

# **"Teaching Teachers of the Nations to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

## **Table of Contents**

(in order suggested by the scribe\*\*)

<b><u>Day</u></b>	<b><u>Topic</u></b>	<b><u>Length</u></b>	<b><u>Page</u></b>
<b>One</b>	(YouTube #/17)		
~Session 1 (1/17)	"The Human Side of Holiness" part 1	[57:40]	2
~Session 2 (2/17)	"The Human Side of Holiness" part 2	[50:50]	9
~Session 3 (3/17)	"The Human Side of Holiness" part 3	[1:14:10]	18
<b>Two</b>			
~Session 4 (5/17)	"Love as Life" pt. 2 (should be #1)	[58:40]	28
~Session 5 (4/17)	"Love as Life" pt. 1 (should be #2)	[1:17:00]	38
~Session 6 (6/17)	"Reality of Spirit"	[50:00]	48
<b>Three</b>			
~Session 7 (7/17)	"Gospel, Great Commission"	[1:02:30]	54
~Session 8 (8/17)	"Transformation of the Body & Habits"	[1:04:10]	61
~Session 9 (9/17)	"Fruit of Spirit; Discipleship"	[1:14:00]	69
<b>Four</b>			
~Session 10 (10/17)	"Relationship of Mind & Spirit"	[1:16:00]	80
~Session 11 (13/17)	"The Will & Disciplines"	[46:55]	89
~Session 12 (14/17)	"Disciplines"	[1:19:40]	94
~Session 13 (15/17)	"Disciplines - What We Can Learn"	[44:00]	107
	<i>Sermon on the Mount (Righteousness)</i>		
<b>Five</b>			
~Session 14 (16/17)	"Life Transformation from the Heart"	[57:20]	115
	<i>Sermon on the Mount (Detail)</i>		
~Session 15 (12/17)	"Change, Disciplines & Indirection"	[37:40]	122
~Session 16 (11/17)	"Knowledge, Grace, Discipleship"	[1:29:30]	129
~Session 17 (17/17)	"Discipleship in Local Congregations"	[47:20]	140
<b>End of Series</b>			<b>146</b>

\*\* **Scribe's Comments** - The YouTube videos linked below each session title were graciously posted by Joanne Nitkowski in best guess order. After listening to each session at least three times, the scribe changed the YouTube order based on content and visual observations. The sessions were typed from the audio with good-faith effort but not verbatim. The [brackets] & **bold** disclose the scribe's commentary and also cross-references these sessions with other Dallas Willard teachings.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 1** (YouTube 1/17) *"The Human Side of Holiness"* part 1 [57:40]

[Burgundy shirt, two pens in pocket]

[Board - "The Human Side of Holiness"]

<https://www.youtube.com/watch?v=Cg3kOd5l6Co>

I wanted to get the theme to you so I wrote it on the board.

["The Human Side of Holiness"]

I think the most important thing happening here is what is happening in you. I am counting on the Lord to draw near to our and you will give space to that. The big issue is for each of us individually.

I prepare like crazy but I don't trust my preparation. It is what God is going to do between us and in you. I am simply a follower of Christ walking through the world with other people learning the Kingdom as I go. Please don't put me in a special category, just one who is learning to follow Christ. Let's do that together.

**What does Holiness Look Like Shorn of Its Legalistic Expressions?**

[3:15]

I want you to be alive to the discussion in these sessions. I am not going to preach at you but I may get excited at preach at you on occasion.

[5:25] This is a good place to start: [\[The Great Commission\]](#)

*18 "And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."*

This is the assignment. It is amazing how long it takes some groups to get around to it. You may know churches that spend a year or two trying to work out a mission statement. Isn't that strange?

This is by far the best church growth plan to every hit the church.

\* Rodney Stark - By the 3rd Century over 50% of the cities around the Mediterranean were Christian.

That happened because of a small group of insignificant people with no resource whatsoever did this.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

The Church has always done best when it had the least. They did what this [Great Commission] said. They put their lives on the line and lived here.

Does your heart, does your life agree with this? Is what you're investing in as a student or a minister and just as a person, if you're in position in government, in finance, in law, is that for you?

*"I have been given say over everything on Heaven & Earth."*

That's the guy you work for.

Language is better, *"As you go..."*

You're going to be going. As you go, make apprentices.

Apprentice has a strong applied concept to it.

Disciple is a good word if it has not been washed out.

As an apprentice you're getting hands on learning - basically how to live in the Kingdom of God for your whole life.

Discipleship is for the world. It's not for church. Church is for discipleship. Well, it should be. We have to attend to that it has been divorced from the church. You don't have to be a disciple to be a Christian.

**How Do You Make Disciples?**

[11:25]

The words of Jesus can be helpful.

He pronounced them "Blessed" when no one else said "blessed." You are the salt of the Earth, the Light of the World. Let your light shine before men so they will hear and see in you things that make them say,

*"I really need to know how to do this."*

[12:25] Proclamation - preaching, manifestation and teaching\*\* - that's what Jesus did. You study the gospels you find He did three things:

Proclaimed - Putting up an announcement:

The Kingdom is accessible to you, where you are.

**Matthew 4:17** - *"Repent, the kingdom of heavens is at hand."*

Think clearly about your thinking. Get a thought about your thoughts.

[\*\*1/17 @ 12:25; 9/17 @ 54:00; 11/17 @ 39:00; 16/17 @ 43:00]

Here's a new thought - there is now the Kingdom of God available to you. Does not matter who you are or what's happened to you. No qualifications. You just need to say I am sick of my kingdom, and going into this kingdom.

We have to talk at length about the Kingdom. It is the greatest missing element in the gospel today. We don't preach a message that makes disciples. That's the first thing.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Trinitarian Fellowship & Reality**

[14:45]

Now there's an order in this. Once you make Disciples, you need to gather them in the Trinitarian reality.

That's what becomes church. "Ecclesia" - you are called out. Disciples are people who are called, primarily of their kingdom for each person as one. Then they collude and you have a lot of little human kingdoms.

**Colossians 1:13** - *"Brought out of the kingdom of darkness, and brought into (translated) into the Kingdom of the Son He loves."*

**Matthew 16** - Keys to the Kingdom.

Keys - used to get in. Some religious groups translated to keep others out. Religious monopoly. "You can get in unless I let you."

Jesus is building His church. Not everyone is able to see God is good because of the people they meet.

Satan's main project is to mess up the message. That's his main focus. To mess up the Church. One of the ways he does that is by diverting people away from the message. One of the ways is to get people to make Baptists.

He didn't even say, "Go and make Christians." It was disciples who were called Christians. Antioch (Acts 11) - No longer a Jewish sect.

As we go along, Christian gets divorced from "disciple". How do people get brought into churches so you don't have to be a disciple to be a Christian.

We will be talking about what a disciple is because we want to be sure when we go out of here with an understanding of what that is. If you are going to make disciples, you need to know what that is. But if you are going to make disciples, you need to be one yourself.

**The Main Thing**

[22:35]

—> ***"Lead them into doing everything I told them to do."***

Not that they "ought" to do something. Teach them in such a way they "actually" do what He said. That's the center focus of what we are doing.

[not "ought" but "actually"]

Course Objectives (Handout)

Students would see clearly how on an experiential basis they can actually approximate in real life Mark 12:30-31

**30** *"...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."* **31** *The second*

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

*is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."*

To work that out, we're going to have to talk about your parts.

How do you love God with your heart, your body, your strength, what does that mean?

Jesus added, *"Love your neighbor as yourself."*

We are going to try to see that in connection with this [Great Commission]. You don't do that by teaching them to do things. Most denominations have taken a few points of Jesus' teaching and identified holiness in doing those things. A lot of the legalism people creep into is comical. The things we fight over and split on usually fall in the categories of legalism.

I have never know a church to split over the Great Commandment. It shows the things we do split over tend to be legalisms or personal feuds.

**Everything we will do in these sessions is focused on:**

***"Lead them into doing everything I told them they should do."***

So you will be able to do that. So people will do it easily and routinely and it will drop off them like fruit drops off a tree.

Our teaching needs to be at the level of the Great Commandment. How does that relate to praying for those who persecute you? And not with gritted teeth.

Is that something you are ready for?

*Spirit of the Disciplines*, p. 16

I don't know of a single church that has a plan to do that.

Sometimes he's talking about anger and other times about turning a cheek.

Have you ever known a local group that has taught people how to turn the other cheek?

One of the main functions in practice is to use the Beatitudes to make people feel guilty. They don't know what to do with the teachings of Jesus.

Suggested Reading:

- ~ William Law, *A Serious Call to a Devout and Holy Life*
- ~ John Calvin, *Golden Booklet*
- ~ Murray, *Humility*

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Shift the mental approach to what we are doing as Christians and make that the heart, we would have a different world.

Comfortable to do the things that Jesus said that would make them routine. We are looking for *easy, routine obedience*.

\* Playing the piano - lot of routine obedience.

The outcome of what they have practiced.

Works in "Sin" - easy, routine sinning.

