn't know much about that. And from the way it's used today, you might think it would be better if we didn't know anything about it today. Because you see, the character has not advanced with the power. So when we come to deal with this brokenness in our lives and receive the healing that comes from the good Shepherd, Jesus himself, we have to recognize that the first issue is character. And that's what happens as you transform your mind, for example.

You know, we have this saying in English - "It's unthinkable!" Right? Now what that means is that a person who has good sense won't even have that thought. There is a sign at Heathrow Airport says, "Don't even think of parking here." Don't even think of it. We'll see, if you don't think of it, you probably won't park there. Right? So, you have to work on the mind. And what you can think of actually turns out to be very deeply indicative of your character.

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Thinking, Temptation & Sin

[25:17]

See, when it comes to sin, you have the thought. Well, that's not a sin. It's not even a temptation. Temptation means you have an inclination. You don't do it, perhaps, but then why don't you do it? Would you do it if you could get away with it? And things of that sort. Again, those are character issues. See, if you want to stay out of sin, the first thing you do is stay out of temptation. Don't try to stay out of sin, just stay on temptation that will take care of itself. Right? And It's even better be the kind of person who doesn't even think of it. See? And we can do that. We can become that. Because our thoughts are a reflection of the experience that we're having, as we go through life.

And one of the things that used to make it possible for young people to have a childhood was there's a lot of stuff they wouldn't see until they were much older, and not seeing it, they couldn't even think of it. That's called innocence. Now, God help us or God help the poor child because there's almost nothing they can't see in some form. We call that freedom in the United States.

Working with God on the Inside of our Being

[27:03]

So, we want to understand that we work on the inside and that way that all dimensions of our being from our will to our soul is progressively healed as we make an effort that is met by the Spirit of God and together we change. And, you know, what happens is you find that there are certain things you can't even think of. Now, probably there's some things you can think of still, because we're in process aren't we? That's okay but it's not a good thing.

I mean, you didn't sin because you thought how nice it would be if that person over there were dead. How many problems that would solve. So that's not a sin. Now, if you sort of put yourself in and said, "I wish he were dead." You didn't just think about how many problems that would solve. You put your will back of it in a way.

See, that's the path. Now, we want to stay off that path. We don't even get on it. Okay, so now, that's where choice comes in folks, because you know,

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we can talk forever about change without really wanting it. And when we talk next week about the mind, we're going to be talking about how our ego gets identified with how we think about things, and that's where people are wedded to their opinions, as we say. But you know, that's all of us. We have to be redeemed and delivered from our own opinions. And, you know, I just might not be very enthusiastic about that. So, all of a sudden you see, things that may seem a little trivial, begin to look very deep.

Spiritual Transformation Assignment

[23:24]

Now, I want to give you an assignment and ask you please to do this because this will help you change on the inside and the assignment is very simple. I want to ask you to work through the Lord's...the 23rd Psalm. I'll get it right here. The Lord is my prayer. Something like that, that's good, too. That's good, too. but I want to ask you please to work thoughtfully and prayerfully through the 23rd Psalm three times every day. And let it be a part part of your furniture. And actually, if you do this meditatively, you meditatively you will have memorized it pretty well by the time the week is over. But, I want to ask you please to covenant with me that you will do this three times a day, find 10 minutes, 15 minutes. If you find yourself drawn into it you may want to spend an hour because you can do that. The same way with the Lord's Prayer. You get drawn into the phrasing, and you begin to think and meditate and time flies. So try to find a quiet moment, if possible, in the morning and around noon, and a good way to go to bed is with the 23rd Psalm. Now, there are very few mornings where I don't work through the 23rd Psalm and the Lord's Prayer three or four times before I get up. I'm one of these people that when I wake up, I'm fully awake, right? And so I can do that. And you some some of you may not be like that and so, get someone to slap you. And, then you start in the Lord is my shepherd.

Because the first stage in this process is the transformation of our thought life under the direction of the Spirit of God, but the Spirit of God will not memorize that Psalm for you. And the Spirit of God will not meditate on it for you. You have to do that. Now when you do it, you're going to experience incredible blessing. Don't make a job out of it. Okay, enjoy it. If you need to sit with a cup of coffee or whatever, go out on the porch, whatever you might do enjoy it. It isn't true that no pain, no gain. That's a false teaching.

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You have a lot of pain and no gain a lot of gain and no pain. So you know, do it in a way that you really enjoy it that you will love it and just let that roll over you, and you will have you will experience a strong element of inward translation because when you go through the rest of the day, you're gonna go through it in green pastures by still waters.

[Dallas makes comments about the group schedule.]

Let's pray just a moment. Let's stand together and pray.

Father, we just are thrilled that you are you.

[The rest of Dallas' prayer is not in the video.]

Thank God for God. Please help us in ways that will be practical and meaningful to take steps towards the healing of our lives, the healing of our hearts. Please do that this week. Fill us with your goodness in this way. We pray to honor Jesus and His Kingdom. Amen.

~ ~ ~ End of Video 1B ~ ~ ~

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Session 3 — ["Understanding the Will & Mind"](#) Video 2A [37:25]

Introduction

"When we try to _____ ourselves, normally we fail because we focus on what we want to change instead of changing what _____ what we want to change."

The Theme — *"The human life is increasingly made whole by living in interactive relationship with Jesus."*

3 Dimensions of Brokenness - Galatians 5:17-21 - Picture of Brokenness

1. Moral failure
2. Unhappiness
3. Inability to accomplish the good — Galatians 5:19-23 "Fruit of the Spirit"

"When we live from _____ - _____, we have to resort to these kinds of things [works of the flesh] in order to succeed in our project of getting what we want. This is the natural _____ of a life that is devoted to getting what I want."

The Dimensions of the Human Self & The Spirit/Mind - Mark 12:29-30

"The Word and Spirit of Christ come into my _____ and my mind can change my spirit. Having that, I am able to relate back to God. The primary function of the will is to _____ God."

God Reaching out to Everyone — Salvation and Trust in God

"Jesus is the greatest!" "It is only the living _____ to Jesus that can actually pull us straight and begin to help us find our way in Him towards the fullness that is in Christ."

Working out Our Salvation with Fear & Trembling

"Our effort meets with His Spirit and grace progressively redeems every dimension of the _____ & we increasingly love God in the way that Jesus said."

Thought Life & Feelings — The Power of Images & Thoughts

The Good Shepherd back on the Throne - Psalm 23

Washing of the water of the Word - Ephesians 5:26

Destroying strongholds of worldly rationalizations - II Corinthians 10:3-5

Healing the Heart Work

VISION - Do I see a dimension of brokenness as a current obstacle?

INTENTION - What is my part in working out my salvation? How well am I working?

MEANS - What "idea stronghold" will I apply Ephesians 5:26 to?

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TRANSCRIPT - Session 3 — "Understanding the Will & Mind" Video 2A [37:25]

I'm delighted to be here again this evening. Thank you for coming. I hope your week of experimentation with the 23rd Psalm has been something that has been fret refreshing And vital For you. Sometimes we can fall into a little routine And kind of lose the point. So you have to experiment with the sound meditatively thoughtfully. You have to not just say the words, but .et the word sink in. And I hope that it has given you a sense of of how change works. You see, when we try to change ourselves, like the song says, normally we fail, and that's because we focus on what we want to change instead of changing what causes what we want to change. And the series that we're bringing here now is on healing the heart, taking the center of the personality, bringing it to God, and out from the heart, let healing come to all parts of the person. Because, in order to enable the heart to function differently, we have to change the other aspects. And tonight, we're focusing on thought. And next week, we'll be talking about feeling. Now, that's difficult, because really, you can't treat them separately. They interact, but for purposes of teaching, we're going to separate them out a bit. And tonight we'll talk about thoughts mainly and then next week about feelings. And feelings are one of the hardest things to deal with. The ordinary person, whether they're Christians or not, are normally trapped by their feelings. And that's one reason why we in this country are such an addictive society is because we have essentially conceded to feelings the right to rule our lives. So, we have to learn how to handle that. But, actually, we can only handle that, if we have dealt with thoughts.

Summary

[2:38]

So now just a little bit of summary. This is our theme that we started with:

The human life is increasingly made whole by living in interactive relationship with Jesus.

And that is how we are healed is by this interactive relationship. So the theme for the whole series has to do with that - *the healing of the heart by walking daily with Jesus Christ*. And we are faced with the fact that to begin with, we are broken. And the character that we have, as human beings, lies fundamentally in self-will, that is essentially destructive, and it turns inward on the self, as well as outward, and leaves us where we don't work. Broken just means we don't work. And, of course, that's the common human condition. And we want to take just a little time here to look at this passage Galatians 5 because this is a picture of the brokenness, and we have to have that fixed before us before we can really deal with the remedy that comes to us in Christ.

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Now, this is a kind of a tough passage, because I mean, it really...Paul really does lay stuff out on the line. And, you have to read Paul as if he were a social scientist, a psychologist, historian, someone... You know, we have this problem in reading the Bible, that we think somehow it's in a different category, and we have to get over that. This is basic instruction about the realities of human life. And in this passage, Paul is talking about the works of the flesh and the conflict between the flesh and the spirit. This is basic brokenness. This is "Brokenness 101".

Verse 17, *"The flesh sets its desire against the spirit and the spirit against the flesh for these are in opposition to one another, so that you may not do the things that you want to do."* You may not do the things that you want to do.

The Three Dimensions of Brokenness

[5:04]

The three main dimensions of brokenness are moral failure, unhappiness, and incapacity to accomplish the good that you set before you. There's three things.

#1 — Inability to do what you know to be right

I mean, of course, sometimes you can, but then many times you can't. You're overwhelmed by the things around you and the things within you. And so just doing the thing that is right. For example, just telling the truth, just being sensitive and loving to other people. Number one thing that gets in the way, there's fear. I mean, that's why people don't tell the truth is fear they won't get what they want, if they do. So, yeah. I may have told you about a little girl in Sunday school who was asked What a lie is. And she said, "It's an abomination to God and a very present help in time of trouble." She kind of got her scriptures mixed up. See, she's right on, she understood. And fear comes into the lie. That's why it's so important to know the Lord is my shepherd, I shall not lack so I can tell the truth. "The Lord is my shepherd, I shall not lack", so I can actually pay attention to other people, be aware of them and not just be thinking about how they affect me. See. And, so I don't want to go into this at length. I hope you see how that works.

#2 — Happiness

And then just happiness. People are so unhappy and they can't find rest and peace. They're broken.

#3 — Accomplish the good

Then one of the things that is so important is how can I accomplish the good, which I find before myself in this world. I'm not talking about

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anything, especially religious here. I'm just talking about creating good things, and being a blessing to others, and achieving the aspirations of my heart to count for something good in this world. See, everyone has that. There really isn't any exception to it. Everyone wants to leave the world a better place than they found it. And that's built into us. That's a part of our nature in the image of God, is having a desire to create what is good, but we can't do that on our own. And self-will as it comes in, breaks us up.

Now here's the outcome. [Galatians 5:19-21]

"The deeds of the flesh are evident which are immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissension, factions, envying, drunkenness, carousing..." And things like that.

Now, when we are...when we live from self-will, we have resort to these kinds of things in order to succeed with our project of getting what we want. And if you if...we had time to just look at all of these, you'd see that that's, that's what's involved here. This is the natural outcome of a life that is devoted to getting what I want.

And so, now, in contrast to that, you see the fruit of the Spirit is...

"Love, joy, peace, patience, kindness, goodness, faithfulness..." and so on. [Gal. 5:22-23] Why does he call it fruit? He calls it fruit because these only come from the deep character of the person. *"Love, joy, peace, long-suffering..."*

So, just think about joy. What is joy? Well, joy is a pervasive sense of well being. It just, it goes with peace. You know, peace is real peace when it hits your body. So there's so little peace. I mean, we have an epidemic of sleeplessness in this country. And It's really tied to the lack of peace. And sometimes it's tied to garbage trucks backing up at two o'clock in the morning saying, "Beep beep beep." But you know, some people can even sleep through that.

And peace, love, joy, peace, all those things come from the transformation - that "change me on the inside." You see, that goes beyond trying to modify behavior and touches the springs of behavior in the cell.

We have one fellow here, sitting here reading Aristotle's *Ethics*. Would you believe that? Aristotle had the problem that every human being has which is how to how to have people who are able to just do the right thing and be happy. That's the universal problem. And Jesus responds to that. And the Old Testament teaching about the law and about the nature of God - the

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wonderful expression about the spirituality of the Psalms. See, that's a life that can actually produce people that can do the things that are right, they can be happy, can devote themselves to what is good and know the power of God in realizing it.

The Dimensions of the Human Self

[11:17]

So, now, until we change, this set up here.

[Dallas points to "The Whole Person" diagram on the screen.]

These are the dimensions of the human self. Every one of you got one of those. And these are parts of the human self that work together and sometimes were dominated by one or another, but the basic problem here is that that's permeated with me, me, me, me, me, not with God, God, God, God, God. So, that's why both in the Old Testament and the New, the law of God is summed up in the simple teaching,

"Love the Lord your God with all your heart, with all your soul, with all your mind, with all your strength, And your neighbor as yourself." Mark 12:29-30

See, that's all. that's where that comes from. Some of you may get worried. Your theological types about trichotomy and dichotomy. I just want to say to you that when Paul says in the last chapter of First Thessalonians, that he prays that you would be sanctified in your whole soul, body, and spirit...body, soul, and spirit, he's not trying to give you an anatomy of the human self. That's not his purpose there. Don't worry about that. Some people worry about it because I think this is cutting into Paul's teaching. But, Paul's teaching there is not intended to be an analysis of the human self. And if you if you take it in, you're going to wind up with questions like, "Okay, where's the mind? In the soul or the spirit or the body?" And so, so, try to just not worry about that. There's a huge theological discussion about whether or not we should be trichotomists or dichotomists? Well, you can go to heaven either way. Right?

But, I actually think it's very helpful if you will think about these, all three, all five or six of these. What do we got, five?

The Spirit — And the spirit is the inner part. It's like the executive center of the self. It's the will. And there's a basic problem with the will And we've talked about that, namely, it is directed to getting my own way. Now then, the Word and Spirit of Christ come in to my mind, and through my mind, my spirit can receive it. And change can begin. Now I have new life. I have resources that I didn't have before. But, that's not the end of the story. See,

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having that, I'm able to relate back to God and my faith in God. The primary function really of the will is to trust God. That's the bedrock layer of the will is to trust God, And to turn away from God and to trust one self is the root of all corruption. "I am my shepherd." I'm in real trouble. That's the way that one goes. I'm in my, well, you know...

Now, When I have turned back to the Lord, and now His power is working in me, my heart is directed rightly. Then I have to deal with the rest of the story.

God Reaching out to Everyone

[14:55]

[Screen Slide

1. In Nature (Rom. 10:18, Acts 14:17)
2. In personal approaches (John 4:23)
3. In the presence of Jesus the anointed one. (John 12:32)
4. In the constant general goodness of God. (Matt. 6:25-34)]

Now, God constantly reaches out to everyone. And the ways I've listed here we talked a little bit about, we don't have time to be thorough on them. but God is looking for people who will worship Him in spirit and in truth. And you know, many of the people that have been most holy and powerful in the life of Christ have been people who didn't find God in church. Like CS Lewis, for example. He tells a story how when he got into the sidecar of his brother's motorcycle to ride to another place, he was an unbeliever. And when he got out, he was. Now, you might take that as a comment on his brother's driving. But actually, that's the way the Lord is.

You may know that in many countries in, especially east Africa and the Middle East, many Muslims are finding Christ because Christ is appearing to them. See, Christ is able to reach out. God is looking for people to worship him in spirit and in truth. And in all ways, he's always reaching out. And the constant general goodness of God that Jesus spoke so much about, for example, in Matthew 6 when he says don't be anxious because God cares for you. God loves you. And that is the avenue towards healing as we find our way out of the brokenness of human life is to trust God.

Now, let me just say, it isn't a big theological deal. Let me tell you that you can be wrong about a lot of things about God and still trust him. You don't have to have all your doctrine straight. Really, the only thing that's required

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is you have to have in your thought the idea Jesus is really it. Jesus is the greatest. And if you have that confidence in Him, and you call out to Him, and you begin to act in that confidence, no matter how wrong you may be, or uninformed you may be about doctrines, he will pull you straight. You know, I often say to people, you're not saved because you're right in your doctrine. If anything, you're right in your doctrine, because you're saved. It's only the living relationship to Jesus that can actually pull us straight and begin to help us find our way in him towards the fullness that is in Christ.

So really, whosoever shall call on the Lord shall be saved. [Romans 10:13] That's what it takes. You see, that's the turn away from one self. And it's very practical. It's not mainly theological. It is something where you can begin where you are, no matter where you are, who you are, no matter who you are, and begin to say, "I will trust Jesus Christ at this point with what is now what I'm now dealing with." And when one does that, then God finds you. Christ finds you. And that begins the interactive relationship which is eternal life. See, eternal life is now in session. It isn't future. It's now. It's like the Kingdom of God. It isn't coming into existence. There will be some changes and some advances. but basically, it's here now. And that's what Jesus preached. And when we put our confidence in him, then he brings us into the kingdom of God through the new birth.

And then, from that point of view, all of the wonderful promises that God gives and that we see in Jesus Christ become real. We find we are able to do what is right. We find that we are happy. We find that we can even be content no matter what our circumstances are. And of course, that's the secret of the 23rd Psalm. But, the 23rd Psalm is simply placing the saving faith that puts God back on the throne. And then through Jesus, we are believers in God. He's the one who helps us really understand what God is like. And we see that God raised Him from the dead and we realize that he is now present in our life. And if we're working in a school or a business or whatever it may be in the army or the police, or whatever our place in life might be, then we began to understand that Jesus is right there with us and he's in action. Now, as long as we're on the throne, he'll let us run it. But, when we abandon the throne, and we say, I'm going to turn my life loose, and see how you run it, then things begin to change.

So, our efforts now meet with His Spirit, we don't become passive. I said that last time, and It's so important to say it again and again. Because, even our songs often... "Open the open the eyes of my heart, Lord." We need the Lord to help us. But, how about us opening the eyes of our heart, too? Right? Can we do that? Not by ourselves, but with God. It's something also for us to do. We pray for this to happen, but yet, we devote ourselves to it.

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So when we pray, "Open the eyes of my heart, Lord," the question comes back, "What are you looking at now?" See?

[Screen Slide] Now our efforts meet with His Spirit and grace progressively redeems every dimension of the self, so that we increasingly love God ...in the way that Jesus said. See how that works?

Now, this is what is called working out our salvation. And see, salvation is your relationship to God. Okay, that's Your relationship. Salvation is not something's going to happen to you later. Basic idea of salvation is "deliverance." Deliverance. And you study that scripture, you'll see how that how that is used. But, deliverance is now. Deliverance is now. And whatever circumstance we are in, and we're primarily talking about the broken condition of human life.

(By the way, I'm up here tonight, instead of down there, like I was last time, because some folks said, we couldn't see you. So I'm gonna try to stay up here.)

But, deliverance is from the broken condition of human life. And then heaven when you die is a natural consequence of that. But, your salvation is that relationship, out of which healing comes. And when that relation is established, because the Spirit and the Word have now come into your heart, and it is brought the news of the availability of Jesus, and that he will really be my shepherd, and I don't have to take on that job myself. When that comes and I say, "Yes, I want it to be that way. I want it to be that way." Well, then that relationship, which is our salvation, is established. And, I want to say it again because there's a lot of confusion about this. And many people think their salvation is having heaven nailed down. Well, Heaven will be nailed down if you have a relationship with trust to Jesus Christ And His Father. But it'll be nailed down not because there was a transfer of credit. That happens to. It'll be nailed down because you are in a vital relationship to Jesus now.

So Paul speaks that way, you know. Colossians 3, *"If you then be risen with Christ..."* And that's the assumption. "Risen with Christ" means that now there is a life in us which is not all of us. That we are sharing the life of Jesus. Jesus is alive and He is acting in this universe with the Holy Spirit and with His father and that wonderful community, that divine community, is actually conducting the universe. And we are permitted to come into union with that and begin to move with it.

Eternal life is...my eternal life is when I immerse what I'm doing in what God is doing. My life becomes a part of God's life and that's what makes it eternal. Now, when that happens, then there's still work to do. And Paul

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talks about it in terms of working out your own salvation with fear and trembling. [Philippians 2:12] Because why? Because of the one that's working with you. God is working with you and because he is working with you, you need to be conscious of that, and not arrogant and not presumptuous, but rather saying, "Well, I must be attentive to what God is doing today with me."

Now, the fear and trembling there is not fear and trembling in the sense of something dreadful that's about to happen to you. It isn't like you're taking the wrong step and you're dead. That's not what the fear and trembling is about. The fear and trembling there is something is something that comes upon us because of the preciousness of what we're working with. See, watch a father hold a newborn baby for the first time, say, or any kind of dealing with something that is tremendously precious. You are concerned to do the right thing with it. And because God is working in my life today, then I want to be sure and make a place for him. I want to be sure and follow His instructions as far as I know. I want to be sure to ask him to change me on the inside. But, then I'm going to do the things that may change me on the inside also.

Thought Life & Feelings — Images

[26:45]

Okay, so now, that's where we come to the thought life and the feelings. The thought life and the feelings are absolutely essential for the changes that have to happen. And let's consider now what the thought life consist of. The thought life and first primarily of the images and preoccupations, the ways of thinking that we're habitually involved in. Images. Images are tremendously important. They're very dangerous. They can also be a great blessing.

The image of the Lord as my shepherd, you see, that's an image. And we can keep that present in our minds and it can make a tremendous difference to us as we go through the day and as we go through our life. All... the whole thing that's described there in that Psalm. You see, that covers everything from the Lord is my shepherd now he takes care of my physical needs. He leads me in paths of righteousness. He restores my soul to the conflicts of life, the dangers of life, through death and forever. You see that that image is extremely powerful and that's why it shows up in so much of art and in Christian bookstores, and churches, church buildings, and things of that sort, because it's such a powerful image.

Now, the question is — is that the image that occupies my mind? Is that how I see myself in the world? When I'm dealing with my desires, and my frustrations, and my efforts to get things done, is that image the one that is

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constantly present in my mind? Or is it an image of being forsaken in the world, of being at the mercy of everything, and having really no hope as the scripture says without God and without hope in the world. So, these images, patterns of interpretation of events, the meaning of a smile or a frown, or a handshake or something that someone said. See, the patterns of interpretation, that's a part of our thinking. And, we have to be very careful, of it. We know how harmful it can be to misinterpret people's gestures and facial appearance and the words that they might speak. And so the world is full of animosity, and distancing, and attack, and anger because of the way we interpret things that happen to us.

So now Ephesians 5:26 uses this image of the washing of the water of the Word, and it applies there to the church. But, you know, it's good for us sometimes to think of ourselves as needing a washing. And when things get dirty, there's all sorts of stuff in them. A shirt, for example. If you have a dirty shirt have all sorts of stuff that's in that shirt that shouldn't be there. And the word when the water and the soap and whatever else you use, when you put that in there, that removes the dirt. That removes what should not be there.

The washing of the water, the Word, does the same thing. It takes all of the images of the harmful ways of interpreting and thinking that make up the ordinary person's mind. And, in place of that, puts other things, and what a tremendous need there is for that.

Destroying Strongholds in Our Minds

[31:02]

Look just a moment at I Corinthians 10, ah, II Corinthians 10. You know this passage possibly. Paul is talking about here, *"Though we walk in the flesh that is in the natural abilities, we do not war in terms of the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses."* That's II Corinthians 10:4. The destruction of fortresses, in other words, is strongholds. The destruction of strongholds. See, our minds have strongholds in them. You go back to the people that were described there in Galatians 5 as manifesting the works of the flesh. One of the things that's most interesting is when you begin to talk to them, they have mental strongholds for what they're doing. And that is a very sobering and difficult thing to think about. Nearly all of those strongholds are devoted to the kinds of ideas that would prove to...that would serve to justify what they're doing. And our world is full of that. I have a, I was reading a review today of a book on a woman named Iris Murdoch. And the writer

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used this language. He said, *"According to Wilson, the writer, perhaps the most important element of her personal life was her lesbianism."*

Now you think about that. Actually, that's the way many people would think today. And I'm not just talking about lesbianism. I mean, I'm talking about any kind of sexuality. I mean, I hope if I come to your place, you won't introduce me as one of the world's leading heterosexuals. But you see, in our culture, because it is a sensualist culture that is devoted to feelings. people's feelings are elevated to the point to where something like this can actually be the most important element of her personal life. Now think of that. And you say, "Well, what about our family? What about the work she was trying to do?" She actually she was a writer and had considerable success with it, and professed to be trying to do things that wouldn't help the world as I say, be a better place. Isn't that more important than your sexuality?

Now see, I raised that to illustrate the strongholds. See, we live today with a massive stronghold on this point that leads people to say things like this. It's a reflection of the sensual nature of our culture, and if you want to see the central nature of our culture, just watch the advertisements on television. I mean, one of the things that most amazes me is the way cars are advertised on television. You know, they actually sing love songs to them now. You know, "Someday my love will come along." I think that was a Cadillac or a Mercedes or something like that.

Now, see, that's stronghold stuff and as long as a person's mind is tied in knots with, these things, they cannot think straight about their life. What does it matter what kind of a car you drive. Well, I mean, it matters if it won't run, but beyond that, beyond that, it doesn't matter an awful lot. And so we have this problem now with these strongholds, and Paul is addressing that. And look at what he says in verse 5, *"We are destroying speculations and every lofty thing raised up against the knowledge of God. And we are taking every thought captive to the obedience of Christ."*

See, the rationalizations of the world have to be overcome because the world will come and say, "Nah, the Lord isn't your shepherd. What kind of a world do you think this is? Right? You must be a fool." And then the worldly wisdom will begin to roll about what you might do to prove that you actually are really very smart. Well, then you have to say, "my being smart isn't exactly the issue here." But, for many people it is. It's an ego thing. People get into this with reference to things like God speaking to you, or God leading you, or answers to prayer. Many people are permanently stopped in their prayer life because they pray, God answers and they say, "Maybe that's a coincidence." Or God speaks to them and God doesn't normally speak in a

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loud voice. You know, like the voice from the Mormon Tabernacle or something else. You don't know God's voice because it has that overwhelming quality. You have to learn it. And just when God speaks to you, you can well say, "oh, no, maybe that's just my thought." And then you won't obey. And, now, there are things you have to learn how to hear that. Let's see, the important thing is that we don't exalt our own thinking, and our own smartness, as a way of trying to run our lives.

~ ~ ~ End of Video 2A ~ ~ ~

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Session 4 - ["Understanding the Will & Mind"](#) Video 2B [31:15]

Review of Session 3 - Video 2A

"When we try to change ourselves, normally we fail because we focus on what we want to change instead of changing what causes what we want to change."

A Man Named Frank Laubach - *"Thinking about God"*

The choice: What am I really _____ to accomplish in my life with God

Turning Our Mind to God [6:25]

The First Freedom - Choosing what I will _____ of

The Power of Indirection = Changed Behavior Romans 13:8

Problems & Practices Transforming the Mind [10:53]

1. Not everybody can change due to mental bondage.
2. Not everybody wants a mind filled with God.
3. Means to retain God in our knowledge

"If I fill my _____ with God, there are other things I can't fill it with."

Henceforth *Now what?* [15:33]

Becoming a Psalm 1 Person - "Delighting in the Law of the Lord"

Keeping Jesus & the Ten Commandments in Mind

Dealing With Our Resistance *"Something very deep"* [19:58]

Vacation from God? • The Comfort from God! • Changed Habits!

*"God is allowing you to live with Him in such a way that
your _____ is changed."*

Practicing Directing Our Minds to God [27:18]

Becoming a Thankful Person I Thessalonians 5:18, Romans 5:8

"Healing of the heart means the _____ of the mind."

Healing the Heart Work

Vision — Do I see God at every turn in my daily life?

Intention — How much do I really want to be filled with the way of God?