**Q** - [37:35] As a child I kept thinking, if this is true, why is everyone so unhappy and not living in the joy of life?

**A** - That's what you get when you graduate from Sunday School. The wise man who built his house upon the rock. The wise man heard and obeyed.

When you grow up you learn you can't really obey and if you do, you'll be proud and go to Hell.

**Q** - [39:10] Paul in Romans 7, "*I do not do what I want to do.*"

**A** - He did not go on to Romans 8? It proceeds to talk about what Romans 7 was about. "*There is no condemnation..*"

They read that as forgiveness. There is not guilt.

*"The Spirit of Christ has set me free from the law of sin and death."*

The interpretation that most people have leaves them stuck in Romans 7. They don't look at Paul's life and see that he did not live there. As a Pharisee and a sincere follower of the Law he could not do it.

It's important that you brought that up. It hangs over us. You can't do it in your own strength. Glory be to God you don't have to live in your own strength. We needed grace before we sinned. You were not even made to do that. If man had never sinned, they would have lived by grace.

Grace has to do with life and not with failure. The point of grace is not to patch up failures, though it does that. It is to give you the life you were meant for. That life is seen in Genesis 1:26. The Bible does not begin in Genesis 3. The story does not begin at the Fall, it begins at Creation.

These are really the fundamental issues!

\* *Renovation of the Heart* - Reps could not represent the book to the bookstores because it suggested it was actually possible not to live a life of defeat. They were so hung up on the idea that Romans 7 is the story of the Christian life.

We're not talking about perfection in any legalistic terms. At least you won't have to worry about it for a while.

\* God says to Abraham, "*You're a goof up but you trust me.*"

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

God resumed a relationship with Abraham and a better one.

Abraham believed God for a male heir. This was going to be a miracle.

Trusting God for what was impossible. Reliance on the Kingdom.

We come to the Kingdom through Jesus. If you've got Kingdom without Jesus, you don't have the Kingdom.

The King does not come without His Kingdom.

The picture of Jesus as the sacrificial victim alone is not accurate. That's why the Resurrection is so important.

*"If Christ is not resurrected, you are still in your sins."*

Redemption includes your life now. If Christ is not risen, He is not part of my life. If He is not part of my life, I am stuck in Romans 7.

Q - [48:15] - What is the gospel?

A - The gospel is not the Great Commission.

Does the gospel I preach have a natural tendency to produce disciples or only consumers of religious goods and services?

Or does it light people like a rocket?

A missional church is one that will not stop growing.

If they were not already on a mission, there is something deeper that needs to be dealt with.

**Conclusion: Final Thought on Legalism**

[50:35]

If you learned someone was holy, what would you expect of them?

I would expect them to be Christ-like.

Another - particular practices and things they would say.

In order to be a Holy person, are there certain things you have to say about the Bible?

Inspiration?

Social Justice?

Big topic today badly focused on symptoms not the causes.

"Poverty" is a symptom, not the cause.

We are going to talk about being holy, we need to redo it in terms that are meaningful for us today.

Many of the issues are really important - relationships between a man & woman, church...

What do the Fruit of the Spirit have to do with Holiness?

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

If someone had a right view of Scriptural inspiration, would they have the fruit of the Spirit?

Or would they be as mean as a snake?

1.) What are marks of holiness?

2.) Is that adequate? What is a deeper look at holiness? How does it look today? Keep that in the air. Either it is important or it is not.

*"No one without holiness shall see the Lord."* (Hebrews 12:14)

"Holiness" has slipped out of our vocabulary along with "discipleship" partially because we are still bouncing off a legalistic conception of holiness.

- \* Northern Churches - Can't smoke and be holy.

- \* Southern Churches - Between services you think a burnt offering was being offered.

- \* Dallas & Jane on their honeymoon swimming together.

"No mixed bathing." = "Holy people do not do mixed bathing."

It is important for us to think about those things if we are going to do right by the holiness with which you can see God.

~ ~ ~ **End of Session 1** (YouTube 1/17) @ **57:40** ~ ~ ~



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 2** (YouTube 2/17) - *"The Human Side of Holiness" pt. 2 [50:50]*  
*"Two Landscapes"*

[Burgundy shirt, two pens in pocket]

[Board - "The Human Side of Holiness" (wrote beginning of 1/17)]

<https://www.youtube.com/watch?v=1PvefcrA7c8>

Let's look at a different passage that bears on this. Colossians 3 and another to get a picture of what we were taking about.

**Colossians 3:1-4**, *"Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory."*

*"At the right hand of God..."* same as

*"All authority has been given to me over Heaven & Earth..."* (Matthew 28)

*"Your dead and your life is hid in Christ with God."*

You don't know where your life is.

*"When Christ, who is our live, shall appear, you also will appear glorious..."*

That's a particular landscape\*\* in which you live and living what is there and not the visible world.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

## **Treasure & Vessel**

### **II Corinthians 4:16-18** - *"The outward man perishing..."*

He introduces the contrast between the treasure & the vessel.

Knowledge of Jesus Christ is the Treasure.

Outward including your body - look in the mirror, you'll see the outward man is perishing.

Paul gives a list of the things he was going through - two sides: Treasure & Vessel; Sorrowful - Vessel; Always rejoicing - Treasure.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Our life is a matter of a treasure and a vessel. The problem is we tend to be obsessed with the vessel and not the treasure. Once you understand that you'll understand what we talked about in the last hour and churches getting wrapped up in their vessel. One of the worst things that can happen is they get obsessed surviving. It's aim is not surviving. God is in charge of that. The church is dealing with what we are talking about here. If it does not, it will wind up struggling to survive. A church struggling to survive, you might as well let it go. That is one of the most traumatic things to Christians generally to live through the death of a church because they are not thinking above where Christ is seated at the right hand of God. God is the one in charge. [\[Dallas discussed "church" in 1/17 but not "vessel"\]](#)

He is the landscape\*\*.

**When you get born again, you get the ability to see the invisible. You have to be told that so you begin to recognize it when it happens. It's like hearing God. God talks all the time.**

[7:00] Visible - *Temporal* & Invisible - *Eternal* Landscapes

[\[\\*\\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30\]](#)

**II Kings 6:15-17** - Elisha's Butler - saw himself surrounded by an army.

*15 Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, "Alas, my master! What shall we do?" 16 So he answered, "Do not fear, for those who are with us are more than those who are with them." 17 Then Elisha prayed and said, "O Lord, I pray, open his eyes that he may see." And the Lord opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.*

v. 17 - Two different landscapes! The Visible & Invisible

When we approach our lives, especially when we are followers of Christ, we must always remember the two landscapes.

*"Moses endured as seeing one who is invisible."*

It is the consciousness of the landscape\*\* of **the Kingdom of God**. [9:20]

Seeing the landscape\*\* of God that allows us to walk in that Kingdom with Christ and see the deliverance that comes by grace in that Kingdom.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00;  
5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17  
59:00 & end; 10/17 Intro; 14/17 @ 10:30]

Remember, grace is simply God acting and the Kingdom is what God is doing. [When did he 1st define "grace" and "Kingdom" like this? Not in 1/17; He does in 3/17 & 7/17 @ 34:30]

You'll hear it is the "reign" is what God is doing.

"Seek first the Kingdom of God..." What is that?

What is the Kingdom of God? It is God acting. That includes "reigning".

God acts in many ways. The Kingdom of God is present in many forms - the hills & the critters. That's why it's such a blessing who don't even know about the Kingdom of God. "Ahh!" What is it? It is one of the witnesses of the Kingdom. Psalm 19; Romans 10 - the gospel is real.

Kingdom of God comes in His law.

Take the 10 Commandments and do them. You will soon find only God can support you and you'll experience God in action when you do that.

God's law is an expression of God's Kingdom.

You want to find the Kingdom of God? Act in the law

*"Obey my word, and you'll know the truth and the truth will set you free."*

At it's premium best, it comes in Jesus' word.

John 6 - eating his flesh and drinking his blood.

It is the Spirit that brings life. *The words that I speak to you are spirit and they are life.*" (John 6:63) You go to the words of Jesus as though you found a treasure trove of life. The kingdom of God invites you to step in. "Repent" the kingdom is right here.

*"The word is near, it is the Word we preach."* (Romans 10:8)

The power of the Word when you accept it into yourself.

You have some growing to do. He doesn't just wipe out everything. You are still you when you are born again. There's a lot of you that has to be dealt with.

*"We now have peace with God..."* (Romans 5:1) But the war with God now breaks out in ourselves. Spiritual formation comes in response.

Spiritual Formation - what to do?

That's the Human Side of Holiness - we have to learn and make the effort. If you have a theology that has you frozen that you can't do anything, I don't know what I can tell you.

No one consistently lives the theology. They are confused about earning and doing. They are misled to think all earning is doing.

\* lifting food to your mouth is action, not earning.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

The only issue is not earning. The real issue, once you settled the earning issue, is action.

That's where you need to have the picture of the landscape\*\* and to be able to express it in terms of the Kingdom of God and the invitation to enter the Kingdom of God.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

**The Kingdom of God** (def.)

[17:20]

*The kingdom of God is the range of God's effective will. It is where what God wants done is done. The gospel of Jesus is that life in the Kingdom is available to us now. We can experience the Kingdom and live in it, by placing our confidence in Jesus for everything, and by being his constant students precisely because we have confidence in Him.*

When you pray, "Thy Kingdom come, thy will be done" you are praying what God wants done is done.

God has given you a kingdom or queendom. He expects you to have a domain where you have your way. That's not bad, that's good. Every person is like that. That's God's appointment. That's why you're worth dying for.

We get born and come into the world and we have a body. That's our first kingdom. Our first task is to grow with our body. They are meant to grow. The mastery of our body. Your body is your primary place of your kingdom. If you didn't have a body, you could not use a credit card.

The body is absolutely central to the spiritual life. But it is meant among other things to extend. The natural world is meant to be under the spiritual. Human beings on their own, who learn to extend their bodies. can do incredible things.

**Genesis 1:26** - *Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."*

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

We are given charge of fish. That's where we entered God's creation - in charge of animals. Creeping things.

I hope you have time to meditate on Genesis 1:26 - that's a picture of you. You are a created being under God. Your soul hungers for that. It is a life that

That's socially connected. Education is a social process. Money, transportation, computers, Twitter, people who send messages while driving trains, airplanes, automobiles. That's what the kingdom of man does - it gets out of control and more deeply at sin which becomes socially organized.

What's the answer to sin? The only answer you'll hear from the human point of view is *education*. That would be true if you were getting the right education. But education in what?

**When Jesus comes to announce the availability of the Kingdom of God, He is the world's primary educator.** [23:45]

**If you have trouble thinking of Him in that connection, please stretch your concepts a bit. The force of Jesus in the world has been mainly through education that went with grace to transform life.**

If you understand the Kingdom of God as the range of God's effective will, you have to start with what a kingdom is and the best way to understand that is to know your kingdom.

\* Kids - The easiest to teach this are kids. They know about it. All they need is a word for it. They are in kingdom struggles from the start. A main part you have to teach them is how to live with one another.

Calvin - *"Every man carries a kingdom in his breast."*

The main threat to God's kingdom is my kingdom. That's the human story. Kingdoms clashing.

What happened on Wall Street? A bunch of kingdoms ran amuck.

\* Mr. Madoff - must have been named by God. He learned how to work with powers in order to ruin the lives of thousands of people. That meant to destroy the reach of their effective will. That's what money is all about. Money is a way of extending your kingdom.

**The Two Landscapes**

[26:50]

The problem is always to determine what are the realities that you can count on. The major thing you have to understand to get your life straight is to understand the fundamental reality is God and His Kingdom. You don't have to accept that. You can insist on having your own kingdom.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

\* New Atheism - We will not have God. If there is a God, my kingdom is not ultimate.

Basic activities and teachings of Jesus.

What is the Cross? The end of your kingdom. That's why you have to take it and follow Jesus. It will overwhelm you. You have to take up your Cross. The Cross means the end of self-will.

If you only see the physical landscape\*\*, you think this would ruin my life. It would, but there is another life. That is the place where we begin to see and enter the Kingdom of God. Putting our faith in Jesus Christ

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

1st two Commandments are statements about reality. To protect you from thinking the only reality is the physical world.

On God's side that's where He comes looking for people who will worship Him in spirit and in truth. Spirit is what you really are in the inside. That's what gets at your kingdom. Frankly, you don't see that like Elisha's Butler.

Imagine what your life would be like if you could not not see the Kingdom.

He is so big that if He did not hide you could not avoid Him.

That's why he is a hidden God. So what are you going to do about that? That's where seeking the kingdom becomes all important. Freedom to become the person you want to be. Not coerced. God could do that. That's not what He had in mind. He had in mind you bringing your kingdom into His Kingdom.

Kingdom of God (def.) (continued) [31:20]

"... The gospel of Jesus is that life in the Kingdom is available to us now. We can experience the Kingdom and live in it, by placing our confidence in Jesus for everything, and by being his constant students precisely because we have confidence in Him."

The only saving advice is - trust Jesus. That's the whole deal. That's how you enter the Kingdom. Not just something he said he did or said.

**Q** - [32:00] Repeat "He is so big He has to hide..."

**A** - God is so big that He has to hide in order the we can hide from Him.

"Where are you Adam?" You have to work if God knew all along.

The point is he was hiding.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

One of the reasons we love children - they haven't learned yet to hide their souls inside their bodies.

- \* Becky telling a joke as a child. She didn't know how to tell them. You have to be able to manage your body. Timing is crucial.

All of that goes into Kingdom because kingdom stuff is the only thing that allows you to understand human life.

- \* Most people in their battles are like two dogs fighting in an alley over a bone. They have no idea what is going on.

- \* The effect of Lust - it destroys the soul, tears it apart. People have no idea what's going on.

The idea of kingdom is fundamental.

Do you agree that is what Jesus preached - the Kingdom of God in its availability? Every NT scholar believes that is true. Then you have elaborate theologies to set that aside. That's the theology was raised in. What Jesus said has no relevance for us today. It's what Paul said.

Of course, if you can do what Paul said, you can take the Sermon on the Mount in a walk. Ephesians 4 & 5 and look at the Sermon on the Mount. It looks like old news.

The theology was designed to protect us from the gospels.

Jesus didn't just preach that there was a kingdom of God. What was different was the accessibility of the Kingdom. That was really radical. From a human point of view, that is what got Him killed. What he taught the Kingdom of God is available to you, no matter where you are. The people who thought they were in charge of the kingdom did not like that. It's an inversion that drew the wrath of people in power, both secular and sacred, down on him.

*"Better for one man to perish than the whole nation."*

That's just politics.

(How much time before lunch? It's about time. Let me get you started on this.)

**Three Types of the Gospel [+ a 4th]**

[37:45]

You can not go anywhere with holiness and spiritual transformation with the wrong message.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**# 1 - Forgiveness of Sins as the primary part**

*Your Sins will be forgiven and you will be in heaven in the afterlife if you believe that Jesus suffered for your sins.*

Nearly all TV evangelists preach this first gospel.

\* Charles Stanley - especially where he wants to lead people to decision.

Most of our people don't know how to call people to a decision other than this. Don't know how to make "Trust Jesus" with "Repent for the Kingdom of God is at hand."

You have to worry about the ones who don't get run over by the trolley. What about getting people ready to live? Not only if you die tonight, where would you go but what happens if you don't die tonight.

That has been set up in such a way that this doesn't have anything to do what you do before you die.

It comes down to a version of the gospel that has no connection with the spiritual life and moral character. They are left to cope with their life with nothing that will help them.

**Q** - Is this missing the mark entirely or incomplete?

**A** - It is essential but incomplete. #2 is also essential.

**#2 - Social Justice**

Jesus died to liberate the oppressed and you can stand with Him in the battle.

\* Sojourners Magazine.

Partly because they don't believe in sin. Sin" has disappeared from our vocabulary.

\* If you don't believe in sin you're like a farmer who thinks the only answer to weeds is more fertilizer.

#1 & #2 divide the church pretty well.

**# 3 The Church**

You take care of your church and it will take care of you.

The old form - properly ordained people in the church are in charge of the sacraments and the sacraments are what saves you.

That's a perfectly intelligent way of approaching the issue of salvation. You can understand why human beings would develop that. We have the whole thing under human control.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Protestants got another system of control - right beliefs. And they are control of them. That's why your denomination is better than any other. We have loosened up a bit.

That is in essence practicing the same sacramental system.

They identify a church, ministers. It's comforting to believe you just have to deal with them.

**#4 - Put Your Confidence in Jesus...**

[47:00]

Live with Him as a disciple now in the present Kingdom of God.

**Matthew 6:33, Romans 8:1-14; Colossians 1:13; John 3:1-8**

You do that in faith in response to God's action. New birth is from above. It's the same place where Pilate got his power. It's birth from above.

*"If you then be risen with Christ, set your mind on the things above."*

That's the invisible landscape\*\*. You are dead. That's the good news.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

**The Human Side of Holiness**

[48:30]

How do you, by your regenerated choice, enter into that by your own activities?

How do you become the kind of person who just routinely do the kind of things Jesus talked about?

You know what you are doing what is good.

That's where growth and grace come in.

"Miserable Sinner Christianity" - You remain a miserable sinner until you die. Generally thought your problem is your body and the "flesh" is mis-read as your body. You never get better. Our implicit theology is very much invested in that.

Chapter 5 of *Renovation of the Heart*

Before I introduce the "V-I-M" you learn you can do this.

If your vision is tied to the Kingdom of God as an associate of Jesus in what He is doing in world history, then you've got the wherewithal to learn holiness that is a sweet life giving stream flowing from God through your life and into the lives of other people.