Means — Add "Giving thanks" to Psalm 23

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TRANSCRIPT - Session 4 — ["Understanding the Will & Mind"](#) Video 2B [31:15]

Frank Laubach — "Thinking about God"

I want to tell you a little bit here about [Frank Laubach](#) because he's such a beautiful illustration of learning to interact with God and learning how to really let God's thoughts replace your thoughts. Frank Laubach was a Presbyterian missionary in the Philippines back in the 30s. And he has an interesting story is how he got There. but he wound up out in an area of the Philippines where there's a tribe called the morels tribe, they're very strong Islamic tribe. And Frank was out there alone as a missionary among these people and began to think about Islam. And you know, the word Islam really means submission. And I don't no need to comment on that at great length as to what it means and how it works out. But, Frank Laubach began to think the question, "How would it be if I were able to submit myself to God, moment by moment, if I were able to turn my mind to God?" And Frank Laubach was actually a well educated man and he realized that you can. Things don't disappear from your mind immediately. They stay there for a while. And in staying there, they continue to affect you. And so here's what he decided to do. He decided that he would try to turn his mind back to God in some way, every once a minute, once a minute. Maybe it would just be the singing of a hymn, or looking at a symbol of a cross, or maybe he would just murmur to himself, "Hallowed be thy name", or something of that sort. And so Laubach chose to think on God.

This is the heart of our teaching tonight. This is something we must choose to do and then learn how to do it. We can keep God present before our minds if we want to. We have to choose that.

And Frank Laubach chose to do this. And so what he did was he started out just sort of keeping a little awareness of how his mind would turn to God and then he continued with his business. And you know, you can think of many things at the one time at the same time. You know that and so you can, you can turn your mind to God and it won't get in the way of what you're doing. But many of you know this because of how you drive. But that's another story. But it's true, isn't it? You can do a number of things at the same time. And so it's a matter of habit of learning. If you're worried about something, you do it without habit, you just worry about it, you see, you keep thinking about it, no matter what you're doing. But, now, what Laubach found was that you can actually turn your mind back to God every minute or so and that will keep God in your consciousness and allow you, as David says in the Psalm, Psalm 16:8, "I have set the Lord always before me. He is in my right hand, I shall not be moved."

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When he had practiced this experiment for a while, it really began to transform His life. Here's what he said after four weeks.

Okay, now, I want to pause on that . Four weeks. Because, you know, you say, "Four weeks, my goodness, can I do that?" Well, you're going to spend four weeks anyway. Four weeks from now, it'll be four weeks later. Isn't that profound? Okay, so see, that's where choice comes in. The choice here is — what am I really wanting to accomplish in my life with God? What I really want to accomplish. Would I like to have constantly the sense of walking with the great Lord, who is my shepherd? I say he will... he will not force his presence on you. Sometimes that happens, but you cannot count on it, and that's because he will not compete for your attention. He's not competing. He says, *"Seek Me, for you shall find me when you seek me with all your heart."* [Jeremiah 29:13] Now see, that's something for you to do.

Go back to last week's lesson. That doesn't mean you have to do it on your own. You don't have to do it on your own, but on the other hand, it does mean it will not be done for you. And Frank Laubach took that seriously. And if you have time to read his little book called [Letters by a Modern Mystic](#). He wrote letters back to His father, in I think New York, and his father published the letters in a little magazine and then these are collected later. It's just a record of how his life was transformed. And here's what he says after four weeks, *"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 little things is what so astonishes me. For I never have felt it this way before. I need something and turn around to find it waiting for me. I must work to be sure, but there is God working along with me."*

Turning Our Mind to God

[6:25]

Does that sound good? See that is for us, but it requires that we transform our mind by keeping it constantly turned towards God. It requires the habit. Now to most of us have a habit of thinking of something else. And now the real question is wouldn't we'd be better off to have the habit of thinking of God? I think you know the answer that question. And so the point then is to choose what we will think of and that is the first freedom that comes to us. Even a person chained to a wall in a prison can choose what they're going to think on, and people who are in those conditions learned quickly that is going to be the difference between going crazy or staying sane, and they learn how to work with their minds to keep

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themselves alive, and to keep themselves from being eaten up with anger and hatred and loneliness. They learn how to direct their mind. And that's just at a human level. I think God hears prisoners and I think he helps them.

But, when we turn ourselves loose to God, we say, "Now, at my office in my home, wherever I am, whatever is happening, I'm going to have God before my mind." That's a choice. And if we want going back to those circles, [The Whole Person diagram] if we want to see progress in all those circles, we have to focus on the mind.

Now, why is that so? Well, you see, the will can only work in terms of the mind. You make your choices in terms of your thoughts and your feelings. So what you choose will be determined by what you think. Now, interestingly enough, what we've seen here tonight is what you think may be determined by what you choose. So you have to choose to think of God, and then thinking of God will enable you to choose differently with reference to everything else. Do you see how that fits the description now, "Change me on the inside"?

And spiritual growth is not designed to solve particular problems, but it does. See, that's the difference, for example, between "AA" program. See, a program is very specific, and I'm not in any way criticizing it or knocking it. Because if you've got a problem with alcohol, you need help. And the Alcoholics Anonymous program, or similar programs, are designed to modify your behavior, and they do it very effectively because they understand the sources of behavior. They do it very effectively, but you can be sober and still be a miserable person. Right?

The Power of Indirection

[10:00]

See, what we want is indirection. Indirection. We change the thinking, feeling, social, body, all those dimensions, and then the behavior takes care of itself. That's what Paul means when he says, "Love fulfills the law." [Romans 13:8] So if you're living out of love, you don't have to say, "Well, shall I steal or not?" That doesn't come up...doesn't come up. And now, I want to emphasize at this point what I said last night, and what you want to do, or last week was, if we're going to deal with behavior, what we want to do is stay out of even the thought. And the way to stay out of the thought is through the renewal or transforming of the mind.

Problems & Practices Transforming the Mind

[10:53]

1) In Mental Bondage

Now, let's be honest with it, not everybody can. Some people are so in bondage, they're thinking they can't break out. And typically the person who, as Paul says, is "dead in trespasses and sins" [Ephesians 2:1] is the person who can't even think the right thoughts. And that's why it's so important that as a church here, and wherever your church is, it's so important that you tell people about Jesus Christ. You tell people about God. You bring knowledge to them, you bring light, you bring information, and challenge them to act upon it. Not to accept it uncritically or thoughtlessly. It won't do any good. You say to people, "Here's what I think. Here's what's happened. Now, why don't you try that?" And let them put it into practice and then things begin to change, you see. So some people, even if they're told, can't help. And that's why, as I say here, [pointing to the screen] often ministry is required of others who have the character and power of Christ and can go to an individual and pray with them and lift a burden that they can't manage on their own. So some people aren't free.

2) Not Everyone Wants a Mind Filled with God

[12:10]

There is a second problem though. And the second problem, I think, is going to be the one that would perhaps trouble most of us. Do we really want this? And I pause just so that we can reflect on it. Do we want a mind filled with God? You see, that really challenges so much that is in us because if I fill my mind with God, there are other things I can't fill it with. And perhaps I don't want to let go of that just yet. Now, last night... last week I said at the opening of the session, that everything that is held out in the scriptures and in the people of God as an ideal can be realized and can be realized by anyone who will seek it. So, all of the things that Jesus said they're possible. They're good for you. The good can be done. I'm reminded of a saying by a man named Surra [?] who was asked why when so many people talk so much about spiritual growth, there's so little of it? And he said, "Because people pay too much attention to insignificant things." See, that's a way of saying they let their mind be distracted into other things, and that is the curse of human life. But, what lies back of it is, "Well, I'm not sure I really want this."

3) Means to Retain God in Our Knowledge [14:09] — Did you get a little bored with the 23rd Psalm? You didn't? Okay, good. See, sometimes people say, "Why am I saying this?" Well, that's normally when they have backed off of putting themselves into it and they're just sort of rattling off

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the words, and their heart is not in it. And, we're wedded to our ways of thinking. We're wedded to ideas about what we really want and what we really need, what's important and what isn't important. And to say, "I want to fill my mind with God, I want to retain God in my knowledge." See that's a statement from Paul in Romans 1 where he's... he's trying to account for how people have turned away from God and they refuse to retain God in their knowledge. Because, well, they wanted other things. And you know the universe is probably not big enough for two gods. So, I push God away.

Henceforth [Now what?] [screen slide]

[15:33]

The Psalm 1 Person — There are some things that come up here. The Psalm 1 type of person. You remember this person was *"a man who delighted in the law of God and he just stayed with meditation on it day and night. He didn't stand in the counsel of the ungodly. He avoided the path of sinners. He did not sit in the seat of the scoffer."* I think that's a kind of progression. Because if you live in the counsel of the ungodly, it's going to move you into the path of sinners, and as you become sinful, you're going to scoff at righteousness. So I think it's kind of progression there and you see a lot of that. But, notice this man, *"his delight is in the law of the Lord."* Well, that's the Psalm 1 person. The law of the Lord is a teaching about the nature of God, what God has done. It isn't just the Ten Commandments. In biblical terms, the law refers to the first five books of the Bible, and it's an account of how God came into human life and how he wants to be a part of that. And then Psalm 23 is a reflection of what happens when that takes place, you see, then the person who delights in. But, now notice, he delights in it. He delights in it. There's so much in the Psalms about the law as a wonderful treasure as something that is better than gold, sweeter than honey, all those wonderful phrases about the law of God. And, you have to think now, well, if it's that delightful, then perhaps I could give up my other ways of thinking and let my mind be full of that.

Keeping Jesus in Mind [17:35] — See, something is going to be on your mind and if it's the person of Jesus, or the law, or the good things that God has done for you, those are very important to keep before your mind. See, then, your whole being will respond to that, but if you pull those out, something else will take their place. You know the big brouhaha over the Ten Commandments now. Well, you see, there's an issue here of whether or not the Ten Commandments represent something very important. Some people are sure they do. Others think, no, I mean,

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they're not important. So, that's what lies back of the so called separation of church and state. I mean, there are many important issues there. But, on the side of those who wants to do things, like put the Ten Commandments out of our consciousness. There really is the idea that these are not good things. These people don't delight in the law of the Lord, right? They don't delight. Now, what they don't often recognize is if you take them away, something else takes its place. What is it? There's not going to be a vacuum. People are going to live by something.

[Charles Colson](#) tells a story about being in high school to speak where they had a problem with theft. And Colson said, "Well, why don't you put up a sign that says, '*Thou shalt not steal*'?" Good idea. Now, if you don't have it there, what is in its place? And this is a serious, serious problem for us today. We keep the person of Jesus there, the righteousness of the law, then other things are pushed out. Now, here's the problem. Do we really want those other things? What would I be like if my mind was just full of the law of God and I delight in the law of God? If it were just full of images of Christ? If I was constantly looking for him to be present in my life? What would my life be like? Well, I can tell you, it would be wonderful.

Dealing With Our Resistance [screen slide]

[19:58]

1) Vacation from God — But see, I have to deal with this problem of whether or not that is something I might like to take a little vacation from. And there's something very deep here. It has to do with this idea that well, I will lead my life. And I think there is something God given and healthy about that. The problem is that I have been raised up to think that if I'm going to lead my life, I have to put God's life aside. And so this problem of am I cornered? Can I still sin if I want to?

Now, let me surprise you. You can. You can because that's what God is really after is allowing you to live with him in such a way that your wanter is changed. Right. And that is a process, that is a process that I have to work that through until I become so sure that I really don't want to sin, that it's no longer something that, "Well, that'd be real nice if I could just get away with it." No, no, it really isn't nice. It's really bad. It's really bad for you. And that's what we have to learn is go through that process of, of changing our wanter.

You know, I could stick that pen in my eye. I could do that. I'm not going to prove it but I could. I could. Now why don't I do it? I really don't want to. I really don't want to. Now think of that same thing. Imagine, I mean,

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you're living so fully in the presence of the Lord. I mean, you really have got him right here. He's with you. He's at your right hand. And when you are settled in the goodness of that, you feel the same way. You'll say, "I could sin." Sure. People get worried about God. They say, "Could God sin?" I get that question often on college campuses. Could God sin? And I always... I tell them what I believe which is very surprising to them. And that is, of course he could, he can do anything. And then their next question is, "Why doesn't he?", because they're still thinking that it would be a rather good thing. And if you're God, you could get away with it. And my answer is always the same. He's too smart. The same reason I don't stick the pen in my eye.

2) God Brings Comfort [23:12] — Now, that's the kind of understanding that God wants to bring us to. And what I want to say to you this evening is when we're moving into that it's okay to feel a little uneasiness like this is going to wipe out your personality or something. That's it's okay to feel a little uneasy about that. We have to learn how that works, and we have to learn that it's really by entering into the goodness of God and His Kingdom, and knowing the action of God with you, as you go through day by day. It's only that way that you feel comfortable. You don't...you break the habit. The God world is not where you've learned to be comfortable in your life.

3) Change as Habits of Life are Transformed [24:08] — And that all changes in time as the habits of the mind change. But for a while we will have to pray now that God will help us think, like, we don't necessarily want to think. And we have to make efforts to change that. See, we have to will, and to pray.

You know, sometimes you're not willing, but you're willing to be willing. Do you know that? That's, that's really honest, good place to work with God. I'm not willing to, let us say, returning good for evil. Maybe someone has really done something very mean to me. And I'm not really willing but I can say to God, "Lord, I'm willing to be made willing. I'm willing." And so we pray, and we begin to think differently. And for example, if we get our vision right and our thoughts right with God, we can say quite honestly, "Look, I'm not bothered by what people can do to me." I will take reasonable steps about that. I might put the lock on my door, but I'm not going to trust the lock, I'm going to trust God. And that's the normal pattern of life where the person whose mind has become absorbed.

So for health, I'll be reasonable, do the things that are good for health, but I will trust God. If I have an affliction, I'm not just going to go to the doctor, I'm going to pray. And, I'm going to come to the fellowship of the

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church and ask them to pray for me. And I'm going to hope that they have learned how to do that so that they really know how to move with God to make a difference in my world. You see, that's what it means to say "*The Lord is my shepherd.*" It means I do the things that I know are right and good, but my trust is in the Lord. And, in order to have that trust in the Lord, my thoughts have to be absorbed in him, caught up within him. So that no matter what is happening, no matter what I'm doing, there's always, as Frank Laubach found, there's always the Lord right there. Sometimes I go through the day just thinking of the cross on this side and the open tomb on the side. That's an image. You need to use redeemed images to help you move along in that way.

Now our feelings can stop us and that is what is apt to happen. We have to talk about those next time. It's a huge issue in the spiritual life is feelings. And that's the other part of our mind. And if we're going to have renewal of the mind as Paul speaks of it, we have to deal with that.

Practicing Directing Our Minds to God

[27:18]

But, in the meantime, let's practice directing our minds to God as best we can. I want to encourage you to continue to work with the 23rd Psalm. Now if you of course if you want to go on to other Psalms or other parts, that's fine. But as you work with that Psalm this week, I'd like you to focus on this statement from Paul, "In everything give thanks for this is the will of God concerning you". (I Thessalonians 5:18) Now that's going to put tension on your mind.

An Opportunity in Real Life [27:55] — So last Wednesday, after exhorting you on Tuesday, as I went from my office to my car on the USC campus, I realized I had lost my keys. And so I had to scramble around and how to cope with that. Now, because I had told you to do the 23rd Psalm and I do what I tell people, I was in very good company. And I enjoyed that and it worked out and everything came out right. And, but you see, the difference was my experience as I went through that. And, walking around in the dark in the neighborhood there around USC...is an opportunity. It's an opportunity. See it is.

So, now, be thankful. You can be thankful. What are you going to be thankful for? You're going to be thankful for God. You're going to be thankful for God, You're going to be thankful that wherever you are, you're in His care. And so this week, would you please put together the 23rd Psalm with Romans 5:8, all these other verses that I've mentioned here [screen slide]. They're very good. "*God commands His love towards*

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us in that while we were yet sinners, Christ died for us" [Romans 5:8] and so on.

Work with your mind is what I'm saying. Work with your mind, and then use as a focus giving thanks. [I Thessalonians 5:18] Now, it doesn't say give thanks for everything it says in everything, in everything. So when you got something you can't be thankful for in it, in that situation, you can still be thankful. And who knows, maybe you'll even wind up being thankful for that, what you couldn't be thankful for.

All right, well, then, keep this in mind then, that the path forward towards the healing of the heart means the renovation of the mind, and that means that the images and thoughts and the teachings of the Scripture about God and your world, now come in and occupy your mind, and that lays a foundation for your will to act differently. And then we will progress on to the rest of the story next week.

So let's have a prayer.

[30:32]

Father, we thank you for your wonderful, beautiful teachings. We thank you for the scriptures. We thank you for the presence of the Word up on the earth. We ask that you would give to each person here this evening just exactly what they individually can profit from, but lift our hearts in hope and joy and peace because we know the good Shepherd in whose name we pray. Amen.

~ ~ ~ End of Video 2B ~ ~ ~

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Session 5 - **"Out of the Furnace of Feeling"** (part 1) Video 3A [49:26]

Review of Session 2 - The Thought Life

*"The path towards the healing of the heart means the renovation of the mind.
That lays a foundation for your will to act differently."*

Sidebar - A peek into a humble man's heart - *"Just call me Dallas"*

"I'm hoping to lead you into an easy life of _____ and _____."

"The Beast in Me" - Lives Driven by Emotion & Desire

"The way of Christ is all _____. There isn't a single thing that happens to a human being in this world that is not _____."

Romans 8:28 - Are all things good?

Romans 5:8 - "Recommended Love"

Learning Contentment in the Goodness of God Philippians 4:4-13

Turning our minds to the Good Shepherd for the strength to do all things.

1) Who God Is - Presence of God's Kingdom through His grace over evil.

2) Who I am - *"I am an _____ spiritual being with an _____ destiny in God's great universe."*

3) The Good Things God has Done

The Mind Clean-up Operation — *"God has done _____ by me."*

The Role of Feelings — To move, incline, allow us to "will" Genesis 1:26

"We have to have right thoughts to _____ because we can't allow our _____ to define what is good."

Feelings and Inclinations to Good or Evil Matthew 5:28-30

Stages to Sin or Goodness ~> Thought ~> Inclination ~> Willingness

"Healing the Heart" Work "All things" of Romans 8:28 & Philippians 4:13

Vision — Am I seeing evil more as simply crazy?

Intention — Am I ready to let go of emotions like anger or envy that rule me?

Means — Replace *"How am I feeling today?"* with *"How am I thinking today?"*

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TRANSCRIPT — Session 5 "Out of the Furnace of Feeling" (part 2)

Video 3A [49:26]

[90 seconds of welcome from Dallas.]

Introduction

[01:30]

Let me just say, Bill calls me Dr. Willard, and I actually I'm one of those kinds of doctors that can't do anyone any good. So, but you know, actually Jesus said some things about that. And I'm very content if you just call me Dallas, right. And I don't want to make a thing about it. And I appreciate... I know that Bill is expressing good things with that, and people do generally, and I'm certainly not scolding him. But, I'm trying to say to you, you know, we approach this, we are all standing on a level, and Jesus talked about that, because it really does make a difference. And what I have to give to you is not some kind of specialist thing that I learned in school, and my credentials mean nothing. Because when we are serving Jesus, the only thing that means anything is what's going to happen now. And I appreciate, I know many of you have been really praying for the meetings, and I really appreciate that because what we're hoping to see come out of this can only be accomplished if we do our best, but the blessing of God falls and touches lives, and change is on the inside. See, what I'm hoping to do is to lead you into an easy life of righteousness and joy. That's what Jesus came to give. That's the shepherd's stuff.

"The Beast in Me" - Lives Driven by Emotion & Desire [3:26]

So now, Johnny Cash has a song that says, "The beast in me is caged in frail and fragile bars." ["The Beast in Me"] And, you know, that's the picture that many people have that I've just holding it in. No, let it out. Let it out. Get rid of it. See, because of someone like that, they are holding on to an identity that they have conceived in their minds. And they keep feeding that beast. We don't have to do that. And now, this evening, we're going to make a transition from thoughts to feelings. Because you see, that's what that ol' beast is primarily thoughts and feelings. And then next week, we're going to talk about the body because the body gets mixed up in these thoughts and feelings, and pretty soon it's out of control. It's running wild in a social context that's dominated by evil designed to destroy human life. And you look around the world, and you look next door, and you look maybe in your own family, and you see how that works.

What we're talking about now is really changing how we think and how we feel. See, I asked you to experiment this week with giving thanks in everything. that's a real challenge, isn't it? Right? See, and the last thing we

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want to do is to suggest some kind of pollyannish sort of thing that involves just thought manipulation. Now many of the other spiritualities around us, some have well known religious names, and some don't, but many of the spiritualities that surround us are trying to come to grips with this reality that is out there. And many of the most well known ones actually wind up just denying it saying it's an illusion. And they try to try to train your thinking so that you that's not the way of Christ. The way of Christ is to say it's all real. That's all real and everything is redeemable. There isn't a single thing that happens to a human being in this world that is not redeemable.

"All things work together for good." [[Romans 8:28](#)] That doesn't mean all things are good. Do you understand that? There's some bad stuff. There's some bad things. I did a bit of it. Right? And you may have done a little yourself. Though you do look pretty good. I confess. But, probably there's something you know that we contribute to it.

So, we acknowledge that, and we acknowledge pain, and we acknowledge death, and we acknowledge the disappointment. In the midst of that we say, *"everything works together for good to those who love God and are called into His purposes."* [[Romans 8:28](#)]

Now, that's the story. That's what enables us no matter what is happening to be able to give things. Now, that takes some work because our thoughts have often been obsessed with bad stuff. And one of the things that really pulls us in is the bad stuff that happens to us, then we become fixed on that, and we become angry and unforgiving, and superior in our outlook to defend ourselves. All kinds of things. And, that's what you see pulling your own soul, you know, the bad stuff - focus on that.

That's why we need the discipline of celebration. I'm not going to be talking too much about disciplines, though I mention a few this evening, but the truth of the matter is we have to have times when we make a point of remembering the good things. Right?

"If upon life's billows, you are tempest tossed. Do not be discouraged, thinking all is lost. Count your many blessings, name them one by one. And it will surprise you what the Lord hath done." "[Count Your Blessings](#)" hymn, J. Oatman (1897)

And you know, it is true because we have our head stuck down in all the bad stuff. And if we look at the good stuff, we say, "Wow, I'm surprised."

Now that's a choice. See, that's what I've been talking to you about is making that choice. Where are you going to put your mind? What are you going to be focused on? That's your first freedom. And of course, the first

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thing we focus on to begin to pull ourselves out is Jesus Christ, and the God that reveals himself in him. You know, [[Romans 5:8](#)], "*God recommends His love to us...*" It's like Jesus is a letter of recommendation. "*...in that while we were yet sinners, Christ died for us.*" And you know, you cannot begin to measure the depth. I often, when I hear some terrible person, Jeffrey Dahmer [American serial killer] or Noriega [Panamanian Dictator 1983-1989], or somebody, you know, has been converted, I just sort of say, "oh, Lord, am I gonna wind up rooming with Him in Heaven? No, no, no!" Or [Ahab](#) or [Manasseh](#) in the Bible. You know how awful they were. And they would repent and God would forgive them. See, that's the goodness of God. That's the center of our focus. That's the center of our focus - the goodness of God as seen in the person of Jesus Christ. That's, we have to be willing to turn our minds to that and live there.

Learning Contentment in the Goodness of God

[10:05]

But, we don't want to stop there now because many of our thoughts have locked us into feelings, and there are sensations caused by others and emotions that grasp us, and once they get a hold of us, they begin to control our thoughts. And that's a major point for tonight is that if we are not weary, in fact, even if we are weary, if we don't have help, teaching, the grace of God, our feelings will capture our thoughts. And when that happens, then our thoughts turn towards ourselves and bad things, and we become incapable of trusting God. And so then we wind up trying to run our own life. And that's where the works of the flesh that we read last time from Philippians...from Galatians 5 come in. So, we have to now make a transition to feelings.

[Philippians 4:4-13 teaching 11:15-18:25] I want to use scripture this evening, and make a lot of use of it, and, so, maybe if you just turn to Philippians 4 and look at this picture. That's a wonderful, wonderful picture. To start out with this, this is written by a guy who was in prison. Paul. Now prison was often a kind of funny thing in those days, because, you know, when we think of prison today, we think of a huge building and all this electronic stuff, and steel bars, and all the doors, and all that thing. They didn't have that. So, their idea of a prison was to just chain you to a soldier. Chain you to soldier. Now, you're going to spend all your time set, maybe some time, sleeping and they'll chain you to something else. You're going to spend your time chained to a soldier. And, you know, these aren't people like [Chevy Chase](#), [American Actor] or someone like this. These are... these are rough guys. These are rough guys. Think [Terminator](#) [American Movie, 1984] or something. How'd you like to spend your time chained to him? Actually, it wouldn't be that interesting because a lot of these guys didn't have much to say. You're just chained.

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Now, he's in the royal grounds and all of the evil stuff that you have learned from history is going on with the Emperor and others. And Paul is sitting there and, now, what's His attitude? Well, let's look at some words here because this, I think, will be very instructive. And I would like to start with a passage with a part of the passage here that you all know, which is, *"I can do all things through Christ who strengthens with me."* That's verse 13, Philippians 4. But, now, let's put that in context because this is not talking about enjoying challenges that you're overcoming, shall we say, and leading a life of excitement, and victory, and so forth. So, in order to understand the meaning of that, you have to go back away, like verse 6 or verse 4, *"Rejoice in the Lord always. Again, I say, rejoice."* Remember who's talking. *"Be anxious For nothing, but in everything with prayer, and supplication with thanksgiving, let your requests be made known unto God, And the peace of God... (which outruns any understanding you may have. You'll never understand how it works.) ...will set a guard on your heart."* I love that terminology, because what he's talking about here is how God comes into the life and begins to protect and guide the inner life. And that's what we're looking for. But, look at verse 8, *"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, or noble, whatever is of good repute. If there's any excellence, and anything worthy of praise, let your mind dwell on these things."*

So you see, all of the goodness of God in the world is what Paul is saying. Turn your mind to that. Do you ever think about beauty? Think about why we have... why we have beautiful things in church? You know, it's impossible to look at beauty and not be thankful. Do you know that? Well, check it out. God could have made the world very ugly. But, beauty is good made present to our senses. And, when you look at beauty, you are thankful for good and good things that come through that. Just think of all these excellent things. Now, it isn't... Paul isn't just advising them to do it. Look at verse 9, *"The things you have learned and received and heard and seen in me, practice those things, and the God of peace will be with you."* So, this is what he did. Paul really had a rough life. And I don't want to start into that tonight. but if you know your scriptures, you know he really had a rough life. And it isn't fun to sit in a place with a soldier cuffed to you. But, look at looking at what he says in the following verses. *"I rejoiced in the Lord greatly that you have revived your concern for me."* [v. 10] See, that's one of the things he was thinking about was how the Philippians loved him, and cared for him, and thought about him in jail. *"Not that I speak from want."* [v. 11] Now, here we need to blow a trumpet and beat a drum before we read this next phrase. *"Not that I speak from want."* You see, he knew the Good Shepherd. *"The Lord is my shepherd, I shall not want."* He said I'm not talking about that. I'm talking about my love for your care for me, not the goods that

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came from it. *"I have learned to be content in whatever circumstances I'm in. I know how to get along with humble means I know how to live in prosperity. In any and every circumstance, I've learned the secret. I have learned..."* See, that phrase occurs in both verses there, "I have learned." It didn't just happen to him. It was something that he had to learn. *"I have learned the secret of being filled, of going hungry, having abundance, suffering need."* Now then, the verse, *"I can do all things through Christ who strengthens me."* [v. 13] [18:25]

So, we start with Christ. We come down to the good things that God has filled our life with. And, you know, being content is a matter of not being dominated by your feelings. Being content means, well, I'm contained. Feelings, when they come on you, you're not contained. You're splattered all over the wall. The person who is content is the person who is contained. He has learned, he or she has learned how to take whatever the circumstances are, and do so have their thoughts focused on Christ and God and what is good. That they are not victimized by their feelings. And that is what Paul means when he says, *"I can do all things through Christ who strengthens me."* [v. 13] So, those words now are things that we really need to keep before us and think about as we consider this transition from thought to feeling.

Main Positive Thoughts for Controlled Emotions

[19:35]

- 1) Who God is: Loving, all-powerful Father, King, Shepherd—
A Savior who died.
- 2) Who I am: An unceasing spiritual being with an eternal destiny
in God's great universe.
- 3) The Good Things God has given to me and placed around me.

[screen]

This just summarizes the three main positive thoughts: Who God is, who I am and the good things that God has given me and placed around me. Those are the three positive thoughts.

1) Who God is all powerful father, King, Shepherd, a Savior who died. And, of course, the death is just the prelude to the resurrection. See, if he hadn't died, he could never have been resurrected, right? And so he had to go through that and let the worst happen in a manner of speaking from human point of view, let the worst happen and then know the best, and to see that the Kingdom of God as present in our lives through the grace of God overcomes all evil and turns it into good.