~ ~ ~ **End of Session 2** (YouTube 2/17) @ **50:50** ~ ~ ~

## **"Teaching Teachers of the Nations to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

### **Session 3** (YouTube 3/17) *"The Human Side of Holiness"* part 3 [1:14:10]

[Burgundy shirt, two pens in pocket]

[Board - "The Human Side of Holiness" (wrote beginning of 1/17)]

<https://www.youtube.com/watch?v=jfnQ7S-yKVQ&t=3422s>

**Romans 5** - 1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— 13 for until the Law sin was in the world, but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. 16 The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

You will get a picture of how life works and develops beginning with being Justified. We don't want to start with Justification. Everything starts with Creation. Redemption is buying back from what to what.

In creation you find out who you are. That alone puts you in place for your life.

v. 1 - We are living with the risen Christ.

Salvation - Being caught up in what Jesus Christ is doing today on Earth.

v. 2 - Grace in which we stand

Is grace just forgiveness or is it God acting in your life constantly.

Knowledge biblically is interactive relationship.

*"You only have I known."* God to Israel. **Amos 3:2**

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

God is not saying I don't know about others. "Know" is interaction. You are the only people I have entered covenant with in relationship in which I am the living God.

\* Mary - *"I know not a man."* **Luke 1:34**

I have not been in a certain interactive relationship with a man.

*"Grow in grace & knowledge of our Lord Jesus Christ."* - **II Peter 3:18**

Write that in your own words in ideas I have given you

Human part of Holiness - "grow in grace & knowledge"

There is a role for us to play. How would you do that?

v.2 "We exult in hope." Hope (def.) "Anticipation of good."

Fear (def.) "Anticipation of evil."

v. 3 *"We exult in tribulation"*

I get to see God's handiwork in my life.

*"Perseverance...character...hope"*

What goes on in the spiritual life of one who is following and trusting Jesus. This tells you what comes next. It's stated as though it may be passive but it is not. Like II Peter 1, Colossians. It is active not passive.

*"Put on bowels (heart) of compassion, kindness, humility, gentleness, patience. Bearing with one another, forgiving as Christ has forgiven you and above all, put on love..."* **Colossians 3:13-17**

You don't do it alone but if you don't do it, it won't happen.

You have to have the background. That's why we started with the gospel.

Someone who says, "I want to learn how to turn the other cheek."

And you can say, "I can help you do that."

Go back to The Great Commission.

Our church, "We teach people how to do what Jesus said."

v. 5 - *"Hope does not disappoint us because the love of God has been poured out in our hearts by the Holy Spirit who was given to us."*

**Romans 5:1-5** - That's a picture of what "holiness" looks in like.

If I have a disagreement with someone in doctrine, that disagreement will take on a whole different tone.

**Q** - Talk about character

**A** - Character is what you do without having to think about. It comes from your identity not your decision. Character is ready to go.

\* Peter had good intentions, he just did not have character.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

All of them said, "We will not run." But they did. It was in their legs.  
Character is coming to place where you are running without thinking about it. There are sitting in our body.

**Q** - Perseverance - a person training themselves? The case in prayer?

**A** - Jesus taught that in prayer. **Luke 18**

Luke 11 - Asking for food from a neighbor.

The idea of combining the Passive and Active.

It comes out in routine, easy obedience.

Our churches must be set up for all the stages they are.

First entering all the way down to old age & retirement.

Churches should be set up to help people grown in all stages.

Does this Gospel I preach have a natural tendency to produce disciples or just consumers of religious goods & services.

\* Algebra - teaching it to someone on the street.

Signed up for a course at least you have interest.

Church - you wind up with unwilling consumers.

Minister - your job is getting people to do what they don't want to do.

We should get out of the business of trying to get people to do things.

\* Giving & Prayer - two initial steps

Get mad at the preacher who talks to you about

Prayer is a power sharing device that God has worked out for a world of recovering sinners. [4/17 @ 55:00]

He wants to get you involved in His Kingdom work. But He knows you need to grow. Prayer is safer because He is running the show.

Learning where your prayers are a process of love.

Problems getting people to prayer - Heard the wrong gospel.

How do we deal with the people who wind up stuck?

Without teaching and example, they can't get a hold of it and make a new start. They are stuck in their theology.

**Q** - [28:45] It seems to be about not trusting God, not knowing Him to be good, is one of the foundational pieces. How do you get through that so they can move forward?

**A** - We need to help people see God is really good. You can't trust God if you don't believe He is good. Start with God is good.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Talk about creation, Christ, history and finally it will coe around to the individual. If you are going to trust God , you have to believe He has done well by you. Is God good to me? Has He done well by me?

It is uncommon to find today someone who is really troubled by their sins.

Many people theory of Christ's death it shows that God loved you because He died for you. That's true but it doesn't make a beginning.

The surprise is not that Gd loved me, the surprise would have been if He didn't. That issue is not that God loves me but God is love.

\* Western Exterminator - Man with hammer behind his back to smash the bug

Image of God waiting for you to do something which you have probably already done.

\* Maude TV show - *"God will get you for it."*

We have to bring the light of the gospel that will change that!

\* John Wesley - What do you preach? [33:00]

*"I do preach to as many as desire to hear, every night and morning. I would make them happy, easy in themselves, and useful to others.*

*Whither would I lead them? To heaven—to God the judge, the lover of all, and to Jesus the mediator of the New Covenant.*

*What religion do I preach? The religion of love, law of kindness brought to light by the gospel."*

*What is it good for? To make all who receive it and enjoy God and themselves: to make them like God; lovers of all; contented in their lives, and crying out after death, income insurance,"Ò grave, where is thy victory! Thanks be unto God, who gives me the victory, through my Lord Jesus Christ!"*

You realize why the Wesleyan movement hit the world like a bomb. There was a time when they thought everyone was going to be Methodists.

# ***"Teaching Teachers of the Nations to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

## **Spiritual Formation**

[35:30-44:50]

Spiritual formation is set up in the opening of *Renovation of the Heart*.

(def.) *"The process through which people go in taking on the character of Christ in all the dimensions of their personality."*

Those [dimensions] are mentioned in the Great Commandment

29 "The most important one," answered Jesus, "is this: 'Hear, O Israel: The Lord our God, the Lord is one. 30 Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' 31 The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." **Mark 12:29-30**

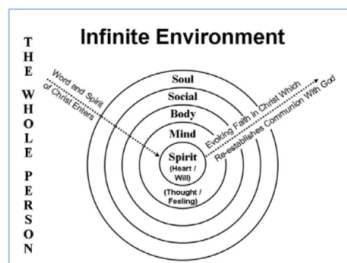
6 Dimensions: Will, Mind (Thoughts & Emotions), Body, Social Context, Soul  
That is what we work on with God in the process of spiritual formation.

~ Someone who wanted to learn how to "turn the other cheek".

How you do that and not just reduce it to a legalism? You can get the meaning of it and teach them in such a way that they would actually do it and they would not have to stop and think about it, it would be a part of their character. How are you going to do that?

You are going to have to deal with what is in their will, their thoughts, their ways of thinking, their emotions & feelings, with what their body is ready to do or not to do. In most cases, people have "slapped back" before they thought about it because that is their body because your body is where you character is deposited. That's a good thing. It's also scary because we learn to read one another bodies. That's part of the human conspiracy to stay in the system of sin.

Our social relations are set up in certain ways and always tied to our body - systems of fear, suspicion, mistrust, rejection, withdrawal because we are running our kingdom and we know how dangerous it is. Our body is keyed to fight, flight, fear, all of those things that have a chemical correlate in our bodies. The body is alive to the spiritual side of the world. Then there is the soul, that part which organizes all the parts to form the person. If the soul is broken, you don't get a person out of it.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**"The Total Human System - All of which is to Love God" [39:50]**

[Diagram on p. 38 of *Renovation of the Heart*]

The single greatest error or problem in spiritual formation is believing or leading others to believe it is all a matter of the will. The will is central but it has to work with the other parts or it will never succeed. "Willpower" is a myth.

\* William James, *Briefer of Psychology* - Writing on "Habit & Will"

I hope to give you a way of thinking about habit and it's place in life and then the will. But will-power is the sure way to fail. It is so small it is almost non-existent. About the only place where you have much is how you direct your thoughts and in most cases you have little there, maybe none.

We want to think about these different aspects carefully as we're talking about coming to do what Jesus said. Our action does not come from our will. Our will plays a part but only a part in our actions and many of our actions our will don't involve the will at all. That's not a bad thing. That's a good thing. The human life can not work just on decisions. It's such a fallacy - that it's just a matter of decision.

Some are a matter of decision. For example, turning your life over to God. You can decide to do that. There is going to be a big follow through to be successful. You can surrender your will to God. The primary function of the human will is to rely upon God. When that is withdrawn - what happens in the story of the Fall - the will turns back on itself and it become poisonous and hopeless because it is in a world which will not adapt to it's will. It was never meant to govern our life or our world, it was meant to give a direction back to God and then a connection with God which will make our world manageable.

**The surrender of the will to God is the single most important thing you can do to begin the journey.** [43:15]

That's why **The Cross** is so central. We have to be careful and understand it rightly.

The Cross is not your neighbor with a barking dog.

The Cross is not what troubles you.

The Cross is what sets aside your will as the ultimate guide to life.