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2) But, what about you? Who are you? You have to get that right, too. Now, look at that wording, it's on your sheet if you can't see it from back there, whatever. I want you to... I want to ask you to just dwell on that a moment. You see, once we understand who God is, then we see the most important thing then for us is to see us as God sees us. What are you in God's view? God has a place for you in His universe. He didn't make you just to be a consumer of goods, but to be a participant. So look at this wording.

I am an unceasing spiritual being with an eternal destiny in God's great universe.

Can you say that? Let's say it together. "*I am an unceasing spiritual being, with an eternal destiny in God's great universe.*" So, you have a future before you. And God isn't... the universe isn't going to go away. It's good, God made it, he will preserve it, and he will preserve you in it. So, you see, really one of the things that we need to say is the most important thing that God gets out of your life is the person you become. that's what he's looking at... the person in some mysterious way, is going to turn out to even be greater because we sinned, and that's very important. See, God's plan did not suddenly cut down because of the budgets shrunk and you sin, or we sinned. He will find a way to make your future even greater than it would have been if you hadn't sinned. The mystery of who God is and what His world is about, will be clearer because of redemption. That's a deep lesson about human life, too, because we often think when something happened, there's some things that are so bad, that that's the end of the world. No, no, wait and see. Wait and see. But, you have to give it to God. And I want to say again, the most important thing now once we get that first thought fixed is to see ourselves as God sees us in our world. And that's important because that... when we see that, then nothing that happens can change that. God will still see us the same way and he will bring us. So these issues like I've mentioned before, about moral failure, about unhappiness about not being able to accomplish the good, that we aspire to see, those... those are things that work out as we go along.

3) And then the good things God has given me and placed around me. And that's where Paul is. Lots of what Paul is talking about whenever he says, "Whatsoever things are good and lovely..." and all of that. So this is where our mind should be.

Now, if I am unable to believe that God has done well by me, I will not be able to love and trust him. And, that's where the big cleanup operation has to go on in our minds, see. All those things down through the years that happened, and they are legion, and they have their many names for them. But, they are the things that would make us think I have not been served

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well by God. That the choices, as it were, that God made for me have not been for my good. So now that's, that's a big challenge. I need to stop at that point say, "no, no, I'm not denying that bad things happen." Because it almost sounds like this is just a bunch of pollyannish dope. It isn't. I mean, you take the whole life, and you look at it, and you say by faith, "God has done well by me." And then it begins to come in focus. But, until you're able to say that on the basis of 1 and 2, then our thoughts will continually be dragged down into feelings that are deadly for us.

The Role of Feelings

[25:40]

So let's talk now about feelings and understand what they are, and I hope that this will not be too hard to understand. You need to really think about feelings. You know, our whole life runs on these things. And we even have songs about them. "Feelings. Whoa, whoa, whoa, whoa, whoa, feelings." You know that song? It ought to be "Oh, oh, oh, oh, feelings!" [["Feelings" song](#)]

But, you see it's worship. We worship feelings. We worship feelings. And we want to feel and that's why we do so many things that we do. See, getting getting a buzz on from alcohol. Well, that's a feeling, and people get to where they just want to feel that buzz, or the rush of drugs, or sexual excitement, or even anger. And all of this is deeply rooted in our body. We'll talk about that some next week. But, the main thing is to realize what feelings are here. They pervade and structure ourselves and world and poise it for a relevant range of actions. Feelings are absolutely essential to action, and we are active beings. We were made to act. And if you just had to do it with thought, it wouldn't happen. And when we feel good, as we say, "you feel good?" "Wow, yeah." Okay, that life is flowing in that right? When you feel good, it flows. And, of course, that's good. That makes you feel even better, doesn't it? So I mean, even treating some forms of mental malfunction, if you can just get people to be active, It'll do wonders for you. That's deeply rooted in it.

When we feel bad, we experience opposition and resistance. It's a real drag. That's what we say, isn't it? "A real drag." What's a drag? Well, that means you just have to pull it along. It's a drag. It's not flowing. And then if we feel "blah"... (I couldn't think of a better word for that. (Then we're stuck. We hardly move. And this becomes a vicious cycle, because the more you're stuck, the more you're stuck, and the worse you feel, and so forth. And, and you can slip into real paralysis. I mean, this is not superficial stuff. And many people find themselves stuck there. Sometimes it's because terrible things that happened to them or thoughts that have worked themselves out in ways that have led them to a dead end or so. But, see, that's that's what feelings are. And we've got to happen, we can't get by without them.

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The role of feeling is to move us, to incline, and to allow us to will. You cannot will without feeling. You cannot will without feeling. Now, sometimes you get to in a position and we talk about this don't we? "Well, it's just willpower." Well, that's one response to being stuck is willpower, and sometimes it can, it can jumpstart you and get things going, but you can't live by willpower. And that's one of the things that we really have to understand in doing this series because so much so many times people think, "Well, it's just your will." Like for example, I don't think there is such a thing as a lazy person. When people say you're lazy, you just don't want to do anything, you don't want to. No, that's not it. The problem is deeper. The problem is that the will has somehow been isolated from thoughts and feelings that allow it to function freely. And, so, that's the role of feelings.

That's a part of your image. The image of God in you is your feelings. See, when God created you, He created you an active being to create good. That's what the deal is. Go back and read Genesis 1. *"Let us make human beings in our image and let them have dominion."* [[Genesis 1:26](#)] That's active. The image of God in you is not your mind, it's your will. And in all of creation, as we know it, the only thing that has a will is a person, a human being. And, that's one of the things so sad to see people who can't tell the difference between a human being and an animal. Right?

Now, you know, probably you read the newspapers and you know that they have now discovered a brand, a brand of chimpanzee that has almost all of your DNA. And what conclusion are you supposed to draw? That you are very like a chimp. But, here's the conclusion you want to draw - there's a great deal more to you than there is to a chimp. Namely, you're not just DNA. And, if you ask the person who found that whether or not he thinks that the chimp has 99.4%, that's the figure they give, of His experiences, I guarantee you he will stop before he says yes. Because experience is what your life consists of, and the life of a chimpanzee is not your life, and at the center of this is your will, and your understanding, and your capacity to relate to God. See, it's very important to understand that, and your feelings are vital to that. Now, chimps have feelings and chimps have thoughts. If they had as many thoughts as that story suggests, they would be able to do better on tests than some of my students. But see, there's no comparison, because my students, however much like a chimp they may look, and act, actually have the capacity to do things like solve equations of second level in Algebra. All kinds of things. See, that's important to understand.

Now, so the feelings... There is not something that can be inclined to feel, it can't be left to thought. Without without real thought, and right thought, we're in trouble, but you have to have feelings to guide, and generally they do guide in ways to realize good that is beyond thought. If all you could do is

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think, you would think too much. You'd think too much. And so for example, when we get married, we usually are... have a desire that guides us, not just thought. Gee, this is a wonderful person, wouldn't it be wonderful for us to have a life together, and so forth, and so on? Well, that we need to have that. And today, many people don't know What marriage is. But, we also need to have this wonderful, sweet, beautiful person. So that's what I thought when I first saw Jane, and I haven't changed my mind. But, if it had just been a matter of thought, I wouldn't have had enough sense to do what was good For me. I mean, think of having to eat all the time, just because you thought it's time to eat. See, God has formed our lives in wonderful ways and put our will right down here in the center of our thoughts and our feelings. And so, we have to have the right thoughts to guide because we can't allow our desires to define what is good. And that's the situation we're in roughly today where people define good in terms of what is desired. And that lies back of so many of our problems. So we have to understand the place of thought and the place of emotion.

Feelings in a Fallen World

[35:00]

Now, generally, in a fallen world, the feelings that are present are set against God, because they're focused on the self and the wholeness of life, and the first phase of brokenness is in our feelings. Right. So if you if you read a newspaper in the morning, you'll see that a lot of bad things happened, and most of those happen because immediately because of feelings. They didn't happen because of thoughts. Now, if the thoughts had been right, perhaps many of them wouldn't happen have happened. So you need both of them, and they need both to be right. And in this world, a terrible pain and suffering that people live through at the level of feelings is the first face of brokenness. And that's where we begin to take it out on others, always those nearest to us. And so in families, you have people, you have a family organized around the pain of one or more members and the acting out of that pain.

Feelings and Art

[36:12]

Although feelings are basically good in the form that they have assumed, they do tremendous harm. And, in some respect, art helps us with this, and that what makes art interesting is the brokenness of human life. See, art always requires a contrast between good and evil. And so in our movies, and in our plays, and our music, right? I mean, what does Shelley say about this?

We looked before and after, we pine for what is not.

And our sincerest laughter with some pain is fraught.

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Our sweetest songs are those that tell of saddest thought.

"To a Skylark" by Percy Bysshe Shelley

Isn't that interesting? See, that's human life. That's broken human life. And art is one way of helping us understand that. And Aristotle's theory that it was cathartic, that it helped us cleanse and purge the deadly emotions. And here's Anna Marie, and she directs plays and works in the field of art, and others of you may do that. But, that play is a reflection of the natural human condition.

Now, among intellectual people, they tend to want to substitute art for religion, and especially any kind of straightforward religion in terms of belief about God and about Christ, and so on, or, in other religions. The details since they tried to smooth it over and make it something that is merely aesthetic, merely aesthetic. But, that's see one side of that is, it tells you how powerful art is, and how deep the need is. You see, we suffer today because the field of art has been corrupted. and it has lost its purpose of healing and revelation of truth. And now, it just wants to get attention. And that's why sex and violence is such a big deal. So you want to talk about sex and violence, the real problem is not moral, it's aesthetic. We have people who cannot produce art that is healing. They can't get the contrast right and use evil to reveal good, and art is one of those great functions. In our churches, art, the artist often has the hardest time, because they're in a world of imagination, And that is often experienced as threatening. Let's just see what you... what happens if the people of God do not redeem art by their presence? And I don't mean by making Christian pictures or whatever. I mean making good pictures. If they don't do it, then it's taken over by evil and used with tremendous force. And the 20th century and the present is full of all these things. The feelings are basically good, but they have become twisted, and constantly deepen the human brokenness. And then when all of the all of the aspects of human life like art, and information, and all of the all of those aspects, are not able to come back against this and find a way to straighten out, and see the good, and see the right, and have the emotions that will support it, then it just gets deeper and deeper into what is problematic.

Just to be sure what we're talking about quickly. I've talked about sensations, feelings and emotions, and It's really an unruly lot of things, but we know in general... [a list on the screen]

Pain, hunger, sexual desire, weariness, comfort, gratified desire, (I should have desire in their) energetic life being left out, feeling loved, loving, anger,

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joy, being interested, (that's a feeling), bored, fear, safe, greed, resentment, vengefulness, adoration.

These are cases of feelings or emotions. So this is what we're talking about now.

Feelings and Inclinations to Good or Evil

[40:45]

And feelings always involve inclinations to good or evil. I really want to spend some time on this screen now and help you think through this because a confusion on this matter defeats a lot of people before they do anything wrong.

*** Stages Toward Sin [screen]**

Thought of Sin

Inclination to Sin (Desire)

Willingness to Sin (Action)

*** Or Toward Goodness**

*** Toward Sin** [41:04] For example, many people don't understand that the thought of sin is not sin. So if you are angry at someone and you think about doing something bad to them, that isn't a sin. That isn't even temptation. Just the thought. The temptation comes in at the point where we have an inclination to do it. There is a tug, a pull, something that moves us in that direction. And but temptation also is not sin. See temptation is something that we can go over... let go over into the final stage, which is willingness to sin. Okay, now, the clearest illustration of this in Jesus's teaching is What he said about adultery. And you will remember that teaching in Matthew 5. [[Matthew 5:28-30](#)] And so now it applies to any kind of sin, but that's one of the more powerful ones, and he addresses it. And he is saying that it is not enough just to avoid the action. He's talking about something that everyone knows. There must have been construction workers in Jesus's day. He's talking about looking for the purpose of lusting. He's not talking about having a thought. He's not talking about even being tempted. He's talking about looking for the purpose of lusting. That's the person who would be willing if the circumstances were right. And Jesus says that person has already sinned. But, it's very important to understand where that happens.

Now, if we want to stay out of that, and that would include staying out of the action, we stay out of temptation. And one way of doing that is to stay out of thought, but that's not an altogether healthy way of doing it. See, people in the early centuries, the church read what Jesus said, and they said, we want

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to do this, and so we will not see a woman. And so you had people who would brag about not having seen their mother or their sister for 30 years. Now, this is literally true. But, you see the legalism in that. Because what they do is they took Jesus's teachings, Well, don't look to lust, And said, "Well, we know how not to do that. Don't look." How do you not look? Live where you can't see. And this is a part of the really sad story of the Christian church that sees women as evil or less, at least, than men. Now, you see, Jesus is not talking about doing. See, he's talking about a kind of change, an inward change, where you wouldn't do what he's saying, don't do. And if you understand that, then you will have a route of dealing with these kinds of issues because then you will know how to stay out of inclination without cutting off thought. You can learn how to do that.

*** Toward Goodness** [45:07] is the same way except here we want to move towards. Just the thought of goodness is not enough. Just being inclined to goodness - not enough. We want to be in a situation where we're ready to do it when the situation is right. And we're poised to do the good. And this kind of feeling for the good replaces the feeling for evil. See, now, we want to grow to the point where when something presents itself, perhaps around us in the social situation, and people are doing things that are wrong, that we would see that as simply crazy. We want to be in a position where instead of in many of social situations, people expect you to lie or to deceive. It's just something they're prepared... they believe that human beings are like that, so they think they can count on you to do that. And you want to be in a position of looking at them and saying, "Why would anyone want to do that?" You understand? Or in the case of sexual temptation - why would anyone want to be involved in that? Now, if you if you get the bent of that question, you see what a tremendous difference now has been made. See... so someone slaps you on the one cheek, and you turn the other, you remain vulnerable. People now say, why would you want us? Let's see, when the change is developed of thought and feeling, it's the other way around? Why would I want to hit him just because he hit me? Should I say that again? See, because we're really talking about changing thoughts and feelings here. Why would I want to hit him just because he hit me?

See, When Paul teaches about don't take vengeance, leave vengeance to God and all of that, he's talking about a total shifting of thought and feeling. Now, we will talk about this next week. Which you see, ordinarily, when someone hits me, I've already hit them back with or think about it if I'm the standard human being, maybe it's just verbal. They slap me verbally, I slap them before I think. Okay, so we have to, we have to talk next time about the body and the social circumstances and how that works. But tonight, we have to talk about the feelings. Because you see if my thoughts and feelings

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are in such a way that when someone strikes me, or criticizes me, or does anything I don't like, then I am hurt. I'm not thinking rightly about things. My thinking and my feeling are messed up. And I have to retrain myself so that all of those things which would normally lead me to act wrongly, I now recognize as occasions to do what is right. And that phrase — "recognizing the occasion" — is a major part of what has to happen in thought and feeling before you can begin to think about doing what Jesus said. The normal person reads what Jesus says and thinks, "Oh, I gotta do that." And the answer is — no, you can't do that, and if you try, you just mess yourself up, and a lot of other people too. You wind up faking it. You create a legalism of some sort. And there you are. So you said no. You don't want to do that. You want to become the kind of person who would do that.

~ ~ ~ End of Video 3A ~ ~ ~

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Session 6 - **"Out of the Furnace of Feeling"** (part 2) Video 3B [29:43]

Review of Session 3, part 1 - The Role and Control of Emotions

"The way of Christ is all real. There is not a single thing that happens in this world that is not redeemable."

"I am an unceasing spiritual being with an eternal destiny in God's great universe. God had done well be me!"

Deciding to No Longer Be Dominated by Feelings

"If we concede to _____ the rule of our life—living to gratifying them—they will corrupt our thinking and thought will become crazy and devoted to _____ our acts."

When "Good" is not driven by "Desire" - The Goodness of Telling the Truth

How to Escape the Tyranny of Feeling

1. Identify the feeling pulling us off the course of Christlikeness.
2. Deciding to not gratify the feeling.
3. Pray, "Lord lift this!"
4. Act to deny the feeling.
5. Seek ministry and prayer of others to overcome feelings.

Feelings of Anger & Contempt Matthew 5:21-24

"Anything you can do with _____, you can do much better without it."

The mistake - *"I must go out and do that."* No! You change _____ .

Spiritual Discipline to Master Feelings I John 4:18

Solitude ~ Silence ~ Fasting ~ Scripture Memorization ~ Prayer
Remaining _____ and _____ when I don't get what I want.

Wisdom with Feelings

- 1.) You cannot deal with feelings head on.
- 2.) As adults, we are responsible for our feelings.
- 3.) We can master all "sin generating" feelings by grace and wise action.

"Healing the Heart" Work *"Changing feelings with thoughts"* I Peter 4:1-2

Vision — Do I see God's Kingdom of grace breaking the control of my feelings?

Intention — Have I decided, am I willing, to surrender my feelings to Jesus?

Means — What discipline will I practice this week to apply my "will" to change?

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TRANSCRIPT — Session 6 "Out of the Furnace of Feeling" (part 2)

Video 3B [29:43]

Now, a key to understanding this decision.

We cannot allow our lives and actions to be dominated by feelings and emotions. This is an understanding and a decision, and I'm going to come to some scripture verses now in a moment on this, but I want to just say it. First, I have to have decided I will not act on the basis of my feelings. I see we have a whole cultural load now that's supposed to that says if you don't act on your feelings, you're a hypocrite. No, you're a nut if you do act on it. I'm not talking about suppressing feelings, denying feelings. I'm talking about having different feelings. And we have to have come to the place to where in the situation where normally our feelings would have overwhelmed us and thrown us in the wrong direction, they just don't do that anymore, because we now have different feelings. So, in the case where I might be tempted sexually, with money, to defend my reputation, to deceive about who I am and what I'm thinking, see, now I'm standing in a place to where that just doesn't seem attractive. Other things seem attractive.

If we concede to feelings the rule of our life—living to gratify them—they will corrupt our thinking and thought will become crazy, devoted to rationalizing our acts. [screen]

You know anyone like that? Uh-oh, didn't mean for a confession here. No, no. See, I know that. I know from experience how that works, and you'll see people around you you may work with some. You may have family members, and their whole life is devoted to rationalizing their feelings. Their feelings have commandeered their thoughts and they are very sincere. That's one of the things I think you have to accept if you have someone like that. They really do believe their own rationalizations and they may be just doing things that are absolutely crazy, and they're saying things that make no sense. But, they have been locked in because they have conceded to feeling the right to rule their life, and they may not even feel like they're alive if they don't do that. See, many people, for example, don't know what it would be like not to be angry. They wonder if their heart would still beat. These are people that... Paul uses this phrase a couple of times, "Their God is their belly." [Philippians 3:19; Romans 16:18]

That isn't just gluttons he's talking about. You see, "belly" was the feeling center of the self, and they worship their feelings. They please their feelings. And I'll bet you you may feel some uneasiness. Now, as I say this, like somehow, wouldn't this be a betrayal of myself? If I didn't let my feelings see that's the teaching that we have is feelings are Lord, feelings are wholly.

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That's why today, for example, it is "de rigueur", [[French phrase \(def.\)](#) "[Something that is required by fashion, usage, or etiquette.](#)"] It is absolutely enforced that you not hurt someone's feelings. Why? Because they don't know the difference between their feelings and themselves. They don't know the difference. They don't understand that their will is different from their feeling, and that their whole life has to do with good, and not how they feel. And so, they're extremely hard to reason with.

We cannot allow our lives and actions to be dominated by feelings and emotions. They must serve what is good and not define it.

Feelings do not define what is good. But again, now that is an orthodoxy that reaches to the highest levels of the academic world, that the good is what you desire. No, the good is what you ought to desire. And if you had any sense, you would desire it. But, how do you establish what is good if not by what is desired? Well, you have to know something other than yourself. You have to know what God is like, and you have to know His teaching, and perhaps once you get that teaching, you can see that it's good without reference to God, even. It's just good.

When "Good" is Not Driven by "Desire" - The Goodness of Truth Telling
[5:09]

Like truth telling. Now since we're in the mess we're in, we need God to tell us to tell the truth, because as I mentioned last time, truth is painful and doesn't necessarily cooperate with our desires. So we need God to tell us that, you know, tell the truth. We don't want to tell the truth. If I tell the truth, I'm putting myself out of control. When I discuss this with students, often they're the thing they bring up most often is, "Well, if I tell the truth, I'll hurt other people's feelings." You're not in charge of other people's feelings, and there are many ways to be kind and considerate other than lying. But, you have to trust God. The idea that that's how to be kind and considerate is kind of ridiculous when you start thinking about it. So, you must serve what is good. They are good servants, but horrible masters.

How to Escape the Tyranny of Feeling

[6:23]

So here's what we do now. If there are feelings or emotions which negatively dominate us, pulling us off the course of Christlikeness, then what we have to do is to:

1) Identify them clearly. And that requires some careful, honest searching, and often our feelings have come to the point where we don't recognize them as feelings. We just think they're reality.

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2) Decisively give up their gratification as a ruling aim. That's again, putting ourselves out of the kingdom. We're allowing God to be God.

3) Pray specifically to God for relief. And this is some thing that you need to learn personally because many times feelings are so overwhelming, you just have to simply say, "Lord, lift this, lift this." And I've had to do that many times in my life. Let's just say, "Lift it, I can deal with it." And you will learn that God does answer that prayer.

4) Then take actions appropriate to the denying of the feelings. If you if you're really angry at someone, for example, find some way to serve them. You know, not to grind it in or rub it in, find some way to serve them maybe in ways that they don't even know, but that is a way that will genuinely transform your feelings.

5) And Then, of course, we need to seek the ministry of others to overcome them. So in our church fellowships, in our small group, and our families, we need others praying for us. And we need to address these issues very specifically. Sometimes we need ministry from people who are specially gifted, dealing with those things. And sometimes we need really exorcism.

I'll say something that'll blow your mind. A demon is simply a compound of thought and feeling that is sufficiently developed to lead a life of its own. [A participant says, "Wow. Can you say that again?"] A demon is a complex of thought and feeling that is sufficiently developed to lead a life of its own. I mean, I don't have time tonight to say all the things I don't mean by that, okay? But sometimes, sometimes the boundary between things that are not demonic and the things that are is not that clear. We need to be able to identify the things that are demonic. And we can always do that by bringing in Jesus Christ and His supremacy over everything. Do you acknowledge the supremacy of Jesus Christ, you acknowledge His death on the cross His resurrection? That will always identify a demonic force.

Sometimes we need to speak to or pray to something in the person that has not been aligned demonic, it's something they've received, some thought or feeling that has come to grip them, and so we need that sort of ministry also. But, at the root of it all now must be the resignation of living to fulfill our feelings.

Feelings of Anger and Contempt

[10:02]

I wish I had time to discuss a lot of these things tonight. Let me just say quickly, things like anger and contempt. Contempt is one of the most powerful and destructive feelings in human life. I'd like to encourage you this

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evening to believe that you can live entirely free of contempt. Never have contempt for another person. Contempt means that you regard them as worthless, basically. The backside of contempt is always pride. You certainly regard them as better worse than you. The language of contempt is very complicated. For example, the word stupid as used to address someone who's just done something in traffic you don't approve. That's a term of content. Or in a family setting. I sinned with that word many times in the family setting, and the harm that it does is terrible. That's why Jesus in Matthew 5 talks about it, and anger laying aside. See if you have contempt for someone, anger is just natural. You rarely have anger with anyone you don't have contempt for. Filthy language is always an expression of contempt. You don't need it. And one of the things that you could do is to decide to live your life without contempt. And you know what, you will not be deprived. You will not be deprived.

Now you think of all of the battle. See, we have a politics of contempt now in our culture. Political issues, when they get going, it's nearly always just loaded with contempt. I mean, just think of how people take after Mr. Bush. [[U.S. 43rd President George W. Bush](#)] Everything from his ears, to his grade average at Yale, all these things have really nothing to do with the things they're discussing, but they are ways of putting him down. Now, I'm not saying he's perfect or anything, I'm just saying that's something to observe. And you watch the other side. Why do people listen to [Rush Limbaugh](#) anyway? [American Radio Host 1951-2021] You know what comes out of Rush Limbaugh? Contempt. It's a steady stream of content. Now, you know normally, when we're doing that, we say, "Well, but I'm right!" Isn't that what Rush says to himself? You know, ditto, ditto, ditto. Well, that's the opposite of contempt. People are expressing adulation for him. I see, you may not listen to this, but occasionally I listened to this when I'm driving into work. Then I usually switch over to [Dennis Prager](#) pretty quickly. [American Radio Host] Because see, Dennis can do a lot of contempt too. See our life just oozes with it. And, you know, I don't have time to focus on all the feelings we can talk about. but there's nothing more illustrative about destructive feelings than contempt. And if you pull contempt out of Your life, many of the other negative things will simply disappear.

Anger I mentioned. Anything you can do with anger, you can do much better without it. Now, again, I'm not talking about denying or repressing, I'm talking about not having it. And Paul says in Colossians 3, among other things, "lay aside anger." [v. 8] You will do much better without it. Now, if you see the Great Shepherd, and you see yourself in His world, and so, and then you'll be able to do that because anger is always a response to a crossed will. People get angry when their will is crossed. Doesn't matter how

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trivial it is. Now, if you're living in a world where the will that matters is God's will, than when Your will is crossed, it will not mean the same thing. Now, I'm not talking about not standing up for what is right. You can stand up for what is right without anger and without contempt, but you might never know it if you just observe people. Right? I mean, in my circles in the academic world, very refined language for contempt. But, knowing who to have contempt for is a revelation of whether or not you're intelligent. If you don't have contempt for the right things, and the right people, there's something wrong with you, and you're contemptible. See, because now at all echelons of our world, we've lost any sense of what genuine respect and love for other people is. And we're always running after desire and sanctifying desire, getting my way, and all those sorts of things. See, we just have to get off that boat entirely and we have to recognize that's not God's world.

Now, I can stand for what is right, and I can stand in a way that people may have to kill me, but they cannot make me angry, and they cannot make me have contempt for them if I have taken care to let the mind and personality of Christ move into my life.

Now remember, when you hear these things, the mistake is to think, "Oh, well, I must go out and do that." No, no. You don't solve problems of contempt by trying not to be contemptuous. You change inwardly. For example, if you live as a servant, you will never be troubled by contempt. Never. Because you will have, as Peter says, "Humble yourself under the mighty hand of God." [I Peter 5:6] And that will take care of it, and you will be very comfortable there.

Spiritual Disciplines to Master Feelings

[17:15]

Well, just quickly finish up here. Some of the spiritual disciplines that help in mastering and eliminating feelings would be fasting, and solitude, silence. Silence is very powerful. You should practice silence, that would mean that you were comfortable not talking. That would mean, things like for example, you wouldn't have to have the last word. Now for people like Bill and me to make our living talking, as it were, that's hard when people almost pay us to have the last word. But, I'll tell you, it's a tremendous relief to realize you don't have to have it. And it's actually very instructive for others because if you don't have the last word, then they sort of have to think about what the last word is.

Solitude. Fasting. The function of fasting is to train us to where we can be sweet and strong when we don't get what we want. And the old saints all knew that if you fasted well that would affect everything else. You would

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never be in a position where, "I gotta have this. I gotta have this. Why don't you let me have this? Why did you keep me from...? I deserve this!" And all that stuff is gone. Then you find out people pay attention to you. They care about you. They'll take care of you better if you don't do that. They may even come say, "What do you want?"

So these disciplines... Scripture memorization. We fill our mind with the truth of God. It is a literal substance. I encouraged you to work with the 23rd Psalm, but go beyond that and find larger portions. Bill arranged for in the notes that he's made, you have a section from this Sermon on the Mount that I talked about. And so that's a good thing too.

The fruit of the Spirit [19:12] Now, we want to understand, does not consist of feelings or emotions, but character. Love is not a feeling. Love is a character. And so, do you know the song "[Falling in Love with Love](#)." [Tony Bennet] And you know that song? It's a wonderful thing. "*Falling in love with love is playing the fool.*" Whoo, wow, some truth. Love is a feeling. Now, if you want the feeling of love, rather than the character of, then you will be dopey. Right? Like, like our whole world is dopey. I mean, look at what the song say about love, what the poets say about love and so on. But, if you had the character of Love, you will have wonderful feelings. And same way with joy and peace, joy is a deep sense of well being that goes with peace. Peace is this kind of wholeness. Shalom, that word Shalom. It doesn't just mean nobody is trying to kill me right now. It means, "Boy, I am so filled with the goodness of God." That would mean things like you could actually sleep well and rest well. And peace wouldn't hit your body. Your body would be at peace, and that's where you want it. You know, you want it to go all the way down to your bones.

So, now, we there's strong feelings that come with these, flood our being and drive out the negative feelings. So, "Perfect love casts out fear." [1 John 4:18] Remember that? That means love that has been brought to completion is something that just makes fear disappear. And of course, primary to that would be God's love for us and understanding what that is.

Wisdom with Feelings

[21:30]

Now, just quickly note these points.

1) You cannot deal with feelings head on. They will always win. They will always win. You cannot deal with them head on. You have to rather recognize that there is a different way of living and move into that. And if, for example, if you wanted to be free of contempt, or anger, you can do that, but you can't do it by trying to resist contempt and anger. Sometimes we have to do that because it's going to make a bad mess if we don't, and that's

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okay, so I'm not talking against that. I'm saying if you want to solve the problem, then you have to become a different kind of person. You had to change and your thoughts and your feelings along the lines that we've been talking about?

2) Now, here's a real tough one. As adults, we are responsible for the feelings we have. No one else is. And if you can take the notes on that home and think about that. Now, you may say, "Well, what about pain? I'm in physical pain. I've been injured." And so on. Well, you're not entirely responsible for the pain, but there are ways of taking it that are better than other ways. And I almost feel cheap to stand up here and say this because those of you who are involved in serious pain, may think, "Well, he just doesn't know what he's talking about." That's always a possibility. I don't deny that. But, I just want to say that if you are suffering pain, learn ways of surrendering it rather than fighting it. When you fight pain it becomes much worse. And to be able to surrender it to God and learn to pray for it, I think you will find is a much better way of handling it, and a way that actually can allow you to see a blessing even in that.

3) Now, there is no "sin generating" feeling or emotion that we cannot eliminate, or at least master by grace and wise action. And I affirm that to you and ask you to take it home And think about it. And Then of course, You're thinking about ways of doing that.

Final Encouragement

[24:10]

I want to leave you this evening thinking about what you're going to do. We've been talking now three weeks running. I'm hoping that you've had you've had some experience of things that you haven't had before as you've tried to work with the things that I've said.

We do not fail to receive healing of life in Christ because of lack of will.

That's not the problem. And that is so commonly thought, "Oh, you just don't will it?" Well, it's not, I mean, that can... that can happen. But, because of lack of intelligent order and decision and removing the things that defeat will, that's what we have to work on. So what we have to learn to do, in other words, is how to apply our will, not to just trust in strength of will, see. Because the issue is almost never strength of will, but rather will misapplied. The question is, if you wish to change, where will you apply your will? So, for example, to go back to the theme I'm stressing here contempt. And I'm choosing that because it's such a huge issue in human life. You actually can change that, but you have to think differently. And so you start there. And a good rerun of the idea of grace might not be a bad place to start, see. And then how grace works in life and thinking about other people and learning

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that they're not to be degraded in any way. That they're to be honored and treasured because God honors and treasures them. See that kind of thinking and retraining.

You cannot change your thoughts by changing your feelings, but you can change your feelings by changing your thoughts. [screen] [26:00]

And that's where the will comes in. In any kind... in any situation of temptation, pay attention to where your thoughts are.

Now, you may know the story of Saint Benedict and he was troubled by sexual lust and he threw himself in a briar patch and rolled about in it. And, I'm sure that had the desired effect. And I know a lot of people who would have done better to have done that on what they do. He redirected His mind. Now, you may not want to do that, but I'll tell you in any situation where you really want to change, you can find something that will change. Now, remember, you're doing that in cooperation with God, You're counting on that you're praying, you're looking to God for help. You're invoking the presence of Christ in His Kingdom right where you are in that life, no matter what the problem is, but you must act. You must act.

"Those who belong to Jesus Christ have crucified the flesh with its passions And desires." [Galatians 5:20]

"He who has suffered in the flesh has ceased from sin, so as to live the rest of the time in the flesh no longer for human desires, but for the will of God." [I Peter 4:1-2]

Does this represent something that has happened in your life?

Are you willing for this to happen in your life?

That's the question that we face tonight.

Next Session - The Body & Social ([Video 4A](#) & [Video 4B](#)) [28:00]

Now, next week, we're going to talk about the body and the social situation. In this context. In particular, we're going to talk about redeeming the family. But, we have to come to that having already decided this is for me. I'm prepared to have my desires and my feelings and my emotions crucified. I am prepared to allow God to take over and direct them into ways that are good.

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Closing Prayer

[28:36]

Let's stand and have a prayer.

Father, we thank you for this word that comes to us from our brother Paul and other writers. Good teaching that we can genuinely be transformed. And we ask you to lead us gently into this so that even as we go from this room, and as we go home, there will present itself to our minds ways that we can drop the terribly negative and harmful feelings and emotions that rule life outside of you. So, we count on you to do it and ask you to glorify the name of your son Jesus in so doing. Amen.

~ ~ ~ End of Video 3B ~ ~ ~

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Session 7 — "The Broken Body and Its Social World" Video 4A [44:47]

Review of "Out of the Furnace of Feeling"

"If we concede to feelings the rule of our life, living to gratifying them, they will corrupt our thinking and thought will become crazy and devoted to rationalizing our acts."

"I am prepared to have my desires, feelings and emotions crucified...to allow God to take over and direct them into ways that are good."

"GRACE is God _____ in our lives. If "unmerited favor" is all you say, you don't know what it is."

"WORSHIP is the intense focusing of a surrendered will with the mind and feelings on the _____ of God." Revelation 5:11-13

Healing the Body & Our Relations to Others

Changing Down Deep

I Peter 2:1-2 Ephesians 4:31-32

The body and social life go together - think "body language"

Your Body is a Temple

Romans 1:26-27, 8:8-11

Enslaved to our bodies in the flow of the world or a temple inhabited by God

"Sin" versus "Sins" - No Longer living in Romans 7:15 but in Romans 8:1-3

Automatic tendencies - Habits "Sin within me" or "Life in the Spirit"

Jesus Teaching on the Weak Flesh

Luke 22:31-34, 54-62

"Sin is that condition of _____ of the socialized, embodied person to do what is wrong."

"Healing the Heart" Work - Romans 8:11

VISION — Looking back last week, where did I show who I was (am) before I thought about who I wanted to be in that moment? *"It's the sin in me!"*

INTENTION — What one bodily action will I identify and surrender to the Lord? With whom will I share this intention? *"I will die for you, Lord!"*

MEANS — What discipline will I practice this week by grace to surrender my flesh to His Spirit that dwells in me? *"I sow to the Spirit."*

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Transcript "The Broken Body and Its Social World" (part 1)

Video 4A [44:47]

Introduction and Review

Welcome back to the series. We are talking about the healing of the life by walking with Jesus Christ and how that goes, and we want to understand the reality of it. And my hope is that as we go along, you will increasingly slip into that reality and that you will find the power of Christ's presence with you in everything that you do. That's the intent, you know, and when we try to live it on our own, we make a mess of it. And we weren't made to be like that. We're going to talk about that a bit tonight.

Tonight we want to talk about the body, and about our social relationships. And we've talked a good deal about placing the mind and then last week, the feelings. And we, because of the possibility of misunderstanding, we always need to add that we don't go this alone, that what we do in these areas is always a work of grace. And I want to just state what grace is. Grace is God acting in our lives. That's grace. It's God acting in our lives. Now you may think, well, but it's an unmerited favor. Well, it's unmerited favor, but if that's all you say, you don't know what it is. Practically, it's God acting in our lives.

The Power of Worship to Stand Secure

[2:00]

And then we talked about our mind and the need to fill our mind with God, and to bring ourselves into the place of worship, and I so appreciate Sally's leading that song, "Here I am to Worship. Here I am to bow down." See, we can live there that's what we're talking about, we can live there. And it won't diminish our capacities to drive our car, or to do other... actually, we will do better. And if we just learn to live with that attitude of worship, then these parts here that we have looked at [Whole Person diagram on the screen] and want to hold it before you is we work through all of these areas, because it is by working through these areas with grace. Learning how to keep God present in our minds, experiencing the reality and the feelings of love and joy and peace and hope and faith. That's what transforms us inwardly, so then in a way that we need to understand is just really easy. Worship becomes natural, see. The mind and the feelings are focused on the greatness of God, and that's where we learn to live is in the greatness of God. And then the teaching that "I'm with you always", "the Lord is my

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helper, I shall not fear what man will do unto me"... if they come and cut my throat. See, you have to go all the way here and turn it loose. You can't keep it hanging on. You have to turn it loose.

[Dallas referencing current events] See, we believe that God will be constantly with this pastor and his children and that the lady who was murdered is far better off now than she's ever been before. And that's kind of thing you know, you just sort of have to stop and gasp a bit before you say it because we were not brought up in that world, you know. We're not formed in that world.

* Worship is the intense focusing of a surrendered will, with the mind and feelings on the greatness of God. See that center part there [referring to the Whole Person diagram]. And then next time I want to talk about the soul and will together because people have a hard time understanding that. And so we'll come back to that, but the center here you see, that's what now we're going to move out because the body and the social realm is where we actually live, see. And we want to take that worship there.

* In the midst of worship, we stand secure against sin and evil. That place where we stand and worship is the most powerful discipline of all in the moment. You cannot be in rebellion against God, or you cannot allow yourself to go against God when you stand in His presence. And you can even say that, when we are able to do that, it's always because we have turned to something less. And our feelings and our mind are responding to something less.

I love these words from the book of Revelation 5:11-13,

11 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, 12 saying with a loud voice,

"Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."

13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying,

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"To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."

That's worship. And when you stand there, all evil is defeated in your life. [Tozer](#) uses the words to describe worship, "astonished reverence, admiration, to the point of wonder and delight." That's really what we've been talking about here, thus far.

* Now we can learn to live there. Just to touch once more on last week's lesson, you remember Paul saying, *"I've learned to be content no matter what."* [Philippians 4:11] Guess how you do that? Learning to live with your mind full of God. And that is something that God makes available to us, we can actually do that.

Just a little story of how that works is a true story. It's about a nurse. And you know, nurses have to take care of people when they are in pretty bad shape, they're not attractive. And this nurse was known in the hospital where she worked for being able to lovingly and joyfully care for people who, from a human point of view, were just very repulsive in the way they looked and what they were suffering, and that's, that happens. And I worked as an orderly, whatever you call it, in a hospital when I was in college for a while and it was actually very good for me. And this nurse was known for her ability to joyfully take care of people and bless them and they said to her, how do you do it? And she said, something very simple, just, but it's about the mind and the feeling. She said, "when I look at someone like this, and I'm caring for them, I always remember that they were somebody's baby." Now see, that was a choice on her part. That's what I'm illustrating. She had learned how to do that. Now that's not exactly the same as worship, but she had a view of life that allowed her to do that. You see, you have to have a larger view of life if you're going to do that kind of thing.

Sister, Mother Teresa of Calcutta always required of her sisters, that they be able to smile. That goes very deep, you see? Very deep. If you're going to bring hope to people. It's hard to do it like a sad sack you know? I mean, you need to have joy and that is possible.

So, I hope we're up to that now and the Psalmist, I'm want to give you a few passages from the Psalms, we can't work through them all tonight, but this is a wonderful statement.

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"Whom have I in heaven, but Thee? And besides Thee, I desire nothing on earth. My heart... my flesh, and my heart may fail." [Psalm 73:25-26]

I can't even rely on myself. Now, remember, the flesh are the natural human abilities. They aren't... it isn't bad in itself. We've got to talk about that more tonight. But it's your natural human abilities, your heart, the very center of your will, your will may fail, but God is the strength of my heart, and my portion forever. That word "portion" is used a great deal in scripture. I give you some other passages here to look at. [Lamentation 3:24. See also Psalms 16:5-6; 119:57, 165; 142:5] They're on your sheet and I encourage you to use them in meditation. But to say *"the Lord is my portion"* is just to say the Lord is what I've got. That's what that means. And the Lord is my portion, the Lord is what I've got. And thinking that through and learning to live out with that you see is what enables us to go on.

The Body and Our Relations to Others

[11:40]

Now tonight, we want to look at the body and our relationship to others.

1.) The Body & Social Go Together — And in our life these always go together. The body is social in a human being. And relation, social relations are essentially bodily. I can't just say I'm going to relate to you spiritually, because it is what is in my body that will come out in that relationship. And if it's not in my body, I ain't got it yet. It's not easy to talk about this, because we're not used to dealing with this, but we just have to understand the centrality of the body to redemption. And the body is the primary instrument of evangelization, for example. It's what I bring in my body. And often, you have people who, what they bring in their body contradicts what they say.

We have this phrase body language, it's very deep, the idea of body language, the idea of the body as speaking. My eyebrows, my shoulders, the way I turn, the way I walk, are all expressions of who I am. Of who I am. And the interesting thing here is, of course, you can't, you can't fake body language. You can't do it. If you're trying to, it turns out not to be body language, it turns out to be a project of some sort. No, because our body really speaks. And then also in our social relationships, we have to recognize that the real relationships are more open than we dare imagine sometimes. And we do read one another pretty thoroughly, and pretty well. And that's

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built into the need we have to really know one another. And unfortunately, the sad state of many of our personal relationships and the way we interact with people, see that's a reflection of who we really are.

So, here we have to change way down deep. And just to see how we're doing with this, let me read you a couple of passages here and ask you a question. I Peter 2, *"Therefore putting aside all malice and all guile and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word."* [v. 1-2]

Here's another passage from Ephesians. Wonderful Ephesians 4. And here Paul says that, *"all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice and be kind to one another, tender hearted, forgiving each other just as God in Christ has forgiven you."* [v. 31-32]

Now, here's the question, and this is just kind of check us out and make sure we're on track here. What is the mistake I'm most likely to make when I hear that? Just think about a moment. What is the mistake that I am most likely to make? Then think about what we've covered now thus far in the series, when I hear that. [audience member, "I try doing those things on my own."] Say that again please. [audience member "I try doing those things on my own."] Well, that's right. And even just doing those things. Just doing those things. And Mary, it's much worse if we try it on our own. [Mary, "I know."] I see. [Dallas laughs.] This is an old friend of mine... a young friend of mine, Mary Knapp. I taught her how to drive. She almost killed us. [Dallas laughs.]

But, that said, you see, okay, "I'm gonna lay aside malice." Now, malice is just the intent to harm. That's all it is, is malice. I'm gonna lay aside malice. You see that mistake there is focusing on the action. Now, sometimes we have to take action with reference to actions and do something about them, but that's never the solution. The solution is for me not to be a malicious person. See, I want to become the kind of person for whom malice would be unnatural. I mentioned slander. See, it's the same thing, or a weakened version of slander is gossip.

2.) Living in the Flow of the World [17:15] — So, now, I want to go through the process. Now, here's what has to happen in that process, and this is

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where the body comes in. This world that we come into as children is already moving and flowing in the wrong direction. And we are picked up in it. Now, that is not in itself a bad idea. That's God's plan that it should be like that. It's just that when evil inhabits that world, then I pick that stuff up just by being there, and it becomes something I am ready to do without thinking.

Now, think a little bit about our body, and think about what it is, and I don't want to get too philosophical here, but you have to understand that body is potential energy, that's what it is. It's potential energy. And that's true of every body. If you are into physics, you can explore that in greater depth. But, your body is potential energy for your action. Think of it like this—your body is your little power pack. Your little energizer thing. And what distinguishes it from other bodies is that it is immediately available for you to act from. And that's the center of your kingdom, or queendom. That's the center. That's where you start from. And that's a good thing again. And "the body is made for the Lord", not for you. [I Corinthians 6:13-20] And I know that that's not popular to say but you don't own your body. You're not the Lord of your body. Your body was made to be inhabited by God. And that actually is the only way it will work, and it needs to live in a world where there are others inhabited by God as well.

So this talk about being a temple, you see that, you want to take that very literally and if you do then you will begin to experience your body in a different way. Unfortunately, it's degraded by sin. And when we look at this passage in Romans 1:26-27, you see the outcome of that. When we turn away from God, we invariably turn to our body, and that's why sex and violence runs so deep in human culture. See, those are fundamentally bodily things. And Romans 1 is a story about the development of sensuality in world history, and it isn't like it's just one story because it happens over and over and over again. It happens also to individuals. Sensuality is incredibly destructive. And when you give into it, and you say, "you can rule my life then you are on a ground where you can't win, because sensuality is unlimited. And so you just push it more and more and more and more. And it isn't self limiting. And if you give into it, you will be addicted to it. And in fact, the addict is a person who has surrendered their will to feelings. They have said to their feelings, "you may rule me." Now, I know there are a lot of subtleties about all of this, but I just... that's, that's how addiction works. That's why for example, you will find some people who can go cold turkey off

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of heroin. And then you find others that are defeated by coffee, or Twinkies or something like that. Because that person who can do that is one who stands and says, "I will not relent to my feelings. Let them come as strong as they will, I will not."

And now, those are the colorful cases, but you see feelings come in many forms. We talked about many of them last time. And we always have to take that stand, you see, because away from God, our body is degraded by giving into its feelings. And many times that happens because we don't take good care of our bodies and respect them and put them to their proper use, which is to serve the Lord.

Enslaved to Our Bodies

[22:58]

So, a large part of what it means for us to be "*dead in trespasses and sin*" [Ephesians 2:1] is to be enslaved to our bodies. And I'm hoping that you can just sort of think about the general cultural situation, and see how people respond to their bodies. And try to manage it and manipulate it. I mean, all the way from power dressing, you know about power dressing. Well, that's a very real thing. It's very interesting. but I watch it all the time. In the circles that I go in, the people who they come with their power suits, because there's going to be a meeting. And they don't want to be down in the pecking order because they're not dressed for their power suits. And I see ladies and men both, they're caught in that same sort of thing. I'm not necessarily saying it's wrong, but I hope you've got more to trust than your power dressing. And, but that's just illustration, you see, we put the body up front and use it in ways to get our way and that degrades it in sin. Now, if you have time to meditate on these passages, it'll help a lot before it kind of goes dim in your mind. But, read Romans 1 went all the way through and watch how that works.

God's Spirit in Our Bodies as His Temple

[24:25]

Now, the quickening that comes when we turn our will to God and are born again; see that reaches to our body also. And this passage I do want to read to you because I want you to have hope about it and I'm going to do a good bit with it tonight anyway. So, here is Romans 8. However, he says, "*Those who are...*" Romans 8, verse 8 and following: "*Those who are in the flesh cannot please God.*" [v. 8] Now, does that mean you ought to commit suicide

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to please God? No. To be in the flesh means to live in terms of the body. That's why it means "to live in terms of" the body. And if you're living in terms of the body, you can't please God, because you haven't put Him in the right place in your life. Okay, now watch:

"However, you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness." [v. 9-10]

Okay, so now you've got a new force other than your natural bodily abilities, and energies. And those are working, have a new force. *"And if the Spirit of Him that raised up Jesus from the dead dwells in you, He who raised Jesus Christ from the dead, will also give life to your mortal bodies."* [v. 11] *"To your mortal bodies."* It will be something that you will know because your body is different. And the potential energy that becomes available to you is not just the natural abilities of your body. But now there is a power at work in you to quicken that body, quicken means to give it life. (There's a financial program called "Quicken". That's not it.) So, quicken means to add a new life, and life is a kind of an activity that is self sustaining, self directing, self initiating. So, now there's something moving in you, and it moves your body, your body becomes different, as your indwelt as the temple of God.

Now, the body, in its role as your power pack is something that God created, it's an arrangement that he's made and he set it up in such a way that as you live, your character and your experience becomes a part of your body. And, simple cases of that are things like learning to write. Do you remember when you were learning to write your letters in school? You remember how hard it was? And you would just "hmm..." And then after a while, you didn't even think about it. See, that's the wonder of being an embodied being as God created you is, that you don't have to think about everything you do. Now, that's good when it's good and it's bad when it's bad. Because, then, this is a major part of our difficulty. When our character and experience is not good, then evil acts automatically in our bodies and our bodies together in society. And so this is the condition that we have to deal with and that's why so much of human life seems like it's out of control. It is. And, indeed, human government is normally impossible, to any great extent, just because of the evil that is present in human life. And that's what Paul means when he

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says "the body is dead because of sin", as I just read it, the body is dead because it's cut off from the only life that would enable the body to actually work as it should.

The Difference Between Sin and Sins

[29:09]

So, now, note the difference between sin and sins. Sin (singular) dwells in our body and in the automatic tendencies of the social setting. You ever wind up walking into a situation where people are and it's like stepping into a rapid stream. And it's going somewhere you don't want to go and you may be swept away by it and you may come out of that situation feeling like you had your head stuck in the toilet, or something. You know, that's right, isn't it? Because our body is cued to the things that other people are doing and saying and their body language and all of that, and it just seems like you're being swept along. That's the normal course of things. And when anger and wrath and all of these things get going then people just go crazy. It's not just that we are wrong. We are wrung.

The first night, if you remember this mic didn't work and we found out afterwards that something back here had been unhooked and so we had to use that mic. Well, that's fine. But you see, that's the way we are in our bodies and in our social situations. There's certain connections that are not there, and there are other connections that are there and shouldn't be there. And as a result of that, then what comes out and action comes out before we think about it. Now, that's a serious problem, folks. As we used to say, I don't think they say it anymore, but we used to say, "we're overdriving our headlights." You know what that means? That means that you're driving so fast that you can't see where you would be by the time you could stop. And we're constantly doing that in life. And that's in our bodies, that's in our social situations, and far beyond what any of our unredeemed character and intentions can manage. [Dallas misread the last word as "mention."]

The Sin that is Within Me — Romans 7

[31:54]

Now, we need to look at Romans 7 here because this is something that really causes people a lot of trouble. And in Romans 7 in the passage that's indicated here - v. 15 and following, Paul is talking about the conflict that was going on in him when he was unredeemed. Now, that's a big step to say that because there are many people today, many devout Christians, who say

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you never get out of Romans 7. That's where you live until you die. The way you get out of Romans 7 is through the funeral home. And I don't think for a moment that Paul is saying that, but Paul is describing a very real experience. Listen to His language here. Verse 15, *"That which I am doing, I don't understand, for I'm not practicing what I would like to do. But I am doing the very thing I hate."*

Now, that is a common situation for people who have not learned how to be done. For example, I mean, I've done that. I've done that. You get into a family quarrel, your kids irritate you or something, and pretty soon you're saying things that you hate. You don't hate him when you say them. You kind of like 'em when you say them. But that's the problem, you see. And I mean, has all kinds of forms that need not just be with sin, I mean it can be with all sorts of things like maybe spending more on something than you intended to. All kinds of dimensions of doing the thing that I intended not to do. *"The things..."* the old version, *"the things I would that I do not and the things I would not that I do."* Why was that happening? What made Paul behave in that way? Well, he says, verse 17, *"No longer am I the one doing it, but sin which indwells me."*

And, if we don't get anything else done tonight, I really would like for us to go away understanding that. What is this sin which indwells me? Well, it isn't your body, in the sense of just your body. It isn't your flesh as a natural thing that God has created. Not talking about that. Among other things, it's not talking about sexual desire. See, this is often all thrown over in that bucket. We have really problems with that and that's why, for example, the language for sexual union, which I will not repeat, but you know, we use it as a term of degradation. It is a terrible thing that Satan and history and choice has done to this. It's not talking about that. It's not talking about loving food. Not even talking about loving a good nap, or you know, those things. Good clothes. Not talking about that. Do we get this so messed up?

It's like misunderstanding the cross. Peter Cartwright, an old Methodist preacher of years ago, preached on taking your cross and following the Lord. And after that he was riding to his next engagement and saw one of the people that was in the meeting, not a large man, carrying His wife, who was large, on his back. See, the cross is not stuff you don't like.

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And the sin that is in Paul's members are not his desires. It's rather the habits that his body has taken on so that it runs on its own. And that's why he says, and he's not ducking the charge when he says, he says, "it's not me." It's not me. It's sin that dwells in me. And I'll tell you, folks, that is one of the most important verses to understand when you're dealing with problems of doing what you don't want to do. You have to have your identity to stand somewhere else and say that is not me. And if you don't have that, it will probably beat you completely to death.

The young people struggling with sexual temptation and so on often are defeated by this they can't get out of the picture. This is really me and I'm disgusted with this and I hate myself. No, you have to stand where Paul stood and say, "this is not me." I have a different identity. And when you do that, then you can begin to escape from the law of sin which is in my members. The law of sin there just means the regularity. You wouldn't go wrong to translate it in that passage - "the habit." That's what resides in the body are the habits and they out run our intentions. Then deliverance comes through the Spirit that comes to live in our bodies. And we identify with that. And you say, well, how can I... aren't I just being evasive? No, that's where grace comes in you see. That grace enables you to say, "I have a life that's different than this and I can stand in that life."

Living in the Spirit — Romans 8

[38:45]

And Paul does not live in Romans 7, he lives in Romans 8. *"There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death, for what the law could not do, and that it was weak through the flesh, God did."* [v. 1-3a] God did! What a wonderful statement. That's where we have to live. God did! That the righteousness of the law should be fulfilled in we who walked not after the flesh but after the Spirit. That's "in terms of" is better. "In terms of" is better. And then he goes on to the wonderful contrast between the mind of the flesh and the mind of the Spirit. And see that was Paul's understanding.

Another passage from Galatians 6 where he's talking about *"they that sow to the Spirit, shall on the Spirit reap everlasting life."* He's not talking about going to heaven when you die, that will take care of itself. He's talking about

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the kind of life that is in God will increasingly come back as you sow to it and count on it. If you sow to the flesh, nothing will come of it good. Live in terms of the flesh is what he's talking about.

Jesus Teaching on the Weak Flesh

[40:15]

Now, one of the most instructive things that we can learn about growing and healing brokenness is in this case of Jesus teaching Peter and the other disciples before His death. [Luke 22:31-34, 54-62] And you remember that He said, "I'm going to be killed. And He said, "one of you is going to betray me." And they all just went into paroxysms of denial. And "no, we're not, we'll die with you" and so on. And they meant it. They meant it. Give them that, Okay? Right. That's what Jesus meant in the garden, when he said to His three closest friends, "the spirit is willing, but the flesh is weak." Remember that? Now that's diagnostic. He's not scolding them. You know, he's not saying, "if you had the sense, God gave a goose, you would stay awake." He's not scolding, he's teaching. He's teaching. And that teaching began back with Peter and the others in the upper room. And Peter said, "*I will die for you.*" And Jesus looked at it and said, "*you know, before the cock crows, you're going to deny me three times.*" Well, of course, Peter said... he denied that. But you see, Jesus knew. And Jesus knew that sin is deeper than sins. And it is not sin. It is sin, not sins that must be dealt with in healing of the broken life by walking with Jesus. Okay? And sin is that condition of readiness of the socialized, embodied person to do what is wrong. And you can't overcome it by intentions. You have to receive redemption into the body and into the social relations at a much deeper level if you're going to overcome it at all.

Now, is that okay? Do you understand what I'm saying there? Just think of Peter. See, put it like this: Peter didn't have to think about it to deny. Right? I mean, when the little girl said, "You're one", he didn't have say, "now what shall I do?" It just went bloop, bloop, bloop.... And he wasn't in a position to think about not denying. If he had have been...I mean, he had real problems under this. You know, because, I mean, you would think the second time around, he would have experienced a little, "haven't I been here before?" sort of feeling? But he didn't now why didn't he? Well again, because the social situation and his body.

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Now, please think about this because this is the way to deliverance. It is the interchange that results in someone being aware, knowing what's going on, without having to think a lot about it, and being prepared to do what is right automatically. So, I'm afraid you may not have heard that sort of thing before, so I'm just gonna say it again.

What we're talking about here is the transformation of the person internally so that they are prepared to do what is right automatically, whatever the social situation is, and whatever their condition, their body is ready to go...in the right direction.

~ ~ ~ End of Video 4A ~ ~ ~

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Session 8 - "[Healing the Body & Social Relationships](#)" - Video 4B [34:08]

Review of Session 7, Video 4A

"Sin is that condition of readiness of the socialized, embodied person to do what is wrong."

What is in Our Body *Jesus (God's Kingdom) or Peter (My Kingdom)*

Like Jesus we can say, "Satan has _____ in me.

Mortification — Killing off sin so it will wither and die.

The Social Side

Poise for A_____ and W_____ The Good Samaritan - Luke 10

Genuine Repentance: *"I am the _____ of person who does that sort of thing."*

The Importance of "Cues" *Not getting on the conveyor belt to sin.*

Indicators become cues to do _____ else.

Preparation to Heal the Body & Social

Assurance I'm not missing out by _____.

_____ not to sin. *"Can I do that?" "Yes, you can!"* Matthew 7:14

Take care of my body. Psalm 127:2

Training the Body

My body is not a _____ to manage my "kingdom".