It says, "*No, God's will is the ultimate guide to life.*"

Once you settled that, you still have a lot of things to do. Most of the dimensions of the self will not have not been surrendered to God automatically by the surrender of your will. Now, you have been born from



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

above - that's what happens at the surrender of your will - and you can begin with God to deal with everything else that has to be dealt with.

[44:45] Let's try to get a formula to help us understand what they are.

## **The Will**

Let's start with the will. It is the Executive Center of the Self.

It is the place where you, uniquely you, initiate processes, events and bring things into existence.

It is the most precious part of you and God respects it. So much so, He will allow people who do not want to be with Him to be away from Him.

That's why one of the hardest things to pray for is a relative, for many reasons. One of the things we pray for is the over-riding of their will and He doesn't do that.

That's why in human affairs the will is so precious and sacred.

You decide what is good and not good.

Your body is given to you so your body can gain a wider sway.

Your will is the root of it all. That's what it has to be surrendered to God.

*"If you don't hate your mother & father..."*

*"If you don't take up your cross..."*

The problems you have to solve can not be solved if you are still on the throne.

\* AA - You can't go anywhere if you don't pass that gate.

12 Step programs allow you to stay on the throne.

The churches were caught in self-righteousness. They did not want drunks around.

"Not God." Until I get that taken care of, I will need some help from a bottle or something else.

That's what is crucial about the will - the surrender of the will to God.

**Q** - "Executive Center"?

**A** - Ask an Executive how his will gets down to the bottom.

That's why I said there is very little to will power

\* "I'll never get drunk again." Oh yes you will.

But if you say *"I'm going to do this, that and the other"* you have a chance.

**Q** - [51:40] The decision to surrender the will to God, is that coming from will power? What part of your body does that?



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**A** - You're pushing a very delicate theological point. Your body doesn't do it. It comes because the will has been strengthened to good by the presence of God.

**Q** - Our prayer for our relatives, "May the Word of Christ enter.."?

**A** - The will apart from God is seeking. A person who really doesn't want anything to do with God never turns in faith because God does not assist them. *"If you seek with all your heart, you will find me."* **Deut. 4:29**

**Q** - ?

**A** - Prayer what comes to their mind, body and social context will re-direct them. My pray is, "Please bring someone into their life."

He'll do what is best. I'll keep praying until I find

Pray they will come to the end of themselves.

God's address - the end of your rope. That's where people don't get to.

\* AA - 1st Step - a state of hopelessness.

"Oh my God, if there is a god, save my soul, if I have a soul."

Being saved is easy...if you get there.

The surrender of the will is crucial. That's really what we're talking about when we make a disciple - someone who says, *"I give up! I don't have any resources. I trust you. You are my Lord. I am not my Lord."*

That's a huge moment. That's what we should pray for and preach for and as we live for the Lord where we are is that people will come to see that.

That their only alternative in life is to put their confidence in the Lord.

The will never works on it's own. The will requires two things: thought & feeling.

If I'm thirsty but don't know where the water is, I can't go get a drink.

If I know where the water is, but am not thirsty, I will not get a drink.

\* Children - They don't have character. They are led by impulsive will. That's where they need an adult world with sanity and teaching about God.

\* Now we live in a world where children don't know the Bible stories.

There's not a lot of hope at what they look at and learn from school.

Your wil is set on ideas & feelings.

**Q** - [59:00] When you say, "the decisions to surrender your will", are you saying that it is a one time thing?

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

A - It can come in that form but it need not.

"Confessing faith" is a discovery.

Sometimes a child raised in the right environment will not have a time of decision.

That happens when some adults discover they have decided.

\* CS Lewis - non - believer before

Q - [inaudible]

A - What happens after you surrender your will is very complicated.

Have a child will have some re-decision to make down the road.

How does your life go after the decision?

If you don't do certain things, do you know to get saved again?

Why should we not do our best not to get in that positoin?

Q - Can your will be surrendered and not other parts?

A - Absolutely.

Q - Can your other parts be surrendered and not your will?

A - I don't think so. It is very clear your will can be surrendered and your life is a mess.

\* Peter - His will was surrendered but his life was a mess.

Why is it important for people to hear, "*For God so loved the world...*"?

Those are ideas. There is a God who loved the world so much He sent His unique Son that they might find life. That is a big idea. It is so important that our children get that idea and many times it is much later that they begin to respond. The natural response is to fill you with joy.

Such a God as this I will submit.

**We want to be tireless in saying this. It is part of the privilege of the child of the Kingdom to proclaim the Kingdom.**

That's the idea. Ideas always come with emotions.

This God is actually for you! The emotions go with it.

We study and arrange feelings that are more appropriate. God helps us with our feelings. "May the God of hope fit you with all hope and joy."

The feelings reflect deeper conditions.

Q [1:07:00] So, an idea can come into your mind like, "God is for you", tut there may be a process of the emotions catching up to that, and it might take that process?

A - That's the way it works. I wanted you to see that in Romans 5.

Justification - Faith - Trust - Hope

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

The will surrendered to God engages the process. Part of the engaging of the process it changes the mind.

**Romans 12** - "*Renewing of the mind*". After you start as a disciple is in charge of what's in your mind. The first freedom is what you have in your mind.

"Possession" - what's in your mind.

Disciplines - not everyone can do them.

Ministry of the community - Fellowship - really being with others.

Q - [1:10:50] - **Youth ministry** - decision based trying to get kids to make decisions. I'm wondering what kind of shift we could make from that to surrender. What could ministers do differently?

A - Well, now you have provoked me. I think, if I may say so, youth ministry is one of the great wastelands and problems. It is partly based upon that fact that young people are not respected. They are not presented with opportunities to think things through, to come to honest convictions. We wind up trying to entertain them and keep them coming back with the hope they will not do drugs or get pregnant. That's what their parents often want to do for kids in the church.

We have to respect young people much more and allow them to come to make decisions. There is a time to ask a person, "*Would you like to become a disciple of Jesus?*"

That requires discernment. To know when it would be the right thing to help that person make a move. Too often we harass them into decisions or social pressure. That way they don't become disciples. That's what we have such a high graduation rate from church when kids pass out of High School when they get on their own and are not under the pressure.

We need to pay attention to thoughtful teaching, listening. With young people the primary aim form of witnessing is listening, not talking and being with them. Letting them come to faith and decision and so on.

If we think the decision is the thing, then we will aim at the decision. The decision is not the thing, the decision is an outcome. What we want to do is help people understand. We can often do much more by asking them a question than we can by asserting something.

Communicating this idea that they have a kingdom is one of the most helpful things in bringing them to the point where they can make a decision.

They struggle with the idea, they don't have words for it, they don't know how to handle it, they feel guilty about it. We need to be able to help them understand what it is and to know that it is a good thing and understand how to handle it.

~ ~ ~ **End of Session 3** (YouTube 3/17) @ **1:14:10** ~ ~ ~

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 4** (YouTube 5/17) - "Love as Life" 2 (Should be "Love" #1) [58:40]

(Light blue shirt, jacket on the table {different shirt from  
Professor green checkered shirt; woman left - white blouse = same as 2,3,4,9/16)

(Board - "The Human Side of Holiness" (Like 1-2-3 with print added under it)

"Love - you love something is you seek what is good")

<https://www.youtube.com/watch?v=utvZKFTkq2Q&t=100s>

We want to spend most of our time identifying love with a certain kind of life because salvation is a life.

Towards the end of the hour I want to look at our handout I gave you the other day and take questions.

Now we come to think about Love as discussed in **I Corinthians 13**

A good thing to consider is how we feel when confronted with this chapter. I think it intimidates people because they misunderstand that and think they have to do that. Also it does not fit into our ecclesiastical context.

*"If I speak with the tongues of men and angels" (13:1)*

The incredible role of rhetoric in the ancient world.

Speaking in known tongues.

We do that in our present world - judging them by their speaking capacity. Too much if I say so, especially in our religious setting.

Paul tries to not do that.

He deliberately made a choice not to be an impressive speaker

II Corinthians 10:10, *"For some say, 'His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing'."*

He is laughing at himself.

"Here's the rap on me. They say my letters are really something, heavy, substantial. Personally, not much and his speaking stinks."

Ask yourself how you'd like to go on the Mediterranean circuit with that wrap. Why is he addressing these issues? *"Have the gift of prophecy...faith to move mountains but have not love, I am nothing. Bestow my goods to feed the poor...but have not love, it profits me nothing."*

If you have someone to candidate for leadership, are you going to discount all of that? Nothing isn't very much. Not very much. It's kind of a shocking opposition. It is in a context where he talking about various kinds of capacities. He doesn't dismiss human abilities, he says without agape, they don't amount to anything.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

[5:30] Why is that? That's because **Agape** is the lifeline to the life of God. That's life! Agape is divine life. It is divine power. It isn't that you have to choose between agape and the other things. The other things are fine if they are under control of agape.

Now, here comes agape...

*4 Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things.*

*8 Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. 9 For we know in part and we prophesy in part. 10 But when that which is [d]perfect has come, then that which is in part will be done away.*

"Love suffers long, and is kind."

That's enough to make us get off the train right there.

"Love does not envy" (v. 4) **Envy** is resentment to another person because of blessings they have. It's based on a sense of deficiency in oneself. You are thankful that other people are better than you.

Philippians 2 - Consider others better than oneself.

Love is not puffed up. Doesn't behave itself unseemly." Love is not a jerk.

Love doesn't give people a hard time.

Does not seek its own.

Bears all things. There isn't anything that love can't stand.

Believes, hopes, endures.

He didn't say Paul did that, he said "Love" did that.

Love never quits, never fails.

Don't turn that into a piece of legalism. "I will be patient." You can be patient and not loving. It is a deep kind of set for the whole person. That set itself is a power.

A Comparison:

Contempt: A structure that enters people's lives and it does things. You can explain why people do what they do if they are a person given to contemptuous.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Anger - Can be taken in as a power and it will organize your life to a certain extent and the more you give yourself to it, the more it will organize your life. "You are an angry person." You will also be contemptuous because anger and contempt are closely related.

Love is like that. You take love into your life and you allow it to penetrate, your mind, body, social setting. You subject your "will" to love. As you do this and live with it, it takes over your whole life and in the process it lines you up with the commandments of God.

Jesus - Love - Including the other commandments with it.

Now, you don't do those because your not supposed to, you do them because of who you are.

\* Pornography

[13:00]

You have to become the kind of person who would not find it interesting. Your'e not going to do that by deciding one day, "I'm not going to be interested in that." You do that by coming to think of it in a different way. You think differently about yourself. At the point when you see what you are doing to yourself, to say, "*I've got to do this.*" That's not a position for a human being in the image of God to be in. You begin to ask yourself, "*Why do I do this? What does this mean about my desires and my will?*"

People have such a hard time with this but the hard time is built into they way they think about themselves, about God, about other people under God. When you see this right, you don't want to do that, not in the sense that "I want to do that but I don't want to do that" but in the sense, "I don't want to do that."

That's the training of the character away from something. That's in general true of everything that comes in the way of temptation and sin. You reframe the mind and the feelings and your "will" because your "will" training is very important. Not "will" worship. You accept the fact that you have to train your will or if you don't do that you won't have a place to change your mind, body, social relationships down to the level of you soul. Your will has to turn.

The structure we want to talk about later that is in Chapter 5 of *Renovation of the Heart* — V-I-M. The "Vision" is fundamental.

There is an interaction there. Unless you have some degree of intention, you will not re-adjust your mind.

One of the big problems with pornography is that their will is enslaved to their desires and they don't know who they would be if they gave up their desire. They can't find a place in their will to turn in so many areas.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

You have to want to not want what you now want.

You have to want to not think what you now think.

That's the minimal motion of intention. I believe only the grace of God enters at that point. It doesn't decide for you. Grace and God do not make decisions for you. You make decisions but there's help and we can count on that.

Now love comes in and seeks what is good not what you want. [17:40]

That in itself is a great shift.

Now you go back in many cases to wants that are legitimate and subordinate your wants and to a will that is surrendered to what is good. That's what love does, it comes in and possesses. You don't have to deal with stuff that was in your mind that was not good, not loving. It's not there any more.

How do you get there? It involves some work. There are processes.

Christians who understand the importance of scripture can replace their thinking with scripture memorization. When you take it in, it is a substance and it is active and it works. It will help you deal with your other thoughts and desires and replace them.

One of the greatest disciplinary scriptures is **Joshua 1:8**. [19:45]

*"This book of the Law will not depart out of your mouth..."*

If it is in your mouth, a lot of others thing will not be in your mouth.

What's the connection of having the law in your mind and whole personality?

When you have the Law in your mind, it directs your action in conformity with the Kingdom of God. You wind up acting with the Kingdom of God.

That's why *"you will make your way prosperous and you will have good success."*

That's a part to the answer to Matthew 6:33 - *"Seek first the Kingdom of God."* Take the law into your mind and dwell on it.

\* A good practice of the will - have an itch and not scratch it.

\* See a donut and not eat it. "Who needs that?"

A part of what you're doing in growing in love is coming to grips with your desires which are not directed by love by and large. Christian teaching is not that desire is bad. It only goes bad when it becomes the rule of your life. We are not Buddhists and not Stoics. We don't think desire is bad. We know it has to be subordinated to what is good and we understand that is what love does. Love subordinates desire to what is good.

The answer to "lust" is love. Why not look on a woman to lust after her? Because I love her. It's that simple.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

\* Am I in love with my wife? [23:15]

On and off for about 55 years now. But I have been loving her.

She, much greater testimony to goodness, has loved me when I was not in love with her and she was not in love with me.

You really need to help people understand that. "In love" is fine if it is under "love". We've been loving each other all that time.

*"I went into the library and there she was.*

*I checked her out and never took her back."*

Thank God far beyond our own wisdom, we learn to love one another. That's where God comes in. That's not a human attainment. If we have that we can be patient, kind, not resentful...because it is love that it is.

The point is if we are going to teach people to do what Jesus said, we want to lead them to being loving people. [25:15]

That is why the gospel is so simple - *"God so love the world that he gave..."* We are led to trust love. God is back of it. He will support it. Many people feel if they love, as we are describing it here, they will experience great loss. They don't trust love. They look at the Sermon on the Mount, they say, *"This will ruin my life. I'm not going to do it. I will just feel guilty and I will be forgiven because my sins have been paid for."*

To think of actually doing it wipes people out because they don't understand it is a part of the life from above that comes upon entry into the Kingdom of God. You can trust it. You have knowledge upon which you can base your faith. You can put actions on your faith and God will be with you. That's the way knowledge, faith and action work. You don't try to work by Commitment. We have to talk about the difference between belief, commitment, belief and profession. [YouTube 11/17] Maybe they are not committed to it, they just profess it. Profession will get you almost nothing. When we come down to the facts, we find we don't believe what we profess. We don't come to understand the strength of faith.

Love is a way of knowledge that provides a foundation for faith.

\* David the shepherd with Goliath - *"Why is this going on? I'll take care of this guy."* Then he explains to them. I've been in these things before and I know how it works on the basis of my experience. He tells them about the lion, the bear. He doesn't beat his breast and give the Tarzan yell. He said, "God helped me." He said in faith, "I will take care of this guy." Faith is where you are you're ready to act as if were true.

\* Faith in the chairs you're sitting in.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

David goes out and does business. He wasn't trusting himself. He acted and God sustained Him. After that he knew more than He did before

Love is like that. You have to learn to trust it. If you don't trust it, you'll take matters into your own hands and follow your desires. They may be nice sounding desires, not necessarily bad in themselves but you will not have the action of God within you. That is what is called "flesh" - the natural abilities of the human being. To not go with them is to constantly go with the intervention of God in your life. When you are faced with a challenge to love - to seek what is good - and not just respond to your fears, your hopes, then you make room for God. If you don't make room for God, you'll make room for something else.

**Ephesians 4:26** - "Anger" - *"Be angry but don't let it lead you into sin."*

That means don't hold on to it. Anger is like pain, it is not bad in itself but you would not choose it if you were smart.

Anger says, *"Something's wrong. Fix it."*

Don't get caught up in anger. If you do, you will make a place for Satan.

*Making a place for Satan. Making a place for God.*

You make a place for God by love acting in faith, faith working by love. You make place for God. That means you're tying into the life of God.

We want to enlarge on that a bit. (*We quit at noon, right?*) [32:50]

Salvation is a life that is tied into God's life. You are born from above. That's how you enter the Kingdom. You have to be born from above. That means now you take on a different life.

**LIFE** - We need to talk about "life". Life in the New Testament is one of the primary descriptions of what you get when you surrender to God. What is life? See *Spirit of the Disciplines*.

Life is self-initiating, self-directing, self-sustaining activity.

Life always occurs in an environment from which the living thing takes in nourishment.

\* Goldfish dying - the end of self-initiating, directing, sustaining activity. The fish rots. The "life" that was in it and organizing its body is not there any longer so its body comes apart.

\* Cabbage life is different from the life in a Kitten. The environment means something entirely different.

The idea of life is very important. What does it mean to be spiritually dead in trespasses and sins? The life that was appropriate to you is gone. You are

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

not drawing from what you should be drawing from. You are not initiating, directing and sustaining the activities that are appropriate to your nature.

*"The day you eat there of you will die."* [[Genesis 2:17](#)]

You have now cut yourself off from the environment that can sustain the life that you were meant for. Now your life is going to be different. You have cut yourself off from God. You did that by not trusting Him so you did not obey him. You pulled yourself up by your roots. You are in the process of corruption. You are dead. You are in the process of disintegrating like a cabbage you pull up and put on the sidewalk.

"Born again" - that means a life has re-entered you.

*The Life of God in the Soul of Man* - Henry Scougal [[✓ read 3/2/19](#)]

One of the best things you can ever read if you want to understand Evangelicalism as a historical movement. You will find it very hard to read. These people did not make concessions to the reader but it will do your mind good. This is really a magnificent piece. You will see why all the great modern day evangelicals point back to why the book was a landmark in their lives.