Adequate rest including times when I do _____.

Surrender in _____ and _____ and doing what's _____.

Help from Christian Groups

Totally eliminate A_____ and W_____.

Dare to be really _____ to others before the Lord.

Expect from the _____ not _____.

"Healing the Heart" Work *Meditate on I Corinthians 13 twice daily*

VISION — Attack or Withdrawal: what do I see more in me? In my family?

INTENTION — What "1 Thing" will I decide to stop this week to learn how to change inwardly, possibly in a "coming 'round the mountain" situation?

MEANS - What discipline will I practice to care for my body?

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Transcript "The Broken Body and Its Social World" (part 2)

Video 4B [34:08]

Jesus Teaching on the Weak Flesh (continued from part 1)

And Peter illustrates the wrong way, Jesus the right way. So, right after they're done in the upper room and they're leaving, there's this wonderful statement in John 14:30 where Jesus says, *"Now guys, I'm not going to be able to talk with you much now because I have business to take care of. The prince of this world, the ruler of this world is coming at me, and he has nothing in me. Nothing in me."*

Do you know that verse? You know that verse? Do think about it because it's extremely profound. See, that is, if Peter had been able to say that, then he would not have denied Him. But you see, it's the wrong or the wrung that is already in us, and in our bodies and in our social situation that makes us susceptible. And that's what we want to get out.

I get such interesting and touching emails. And many of them are about just what we're talking about, namely, having something going in their bodies that they just cannot deal with. I received one sometime back. And you know, I'm sorry, this is about sexuality. I get it, we talk too much about it, but the truth of the matter is, that's just right there. And this was a minister and he was having a terrible time with sexuality after his Sunday services. I know enough about this situation, know why that was happening. And it had to do with how he felt about his work as a minister, and how he felt about his life. And shall we say that his work as a minister was not really a joyous occasion. And so he felt himself stretched and pulled and torn by that. And then, after it was over, there was a moment of relief. but it was a moment in which the habits of his body, see that, you know, we know now that pornographic stuff and so on actually changes your brain. And I wanted to mention that because I want to just say, you see, our body is much more plastic than we normally think it is. And that's helpful if we are looking at "Him whose Spirit dwells in us, and can quicken also our mortal body."

You see that it's the picture of our world, and our body and who we are in it, and what's happening that makes us maybe hopeless, and makes us grasp for something. It might just be the deliciousness of dissecting someone with our tongue. You know, that's addictive, too. The person who gossips is

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experiencing a feeling of superiority and intimacy. That's the power of gossip. It is superiority and intimacy. And check it out, you know. I mean, check out all this stuff I'm telling you, okay, because we got to live real life. And often there is envy built into it, or covetousness, or just malice, because things get more and more complicated. And to just be able to step free from that, you see, that's something that we can do. But, until we learn about the removal of all that's inside, so like Jesus we can say, that's just... there's nothing in me that that appeals to. See, that's where I want to get. I want to get to a place where there is nothing in me that the delicious opportunity to contemptuously dissect someone, maybe because I think they don't like me. Or, maybe they don't appreciate me, you see. So, that just isn't in there.

Mortification - Killing Off Sin

[5:15]

And that's what Paul is talking about when he talks about mortifying, mortify means to kill off. A mortgage, you know what a mortgage is? A mortgage is something you kill off by degrees. "Mort - guage", see? And then you take it out and burn it and say "Hallelujah."

And see mortification is a primary part of the spiritual life in the New Testament, and that means that we allow the things that are wrong in us to wither and die. And Paul says in Romans 8:13 *"If you through this Spirit do mortify the deeds of the body, you shall live."* Now he's not talking about the deeds of the body in the natural sense, but the deeds of the body that is saturated in the wrong stuff and living out here in a social world where there's so much in you, and people can just come by and grab you, and make you dance like a puppet on a string because of what's in you.

And, of course, that often goes back to the way we were treated, or other children treated us in grade school or younger. And that's where the habits all come from.

But you see, Jesus understood this. Remember the circle diagram. You see, Jesus had the circles, too, and there wasn't anything in those circles that Satan could get a hold of. Not a thing. And he tried the best he could, and he came to the garden and tried to kill him in the garden, to keep him from going to the cross. And the great triumph of Jesus in the garden was that He made it to the cross. He wasn't trying to avoid the cross. He's trying to get there. Satan was trying to stop him. Because he knew the plan. The plan

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was, "If I be lifted up I will draw all men unto Me." It was Satan's last chance to stop him.

The Social Side of the Person

[7:40]

Now, let's just talk a little bit about the social side specifically. And I have separate chapters on all of these things in the book on *Renovation the Heart*. I'm not trying to sell books, I don't do that, but you know, there's so little that you can get said in the time that you have and so you count on the Holy Spirit to take what's needed.

And here we want to understand are really two primary forms of lovelessness and iniquity in social situations. And these are, attack and withdrawal. Attack can be a lot of things, we're excited to be preying on someone, you know, like, when someone is trying to seduce someone or swindle them out of their money, or whatever it is, that's an attack. That's an attack. Or it may just be some sort of frontal assault: bad names, undermining. It can be physical. That's all in that category. Then withdrawal. Those are the two forms of sin and social relations. When you think of all of our social problems, that's where they are. And we talk about the terrible things that happen between groups, whether it's religion, or race, or whatever it is, they all fall right in here. Attack and withdrawal. Withdrawal means I'm distancing myself from you.

The story of the good Samaritan illustrates both, right? I mean, that's what that story is about. A man is going down to Jericho from Jerusalem and he is set upon by thieves. That's attack. And then there comes a Levite and the priest, and what do they do? They withdraw. Some silly person said, when they saw he had already been robbed, they went by on the other side, that their heart was not with him. And the one thing that distinguishes the Samaritan was not what he did. He had compassion on him. He had compassion. See, that's the opposite of withdrawal. And now we need to be aware of that. And we will experience it. We have experienced it, or all sorts of it. I mean, our social world is set up with patterns of withdrawal, who you have to do with and who not. And we need to recognize those and not participate in them. Of course, we need to recognize them when it's coming at us, attack and withdrawal, because if we don't, we will not be able to respond with compassion, because we won't know what is happening and we will be drawn into it. And they are going to withdraw from us, we will just

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withdraw from them. They're gonna attack us, we just attack them. You know, you reject me and I say "who needs you?" Obviously I do. That's what I say.

Normal social relations show our bodies poised to attack and withdraw. You know, you may not be able to take this on or may not believe it. As we go through here, just think about it folks, just think about it. Think about it in all of our contexts. And then of course, think about the good times, too, because there also we experience, not attack, but help and care, and not withdrawal, but people who are really able to be open and with us. But, in the normal situation, it's a cold, cold world, folks. And just think of where contempt and anger and looking to lust and envy and resentment are located. It's right there in the body language. People don't have to think about it to do it. It's what we do without thinking.

And now that last point there, if our God is our belly, that is our feelings, and that's the normal case. You think about this phrase - "having your feelings hurt." You know that one? And it's so touchingly human isn't it? You know, and little children begin to experience that and so on. Well, we have to be able to stand somewhere to rise above that. And that's the place of worship and adoration and obedience. And we learned then to turn it around so that our belly is a source of living water. That's Jesus' words. "Out of their belly shall flow rivers." What do you think that is? Well, that's compassion. That is receptivity. That's openness. And that's what we are looking for as we grow in these areas of our body and social relations. It takes some doing. It doesn't happen automatically.

But, what we learn to do is to not get on the conveyor belt to sin. That's the way sin is, it's like the buzzsaw is up here, that's sin, here's the conveyor belt. If you want to avoid the buzzsaw, don't get on the belt. And sometimes like the old movies, you're tied up, and you're gagged and you're on the belt and feel that way. But now, we don't have to do that.

You see, like, go back to Peter's case, what do you think he might have done if he had heard Jesus? Well, he would have said, "Hey, this is about to happen." Right? "This is about to happen. I'd better watch out. I'd better be conscious." So here comes a little girl and says, you're one of them. Instead of saying "blah, blah, blah, blah," Peter should have said, "Oh, I know what this is." Right? "I know what this is. I ain't gonna go with it." But see, he was

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not in that position. He was on the conveyor belt, and he didn't know it, and he just stayed on there.

People do that, don't they? I actually suspect I've done that. Instead of saying, "Well, this terrible... I did, this terrible thing. There must be something about me that led to that." I probably projected it on someone else and I said something like, "I know. I was contemptuous and angry but It's their fault." That's the way to stay on the conveyor belt.

And now Peter, of course, finally figured it out. And when it came to him that he had done exactly what Jesus said he would do and exactly what he said, then he went out and wept bitterly. Now what he went out and wept bitterly about was he realized who he was. He wasn't thinking, "Oh, I did it. I missed the trick." No, now he knows who he is. And that's where genuine repentance sets in; is when we realize who we are. And then there's some hope, and what happens is the old queues to sinning are now queues to avoid it. And like who's Martha Stewart's friend that got her and all this trouble was on? You know, he was talking on one of the talk shows, and explaining how he did this thing that he knew better than doing. And it was absolutely no explanation at all. I mean, what it amounted to is he just more or less blundered into it and why didn't he realize that he was doing things wrong, he said, "well, I, I wasn't used to doing those things. And my people I employ, they took care of it for me, and here I am, and I'm doing this and I'm signing this..." What? You know, many of our fallen people, when they get on television to hold your attention till the commercial gets there they just say the dumbest things imaginable. And what you know when you listen to them is there's no repentance in it. There's no repentance in it. And repentance is where I say,

"I am the kind of person who does that sort of thing. And I am that kind of person because of the way I think and the way I feel and where I put my mind, and the fact that my body is so accustomed to doing that, that it overruns my headlights and does it before I have a chance to think about it."

Cues: Not Getting on the Conveyor Belt to Sin [17:55]

Now, these cues are very important. Okay, so for example, if you're troubled with looking to lust, you know, the construction workers and all that sort of thing. We talked about that. If you're troubled with that, the way you deal

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with it, is recognize that when you do it, you are following cues that have already showed up and said, "Get ready, or you're going miss your chance." That's true of gossip. That's true of the financial guy. You see, there are indicators that come up, and you take those as cues to do something else. And if it's throw yourself in a briar patch like St. Benedict, we talked about that earlier. [Teaching #3 - [Video 3B](#) @ 26:20] Probably that's pretty effective. And a few scratches would be not as bad as the injuries that will be made if you don't do this. See what you recognize those cases, for example, contempt. Contempt doesn't just come like a shot out of a pistol. Anger doesn't either. All of these things, they come... You know, you can use something like "she'll be coming 'round the mountain when she comes." [American folk song] They're coming 'round the mountain. You're gonna hear them coming. And when you hear them coming, that's the point to say, I'm not going there. I will not go there. And if you have to get down on your knees and pray in the middle of the hallway at work, do it. Whatever you have to do. And actually doing that a few times will really reinforce your resolve to do good.

Preparation For This

[19:57]

So, now, just quickly to conclude here: assurance... preparing for all of that...

* Assurance that I'm not missing out by [not] sinning. We've talked about that, you have to really have that settled. You have to have it settled. I'm not missing a thing. See, then that goes back to your mind. That has to be very clear. And the general form of temptation is always "you're going to miss out on. Uh huh." So yeah, that's what... that's what Satan said to Eve in the garden. Remember that? "You're gonna miss out on something here. You can't trust God to take care of that." And of course, there are many situations where we're suffering and we need help and all of that, and so it's very tempting.

* [20:45] Decide not to sin. Oh! Oh! Can I do that? Yes, you can. You can do that. And if you don't, you'll stay right where you are. You don't drift into holiness. You don't drift into that. It's why Jesus said, "*Straight is the gate, narrow is the way.*" [Matthew 7:14] Give your best, seek the Lord. See, you won't drift in. So you decide. Now, that one, this one really causes us theological problems. And I'm sure I'm afraid a lot of things I've said in these nights has done that. That I mean, a lot of us, "Oh, you're going to be

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perfect?" Well, what do you say in response to that? "No, I'm gonna be imperfect. Praise the Lord." So now, you know, don't go with the whole thing, just settle on one thing. Like to take one of the one of the teachings of Paul. For example, in Colossians 3, "*Don't lie to one another.*" You can, you can decide to stop. And you can learn how to do it. Now in order to learn how to do it, you have to recognize, "she'll be coming 'round the mountain when she comes." Because it always comes that way. I say, I know what's going around the mountain, I'm going to put a stop to that and do whatever is necessary to do that.

* [22:22] Well, take care of your body. That's important. Treat your body with respect and bless it. And that means having regard for its needs and its possibilities. But it really is important to understand that the body is a holy thing. And that's why there's so much in the Scriptures about touching, and anointing, and laying on of hands. That's a major teaching of the New Testament and we, to our harm, we don't understand. I would say that presupposes that there's something in your body, and that that is of God. Now when you do that, then it will be easier for you to take care of it. You won't be using your body to ring the last ounce of whatever it is you're trying to get. The wonderful passage in Ecclesiastes isn't where it says "*It is vain, to rise up early, and sit up late and eat the bread of sorrow.*" [Psalm 127:2] You know, that verse? "*It is vain, to rise up early and sit up late and eat the bread of sorrow.*" And how many of us do that? Just trying to grind more and more out of it. See, that's why the teaching of Sabbath is so important and being able to just put in your effort to trust God. Go lie down and sleep. You see, to say that in our culture is really to say something pretty big because we really are suffering for this.

Training the Body

[24:15]

So, training the body means not using it as a pleasure and power source to manage your kingdom or queendom. Your body is not yours, it is God's. "It's been bought" means allowing more than adequate physical rest. More than adequate. See that's one of the greatest challenges today is to trust God and go rest. And so heaping insult on injury means having times when you do nothing. You're caring for your body, when you do that. Your body is not built to grind out what you want, so you have to have given, and that's the meaning of the cross is that you are not living for what you want. Practicing

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surrender of it to the Lord in worship, in service to others, and simply doing the right thing. You don't continue to submit your members as Paul says in Romans 6 and 7 to evil, you submit them to God's grace shall not allow sin to rule over you, you submit your body to God. Now when you do that then and that works into it and then when the occasion comes to do something that you don't you don't want to do, you will be able to view your body different and you will say, "I don't allow my body to be involved in that social situation" or whatever it is.

Help from Christian Groups

[26:05]

Now, Christian groups should help us. And in a Christian group, we should totally eliminate attack and withdrawal. Now, that doesn't mean you don't teach the truth and you stand for what is right. You do that, but you don't attack people. That was Jesus' secret. You know Jesus said, "*I did not come into the world who condemned the world.*" [John 3:17] We should have condemnation totally removed from our Christian settings. And condemnation is not what we teach in truth, it's how we teach it. And condemnation always involves some element of contempt. And when that gets going in our families, or wherever, that's just wildfire. And that's a form of attack and a form of distancing in the same way.

Some of the things we can do: Dare to be really present to others before the Lord when we're together. Don't hurry. Listen more than you talk. Listening is a wonderful, wonderful thing to do, is to listen. But you see, one of the reasons why many of us can't listen is we're defending ourselves verbally. If we just stand there and don't say anything, then what's going to happen? Listen. And that is one of the things that helps us in Christian groups really break the patterns of withdrawal and attack.

Expect from the Lord, not from people. My faith is not in you or me, my faith is in God. And that is why I can be with you and not hurry. And I can listen. Because I'm not trying to run the show. And Paul's wonderful statement here from Corinthians, "*I was determined to know nothing among you except Jesus Christ, And Him crucified.*" [I Corinthians 2:2] And that meant primarily for Paul that he was getting beyond his own expertise, and brilliance, and all of that, and he had plenty of it. And he said, "I'm not going to approach these people in Corinth in terms of what I can get them to do."

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What I can convince them of, I'm going to approach them in terms of what Christ will do in them as I am with them."

Christian groups have been said to be the only army that shoots its wounded. You've heard that. When one comes among disciples of Jesus, two or three gathered in His name, the one thing they should be completely assured of is that they would not face attacks and distancing. And the one thing that your pastors should have is complete is assurance of that, that they're not going to be attacked, and that their people are not going to distance themselves from them. And really, only if they have that assurance can they begin to do the work of calling the group into that same sort of thing.

I was with some pastors two years ago in a retreat, and one man was having such a hard time. And the church was just working him over and in one meeting, and a little four or five year old daughter looked to her mom and said, "are they going to shoot daddy?" I mean, the degree of anger and hostility that characterizes so many people in Christian groups is heartbreaking.

And we just have to say we're going to lay that down, we're not going to do that. In our group, there's no attack, there's no withdrawal. You have to work through things like, "if you don't agree with me, you're attacking me." So you're that's the teaching part. And say, "No, I'm not agreeing with you because I want to help you and minister to you." And then that will be manifested in your attitude. We just have to get over the idea that one can be righteously mean for God's sake. Just have to get over it. This is a great grace. It must be learned through discipleship to Jesus constantly chosen and practiced under the leadership. And we'll say a little more about that time after next when we talk about some more practicalities.

A Meditation Practice

[31:20]

And now, I want to leave you with this and ask you to think about meditating on 1 Corinthians 13. Try to do it a couple of times, it's on your sheet. I've put a version on the sheet. If you don't like that one, get the one you like. But just meditate on it. *"Though I speak with the tongues of men and of angels, and have not love, I am become like sounding brass."* That's a gong, bomb bomb, or tinkling cymbal. That is to say, it may be pretty or

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impressive, but you don't know what's being said. *"Though I have the gift of prophecy, understand all knowledge, all mysteries and all knowledge, though I have all faith so that I can move mountains, and have not love, I am nothing. Though I give my body to be burned or give all my goods to the poor and have not love, it profits me nothing."*

Just turn that over in your mind. Meditate. If you can memorize it, it'll be a great blessing to you. And then you can keep turning it over in your mind as you go about your business. Or, do you have something better to do? And I just mentioned [Frank Laubach](#) here because he had what's called a "[Game with Minutes](#)." And that was he took everything that would seem to be dead space or wasted time like standing in line or sitting in traffic or whatever, and he made that a time to turn his mind to God, to pray, to seek blessing for others, to fill that moment with God.

And if you fill those spare moments with God, it will have a tremendous power in bringing your body into line with righteousness and your social relationships will all look different.

Thank you very much and may God bless this teaching to you now. And next week we do mainly on the soul. The soul is the deepest part of you. And we need to talk about that.

~ ~ ~ End of Video 4B ~ ~ ~

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Session 9 - "[Healing the Soul](#)" - Video 5A [52:26]

Loving God with Our Whole Being

Deuteronomy 6:4 Mark 12:28-34

"The Hebrew Shema" - *"Love God with your heart, [mind], soul & strength"*

And... *"Love Your Neighbor as Yourself"* means free from Attack & Withdrawal

The Capstone of Love

I Corinthians 13 Romans 8:26-39 I John 4:19

This is something we are, we don't do. This is something _____ does.

What it means to love your neighbor is _____ by Jesus.

Moving beyond the flesh of our bodies to _____ with Christ.

All the _____ for the spiritual life are bodily behaviors.

Love is will to _____ for all concerned in our presence and our action.

Living in the Kingdom

The Easy Life Ephesians 5:1-2

Living by the _____ of God and then _____ God

As we grow in character, love naturally and powerfully expresses the Kingdom.

The core of Kingdom living is the _____ will.

Living in _____ relationship with what God is doing _____.

Restoring The Soul

The Deepest Part of You Psalm 42:11, Mark 8:37

The soul interfaces with God and brings all our _____ into one life.

The lost soul _____ from God and focuses on _____.

"...like sheep without a shepherd." Isaiah 53 & 61 Matthew 9:36, 11:28

"Healing the Heart" Work

Meditation — Matthew 9:36 & 11:28-30

VISION — What does "love" look like to me? How has God's love change it?

INTENTION — How much do I will the good of others vs. wanting good for me?

MEANS — Take your soul on a walk with the Shepherd of Matthew 9 & 11

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TRANSCRIPT - Session 9 — ["Healing the Soul"](#) Video 5A [57:26]

Loving God with Our Whole Being

[00:28]

Well, we've come down now to the really the last in the series that has to do with sort of systematic presentation. And tonight we're talking about the healing of the soul. It's one of the hardest topics to talk about. There's been a kind of resurgence of interest in the soul and in terms of publishing, there are all kinds of books now on the soul. That's really quite hard to understand and get it in place, practically/ Practically. And yeah, it's absolutely essential. The great passage in Deuteronomy 6 that Jesus picks up. You all know this, I mean, this is the great Shema Hear O Israel:

"Hear, O Israel: The Lord is our God, the Lord is one. And you will love the Lord your God with all your heart and with all your soul and with all your might."

Now when you sing, "I surrender all", that is what it is talking about. It is being willing to come to the point to where with every essential aspect of your being you love God.

Now, Jesus did a little modification to that in Mark 12. Because, as you may recall there he adds some dimensions that are important. He doesn't leave out any of those. but in response to an enquiring person who was asking What is the great commandment? Jesus says, well,

"Hear, O Israel, the Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength."

And I think it is very important that we get added in here "dianoia" [Greek] "mind". And the mind is the area of thoughts and feelings. And then he doesn't stop there but he pulls out of I think it's Leviticus 18, the further commandment, "Love Your neighbor as yourself." Now, actually, those go together and the teaching of the New Testament about love makes it clear that you can't love God, unless you love your neighbor. And actually, you can't love your neighbor, unless you love God. Just look at your neighbor. [Dallas laughs.] Right?

See you have to love God to have the wisdom and the strength to love your neighbor because you had to put that neighbor in a larger context, right? And that's extremely important for us to understand. And we want this love to come right down to the level of our body because that's where we live with our neighbor is in our body. And so let's kind of keep the continuity

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from last time and just remember that we want... we want the body to be set to spontaneously be loving. And that means that in our relationships to others around us, that we are free of those two modes of attack and withdrawal. You remember those? [[Video 1B](#) @ 17:46] See that we want to be free of those.

The Capstone of Love - I Corinthians 13

[4:30]

And I asked you to think about 1st Corinthians 13, because that really does bring to fullness. I mean, there isn't anything in world literature that comes close to the teaching about love in the New Testament. And the capstone is really what Paul says about it there. I hope you had a chance to meditate on that and to see the emphasis that Paul had learned from his fellowship with Jesus Christ, and with those that Christ were redeeming. And we might just meditate a little bit on that wording. And if you want to look at it, you can. I'll just paraphrase some of it. But you'll remember that Paul says, "Though I speak with the tongues of men and angels." Sometimes we don't remember but rhetoric or oratory was one of the greatest things in antiquity. And to be able to speak well, was thought to be one of the greatest attainments in human life. And people employ people who could just as we say, "roll the rhetoric" to be there at special occasions and roll it, you know. But of course, it could be so empty.

And that's what Paul is saying, *"If I can speak with the tongues of men and angels, and have not agape love, I am become a gong show."* See, sounding brass is a gong. That's what that's what that's referring to - as a gong. And tinkling symbols or clashing symbols. It's just a lot of noise. *"Though I have the gift of prophecy and understand all mysteries, though I have all knowledge, though I have all faith so that I can move mountains, and have not love, I am nothing."* I am zilch. *"And though I bestow all my goods to feed the poor."* You know, you could do that without love. Yes, you could. *"And give my body to be burned and have not loved, it doesn't profit me anything."* And then he begins to go on to the really the heart of love: *"love suffers long."* Why did he think of patience the first thing? *"Love suffers long and is kind. Love doesn't envy, doesn't exalt itself, isn't puffed up..."* Doesn't do really stupid things. I think that's one way of putting that - *"Doth not behave itself unseemly."* Doesn't do really stupid things. *"Doesn't seek its own, is not easily provoked."* I guess that means it can be provoked. It's just not easy to provoke it. Doesn't dwell on bad stuff. Think of no evil. *"Doesn't rejoice in iniquity, but rejoices in truth. Bears all things, believes all things, hopes all things, endures all things."* Love never quits, never quits.

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Now remember, this is something we are, we don't do. This is something loved does. And what we do is we receive love. And that all of the parts, remember our circle, all those parts. [Whole Person diagram] Then that's *"Love the Lord your God with all your heart, with all your soul, with all your mind with all your strength and your neighbor is yourself."* And Jesus actually tells us what that last phrase means when he says, *"This is a new command I give you that you love one another as I have loved you."* See what it means to love your neighbor is redefined by Jesus. *"Greater love has no man than this, that he should lay down his life for his friends."* I don't think that just means dying. Sometimes it'd be easier to die for someone than live. Right? Get it over with. See that's from the human point of view, it might be easier to just die for them. Leave them here to take care of themselves.

Well, you see, we have to be careful with all of this. Now we want our bodies to be involved in that. And our bodies are very important because in our body is given a certain natural ability to step into goodness. And as far as it's a natural ability, its flesh. And you see a lot of that coming on. I don't know if you saw the recent edition of "Time" magazine that featured meditation? Just a discussion of what happens if you do certain things with your body and that's all true. But, there's got to be a lot more to it than that.

Jane [Dallas' wife] got an email from somebody this last week and on the subject of mental health and stress management and it said, "Just in case you've had a rough day, here is a stress management technique recommended by all the latest psychological texts." The funny thing is it really works.

"Picture yourself near stream birds or softly chirping and the cool mountain air. No one but you knows your secret place. You're in total seclusion from the hectic place called the world. The soothing sound of gentle waterfall fills the air with a cascade of serenity, the water is crystal clear, you can easily make out the person you're holding underwater."

So, you know, we really do need a little help. We need to recognize the importance of the body from a natural point of view, but then you see when we when we move into spiritual disciplines with our body, we're moving beyond the flesh into union with Christ. And what the body can do is important because that's where we can make a move, and we have to move. And as I've said over and over in the series, what we're talking about here - healing, holiness, power, this is not passive and we have to learn how to move, and we do it with our body.

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In chapter 15, of William Law's wonderful old book *A Serious Call to a Devout and Holy Life*, he has some wonderful words about this. And actually, what he's talking about here is singing Psalms when you don't feel like it. And he's talking about how God has made us so that our bodies and souls are joining together and that, by doing things with our bodies, we can actually open up avenues for power and strength in our souls. And just read a word or two here from this chapter 15 of this wonderful old book.

"Now, therefore, you may plainly see the reason and necessity of singing Psalms. It is because outward actions are necessary to support inward tempers and therefore the outward act of joy is necessary to raise and support the inward joy of the mind."

See, that's... when we talk about putting off the old person putting on the new person, we're talking about doing something. And it's a very interesting thing that all the disciplines for the spiritual life are bodily behaviors, even memorization of Scripture. And now why is that? We'll go back to last week's study now and remember - what is our body? It's our little power pack.

[[Video 4A](#) @ 18:00]

God has given us our body, as a place to exercise our kingdom and of course, its point is to submit it to God. But we're given the option of not doing that, and that's where we get in trouble. And the teaching here of law, ...he says also,

"For since we are neither all soul, nor all body, seeing none of our actions are either separately of the soul, or separately the body, seeing we have no habits, but such as are produced by the actions of both our souls and our bodies, it is certain that if we would arrive at habits of devotion or delight in God, we must not only meditate and exercise our souls, but we must practice and exercise our bodies. To all such outward actions are, as are conformable, to these inward tempers."

See, that's what we have to learn—to train the body, really to use the body. It's a God given principle that we can use it to bring ourselves closer to God. And what you do with your body makes a difference. Just think about a simple thing like skipping. Most of you look to me like you've given up skipping, but maybe you'd like to try it tonight in the dark on your way home. And what you will realize is, it makes a tremendous difference. Skipping! Just something simple like that, you see. And that's why it really does matter what we do with our bodies when we pray. It really does. And you need to experiment with that and learn the difference that it makes. It isn't because it earns you anything. It's because you're an embodied being. You're an embodied being. And so you have to learn how to take care of and

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use that body to submit your members to God in righteousness. And last time, I gave you a verse about *"it is vain to rise up early and sit up late and eat the bread of sorrow."* [[Video 4B](#) @ 23:23] And some of you looked at me a little strange about that. So I thought I'd better give you the right reference on it, which is Psalms 127. And we use the first verses here,

"Unless the Lord builds the house, they labor in vain who build it. Unless the Lord guards the city, the watchman keep keeping awake is in vain. It is vain for you to rise up early, and retire late to eat the bread of sorrow, of painful labor - for he gives to His beloved sleep." [Psalm 127:1-2]

To sleep is one of the greatest acts of faith. You heard about the lady who said that when she went to bed at night, she turned the world over to the Lord because He was going to be awake anyway. But some of us can't do that. And to be able to sleep is a great act of trust towards God.

So our body is very important and we want to bring it into this area of love. And we want our bodies in it's social relations to be in a position of loving without special effort. Now, it take us a while to get there, you see, and we have to train ourselves so that love naturally flows. And what we have to stop and think about is one of the things that shows us where we are spiritually. And what we spontaneously do also shows us where we are spiritually.

So now, let's think about love and work our way into the soul here. but remember now, *"Love the Lord your God with all your heart, with all your soul, with all your mind with all your strength."* And when you look at that verse, I mean, think about what that would be like for us to be in that position. And think the thought: This is something for us. This is for us. That means we can do this. It's possible for you to do that. Now you know, I'm not going to argue about whether you're going to get all the way there until you're dead and on the other side. We just want to remember that we can do a lot better than we're doing. So maybe you can't go all the way, but you can make significant progress. And that's what we want to think about.

The Greatest of These is Love

[18:53]

Well, now what is love?

* Love is will to good for all concerned in our presence and our action. That is to say, when we love, we have goodwill, we are thinking about doing good to those that are affected by our actions. Note: Love is not a feeling. We talked about that earlier. It has feelings with it. And they're good feelings, but we don't focus on that. That's a consequence. That's not the heart of the

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matter. That's very important to understand. Because love is a set of the will.

* First it comes from God in Christ. That's how we learn it and I've given you two passages there [Rom 8:31-39, 1 John 4:19] and I won't take time to work through them now, but I hope you're familiar with them. And the great passage in Romans 8 is about how nothing can separate us from the love of God in Christ. He talks about how God has loved us and then John 1 4:9 says simply, *"We love God because He first loved us."* The truth is from where we're coming in a broken world, broken people in a broken world, we really don't know what love is. And that's why in the culture, it is such a mess, and it does so much harm, hurts so many people because of the confusion. See if love in this sense were what governs our relationships in our families and beyond, then of course the world would be transformed beyond recognition. But too often love is confused with desire, and love is not desire. See, I say I love chocolate cake, but I don't - I want to eat it. I am not interested in it's good at all. And love and desire are two different things. Now, if we were put together in the right way, then we would desire what is good. But the trouble is that we often desire things that are not good. And consequently our love does not function rightly because our will is enslaved to things that we desire and not to what is good. And now, go back through the notes and remember what we said about the mind and all of that because if our mind isn't set full of the goodness of God, then we will be enslaved to our desires, because we will think, "I can't do what is good because if I do, I won't get what I want." And it's only confidence in God that enables us to say, *"The Lord is my shepherd, I shall not want,"* and to say that whatever the circumstances may be.

* So that's the process that we go through: God loves us, then, "love is from God, and the one who loves is born of God and knows God." [1 John 4:7] Now that's a really... you have to remember the standard of love. Because certainly, it isn't true that the one who lusts is born of God. That isn't true. The one who loves is born of God, because that's the only source of love. And, the center of the universe is a wonderful community of persons that is characterized by love. God is Love.

Living in Kingdom Reality

[23:08]

* So we grow to love God with all our heart. Now, Kingdom living is living by the grace of God that comes from God acting in our lives in a loving way. And we know this grace by venturing on God. That means, among other things, that now then, when I'm faced with a choice, I won't just say, "What do I want?" I will say, "What is good?" And when the voice comes back and

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says, "Yes, if you do what is good, then you will not get what you want." Right? Then I say, "Aha, there is a God! There is a God!" And that's the great testimony out of the book of Daniel, you know. There is a God in heaven. So, well, I'll throw you in the furnace. Okay? We don't need to have a committee meeting about this and think about it, you just go right ahead. So that was their confidence. Daniel also. "There is a God in heaven, I'll pray to Him and He will reveal to me the meaning of the dream." [Daniel 2:28] See there is a God. So the first words of the old creed, "I believe in God, the Father Almighty, Maker of heaven and earth." [[Apostles Creed](#)] See, that's foundational to loving.

* And then by imitating God, I love this passage from Ephesians, "*Be imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God as a fragrant aroma.*" [Ephesians 5:1-2] Isn't that a nice phrase? A fragrant aroma. God, Christ's giving himself up in love. Now, you know, that aroma has filled the whole earth. Sometimes it's kind of blotted out, but it's there. Jesus put His mark on the earth when he was lifted up on the cross, and that was an act of love. He gave... No one made him do that. He did that out of love. He did it to reach you and me and everyone in the world. And it's a fragrant aroma. What's that? It's the aroma of love.

So, transformation of character then, and expressions of power, will go hand in hand as that grace moves. Signs and wonders are a natural expression of the presence of the kingdom. It's a natural expression of the presence of the kingdom. See, one of the interesting things when you study the Gospels and the Book of Acts is what happened without people even trying to do it. You remember the little woman who came and just touched the hem of Jesus' garment. Well see, that's because His body was functioning. It was full of power. And then you see that same thing with the apostles later on. And it does happen still. Some of you will remember Kathryn Kuhlman. And people started being healed without her doing anything in her Bible classes, she just teaching the Bible.

See, so let me just restate that: signs or wonders as we speak out them, are a natural expression of the presence of the kingdom of God. And that is a kingdom of love and grace, and we should expect that, and our bodies should be in a position to convey that kind of power. And it's a wonderful way to do that in a rituals like, my friend, Trevor Hudson, down in South Africa used to have in His church on Thursday night, I think once a month, they would have the Lord's Supper, and they had a prayer team. And people who wanted ministry for health would come. And then in that setting, he would. There are many ways of doing it. You don't have to knock them over,

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like [Benny Hinn](#) does. [Evangelist & Healer.] I mean, there are many ways of doing this, but we have to understand the presence of the Kingdom has that as a natural expression. And then love will lead us to pray for people, and to speak against what is evil, and to speak what is good and we do that in the name of Jesus. That's the main thing, really, they were learning in the book of Acts was to act in the name of Jesus. So go back and look at all those little passages and see how they use that name.

See, when you use the name, you are invoking the Kingdom. You're acting in the name of the king. So now that that may be a challenge to some of you, I know it won't to others. but this is just something you experimentally follow up on. See, as you grow in character, and love increasingly possesses your life, you will naturally want to give the gift of the Kingdom to other people in speaking and in action and just in your presence. The really... The primary... the primary means of evangelization in the world is the bodies of disciples. It's what is there, what's flowing out from them. And once you come with your mind, and your will, and your body and your soul, and your social relationships and all of that is functioning as it was meant to function, then the world will change around you.

The Core of Kingdom Living

[29:30]

Now the core of Kingdom living is the surrendered will. And I have to talk about that before I go on to the soul. And I will get there in just a minute. But I said I think the other, a few weeks ago, [[Video 2A](#) @ 13:24] the will or the heart or the spirit is the executive center of the self. And that's where you make your choices. And it is fundamental to everything because it is what God looks at more than anything else. It is the set of our will. A surrendered will to God is at the very heart of progression towards wholeness. And if that will is not surrendered, then the rest of it won't come along. And what that means is what I want is not what I live for. And do not pass this - you can't. Because if you pass this, the rest of it won't work. I don't live for myself. And this is what Jesus was talking about when he talked about taking the cross. It has to be a subtle thing. I do not live for what I want. It's okay for me to want. I don't deny what I want, but it does not rule me. And that's what it means to have a surrendered will - a will surrendered to God. And I at the center of my being now, I've settled that. Good under God rules me. That's what I live for. [31:12]

Now, Paul, going back to our lesson from last time, puts this in very bodily terms. He says, *"Do not let sin reign in your mortal body ... but present yourself to God as those alive from the dead and your members as instruments of righteousness unto God."* [Romans 6:12-14] And remember

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our discussion last time about the sin that is in my members. [[Video 4A](#) @ 36:30] Well see, I give my members to God. And it's actually often very helpful for you to just very explicitly do that. Find a quiet place and time and prepare yourself for it and spend significant time. Just lie down on the floor, and give your body to God and say, "Lord, you have my hands. You have my tongue. God, just all that is yours." Surrendered them up. And now that's helpful then in using your members for righteousness wherever you are. Don't be afraid to do that. You can give your body to God. Actually, he bought it anyway. He made it anyway, you don't own your body, you're not on your own. You're bought with the price. So give it up. Turn it over to God. And then you're ready to as Paul says, die daily. Paul was describing a situation actually where any day he could have been dead. You know, so when he got up in the morning and walked out to carry out his ministry, it was like accepting death.

Now, that's a very literal sense of it but of course, we also want to understand that if we think we're not about to be killed today, we still want to be dead to self-will. Not dead to will - no one's dead to will. Will is not bad - will is good. The harm comes when it is turned on itself and they say now what do I want? I want what I want when I want it, as the song says right? And no, I don't live that way. Now, if so, suppose I want some raisin bran for breakfast. Well, that's okay. That's not self-will. Self-will is like when I say, "I'D BETTER HAVE SOME RAISIN BRAN FOR BREAKFAST!" You know "Fee Fi Fo Fum!" [from the Giant in "[Jack and the Beanstalk](#)" fairy tale.] No, that's see, that's different.

Now the surrendered will then works itself out. It doesn't mean gritted teeth. See that also, we want to remember to this, we're looking for the executive center of the self to bring every aspect of the being around so that when we do love our neighbor as ourselves, it isn't like, ooh ooh ooh ooh. It's easy. And I think that's the most important thing for us to understand in all this teaching is, we're talking about the easy life. The hard life is the other way. This is the easy way. Now, it's not easy - it's impossible if you don't take the inward route, then it's impossible. And gritted teeth won't help for very long.

So, the surrendered will turns all dimensions of the person: mind, body and so on, to love of God and to love what God loves. And so then again, our little illustration you think about "*Bless those who curse you.*" [Luke 6:28] Well, that's the easy way. That's the easy way. But, you have to have stabilized your mind in your vision of God. The feelings that are governing your life must be those that go with love, joy, peace, faith, hope, and so on. And it's easy. Does that make sense to you?

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Because you see, that's the heart of the teaching. We're talking about actually coming in place where we just do the things that Jesus said. And we can all be summed up in terms of loving God and our neighbor in the way Jesus described it. But, it isn't an outward thing, it's an inward thing. And we can do it by the grace of God if we go by the inward route. And we can't even do it by the grace of God if we go the outward route, because the grace of God will not cooperate with us.

And that is what Jesus means when he says, *"You have to go beyond the righteousness of the scribes and the Pharisees or you cannot enter the Kingdom of Heaven."* Not talking about going to heaven on you die. It's talking about living in interactive relationship with what God is doing now. This Matthew 5:20, right? *"Unless you go beyond..."* Now, what is the righteousness of scribes and Pharisees? It's at the level of action. So what he's saying is, don't just try to do the right thing; don't just try not to do the wrong thing. That's where the scribes and the Pharisees, the ambition of the Pharisee is to say, "I didn't do anything wrong." And then in order to meet that, they had to cut it down. And that's what you see, in any system of legalism. You take a religious group, and I won't mention anyone, because I don't want to be hard on any of the groups, but just look at any other groups, and look at the degree of legalism that is involved. And what you will suddenly realize is that, well, I'll just say most of them, so anyone who wants to can make an exception of themselves in such a group. See, when you look at most of them, what you will see is that they have defined this so that it leaves out the heart of love. And they defined their righteousness in certain ways that will enable them to negotiate it while remaining fundamentally unchanged. And that's where we get our host of mean, unhappy Christians. And there's so many of them. It's because they've not gone to the inside. See, they haven't changed the inside and they find it impossible to deal with the outside. *"Blessing those who curse you"* is something you can learn to do.

And now our last session, which is next week, perhaps I want to talk about the practicalities of learning to do specific things, and maybe you will want to bring a special commandment that you think is real hard. And then we'll try to talk about how you would learn to do that, because they're all doable. They're all doable, if you don't fall into the legalist trap.

So spiritual formation in Christlikeness is not just a matter of changing the will itself, but the whole person.

Restoring The Soul

[38:45]

And so now the soul. The real problem is how to describe the soul.

And let's begin just by saying the soul is the deepest part of you. It is actually for the most part, beyond your conscious awareness. You have a kind of sense of it. And you sense it as a kind of stream of life flowing in you. And sometimes it's pretty weak. Sometimes it's stronger. Sometimes we speak to the soul in the second person. You'll notice that in the Bible.

In the Psalms, *Why art thou are cast down, oh, my soul, or why art thou disquieted within me? Hope thou in God for you shall yet praise him for the health of His countenance.* [Psalm 42:11] See, you talk to the soul.

The rich farmer, *"So you have much goods laid up, many years. Take your rest."* [Luke 12:19] Right? And so that's the difference.

Jesus said, *"What would a man give in exchange for His soul?"* [Mark 8:37] He's referring to the deepest part of the self, which if you lose that, your whole life is out of control.

In thinking about the last days, as Jesus said, *"In your patience, possess ye your souls."* [Luke 21:19] He's talking about the end time when life isn't going to be like it is now. Hard times. He says, *"To those who have faith in Him, in your patience, possess your souls."* Actually, if you don't have patience, you're not going to possess your soul very well. In any circumstance, and patience requires faith that God is in charge. And that what I want doesn't have to be done. It requires humility and a lot of other things that go together. And if you have that, then you're able to possess your soul.

Poets also speak in this way. They speak to the soul as if it were a sort of something over here, a second person. You don't have direct control over your soul. You can't - that's your will. And next is your body, and your mind, and your feelings as you learn to use your body, but your soul simply isn't under your direct control. Your soul is like that about you which enables you to have control at all, if you have it.

The Primary Function of the Soul

[41:31]

1.) And, it's so important to understand that it interfaces with reality, that it interfaces with God. The soul is meant to find its home and its rest in God. And its contact with God is what keeps it alive and keeps it strong.

2.) Then on the other hand, the soul is what brings all dimensions of the self together to form one life.

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So, in the person whose soul is not broken, the feelings and the thoughts and the bodily behavior, and the social interactions are all congruent. You understand what I mean? They're consistent. And that's just the opposite of the situation that Paul presents - you remember in Galatians 5, as well as Romans 7: "The things that I would that I do not, things I would not I wind up doing." See that's, that's the result of a non-functional soul.

Evidence of Broken Souls

[42:28]

Now, there are all kinds of degrees of that but basically, what you see in a person whose soul has been restored is the capacity to consistently and simply do the good things which they propose to do, and to not do the evil things that they propose to avoid. And that goes all the way from adultery to Twinkies. So, now, we have a real problem in our country in our country, and not just in our country. In "Newsweek" [magazine] this week, it was talking about how it's now it's coming to Asia of just eating too much. And I certainly don't mean to get after anyone about that here. So don't worry about it. But there it's a problem. It's a health problem. And it's just you might think it would be a simple thing, to just say, Well, I won't eat that much. But it isn't. And a lot of that is geared into our social system. Though it's not just the body, it's the social setting. It's just like, you know, Peter in case where he's denying Christ, the social setting and the body as well. And the broken soul can't make those come out whole. One would think it would be a simple thing to say, well, like smoking, for example. I just won't smoke. But if you've tried it when you've been addicted, but I can't really speak for it because I was never addicted. I when I was a child, I picked up some cigarettes on the side of the road and smoked them. And I think I threw up for three days. So. that just took care of me. But both of my brothers... I remember my older brother who's now gone to heaven. He used to... we were very poor, and he would stop smoking long enough to buy his daughters new shoes. And then he make a beeline for the Lucky Strikes. "Lucky Strikes means fine tobacco". Remember that? LSMFT. [Cigarette commercial slogan.] See, I know I know all those things.

The "Lost Soul" or "Dead Soul"

[44:53]

So now, the broken life and the broken soul, that's what we're really talking about in this series and this is the common kind of an experience of we, we have lost souls or dead souls. And when the will withdraws from God, and focuses upon itself, the soul is deprived of sustenance in God and it withers up. It dries up and is unable to make the connections. Like between a decision "I hate the smoking and not okay. I just won't smoke" would seem like a simple thing. My drug of choice is caffeine but I would not be enslaved

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to it. I mean, there's a good use for it, and a lot of bad uses. So what we... whatever, food's the same way. Food's wonderful, but you don't want to be a slave to it. And we can escape that as we progressively nourish our soul in God more and more and learn to lose ourselves in love of God.

Now, when that soul is broken, then that's what leads to so much duplicity in human life. Deceit, falsehood. It carries all the dimensions of the self with it - body language, social relations - all of that is corrupted by duplicity and deceit. And transparency is lost. And where you and you really can't have love without transparency. You have to have that. You have to have transparency, or you can't have love. And that's why communication is so important because transparency doesn't just happen. It happens as you willfully use communication in a way that is not misleading and not deceitful. And you can do that because you trust God, and you don't have to manage the world on your own. Now, the duplicity and the deceitfulness brings you to the place to where you don't really know where you are. And that's what a lost person is. A lost person is a person who does not know where they are. And isn't someone who doesn't know where they're going. It's someone who doesn't know where they are. If you don't know where you are, and someone hands you a map, you can't use it. See. So, you have to know where you are. And if you've lived in the duplicity of human relationships long enough, you're so confused, you have no idea where you stand. And it's only as God pulls us into clarity, that we begin to know where we are. Because now we can claim where we are, as the gift of God, we can begin to say, "I am me, I am here. These are the people around me. This is what we're doing."

And all of a sudden, things begin to become clearer. You're not denying who you are, you're not denying who other people are, you're not denying what your work is. Not in behalf of dreams about what you wish you were or others were or what your work is. This is really fundamental folks in getting out of brokenness. This is where we begin to be able to do what is morally good, to devote ourselves effectively to the good we want to do in life. See, every every individual has on them a personal call from God to be the light of the world where they are. Now, I know Jesus is the light of the world, but he doesn't let you off the hook that easy. He says you're the light of the world. And you can only be the light of the world where you are. And that really means you have to get out of all of this duplicity. And you have to begin to find a source of nourishment for yourself where you are, And say, "it's okay for me to be here. It's okay for me to be who I am. It's alright.that I had the family that I have that I was born in the time I was that I have gender that I have, that I have the education that I have, and so forth."

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Wow, I know that's not that's not easy to say. That's not easy to say because we want to focus on it, we can just fill our life full of regrets and recriminations and all the things that weren't right. And if we do that, then we will never be able to say, as I said the other night, that it's so important to be able to say, "God has done well by me." [[Video 3A](#) @ 25:10]

Sheep Without a Shepherd

[50:10]

So, you have this picture now in the Scripture, the tragic picture of human life. Matthew 9:36. Such a touching place. Jesus is... he's early in His ministry. He's looking out at the people and, and the language there is very, very graphic. It says His heart was torn. Heart was torn. The language that used is like you would use if a wild animal tore you. Says His heart was torn. As He looked at the people, he says, because they fainted and were scattered abroad like sheep without a shepherd. And sheep without a shepherd really do get scattered abroad. You know the Old Testament passage in Isaiah 53 "*All we like sheep have gone astray.*" How to sheep go astray? One nibble at a time. That's the way they go astray. And after a while they're just all over the place. They have no idea how they got there, how they're going to get home. They have to have a shepherd. One nibble at a time — that's how sheep go astray. Jesus looked out at his people. "They fainted and are scattered abroad like sheep having a shepherd."

Matthew 11:28, "*Come unto me all ye that labor and are heavy laden. And I will give you rest.*"

This wonderful passage here, Isaiah 61, which could be the passage for the whole series.

"The Spirit of the Lord God is upon me because the Lord has anointed me to bring good news to the afflicted. He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to the prisoners, and proclaim the favorable year of the Lord."

That is to say that right now is the time that you can know God's favor.

~ ~ ~ End of Video 5A ~ ~ ~

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Session 10 - "[Healing the Soul](#)" - Video 5B [32:04]

Reminder of God's Love — "Healing the Soul" (part 1) - Video 5A

Love is... *"Will to good for all concerned in our presence and our action."*

"The center of the universe is a wonderful community of persons characterized by love. God is love."

"The broken soul is really what we're talking about in this series!"

Finding Rest for Our Soul in the Shepherd Matthew 11:28-30, 4:17

Apprenticeship to Jesus is learning how to rest in God's present Kingdom!

Taking on the Yoke of Jesus

Bringing your whole _____ *now* into the flow of what God is doing.

Abandoning the _____. Leave those to God!

Soul Rest *The Psalm 1 Man or Woman*

The Goodness of the Law — It is not opposed to _____, it is a _____.

How the Kingdom of God works — Living in the reality of the Kingdom.

Sanctification is a _____. You can be more or less.

It's not about carrying the burden of _____.

It's not about _____ sinning.

It is about God's _____ for us — to have whole souls!

Revelation 22:5 is our future in the universe!

"Healing the Heart" Work Meditation — Psalm 1

VISION — Honestly, does a "yoked life" look easy or hard to me?

INTENTION — What does "grace" mean to me? Does it cover more than guilt?

MEANS — With whom can/will I explore, "It's not about sin, it's about life"?

Finding Soul Rest in the Shepherd

So, it's a very, very distressing situation and it all comes out of the brokenness of soul. Now, other things contribute to that, but it's the brokenness of soul that leads to this general condition. So Jesus says, *"Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart and you will find rest unto your soul."* [Matthew 11:28]

Your soul, that deepest part of you, that what should be the flow of life that comes out of God into you. And, of course, that's exactly what is given to the disciple of Jesus, and the Spirit begins to flow in them, and renews their soul. And the disciple is someone who comes to Jesus, as that verse says, I want to learn of you. Go over that again. *"Come unto me all the other labor and are heavy laden."* There might be someone like that here tonight. You know. Many people, their problem is not a chip is on their shoulder, the world is on their shoulder. They are carrying the world. *"Labor and heavy laden."* See, they feel like they have to make things come out right and they're doing their best, and they've got themselves at the center instead of God at the center, and because of that, they don't have the resources that they were built to run on.

So, apprenticeship to Jesus, then, *"Come unto me, all ye that labor and are heavy laden, I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart."* See, that's the key - "meek and lowly of heart." That means I don't presume to run the world. I am meek. I recognize my dependence on God. I'm lowly of heart. I don't lift myself up as the point of reference for my life, much less the lives of everyone else.

And in Jesus, you see, the Kingdom of the Heavens is present and available to those that trust him. And that's why he preached the gospel that he did: *"Repent for the kingdom of the heavens is at hand,"* he said. And you remember Mark 4... Matthew 4:17 and elsewhere, that's the gospel of Jesus, *"Repent, for the kingdom of heaven is ..."* And, now, repent doesn't mean get down and beat your head on the floor. It means to think about how you think about things. Now, when you do that, you may want to beat your head on the floor. That's not the essential teaching here. You may not. Some of the most solid disciples of Jesus have never gone through that kind of an experience. They've just looked at their thinking and said, "This is all wrong and Jesus is all right and I'm gonna start thinking the way he did instead of

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the way that I do." But, the thinking was redone in the light of the fact that the Kingdom of the Heavens is available. And it was available, of course, in him. See, Jesus proclaimed the Kingdom of God as available. He manifested the presence of the Kingdom in his deeds. And he taught about the Kingdom in his teachings. You remember how many times the scriptures will say, well, *"the Kingdom of Heaven is like... the Kingdom of God is like..."* That's teaching and the Sermon on the Mount is teaching.

Now, when he sent His disciples out the first time around, he told them to proclaim and to manifest, but he didn't tell him to teach. And the reason for that was they didn't know enough to teach. You start with proclaiming and manifesting. The teaching comes along. And if you have a solid teaching group, then everything moves much faster because people can step into the Kingdom with understanding and grow with it rapidly.

Taking on the Yoke of Jesus

[5:00]

So now to take His yoke means to join him in His work. You know what a yoke is? No yolk – it isn't something in an egg. A yoke is a piece of equipment that enables oxen or horses or mules or goats, that's about the limit of it, to work together. It unites them in a common task. And when he says, *"take my yoke upon you"*, he's saying get involved in my work with me, that's what it means. And it's a whole life process of doing and saying what he does. See if you want to minister with Jesus, you do what he did in the manner he did it. You say what he said in the way that he said. And that's why things like really knowing the scriptures are so important. We need to have reworked that teaching that we got from the world so that it no longer makes any sense and the teaching that Jesus gives makes sense.

So whole life learning. It isn't just for church, it's everywhere you are. That's discipleship to Jesus. You're bringing your whole life now into the flow of what God is doing. So I mean, just think about what you spend your time doing every day. What did you do today? What you're going to do tomorrow? Well, you do that in the yoke. You do it in the yoke. As you do it, you look to Him and you ask and invoke and expect that he will act with you. And that's how you know His presence in your life. Now, if you say, "well, I'll just pull in myself. I'll pull the load myself." That's like, I used to train horses, and a young horse that's not been trained - well, when you yoke them to a horse, what you do is you yoke them to a horse that's trained. And when you do that, that new horse will just take off and pull the whole load and the other old guy will just stand there and say, "Oh, well, isn't that nice." And then the horse will decide to slack off and, the wagon or whatever it is back out of them, will bump their behinds and skin their legs, and so they after a while

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they figured out that's not too nice either. And, so pretty soon, they said, "well, I'll just walk by, I'll walk evenly with this other horse." They got the message. And that's exactly what Jesus is talking about. I mean, he lived in a culture, of course, where people would understand that. And when we take the yoke, now then what happens is, we began to rest. We stop fighting it. We learn to rest. We rest in the strength that comes from God, from Christ that we're walking with. And then we begin to be able to do everything that we do in rest and confidence in him. And that seeps into the deepest part of our being and so we can actually, as Colossians 3:17 says, *"do everything, everything we do and say in the name of the Lord Jesus Christ, giving thanks to God and the Father through him."* See that's the secret. Learning to do that and having all of the dimensions of your being...

Abandon the Outcomes

[8:52] [also 22:50]

I can't... I can't skip this last point here. It means to abandon outcomes. To abandon outcomes. To leave those to God. You do your part, but you do not trust your part even. You do it, and you trust God. And that's what it means, as I Peter 5 talks about how *"God gives grace to the humble and resists the proud."* And sometimes you can almost feel the resistance of God blowing in your face and you need to get back in another position. Well, I'm not in charge of this. I don't... *"I humble myself under the mighty hand of God, that in due season, he may exalt you."* And so that's the ultimate outcome is that you would be exalted by God, not by you. Casting all your care upon Him because He cares for you. So that's the peace.

Soul Rest

[10:05]

Soul rest comes through apprenticeship of Jesus. Natural consequence of faith in Jesus in the yoke. Once we learn that, then we begin to have rest, and our soul has rest. See that seeking the Kingdom means just to do that. See, we sing about *Seek ye first the Kingdom of God and His righteousness.* [Matthew 6:33] How do you do it? Well, this is how you do. Learning from Jesus. That's how you seek the Kingdom of God. We look for what God is doing and we join him in that and as we do it, we experience the union with God, and our souls are refreshed and upheld and built up because we're drawing from the resources of God.

I mentioned before "Psalm 1 man". I hope you might just meditate on that first Psalm. *"This man is one who doesn't walk into counsel of the ungodly, stand in the way of sinners nor sit in the seat of the scornful but his delight is in the law of God."* And that's a key now and we have to cover that briefly. The Law of God is the key to harmonizing our souls with what God is doing.

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And I've mentioned also Joshua 1:8. If you don't know that, then you should certainly memorize it and meditate on it. *"This Book of the Law shall not depart out of your mouth..."* Not out of your hand - out of your mouth. That means you're saying it. *"This book of the Law shall not depart out of your mouth, but you shall meditate therein day and night that you may observe to do according to all that is written therein and then you will make your way prosperous, and then you will have good success."* Now, do you remember how Matthew 6:33 winds up? *"Seek ye first the kingdom of God and His righteousness, and all these things.."* Everything you need. *"The Lord is my shepherd, I shall not lack."* [Psalm 23:1]

Psalm 1 man is like a tree planted by the river of waters; looks like drought on the ground, but the roots go deep down to where the water is and that's because he's absorbed in the law of God. *"The law of the Lord is perfect restoring the soul."* Do you know that verse? Psalm 19:7, *"The law of the Lord is perfect, restoring the soul."* I think the old version says *"converting the soul."*

And, see, the Kingdom of God is God in action and the law tells you what God does. So, when you come to the law, and you absorb yourself in it, then your actions begin to go with the flow of God's life and that's how the soul is renewed and given new strength.

The Goodness of the Law

[13:10]

The law is precious and tender. See, we live in a nation that is antinomian - we hate law. I'm just gonna say that and leave it with you and you think about it. See we hate law. There's an old saying that the Australians were the ones that got caught, we're the ones that got away. Know that? And, but the law and also a lot of the teaching about grace is antinomian and it's false. The law is a grace and it's beautiful and it's wonderful. Psalm 119 is just... I wish I had time to just read some verses out of that, the beauty of the law about how the soul will just thirst for it. See, that's what Psalm 1 guy says, *"He delights in the law of God."* Now you delight in something because it's beautiful and good, and it is not easy to get good laws.