It's all about "*life from above*". To say that is to say now there is a principle of initiation, direction and sustenance\*\* that is not from the natural world.

[\*\* [5/17 @ 40:20](#); [6/17 @ 17:30](#)]

[[5/17 @ 40:30](#)] **We are suddenly back to where we started yesterday - the two landscapes.\*\***

[\*\* "[Two landscapes](#)" - [2/17 @ 7:00](#); [9:20](#); [29:00](#); [48:00](#); [4/17 @ 56:00](#); [5/17 @ 22:00](#); [24:00](#); [40:30](#); [6/17 @ Intro](#); [6:55](#); [29:00](#); [39:00](#); [8/17 59:00 & end](#); [10/17 Intro](#); [14/17 @ 10:30](#)]

*"Though the outward man is perishing, the inward man is being renewed day by day. While we look not at the things that are seen, but unseen."*

**II Corinthians 4:16**

*"Seek the things that are above where Christ sits at the right hand of God."*

Colossians 3:1

\* Airplanes refueling in flight.

That's what you are doing when you set your mind on things that are above. You are actually taking in divine substance. That is the nature of the life of love. It is a reality that comes in and as we learn and we progressively

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

allow it to happen, and encourage it to happen and do things that help it to happen (don't think Pelagius is coming in the door), because if you don't do something, none of it will happen.

When you are dead in trespasses in sins, God takes the initiative. Not that you can't do anything but you won't. Anyone who comes to God, comes to God because God has touched them in some way. They have to respond. God enables them to respond but He does not make decisions for them. You make the decision.

\* Choosing what to eat for lunch

Decision is important. Without it, nothing happens. You learn to give God the glory. You make mistakes along the way. You learn He doesn't share His glory because it will kill you.

You can cut yourself off from God and be a born-again Christian. All you have to do is take off on your own - to think you are able to do what you are able to do for God. God will say, *"Since you have it in hand, I will let you go."* The best thing that can happen is that you may end up in the belly of a whale. Whale seminary is one of the best seminaries every run.

Life has its own rhythms.

[45:00]

You continue to have a natural life. That's not bad. That's good if it is under the governance of the life that comes from above. That life is also love. That is its essence. When it moves, it moves at the initiative of love. It moves in the direction of love. As it moves, it is sustained in love.

I am concerned to communicate a "life". Life is the kind of thing that develops. That's where we have to spend much of our time for the next hours.

To be born again is to enter the Kingdom, it is not to live in it. When you go through the door, you don't live in it, you live in the house.

Living in the Kingdom of God requires a personal growth, modification of character, learning how to relying on God in the same time as to act without relying on yourself. It involves learning that God is sufficient.

**Psalm 16:8** - *"I have set the Lord always before me. He is at my right hand. I shall not be moved."*

**Joshua 1:8**

How do you set the Lord before you? You learn that through a process that is gradual, reliable. It is a way of knowledge as well as a way of faith.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

His being at your right hand means that He is acting with you and for you. That gives you the secret of not being moved - not swept away in the currents of life.

\* Suppose you fall in love with someone you're not supposed to be in love with?

What do you do about it? It depends on what you have set before you. If you have set romantic fulfillment, you're probably in high weeds. If you set the Lord before you, you're got something to anchor you so that the emotional flow of things, you will not be moved. You have a resource to anchor you so you don't have to live in denial or acceptance because you are founded on something solid.

One of the main tests is precisely of the Christian, especially those in leadership, is this sort of thing. We see this in the cases around us. It is not what happened that blew the lid off. The important thing is what is going on before that. These folks made a decision about what defeats them. No doubt with help from the enemy.

I have set the Lord always before me. He is at my right hand.

That's a way of handling the resources. When you do that, you are consuming the fuel of a godly life. You are re-fueling in flight.

\* David about to be killed. *"He strengthened himself in the Lord."*

What did he do? Probably sung a few songs to himself.

If you are not in a solid, characterological, constant position, when the emergency hits, you won't know what to do. It's very important to keep the constant flow going.

**Psalm 1** - *Blessed is the man* (essentially what is said in **Joshua 1:8**)

My point is, please don't lose this - You are taking in life from above and that is absolutely now if you are going to live the life of love in the kingdom of God. If you are going to teach others to do the things Jesus said, you are going to teach them to do the same thing.

What is the person thinking who *"blesses those who curse them"*?

What kind of soul, mind, relationship to others?

If you don't understand that, you say, *"OK, when someone curses me, I'll do it and God will inject me with unfused grace."*

Sometimes he does that but He will not regularly do that.

If you are going to bless someone, you are going to have to be full of blessing. If someone punches you, you don't punch back. There is no cursing in there. You got that out. You're not into pronouncing evil on persons. Your

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

mind knows better. Your feelings go in a different direction toward them. You think about your relationship differently. Your soul has it put together in a way that you are able to do what you intend to do and that is bless them.

[54:25] My emphasis is upon a system and how love moves into that system and brings with it a life and then out of that life the things which Jesus taught routinely and easily flow.

**Q** - [54:50] So if you can't love someone the way that would be God-pleasing to love them, then the resource that you have is that you can release that person to having God love them through you.

**A** - You also want to say, *"There's something in me that needs to be changed."* You back up but you don't go into guilt because you are forgiven. You release the person to God. If they are placed in the hands of God that's going to be a good thing.

Are you loving the person?

You are doing the best you can. At a certain point your body rebels if it is not into love. You are finite. You do the best you can. What I'm saying is don't just stop there. Go back and see why was it I wasn't able to do more. That gets you off the issue and the action. The answer is going to be,

*"I don't have an adequate vision of myself and the people around me under God."*

When you bless someone you will there good under the invocation of God. You have to have a vision to do that and have a body that has not already cursed them.

Take a case where you are really injured by what someone has done. You have to have a lot of resources to sincerely bless them in certain circumstances. You're going to do a Stephen at some point in following His Lord. You may need to have the Heavens open. When they open you see what was there all along.

\* Ezekiel - Heavens open and he saw what was there all along.

We started out with the two landscapes yesterday [YouTube 2/17] and talked about Elisha and his butler. Elisha said, "Let him see what was there all along." Not trot up some chariots of fire. They were already there. That goes with *"setting the Lord always before me."*

~ ~ ~ **End of Session 4** (YouTube 5/17) @ **58:40** ~ ~ ~

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 5** (YouTube 4/17) *"Love as Life" 1 (Should be "Love" #2)* [1:17:00]

(Jacket, light blue shirt; Professor green checkered shirt; woman left - white blouse = same as 4,5,6)

(Board - *"Love is self limiting because love...finite and are in a communal...under God."*)

<https://www.youtube.com/watch?v=enFDka4TbEI&t=21s>

Today we're talking about love as a life. There are a lot of aspects I can't spend time on it I'd like to.

Humility in love.

I Peter 5 - "Submit yourselves to the might time of God, when the time is right, he will exalt you."

Standard teaching of Jesus.

Notice you will not exalt you. He will when the time is right.

That's the way this works.

Matthew 5 - see your good words and give glory to God.

[2:15] I want to touch on one other thing about love in general and then relate all of this to "spirit" and that will be our main job for today.

What happens if you aren't careful with love, you don't know how to limit it.

[He points to the board. Note: *"Human side..."* is erased]

*"Love is self-limiting because you are finite and are in a communal situation under God."*

That leads people to thinking that to love is to do whatever people want. This is one of the things that is scariest about love and ties into Jesus' teaching if they are read legalistically.

*"Give of one who asks of you and do not turn away one who wants to borrow from you."*

*Love is self-limiting...*

When you love one person that does not mean you do not love others or love yourself.

You are responsible for judgment. Responsibility for judgment for loving under God is part of being in God's world. Judgment is always guided for what is good...for everyone affected. If you're going to love your enemy - supposed your enemy wants something very bad. If to love them is to do what they want?

\* Case - Love someone who is shooting people? Legalists say only "kneel and pray". Didn't Jesus say, "Don't resist evil?"

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

This is where it is important to understand how Jesus teaches - contextually in a context. You have to understand the generalization He is dismissing. "Blessed are the poor" - dismissing rich are blessed, poor are cursed.

"How hard it is for people to enter the Kingdom of the Heavens" - a reality that is hear and now. It is an issue about entering into an interactive life with that Kingdom now.

"Blessed are the poor". Really? The blessing is not in the condition, it is in the Kingdom. Blessing is available to anyone in any condition in the Kingdom of God.

"Woe be" - Luke. The ones human beings say are blessed.

Did Jesus resist evil? Yes. Turn the other cheek means the normal way of human acting that is authorized by religion.

"Hate your enemies" cooked up by people. He is speaking against a practice. If you don't understand that, you won't understand what Jesus is saying in many passages.

**Luke 14**

[10:20]

You have to understand how He teaches in order to understand what He teaches. If you don't, legalism will run rampant over you. Especially the Sermon on the Mount & the Plain.

Parable of places of honor at the table.