And ancient people in Greece and all the other ancient lands treasured law because it told them how to live well. Some of you will have read some of Plato, you'll remember Socrates' story and how they were going to poison him and his friends tried to get him to run off to another country. He said, "How can I do that to the laws of Athens that have looked after me and cared for me all of my 70 years? How can I do that?" The law is a beautiful thing. I know it's sometimes hard to see now. And often today, we confuse

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the institutions of law and the personalities of law with the law. So we have all these lawyer jokes, you know. I'm not going to tell any, so rest easy. But it is tempting. But the law is a wonderful thing. That's why, for example, my students at USC, many of them, they're drawn to the law. It isn't just that they think it would be a wonderful profession, or their father or mother wants them to go into it. Think again. I mean, how many how many pictures of law are on the television? I mean, how many of those programs? Just look at how many of them that are there. See, that that's a kind of backdoor acknowledgement of how important law is and what a good thing it is.

In the Old Testament, there are so many expressions of the tenderness of the law. And I just give you a couple here, Exodus 23:19, "*You shall not boil a kid, (that's a baby goat, by the way) in the milk of its mother.*" Now, just think about that. What does that reflect about what kind of sensitivity does that reflect? A prohibition that you would not use the very substance that's supposed to nourish this little goat to cook it. And there's just a sense of appropriateness and rightness and tenderness. Deuteronomy 24:21 is about gleaning after the harvest, that meant after you did your harvest, you didn't go back and see what you left. And that was one of the teachings that the Old Testament law had. And it was for people who needed food. They should be able to come into the field and that was a law. And I've mentioned here, Ruth. If you remember the beautiful story of Ruth. She was a gleaner. She was a gleaner. And there's a very tender passage in there where Boaz tells his workers to leave a few handfuls on purpose. And, you know, life is such a terrible grind, if you don't have that kind of tenderness in it. And we all experienced so much of it in our world, don't we? Where there's just a grind, then occasionally there's some tenderness in it. And the law is such a beautiful and tender thing and we want to understand that it is a grace. Law is not opposed to grace, it is a grace.

How the Kingdom of God Works

[17:45]

Here's how it works. Upon our confidence in Christ and sincere intention, we are able to walk in the ways and reality of the Kingdom of God, upheld by grace. We can do that. I say again, it won't happen without our decision to do it, but we can do it. It won't be imposed on us. The Son and the Spirit in our lives make it possible for "*the requirements of the law to be fulfilled in us who walk according, not according to the flesh, but according to the Spirit.*" So you don't live in Romans 7, you live in Romans 8. And when that happens now, then the broken depths of our soul are reintegrated in a life in union with God, the eternal kind of life. The soul heals. That's how the law of the Lord is perfect, restoring the soul. Now, of course, the good Shepherd restores my soul too, right? See that's a part of the same picture. It isn't...

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these aren't contrasts, these are a part of the same picture. And it's like setting a broken limb. You put it back in position, you hold it there and it heals. And you will progressively see people who engage with Christ in this way with intention, beginning to heal and things begin to go right.

Sanctification: Established in the Ways of God

[19:20]

See sanctification is a condition of life where we are established in relationship with Christ. Sanctification is not an experience, though there may be experiences involved. It's not some special kind of status. It is a constant relationship with Christ. Sanctification is a process. You can be more or less sanctified, but there are places where you aren't. And many of us after we're first brought into the kingdom, we are a long way from sanctification. Maybe we're getting there, but we're not there yet. A cup of coffee that is getting warm in the microwave can still be cold. So, at a point, though we began to have this established in us and we are living from the reality of the Kingdom as we walk with Christ. Now, that's where healing is, folks. It's in a walk with Christ and the Kingdom of God. And as we do that, then all of these parts of the self that we've been talking about, are healed and the whole person begins to effortlessly abide in the vine, of which we are the branches. And Pastor Lynn brought a wonderful message on that a few weeks ago. And it's one of the deepest teachings - the model of the branch in the vine, see, the branch rests in the vine, it draws its nurture from the vine. Interestingly, the vine doesn't bear fruit of its own, it buries it in the branches, but that comes from the vine.

It doesn't mean that we're being weird - sanctification doesn't mean that we're being weird or righteously mean or being proud of our humility or any of that sort of thing. Now, why do I say that? Well, because actually, that's the way sanctified people are often presented, right? Of course, they don't know what they're talking about, but you know, "holiness is misery." And that's when many people look at the teaching and think, "Oh, that would be just miserable to be like that. I'd have to give up this and give up that and give up the other thing. Oh, all we got to give up." And they don't understand that the heart of sanctification is rootedness in God.

And then that allows you to be anywhere like Christ. Christ didn't have to avoid places. The Pharisees around him, wanted him to avoid places, because that's what they thought sanctification was, but he knew it wasn't. So, because he was established in God, anywhere, anytime, any who—that's sanctification. You're easy because you're not struggling. You come to rest, see easy yoke, light burden. Paul... John says, "*His commandments are not burdens.*" [1 John 5:3] And why? Well, because we've been transformed. Our

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soul now works. We're not carrying the burden of outcomes, because we're not on the throne of our life.

We don't try to please people. This is one of the greatest blessings of healing and wholeness and sanctification - you just stop trying to please people. Instead, you try to do them good. That's love, remember. And that wonderful passage in Colossians [3:22-24] completes, is talking about really is just talking about work. Don't work for anybody but Jesus. He's the one who's going to pay you anyway. So work for him. And then you when you if you do that, you're going to do other people so much more good that way. Now you have to be established to do that. You have to be settled. You have to know where you're drawing, you have to have rest in your soul in order to do that.

Not about Not Sinning

[23:55]

You can see that's where we realize this, this whole thing isn't about not sinning. So much of talk about Christian life is, "Oh not sinning, not ... I'm really hanging on there." Well, I mean, that's important but look as the law restores our soul in our walk with Christ, less and less of life is a struggle with temptation. You don't even go there. Pride points are "but dung". [Philippians 3:8] A good four letter word that we can use in church. And sin is even worse. Well, that's bad enough, I guess. Sin is slop and it is seen for what it is. Why would anyone want to do that? Only if their soul is dying. If they're living on their own trying to run the world. They're flushed with bitter, harmful feelings that are making their glands pump like the Colorado River. But no no. See, that's what it means when Paul talks about being dead to sin. Is that for you? Well, you know there's a point at which we're not sure we want that. What would I be without my temptations? Who would I be if I didn't have this little thing parked over here? Maybe I don't do it, but I could do it if I wanted to. I haven't really decided not to do it. So, there's a real struggle with identity there. And I hope you will meditate on these verses in Romans 6 [v. 2,7 & 11]. I don't have time to look at them tonight. But you know, there was a time when I was young that I enjoyed shooting out streetlights. I had a BB gun. And it was kind of fun to pop a cat once in a while and just "pssst". No no no, BB's gonna sting him a little bit. Now, may I confess to you that I am totally dead to those things now. I have no interest in it whatsoever.

Now there's some other things I'm not there on. Like, for example, I can be stung with vanity. A little envy. I can be tempted. I'm not... I've learned actually, the best way to deal with that is just to see how stupid it is. That

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normally will turn it off pretty fast. But you had to learn how to deal with that and we can learn how to be dead and to realize that grace is for life, and not just for guilt. Grace is for good things, not just for dealing with bad things. And when we do that, see, then we realize more and more, it's not about not sinning. The Christian life is not about not sinning. It's about something much greater than that. It's about living in something that makes sin look like stupid dung, slop, whatever you want to call it. My grandmother bless her heart, the worst word she had in her vocabulary were "shucks and tobaccer". That was the bad stuff that she knew about, "shucks and tobaccer".

God's Intent for Us

[28:05]

So, God's intent for us is that we should become the kind of person whom he can empower to do what we want and when our souls have been knit together and made whole, then that can begin to happen. Of course, that's our future in the universe.

And in concluding the systematic presentation of the material, I just want to leave you with Revelation 22:5 because that's what your future is. That's your future. So you want to think now, how should I live since that's my future?

"And there shall no longer be any night; and they shall not have a need of the light of a lamp nor the light of the sun because the Lord God shall illumine them; and they shall reign forever and ever."

And that's where the redeemed person is heading. That's you. That's your future. Now we go back, *"Love the Lord your God, with all your heart, with all your soul, with all your mind, and with all your strength and your neighbor as yourself."* See that is the healed life. That's the healed life and we have to choose that and step into it and say "Yes, that's for me." I really do want to be like that. And once we see what we're doing and decide that and then we can make progress. And it'll no doubt be rather individualized and all that but it'll be steady. and it'll just get sweeter and sweeter. Isn't that's what we sing songs about that don't we? "Sweeter as the years go by. Sweeter as the years go by." Well, that's the way it's supposed to be. And it can be that way. Now, Pastor Bill had a wonderful image or vision a few weeks back about a fire coming into the valley. I've been talking to you about the fire. This is the fire. It's the fire of God living in people who love Him with all their heart, soul, mind and strength and their neighbor as themselves.

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Let's have a prayer, then we'll break and some of you may want to come back for questions and we'll do that.

Closing Prayer

Now, Lord, we ask that you would make this teaching something that has nothing to do with me, rather something intensely personal between each individual here and God. And that you would give them a vision of themselves right in the middle of this. You can do this, and I believe that the folks who are here in this room here tonight would really like that to happen. So we ask you to overcome all of the hindrances because we are willing and bring this to pass in our lives so that we, walking with Jesus would know what it is to love the Lord our God with all our hearts, soul, mind and strength, and our neighbor as ourself.

We ask it in the name and honor of Jesus. Please do it. Amen.

~ ~ ~ End of Video 5B ~ ~ ~

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Session 11 - "[Living Wholeness of Life in the Kingdom and Power of God](#)" (part 1)
Video 6A [41:17]

Review of "Healing the Soul"

"Our soul now works. We are not carrying the burden of outcomes because we are not on the throne of life." Dallas Willard, Video 5B

Healing our Character is a Process

"You'll notice is that Jesus never healed anyone's _____."

"God's intention for each of us is that we should become..." (finish)

"Gifts come from somewhere else. Fruit comes from you."

Soul Healing review - Soul reality and value in the easy yoke with Jesus.

Working Out Salvation as Deliverance — Philippians 2

Through the power of the Spirit and the Word we move into all six dimensions.

"Loving Jesus leads to _____ - transformation to do His commandments."

Living Wholeness of Life in the Kingdom and Power of God

- 1.) It is our _____ to "put off the old person and put on the new"
- 2.) We can do this! It's our choice in our place as _____ in the world.

Three Aspects on Kingdom Living

- 1.) Not practicing law but becoming a certain kind of _____.
- 2.) Not _____ but receiving grace through means: activities & practices.
- 3.) Not pursuit of _____.

For Individuals Who Decide They/I Really Want This

- 1.) Take my place as a _____ — a student or apprentice of Jesus.
- 2.) _____ an area I want to learn from Jesus to see change.
- 3.) Be sure I _____ to change.
- 4.) Learn from Jesus _____ I have trouble in this area.

"Healing the Heart" Work Meditation — Colossians 3:1-17

VISION — Do I see myself as a Christian, or a disciple?

INTENTION — Do I really want to change in this area(s) of my life?

MEANS — Will I (have I) choose to be a disciple? What growth area is my focus?

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TRANSCRIPT - Session 11 — "[Living Wholeness of Life in the Kingdom and Power of God](#)" (part 1) Video 6A [41:17]

Review - Healing our Soul and Life

[Starts at 1:15]

Now this evening, we are going to wrap up on a more practical vein than we have customarily followed. This theme of "the healing of the soul", and "the healing of the heart and life"... maybe we should just comment on that for a moment now that we've sort of worked it over.

One of the things you'll notice is that Jesus never healed anyone's character. Did you ever notice that? He never said a prayer and someone who was dishonest became honest. I mean, he impressed a few people in ways that they began to behave differently, but you don't change persons by miracles. And that's a very deep point because personal change of that kind only comes through choice. You have to choose. Now you can pray for it. And Jesus did that. Remember he said to Peter, when he was talking with him about the fact that he was going to deny him, he said, "I'm going to pray for you." Now, you will know for sure that if Jesus's intent had been to keep Peter from denying him, he could have done that. But the consequences of that I imagine, just suppose that Jesus had given Peter temporary lock jaw. See, the consequences of that for Peter would not have been the same. You understand what I'm saying? See, this touches on some really deep stuff that we don't have time to go into. But, for example, why did God create a world in which evil was possible? Well, I mean, He could have created one that [evil] was impossible couldn't He. But you see, character cannot come out of that kind of world. And you remember, now that I said to you that God's intention for each of us is that we should become the kind of people that he can empower to do what we want. That's in your notes, so you can go back and look at that. [[Video 5B](#) 28:05]

~ Healing is a Process

[4:10]

You see, that means that there is a process to go through - healing the soul, healing the person. Now, there is all kinds of room in that for special acts of prayer and ministry, but those will not take the place of your intention to choose Christ, and learn how that works in the specific issues of life. So, for example, healing even in the natural: if you cut your finger, I mean, you can have a miracle and suddenly it's healed. The normal thing will be that it will take a while. In other words, healing will be a process. Now, once you

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understand that, and then you've learned how to engage with the various parts that make up the self, then I think we are, we're ready to begin a process of change that does not take forever. It isn't like you just never get anywhere, you just stay there, and maybe a little bit now and then, but you don't make much progress.

~ Fruit is Character

[5:39]

[Francis MacNutt's](#) mail-out is called "The Healing Line", and the last one we got was headed, "Should We Be Shocked?" Should we be shocked about the fact that over and over it happens. Christian leaders with a great healing ministry are exposed as having very human weaknesses. They fall. See those are different issues. And we have to recognize that character is one thing. Well, why does God give men and women great power to do things if they have character flaws? And the answer is He wants to bless people. Right? You know, so if you're able to minister miracles to people, that's for their benefit, not yours. Actually it doesn't prove much about you. See, and that one of the most common mistakes is to think that if you manifest a fruit of the Spirit that proves something about you. I'm sorry, a gift of the Spirit. (Change that). But, a gift is something that comes from somewhere else. See, the fruit comes from you. You can tie bananas on an orange tree. It doesn't mean a thing. But when you see bananas coming out the end of the branch, or whatever it is that you have on a banana tree, that says something about its nature. And so we want to remember that now, and I think it will help us understand the kind of process we're involved in here. And especially in its practical dimensions.

Review - Transformation of the Soul

[7:41]

And last time, now, we talked about the soul. And... This is one of the hardest things to talk about. I wanted to just read a paragraph from a book that kind of sums it up, on the soul. *"In summary then, transformation of our soul requires that we acknowledge its reality and importance..."* Many people don't do that. The contemporary intellectual world has got this so confused, that they don't know what to make of it. And so we need as Christians to say there is a soul. I have one. *"...and recognize its needs. It's really important. We need to understand the scriptural teachings about it, and take it into the yoke of Jesus, learning from him humility and the abandonment of outcomes to God. This brings rest to the soul. Then our soul*

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is re-empowered in goodness by receiving the law, and the Word into it, as the structure of our covenant fellowship with God and grace. The law is the structure of a life of grace in the kingdom of God."

And as we are able to take in the law and the Word and in some of the ways we suggested last time, well, then, an order that is beyond our conscious life begins to stand in sync with the Kingdom of God, the Word of God. And so the great promises of Joshua 1:8 and Psalm 1 to the effect that whatever you do will prosper, see. Why is that? Well, that's because you are living from the Kingdom of God. Now, that's what when you say "[Holiness is what I long for](#)" [worship song] that's what you're asking for. Holiness means that you are living from another world. Holiness means, as they say in Texas, "you're a whole 'nother thang". Because you are, you're drawing your life now out of the Kingdom of God. And that's why you'll be like a tree planted by the rivers of water. See your roots go down deep, far beyond your conscious understanding, and sink into the reality of the Kingdom.

Now, I don't want to get too scholarly on you, but there is a need for many people to go deeper into this. And I want you to know that there is a number of the "Journal of Psychology and Theology", volume 20 and volume 26, that deals entirely with the soul. And I have one article in there. It's not the best one in there, there's some others that are better. And, if you have the special interest in understanding the soul [[10:52-11:02 static on video](#)] and working with the soul. I encourage you to look at that. I brought a few copies of my article. And if you are in that category, you can get them at the end. And if we run out I'll arrange something. [[11:02-12:04 is repeated at 11:52-12:50](#)]

Working Out Salvation as Deliverance — Philippians 2 [12:05]

Okay, so here's what you're going to look like. Let's look at Philippians 2 and this is a wonderful statement about working out your own salvation. See, that's what we've been talking about. Not working toward it. You understand? Not working toward your salvation, working out your salvation. Now salvation, the generic sense of salvation in the Bible is deliverance. Deliverance. That's what it means, means to be delivered. And to work out your deliverance, you see, is to take that relationship which has been established in you through the power of the Word of God [[at 11:52 the video repeats the content from 11:02-12:04.](#)] and the Spirit of God and now then

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you move out into all those areas that my little circle diagram presents, and gradually that is all subdued and brought into harmony with the Kingdom of God. And here is what you will be like, verse 14, *"Do all things without grumbling or disputing that you may prove yourselves to be blameless and innocent children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world."*

Now, just think about that for a moment. Look at that verse, see this is holiness, righteousness. That's what this is. Think about you being like this. Doing all things without grumblings and disputings. And you know, you may say, "What would life be like without that?" And, and being the kind of person that is just there and people see you so different, that it's like you are a light in a dark world.

Now, I have to talk to you very personally, tonight. See, I'm not just talking in general. Of course, I'm talking to me and everything I say to you, I say to me. But, the task this evening is to make you sense, "This is for me and now I'm going to step into this." And so you can start by imagining what it would be like for you to be above reproach. And I know that we run into theologies immediately on this, because a lot of people say, "Well, no, no, you're not supposed to be above reproach." Well, I mean, you have to decide whether this guy here knows what he's talking about or someone else does. Would it be okay for you to be above reproach? That'd be okay? Can you live with that? In the midst. Now, you're not going to a monastery to do that, you're going to be *"in the midst of a crooked and perverse generation among whom you shine"*, or you look like lights in a dark world.

See John 14 where Jesus is preparing to leave His little group of friends, He says, *"If you love Me, if you love me, you'll keep my commandments."* Now, it's easy to misunderstand that because here's what human beings do this in a way to try to manipulate you. And Jesus isn't doing that. He's not trying to manipulate you. You know how someone says, "Now, do you love me?" Well, I'm afraid you may know what's coming next. They want something. They want you to prove your love. And Jesus is not talking about people proving their love. What he's saying is that loving Him leads to obedience. To understand His value, and to commit yourself to the course of doing those things that are good for Him. That leads you to a transformation so that you

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do His commandments. They just fall off of you naturally. They come out of you naturally, see.

I enjoy Philip Yancey some. He makes me a little nervous sometimes. As Philip was raised among very mean Christians. Do you know there are mean Christians? There are whole groups of them, and he was raised with them. And, sometimes I get a little anxious about the things that Philip says, but he has some good things. This is the back page of "Christianity Today", the last issue. And he's talking about Paul Brand, Dr. Paul Brand. Many of you will know him. [He] wrote many wonderful books. And Paul Brand was a doctor. And much of his life was spent ministering to leprosy patients. And he aligned with Philip Yancey, and Philip Yancey wrote a lot of his stuff out. And Philip is talking about Paul Brand who recently died. He says, "In the movie Manhattan, Woody Allen tells a woman, 'you're God's answer to Job.' And then he explains that when Job complained about how awful the world was, God could say 'I can still make one of these'." Paul Brand served that role for me. As I struggled with the injustice of this world and the imponderables of theology, I could look to him as a shining example of what God had in mind with the human experiment." Phillip goes on to talk about how he lost his father when he was just an infant and how that affected him. But he says "from Paul Brand, I have learned... I've gained assurance that the Christian life I had heard in theory can actually work out in practice. He proved it is possible to achieve success without forfeiting humility, to serve others sacrificially and yet emerge with joy, and contentment." I thought that was really very good. I like that.

This evening, I think the single most important thing I have to try to impress upon you is that this is accessible to you. No matter who you are, no matter what's happened to you. It's accessible to you. It's accessible to all of us.

Living Wholeness of Life in the Kingdom and Power of God [19:55]

And so now in this final session, "Living wholeness of life in the kingdom and power of God," see, that's, that's what we want to talk about. And we want to deal with practical issues — how to do it. And so I'll be focusing on things that really might help you or hinder you in actually doing it. And we'll have an extensive Q&A time tonight.

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1.) Living in the Kingdom is Our Responsibility

First of all, just notice that it is our responsibility to do it. This is a theme that I have hit on several times I want to repeat it. [[Video 1A](#) 01:30; [Video 2A](#) 2030; [Video 5A](#) 01:57] Because we have a theology that makes us passive. We have a theology that makes us consumers, and makes us think that something is going to happen to us. So when we sing, "[Holiness is what I long for](#)", [worship song] well, I mean, if you look at my life, when I'm singing that song, there ought to be something that shows that I really do long for that. Holiness is what I long for. Really? Really? Is that what I long for? Well, you see, I'm not just sort of saying, "Do it to me, God." See that attitude is the one that will not lead to holiness or righteousness or faithfulness. See, and this whole attitude comes over into our education system. You have rooms full of students, and they come in and say, "Do it to me." No, no, that's not it. I mean, I fail them unless I can sort of set their hair on fire and send them out trying to do something about it. That's the only thing you can really do as a teacher is to try to do that.

So, it's our responsibility to "put off the old person and put on the new." [Ephesians 4:22-24; Colossians 3:9-10] Now, this is just language [that] we can go over quickly. Put on new bowels, new innards. Change me on the inside. That's about innards. And then we are told by Paul in Colossians 3:12, "as the elect of God, holy and beloved, PUT ON!" That's imperative. That's the imperative mood. "Abide in the vine" is imperative. [Jon 15:4] See, that's where the figure breaks down because you don't have to tell a branch of a grapevine to abide in the vine. I mean, they can't do anything else. But we can. So, that's imperative. "Mortify your members which are on the earth." We talked about that. Kill those off, see. [Colossians 3:5-7]

2.) We can do this [22:52]

And so now the second thing: We really can do this. The reality and power of this type of life in individuals is what initially moved the people of Christ and Christ across the earth. And that's what you see when you look at the scriptures and you've looked at life since then, and the important thing for us to understand is that these people that you see in the scripture, and later on in the church, they are people of flesh and blood, just like you and me. Right? And we really have to say to ourselves, now, Mother Teresa of Calcutta was flesh and blood. And she could have lived like anyone else, she

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had that choice. God did not jump up on her and make her do the things that she did. That was a choice. And individuals through history and up to today have continued to have this line. Paul Brand. I wanted to read him because he's contemporary. And that's our choice. See, there isn't anything that is shut off from you or me. There will be uniqueness in every case. I mean, your life is your life. And it will have a unique because you're unique. And everyone is like that and their place in the world is special. And no one else will have that. If you're not the light of the world where you are, there will be no light where you are. That's, that's your call, that's your role. That's my role. That's my call, and no one can do that. But as far as the kind of holiness and faithfulness and righteousness is concerned, that is available to everyone. And the institutions of and traditions of Christianity have always testified to that. So we have no matter at what time you live in the history of Christ's people, you'll find individuals who are teaching this and doing it. And that's true today. So then, it's up to you and me to fit into that. And you know, we can also say the human heart cries out for it. This is the only thing that brings genuine satisfaction to the human soul, is to find their place in a life of holiness.

Note Carefully — *Three Aspects on Kingdom Living*

[25:21]

Now, a few things to note carefully, and then we will come to the individual. And then we will talk about the church.

1.) These scriptural directives back here, when you look at those, you want to remember that they really are all the same in the sense that if you do one of them, you will find that you have done the other one. They're all the same in that sense if you do one. I need to re-emphasize that point because it's tied to this idea that we're not trying to learn how to do things in the sense of practicing laws. That's not what we're trying to do. We're trying to become a certain kind of person, in every dimension of our lives. And the effect of that will be a life that is expressed in different ways. And the way it's expressed in the Sermon on the Mount, and the way it's expressed in First Corinthians 13. And other passage is different, isn't it? See? So, you don't want to, for example, say "Well, I'm a I Corinthians 13 guy." And another verse well, "I'm a Sermon on the Mountain guy". It doesn't work that way. Because if you didn't do one of those, you'll do the other. So that's what we're aiming, you see.

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2.) And so because it's not a way of law, it's not a matter of earning anything it is receiving. Everything we do here is learning to receive. We're active. Receiving is not a passive thing. We're active, and we're learning to receive. So the wonderful old phrase "means of grace" — you learn how to live in the activities and the practices that allow the shoot from Heaven of grace to constantly flow into our souls.

3.) And again, there's no question of perfection, we're not talking about that, we're not talking about getting to a position where we can't be tempted. Though, I think what we will find is that that would be a wonderful place to be. And we will as far as we can move into that, but we're not talking about perfection, we're just talking about doing a lot better. And we really can do this. We really can do it.

For Individuals Who Decide They Really Want This [27:58]

So now let's look, you can follow in your notes there, if you wish. For you individually and of course, when I say you, I mean me. Okay, so you have to understand that I'm teaching for myself. And I'm saying, "Now you can be in on this, too". So the first thing you have to do, now, suppose you, you decide that you really want this, you'd like to be the kind of person we're talking about.

1.) The first step is to explicitly take your place as a disciple of Jesus. Now, most Christians have never done that. And I don't know about you, but if there's even any question, see, I encourage you to very explicitly take your place as a disciple. A disciple of Jesus is a student of Jesus. A learner, an apprentice. So now, I encourage you, perhaps, to have a special occasion in which you would give yourself to Jesus as His apprentice or disciple. And if there's any doubt, just do it. He won't, you know, He doesn't say, "Well, you're stupid." He'll understand. You see, what's important is that in your own mind, you would explicitly adopt that position. Now, who am I? I'm a disciple. Now, can you do that with me? I mean, let's say together, Who am I? And the answer is, I am a disciple of Jesus. And you make sure that you say that before God. And you say it before yourself. And then you tell others. See, we do not have discipleship evangelism in this present age. And that then makes it difficult for us to come to grips with this and move from the category of a Christian, as a consumer, to the category of a disciple of Jesus.

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And just for the clarity of your own thinking, you have to understand that in our mode of being Christian, you can be a Christian forever and never become a disciple. And that's where many people are. And you see, many people are there because no one has ever done anything that helped them say, "Well, you know, I'm, I need to decide to be a disciple of Jesus. And I need to take my whole life and my work and my family and everything and put it in that category."

2.) [31:02] Now, secondly, consider what you would like to learn from Him to do. So go a little slower tonight, because this is something we have to do. I mean, what would you like to learn from Jesus? Which of his teachings, for example, what would you like to really get down so that you would just be that way, that would be who you are. So take a moment and just think about that. Be specific. Don't do a lot of stuff. Two or three is more than enough. And again, you see if you learn how to do two or three things, what you learn is going to affect everything else you do. And, you know, one of the most important things about learning is to learn how to learn. And the really successful student is the one who has learned how to learn. So you may have to... you may teach them things but you're not trying to teach them how to learn. They know that. And so then they're going. And that's what happens here is if you learn to just do one or two things that Jesus teaches that means you have become different in your thinking and your feeling, and so on. And then that will affect everything else. So what, er, just make a note what would you really like to learn? We'll come back to that in a moment. but it's important to be specific.

3.) [32:44] Now, the next point here, [looks down at the remote in his hand.] (You know, this is a lovely little device, it even has sizes on it. So you would think you would know which way you're going.) Be sure you want to change. This is, this is one of the hardest parts. And it's hard to be honest here. And I don't mean to in any way to scold you, or try to make you feel guilty or anything, it's just really hard to be honest. Would I really like to, for example, I'd use my old illustration, because it's so simple. Would I like to be the kind of person who just spontaneously blesses people who curse me? See, I mean, that's a kind of challenge, isn't it? And when you think that, you suddenly realize, well, I would be a very different kind of person! Would I be me? And I am attached to me. Right? You know, our habits and everything, like, we've taken seriously our curses for our whole life! Wouldn't

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I be betraying myself if I just said, I'm gonna bless those people that have cursed me, instead of going down the road, saying, under my breath, you know, "When I...". So you had to kind of feel that and sense it.

But this, this is perhaps the biggest problem is really wanting to change in these respects. Because, see, that's why, when people first encounter this, and they face the issue of doing the things that Jesus says, they often just feel like it would wipe them out. And they wouldn't have any life that they recognize. So a major part of what is involved here is really wanting to be different.

4.) [35:15] Now, if you settle that, then you can begin to learn why you have trouble with the things that you've listed. And there's an answer to that, always an answer to it. Doesn't matter what it is. All of the things that Jesus talks about, if we have trouble with them, there's a reason. I mean, there was a reason why Peter had the trouble that we've discussed, you know. Why couldn't he just say to the little girl, "Well, you know, I am one of them"? Well, immediately, you understand that he was afraid. He was afraid. And that fear together with the social situation tripped him up. And so that might happen with you or me. I might, for example, have habits that have to do with any of the things that tempt us, anger, sex, money, power, and so on. That's the kind of the standard dirty half dozen, you know. And so now, in order to deal with it, I have to begin to learn why I have trouble with these things. And what one could do to change inwardly with respect to them.

And I put there "study of these matters with Christ." There isn't going to be a quick fix to this. You're going to study this. And Christ will be with you. And as you go along, He'll teach you. And of course, I mean, take Peter's fear. Well, I mean, that had some pretty deep roots to it, didn't it? I mean, Peter had professed a lot of wonderful things, but the truth is, he wasn't so sure about God. You know, there are many people who believe in Jesus but they don't believe in God. Well, try that on. Try to think about it. They believe in Jesus. but when it comes right down to it, they don't believe in God. They don't believe God is there. And fear always has that as a background.

And, you'll remember [Matthew 8:23-27] they were in the boat and there was a storm, and Jesus was sleeping. He wasn't afraid, you see, but they

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were scared spitless! And finally, they said, "Don't you care about us? Wake up!" And Jesus, of course, took care of it. And then he said to them, "Why were you so afraid?" See, there's an answer to that. Why are we afraid? Fear is anticipation of evil. That's what fear is. When you fear you're anticipating evil. And many times we live our whole life in anticipation of evil and we're scared really bad. And now that gets back to our view of God. See, they were scared because they thought they were going to drown. Now, Jesus kept them from drowning at that time, but that's not what he was really talking about. I mean, what he was really talking about was, in God's hands it's okay, if you drown. Oohh! I didn't sign on for that one. No, that's what Jesus is getting at. Now, that really drives us back to what we think about God and what we think about ourselves. And are we in God's hands?

See, that's Jesus. So he talks about, consider the lilies of the field. [Matthew 6:28] Yeah, but I ain't no lily. Consider the birds. [6:26] Well, you see, you have to make up your mind about whether or not you want to believe that. Would you like to be at peace in that way? See, well, you can have that. And Paul says, "be anxious for nothing." Well, see, that was they all understood that. And not to say they were never anxious or that they had arrived at perfection on these things, but clearly, if you we spent some time on that passage in Philippians 4, Paul says that in Philippians 4:6 and following. Remember, he talks about he's learned to how to be content in whatever state he is, and so on, And so on. Just "be anxious for nothing but in everything with prayer and supplication, let your requests be made known unto God, and the peace of God that passes understanding will guard your heart." So if you, if you wind up without fear, it will be because you have reached out and God has brought it to pass.

So we have to learn why it is that we have problems. And that will be rather unique to each of us. We had to find 'cuz our difficulties come out of a unique background with experiences with family and world and school, and all those things. And that's why we do what we do is because we've had that experience. And so we need to learn something different.

~ ~ ~ End of Video 6A ~ ~ ~

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Session 12 - "[Living Wholeness of Life in the Kingdom and Power of God](#)" (part 2)
Video 6B [32:40]

Review Part 1 - "Living Wholeness of Life in the Kingdom and Power of God"

I take my place as a disciple to learn from Jesus how to change an area of my life I have intentionally chosen and genuinely want to change.

For Individuals Who Decide They/I Really Want This

Examples of Kingdom Living

Controlling the Tongue ~ Looking to Lust ~ Disappointment & Dissatisfaction

The V-I-M Principle (See *Renovation of the Heart* chapter 5)

On the Positive Side — *Confidence in Kingdom Living*

Praying ~ Speaking for Christ ~ Hearing God's Voice

The Really Hard Part

Honest — *I really do want this and I want to _____ want what I _____ want.*

The Church and Kingdom Living

The Clear Objective - *The Great Commission* - Matthew 28:18-20

We _____ people to do the things that Jesus _____.

Be _____ to help those who say, "I want to know how to do that!"

We don't need _____, _____, or a _____.

"Pastors and leaders identify and work with the ones who want to go all the way. This is the best way to help everyone, including the ones not ready. The best way to help them is to help the ones who do want to go on."* Dallas Willard

* - You, the participants with the Jesus College student body of Christ!

"Healing the Heart" Work Meditation — Matthew 28:18-20; John 21:1-11

VISION — Can I see me life and my community living in God's Kingdom now?

INTENTION — Again, do I really want inner wholeness? To be like Jesus?

MEANS — What is my* part to help my society of Jesus do this today?

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TRANSCRIPT - Session 12 - "[Living Wholeness of Life in the Kingdom and Power of God](#)" (part 2) Video 6B [32:40]

For Individuals Who Decide They Really Want This (continued)

Three Examples of Living in the Kingdom

1.) Controlling the Tongue

Okay, now, let's just think of some examples. For example, is control of your tongue a problem? Well, most people have a problem with that. And this is something that is addressed in the scripture. Paul says, *"Let no unwholesome word come out of your mouth but only such as is good for edification."* [Ephesians 4:29] Would you like to be like that? See now, now think of how different your conversation is going to be. And you're probably going to embarrass people. Now, that doesn't mean go around preaching all the time. Actually, it requires a lot of wisdom to do this. A lot of wisdom to do this. So among other things, you need to hear, "be swift to hear, slow to speak." [James 1:19, 3:1-12] The rest of that says "slow to wrath." That's a story in itself but this swift to hear rest. Swift to hear. So, we have to think about why we aren't swift to hear. Why is it hard for us to listen? Well, very often it's because we're so self centered and we really are just thinking about ourselves. And another reason is we don't really respect others and want to hear what they have to say. We've already categorized them and figured out they're idiots. And so why should I listen to them? You know, this goes on in families. Isn't that true? Very harmful, very hurtful. So, now, we have to come to the place, "I really want, I would like to be swift to hear." And sometimes we can't do that, because we're trying to take charge and make sure things come out of the right place. And those of us who talk so much, we get to feel like that's what we're paid to do. So it's a real challenge to step out of that.

And this is where the theme we struck last night about abandoning outcomes can be very helpful, and releasing things into God's hands, releasing people into God's hands. And watching, listening. We have to have some knowledge about the things that really do build people up. Edification means to build up. What really does help people? And here Jesus is teaching about being wise as a serpent and harmless as doves. See that's one of His teachings about teaching. And, and actually, it can, it can help us with this.

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For example, you rarely ever see a serpent chasing down its prey. I mean, think about it. See, what is the wisdom of the serpent? Timeliness, isn't it? The serpent knows if he just lies there pretty soon something will come by. So you see, we have to work on that. But we have to want it first.

The V-I-M Principle

[4:16]

Okay. And I haven't talked about my little formula of V-I-M. That's in the fifth, the fifth chapter of *Renovation of the Heart* is devoted to that. But all change when it comes, you have Vision, Intention, and Means. And really, the vision comes out of the life in the kingdom now we've been talking about. But see, that means that you see something good. Intention says, "I'm going to have that. I, by the grace of God, I'm going to become a person who has a tongue that glorifies God." And then the means will present themselves. So, for example, just learning to be silent can help a lot. Another practice that has helped me is not having the last word. Now, that's a discipline. It's a discipline to not have them. I'm sure that many people around me wish I would practice that discipline more often. But still, that's one of the things that puts you in control.

2.) Looking to Lust Ephesians 4:19-22; Col. 3:5, Matthew 5:28[5:32]

Looking to lust or covetousness. See, these are, these are very important points about governing behavior because this problem with sexuality is so pervasive, as you know, and many people are just struggling with it. But, it begins with this way of using our eyes, and we can learn to use them differently. And if we want to! But, see, if you have to be convinced that it's okay, not to be engaged in that. And in our culture, there are many people who honestly don't believe that. They think that they would be somehow deficient if they weren't able to do lusting. And see, that's, that's again, the part about do we really want that. And are we prepared to say, yeah, I really want that I don't I want to be someone who just doesn't do that. See, and in some contexts, people think you're brain dead if you didn't do that. They think there's something wrong with you. But no, life is good and full of goodness without that. And the same way with all the bad stuff that would come out of the tongue.

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3.) Living in Disappointment and Dissatisfaction

[6:55]

Now, very often, we are weak in facing this particular issue, because we're living in disappointment and dissatisfaction. And one of the things that can help us most to grow into wholeness of life is to say, is to examine this point, "am I living in disappointment and dissatisfaction?" And that's why I talked earlier about believing that God has done well by us, you see. Because that's so crucial to get you out of this. And here sometimes the discipline of celebration is tremendously helpful. Because when you celebrate you take the things that God has done in Your life, and you focus on them. And you praise God for them, and you dwell on them, let your mind go to them. And that beats Las Vegas by many miles. You know, you ask yourself, why, how could there be such a place as Las Vegas? Now, you know, there's a part of Las Vegas, that's just fine. Because the good people just living and raising their families, and so on. And there's, so I know that. But, that's not what comes to mind when you hear the word Las Vegas. You see, Las Vegas is a kind of pool of dissatisfaction. It appeals to dissatisfied people. And it'll make you more dissatisfied than you've ever been before. See, and it just stirs you up. And the kind of things you do there do not satisfy you. They just make you more hungry. See, that's, that's the human condition and out of that human condition, and then, of course, much evil comes. So we have to be very careful.

I mean, I think someone told me once that the song most played on the radio in the 60s or 70s, was "I Don't Get No Satisfaction". [["Satisfaction"](#) by the Rolling Stones, 1965] And you wonder, what, what did that strike? Well, that struck the dissatisfied condition of human beings. So now you have, then you have to go through the work of, "Why am I dissatisfied? What has hung that thing on me?" Because you know, if you don't deal with that, now this is the secret of why people don't finish well. See, when you learn that some, as MacNutt was saying, that some successful and useful ministry has fallen, what you want to know is that had a long, long story back home. And what you want to know is here was someone who was dissatisfied, and for however, and whatever reason, they were able to keep that back, and then at a certain point, they couldn't do it any longer. So it's a really important thing to understand.

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On the Positive Side — Confidence in Kingdom Living [10:22]

Well, I mean, just quickly on the positive side, because there's a positive side to it also you see.

1.) Confidence in praying. I mean, really a sense of I know how this works. I know what happens. I know why it works. I am practiced in this. It doesn't mean you know, you're a technician of some sort. It just means you know this, you know how it works. You're comfortable with it. That would mean among other things, it didn't matter who was there. Or what the situation was. I mean, are there is an inappropriate case, I'm sure but it would mean that we just really knew how this worked. And one of the most beautiful things that I've been able to witness in my life is watching my wife Jane come to the point to where she has such tremendous confidence in praying. If you're not ready to pray, you just better keep your distance from her because it's apt to happen at any moment. And the thing is, she's extremely comfortable with it and she knows how to just move into it. And she has friends, and some of you are here, I'm sure, that are involved.

2.) [11:43] Confidence in speaking for Christ. And many people are troubled about witnessing, they often confuse it with soul winning, and there all sorts of things you need to work through, which is, you know, just speaking for Christ naturally, in a, in a way that sort of doesn't require you kind of gasp and dive in. There's a sort of natural transition.

Well, you know, Jesus had something to say about that. What do you think of that? All sorts of, it took me a while on this one, you know, because I, was raised in a situation where the people who did witness often did in a very, frankly, not very helpful way. And they would try to justify that by saying, "Well, you know, I'm a fool for Christ." Well, you can be fools in all sorts of ways. And so, just confidence in speaking of Christ, I mean, he's relevant. He's relevant, especially when you're dealing with individuals in a, in a normal life situation. And so, knowing how to do that, we can learn that.

3.) [12:55] Confidence in hearing God's voice. (This, when is it Bill [church pastor], next week? The 7th? We have someone who's going to come and teach on that.) So important to just get easy about that. And know what the voice of God is, know what kind of life it fits into, and so on.

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So those are, those are just some things. Now, these are just illustrations. And for each of those, you would have to say, "I really am going to deal with that. I'm going to get there", and then pursue a path of learning that would lead you there.

The Really Hard Part

[13:35]

Okay, now, the really hard part here is that, well, what would you be like if you've meditated on the law of God night and day? What would your life be like? Suppose you prayed without ceasing. You learned how to do that. And the really hard part is that, probably, unless you're already into this, it's not attractive. Maybe it looks like work or something or, or you just say, "My goodness, what kind of life is that?" And it doesn't, it doesn't present itself to you. [Reading the screen] Isn't it hard to imagine... (There shouldn't be a question mark there.) Isn't it hard to imagine what that would be like for me to do that and be me? So, until we made that transition in, see, we are all stiff and awkward, and we don't somehow, it doesn't feel right until we're into it. That's what I want to say to you. Listen, you don't know life until you get into this. It doesn't kill any legitimate joy. It makes everything better. You just have to get used to it. See, that's the part. And until you get used to it, then, then, this [pointing to the screen] is a problem. So, maybe we need to say to God, "Well, I really do want this, even though I'm afraid of it." And just be honest about it. See you know, I said earlier that one of the things we have to do is want to not want what we now want. See, and now we just accept that. See, that's that's the way it is. And that's that goes with Paul saying, *"It's is not me. but the sin that dwells in my members."* [Romans 7:23] So you disown that. You say, "God, you know, even though I'm not willing, I'm willing to be made willing." [Video 2B 24:08] If you pray that honest prayer, he will lead you through it. But you will certainly have to have help. And this is the dimension in which we have to say again, you know, you can't do this in your own strength.

The Church and Kingdom Living

[16:03]

Now, just briefly about our churches. We have the same issue generally in churches I would do with individuals. [looks at screen] And so we have to decide what we want. We want to be whole in Christlikeness and focus their efforts on that objective and on helping others towards it. See. Take care that this is the clear objective in everything that we do. Now we can do a lot

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of other stuff. And we will want to do a lot of other stuff because we're still human too. And there's nothing wrong with that. Right? So, there's gonna be some things going on around here Friday night. And a person might say, "Well, is that really directed towards Christlikeness?" Yes! It can be if we make a point of that. See, we need, we have to make a point of that. So, our churches have to decide that this is their aim. Our aim is not self perpetuation, we're not trying to hang on. One of the most painful things that many Christians have to live through is watching a church die. Many of you may have lived through something like that. There's no reason in this world why an assembly should not cease to exist. And if it takes as its aim to continue to exist, that's all the more reason why it shouldn't exist. And I guarantee you that if its aim is what I'm describing here, then it will not have any problem existing.

~ The Church and the Great Commission

[17:46]

See, the Great Commission tells you the whole story. The provisions are all there. The task is clear. Make disciples. Didn't say make Christians. Make disciples. And many of our Christian groups have problems because they're making Christians. No, make disciples. And the provision that is there is there for disciple making. And make disciples means to bring people to the point where they clearly identify as their central identity, "I am a disciple of Jesus Christ." That's what I am, above all else, everything else comes after that. Now individuals need to make that decision. And our churches need to do the same thing. And I, I know that, there are a number of pastors here, and you're very gracious to come and so on. And I really want to say now, I'm not trying to make your life hard here, I'm trying to make it easy.

[He looks at the screen] Submerge them in the Trinitarian reality that is present among disciples. And that's what it means to baptize them in the name of the Father, Son, and Holy Spirit. It does not mean to get them wet, while you say, "In the name of the Father, Son, and Holy Spirit." That's, and then now once you've done that, then you can teach them how to "do everything I said". That is, you can bring the wholeness of soul, and body and social relationships into them in such a way that the things that Jesus said will just naturally flow out. And, of course, the one who said, "I've been given say over everything" also says "I'm with you every minute".

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~ A Wrenching Experience in Churches

[19:38]

Now, in many [green?] groups, it will be a wrenching experience, it need not be, but it will be. Because they really, that's not what they had in mind. And so we have to be very careful and understand this. Now. I don't say this to condemn anyone. It's simply a fact. Look at what we devote our time to, and our attention to. I'm speaking in the church generally, and I know there are exceptions. And so that's a given, okay. But, generally speaking, if you for example, you just read the newspapers, and try to figure out from that what the churches are attending to you'll see what I mean. And frankly, a lot of it is self perpetuation. And....[Dallas' timer on his podium goes off.] The cell phone.

~ A Challenge for Individuals

[20:41]

Now that's similar for individuals. They do not seek first God's reign. If that's, that's where we ought to be, but it just isn't there because of the teaching. I've already spoken about that. See, that's not how we were brought in. That's sort of icing on the cake. If you don't want the icing, you don't have to have it. It's optional. So if you get real serious about it, and you can do that, and probably someone will suggest that you should take up full time ministry, which is for serious people, I guess. Now, again, I'm not trying to condemn and then if I'm wrong about this, I'm the first to want to hear about it. So please let me know.

~ A Beginning - A church prepared to do this

[21:39]

So we make a beginning. Revolutions are not helpful. And we shouldn't aim at revolution. Jesus himself turned down revolution on a number of occasions. And in particular, this one passage in Matthew 5, where He had said what He had said about ordinary people being the light of the world and the salt of the earth and being blessed in the kingdom of God. He had to head off the assumption that He was going, he was going to institute a revolution. And that's why He said, I, *"Don't think I've come to destroy the law"* upfront [Matthew 5:17]. Now, when do you say that sort of thing to a group? When that's what they're thinking. Okay. He knew that's what they were thinking. He understood the revolutionary character of what he was saying. But revolutions don't really help. Guilt, condemnation, judgment, in that sense, superiority, attack, distancing, those things are not helpful. And

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they are always the things that characterize revolutions at the mildest. And, of course, most revolutions wind up with a lot of bloodshed. Humility, tears, truth told in love, service. That's what we do. See, in our, in our assemblies that's what we do. We don't distance, we don't condemn, we don't say "Now if you were as good as I am", or think that.

So we can just say, as a church, we teach people to do the things that Jesus said. But very few churches are prepared to say that because they don't do it, and they don't intend to do it. See, that goes, that's the quality of Christianity as publicly identified. Now, we can but we can do that. We can practice and cultivate inner transformation.

So simply doing for the individual is just say take one thing, and I've already led you through that just take one thing, and then you decide what that would be. And, you set out to learn it. And it really doesn't matter that much what it is. Because we're talking about something, it's going to pull you into change in every dimension of your being. And then of course, you go on to other things, because there will always be specific issues to deal with. So then you, as an individual here tonight, would decide what would be that one thing that I'm going to learn from Jesus. And then our groups, whatever church you're in can offer help to individuals with their one thing. I mean, suppose that was speaking for edification, or being slow, slow to, swift to hear and slow to speak, and so on. Well then, the teaching ministry of the group, which isn't just the pastor's, it's everyone you understand. And that's the nature of the group of disciples is its mutual ministry all around. And then of course, some pastors have special responsibilities. But, then they can help. So I should be prepared to help someone who says, "I want to know how to do that", whatever that is. I should be prepared to help them go into why they have a problem with it, what new things need to be changed, directions as to how they can change those things.

~ Existing Church Ministry and Programs

[25:25]

And I really think it's important to say that just leave the overall group arrangements pretty much in place. I don't think we need to do a lot of changing in that dimension. I think what needs to be changed will come along. What we need to do is to focus on the other thing. So, pastors and leaders identify and work with the ones who want to go all the way. This is

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the best way to help everyone, including the ones not ready. The best way to help them is to help the ones who do want to go on.

And in the parable of the sower, we want to believe that the people who are not ready to receive the Word in a honest and good heart and bring forth fruit. That story, doesn't that parable doesn't tell you're stuck forever in the category you were in when the Word came by the first time. See, isn't it true that circumstances of life often break up the fallow ground and get us ready and, and get us to saying things like, "I just hate these thorns!" Right? "Get out of here", right? Or, "Get the birds." That you remember the story. So we just have had enough of birds and hardness and thorns. And that at that point we're ready to hear. So, the best thing we can do for folks who are faithful members of our churches, but really haven't moved here is to take the ones who are ready to go on and lead them on. And they will minister just by their very being to everyone around them. And of course, again, you have to stay out of this comparison stuff and judgmental stuff. Just don't do that. See, but we don't have to do that. And that's, again, Jesus's teachings about pearls before swine, you see. [Matthew 7:6] That, that wasn't saying anyone was a swine, it was saying, the pig can't benefit from a pearl. They can't eat him, can't digest them. Dogs can't generally benefit from Bibles. So you give a nod what is holy to dogs say, "Whoa, just pour on more holy." No, you don't do that. You follow Christ, you walk in His ways. You let the Spirit move. you have the objective. And inwardly you are becoming that person that you are meant to be.

~ No Special Requirements or Resources

[28:10]

Well, we don't need special training, we don't need special facilities, or even a budget to do this. We don't need any of that. We need to really want inner wholeness. We need, we really want it. And that means that we really are prepared to become different people. We need to be willing to be very different from what we are. And we need to be willing to learn as we go with Jesus throughout our days, because that's where we do our learning is in our ordinary life. That's where we learn it. And we need others, to walk with us and before us to help us do this. This isn't a solitary path. I mean, some of it's solitary, we really need other people. And we need our pastors. And we need our teachers, and elders and all the dimensions. And we need people. We need to be in a group where the fruit of the Spirit, fruit of the Spirit is

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manifested, and the gifts of the Spirit are present, manifestly. All that needs to be there. So that's important.

Let's Do It Now

[29:25]

And beyond that, let's do it. Let's begin now. And each of us, I'm hoping will come out of this meeting saying "I'm going to do this" and do this. Don't worry about what other people do. See that the last lesson that is taught to us in the Gospel of John [21:1-11] is about that. You remember that story, how it ends the Gospel of John? Jesus is talking to Peter, he has drawn him back in and he tells him how he's going to die. In fact, he tells him that he's going to be crucified. And that's what happened to him. And Peter, and bless his dear heart, he's so like all of us. I guess he didn't know how to respond to that. And so the next best thing he could think to do was to look over at John and say to Jesus, what shall this man do? I mean, you know, that's just like another cow flew by. I mean, what's that got to do with anything? Right? And Jesus says, "*What is that to you? Follow me. Follow me*".

So that's where I stand before our Lord. That's my call. How about you?

All right. Let's just have a little prayer, and then we're going to go right into the question session, and if you're worried about your kids, we'll let you out before they turn into pumpkins.

Closing Prayer

[31:11]

Father, this teaching is yours, or it's nobody's. I mean, it doesn't matter if it isn't your teaching. And I just know these dear children of yours, and friends, and disciples who are here. And so my request is that you would honor your life in this world, your risen reality, by enabling each person here to take those steps and to walk into holiness in every part of their lives. And just to anticipate with joy what that's going to be for them. So, we ask that you might honor your name in us, and glorify yourself. Let it be so. Amen.

~ ~ ~ End of Video 6B ~ ~ ~

"Healing the Heart and Life by Walking with Jesus Daily"

Dallas Willard at Valley Vineyard, 2003

(21) Courses & More Resources from Jesus College

[The Divine Conspiracy](#) - (2) courses

The Divine Conspiracy - In-depth, extended study of the book (31 sessions)

"The Divine Conspiracy - An Overview" highlighting key principles (6 sessions)

[Renovation of the Heart](#) - (2) courses on the book & a Dallas teaching series

Renovation of the Heart - Whole Life Spiritual Transformation (13 sessions)

"Healing the Heart and Life by Walking with Jesus Daily" (12 sessions)

[Courses on Dallas' Books](#) - (6) courses

The Spirit of the Disciplines - Understanding How God Changes Lives (11 sessions)

Hearing God - Developing a Conversational Relationship with God (10 sessions)

The Allure of Gentleness - Apologetics in the Manner of Jesus (7 sessions)

Knowing Christ Today - Knowledge of Jesus for Daily Life (8 sessions)

Life Without Lack - Living the 23rd Psalm (9 sessions)

Becoming Dallas Willard - biography (9 sessions)

[Courses on Dallas Speaking](#) - (11) courses from (12) teaching series by Dallas

"The Human Side of Holiness" - 5 days at Denver Seminary (17 sessions)

"For Such a Time as This" - 3 teachings on Ministry Leadership (6 sessions)

"Jesus Worldview" - 2 Dallas teachings (3 sessions)

"The Genius of Jesus" - 2 teachings at Ohio State University (4 sessions)

"Nietzsche vs. Jesus" - 2 sessions based on Dallas' Veritas Forum, Stanford, 2002

"The Problem of Evil" - 3 sessions focused on 3 chapters from Dallas' books

"Spiritual Formation & Salvation" - 1 teaching at Wheaton College (3 sessions)

"Jesus, Dallas & NT - The Gospel" - 3 sessions including NT Wright's teachings

"Jesus, Dallas & NT: The Book of Acts" - 4 sessions including NT Wright's teachings

"Jesus, Dallas & NT: Romans 8" - 3 sessions based on teaching by Dallas & NT Wright

"Advent with Dallas Willard" - 3 sessions on a sermon and devotionals by Dallas

[Speaking Sessions](#) - 51 Dallas Willard resources featuring 117 teaching sessions with 785+ pages of notes (general Dallas speaking *not* Jesus College courses).

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"Master's in the Master" Spiritual Transformation Training

The Jesus College "Master's in the Master" is a clear, realistic, practical method to foster "Christlikeness" in ordinary people who take transformation seriously. *This is not an accredited degree.* The Master's offers you a Jesus centered, wisdom guided, community* engaged, mentor** supported, daily life integrated, spiritual growth plan.

CURRICULUM — The Master's is built on (15) courses varying in length from 3 to 31 sessions per course based on the books and teachings of Dallas Willard. Choose from a syllabus of (18) courses {on the previous page} ready-to-watch today in the JesusCollege.com library. Some courses will be offered again "live" throughout the year.

CALENDAR & TIME - The Master's is an individually paced time frame based on when you start and how often you participate in "live" courses or watch recordings of the sessions. We use the word "cohort" but there is not a set group - "no freshman class" - nor pre-set time to commence or complete your Master's. This is an independent study and growth training effort. We estimate for serious participation 3+ hours per week over a timespan equal to the 3+ years Jesus walked with His disciples. *3+ hours weekly for 3+ years.* Again, this is your preferred pace NOT according to a Jesus College calendar or semester syllabus.

COMMUNITY* — We are seeking the platforms to facilitate connection with other students to engage and enjoy rich diversity of Jesus' friends from 48 countries involved in Jesus College.

COST — The "Master's" training is offered for FREE by Jesus College. Additional personal coaching, church consulting and training, teaching or preaching at your location or virtual venue are available from Jesus College at pre-determined costs between the two parties. Financial donations are also welcomed for those who want to help further the impact of Jesus College.

COMMENTS from Jesus College Students:

- Cath from Australia, "I had another look at the website link - WOW! Amazing syllabus and I'm excited about the 3 years walk with Jesus."
- Tony from England, "In brief, these courses have changed my view on discipleship. I feel myself a new creation."
- Pastor Oladipo from Lagos, Nigeria, "I've participated in all the courses except one. It has impacted my ministry strongly because we are fine tuning our church to become a church who really does what Jesus said. The whole experience has been personally transforming for me personally and in my ministry. In time we can become the example of the kind of church Dallas has said he has never seen."
- Judy from Virginia, "I'm definitely interested and I've loved everything you have offered. Everything! The idea of experiencing this with other people face-to-face is very appealing to me."
- Don from Canada, "This Jesus College vision is on the leading edge for the future of the Christian community."

For information on the courses, a plan worksheet for your custom Master's V-I-M, or a personal consult with Doug Webster to discuss your desired spiritual training and growth, email us — info@JesusCollege.com.

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Jesus College Postscript

Thank you and God bless you for venturing further up, further in the Kingdom Among Us. We trust you received a fresh hearing of Jesus through the mind and soul of a humble follower of Jesus in Dallas Willard alongside a cadre of the crucifixion of friends from around the world. May your quietly transforming, conversational friendship with God immersed in the Trinitarian community be pervaded with joy, relaxed with shalom, and filled with agape, as you become the kind of apprentice of Jesus who willfully seeks the good of God, others and yourself.

For more resources to follow Jesus:

[Dallas Willard Ministries](#)

[Jesus College](#)

The study guide was prepared by Doug Webster with transcript help from friends of Jesus College and provided for free for course participants. We welcome your comments, suggestions and ideas on how we might better help you strengthen your apprenticeship with Jesus in the With-God life with the sole, soul and eternal goal of Christlikeness.

info@JesusCollege.com



JESUS COLLEGE

A good school