~ ~ ~

We're not reaching for infallibility, we're reaching for responsibility in love.  
[20:00]

Are you able to act in the light of that? It takes training and practice but you have to have the idea first. If you don't, love as described in the New Testament and practiced in Jesus will lead to a death on the Cross with no resurrection.

The resurrection life, which is love, is where you want to live.

**Q** - [21:40] This requires discretion?

**A** - The reason you don't do something is because you love.

We all know this with children. You limit your love by what is good for the child. You have to teach the child that. If you don't, they'll never grow up.

**Q** - [22:30] - Boundaries of letting it all happen. Pruning can be very painful.

**A** - The husbandman prunes the vine, even if it is fruit bearing, that it will bear more fruit.



***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

**Q** - Might this lead to a situational ethic or individualized interpretation?

**A** - [23:43] The only way to guard against that is

Living in community with others, studying the matter, reading the Bible, thinking about it - that's how you form responsible judgment.

\* Plumbing - not by formula. Working in a community and learns from them how to distinguish cases. That's true in every area.

Today we have a general ideology where moral knowledge has disappeared and judgment is to say, "It's just your idea." Only judges make judgment. Every judgment is a judgment of someone but that doesn't mean it's not right. You live in a community, you have scripture, common sense.

As our kids get older and come to USC - "We have rules in what you do in the dorms and classrooms but other than that, suit yourself." Out the other end of that pipe comes a lot of human disasters.

**Q** - [26:50] -

**A** - "Self-limiting love" is not found in scripture but read Ephesians 4 & 5, Colossians 3, if you compare them to one another, they limit one another. Take the Sermon on the Mount - you're going to see a commandment limited by others. You'll have to think about what is taught and see what is required.

**Q** - [29:00] - Pacifism?

**A** - The concept of an act of non-violence is a good but you have to determine what is an act of violence. An act of violence is using force. An act of non-violence is not using force. What others could you do? There are things to be done. We still have to decide what we are going to do. Very often we turn to violence before we should.

**Q** - "Self-limiting love" - "Kenosis" - Christ self-limiting love

**A** - [31:00] In that limitation too, He was doing that in a larger scene. One of the greatest statement about what happens when you empty yourself and God exalts you. His action of limiting Himself and coming into the world. What was the function of His limitation? Something else that was good that He wanted to accomplish. Nearly all of the teachings Jesus and the New Testament if you try to approach them whole, you'll see how they limit one another. You simply can't do them all. You have to have another kind of understanding that retreats to the level of the inside of the person and makes judgments of what ought to be done in particular circumstances. Those judgments for a person in love will always be in terms of what is good.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Q** - [32:20] - Boundary issues related to love. Most are more concerned about themselves.

**A** - [32:45] - You live in a communal context. To love one person at the expense of others you have to make decisions about. You have to decide to love a person is not necessarily to do what they want.

\* Domestic violence - call the police. That's the best thing you can do for the abuser. They don't want it. They try to manipulate the abuser. "Don't you love me?" Self-limiting love puts you in a situation where you can do what is good because there is a standard other than what people want.

**Q** - [34:00] - Jesus getting away from the mob.

**A** - He didn't let people kill Him before He was ready for that to happen. That was a judgment about what was good and what was right.

**Q** - [34:50] - Does the language of "Unconditional Love" muddy this water?

**A** - It does because it means you love people without limit and you love with no condition and unconditional love is only something God can do in a sense it involves infinitude not finitude.

\* Christian teaching becomes perverted and becomes a destructive, cultural artifact.

**The Mature Life of Light, of Love, Truth and Power** [35:40]

\* Diagram

God —> Love —> Us

God —> Love to Others

Us —> Love to God & Others

This is the structure of perfected love that casts out fear  
Perfect love casts out fear. How does that work? It is not just a thing of willpower.

You take love into your life from God.

2nd Move - We love God.

3rd Move - Through God we love others and find ourselves in a community of love where we are loved by others.

That is a structure that presupposes "perfect love casts out fear" because you are in a context where you have nothing to fear.

Is that biblical? Yes!

**Hebrews 13:5**, *"Free from love money, be content with what you have. I will never leave you or forsake you. The Lord is my helper. I will not be*

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

*afraid of what man does to me." Jesus is the same yesterday, today and forever.*

Find those things that will help you remove fear. Fear is not an inappropriate emotion for a human being in this world but we can grow away from it. If we find ourselves fearing - anticipation of evil or harm - we need to try and put that in a context where our vision of God takes care of the fear.

**Habakkuk 3:17-19** (relate to Psalm 16:8)

*Though the fig tree should not blossom  
And there be no fruit on the vines,  
Though the yield of the olive should fail  
And the fields produce no food,  
Though the flock should be cut off from the fold  
And there be no cattle in the stalls,  
18 Yet I will exult in the Lord,  
I will rejoice in the God of my salvation.  
19 The Lord God is my strength,  
And He has made my feet like hinds' feet,  
And makes me walk on my high places.*

Ok, we need to move back to the teaching that we are...

[When did he teach on human nature as spiritual being?]

**A Human Being as a Spiritual Being in a Spiritual World** [41:00]

Without that we can't allow the Kingdom to flow through and live a life of love. We are spiritual beings that involves our body and makes a connection that we will say, "I am indestructible under God." You can't do that if you think of yourself as a physical being or you will be destroyed.

Today people think of themselves as being their brain. If you are your brain, we know what's going to happen to you.

*"When we've been there 10,000 years..."*

Your brain is not going to be there.

We are pushed all the way back to the verses we worked on yesterday:

[2/17 Intro]

*"When Christ who is our life, then you shall also appear with Him glorious."* **Colossians 3:4**

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

*"Then shall the righteous shine like the Son in the kingdom of their Father."* **Matthew 13:43**

That's your destiny. That's the kind of thing you are now. That's why you are indestructible and why you have nothing to fear if you are alive with Jesus and you are participating in the Kingdom now. Eternity is not something that happens after you die. What constitutes your life now is preserved in what is eternal.

Now you can begin to say, "Maybe perfect love does cast out fear."

Then we stand to live in truth because we have nothing to fear.

**John 8** - Truth will set you free...from sin, from being enslaved to it.

"If you abide in my Word, then you are my disciples, my apprentices.

Putting His words into practice. That's the path of the disciple.

*"...and you will know the truth and the truth will make you free."*

The truth will put you in touch with reality and allows you to act in what is consistent with reality. If you have falsehood, you end up depending something that is not true. The truth will make you free because it integrates you with reality.

**Faith** - That's the primary role of **faith**. Faith integrates you with reality if it is faith in what is true. "Faith" is not something God likes and therefore accepts you because you have beliefs. Many people treat "faith" as if it were a work of righteousness. They think if you believe that, He'll be good to you. We often condemn and accept what people profess to believe. This really has to do how we include and exclude people from our fellowship.

Young people pick up the idea they are to be condemned or received in terms of what they believe and that discourages doubt and they get locked into a legalism about correct belief and wind up professing things they don't believe because that haven't been allowed to come to them.

We need to understand what it is about faith that matters - it allows you to interact successfully with reality.

## **Cases**

\* Virgin Birth

[49:50]

I believe it. How does that help me? My group believes it. Or, God will come down on my if I don't believe it.

A virgin birth of the kind that's involved in Jesus' life, you have a different world to live in than one where that does not occur.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

\* Bible - Beliefs of a high view socially enforced or God likes that or believing in the Bible makes a huge difference in your life?

If you're not careful, you get a fellowship built around a profession that's not real faith.

You want to know to what extent do they rely on it, study it and rely on it for their behavior?

The question for the "Jesus Seminar" - What do you believe about the parts you believe Jesus did say?

Do you believe, "Love your neighbor as yourself?" If so, go and do that.

Faith is designed to integrate us with reality. As it does that, our character changes and we can be trusted with power. That's what it is all about.

**God's purpose for our lives is that we should grow to the point to where He can entrust us with the power to do what we want.**

[54:07]

It is what He wants but it's not just what He wants, it's what we want so there is no incoherence. Obviously that's working on 10,000 years - the wanderer needs a lot of work. Our life is about training for reigning.

Like why I said earlier, [\[3/17 @ 27:00\]](#)

Prayer is a power sharing device for a world of recovering sinners.

You know why you get bombshells of promises in scripture that make you think anything can be done in answer to prayer? It's because that's true. Probably it will take you a while before God can turn you loose with that. He just doesn't want you to be limited on your expectations not what could happen. He wants us to be able to pray for anything with confidence God could do it.

[55:40] **Training for Reigning** - coming to a place where we are living in this wonderful Trinitarian communal structure of love - living in the truth - living from **the invisible landscape\*\***, the things that are not seen - the Kingdom of God.

[\*\* "Two landscapes" - [2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30\]](#)

You have to have a concept of "spirit" to go with all of this or it won't go anywhere and the concept of the reality of the spirit...and we'll come to that in a moment.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**"Love of Neighbor"** *[Four Steps How to]*

[56:45]

**First step** - Decide to be a person of compassion - one who allows themselves to feel the needs of other people.

**Q** - What keeps you from being overwhelmed by the needs around you?

**A** - Disciplines that will enable you to be clear the demands of all those needs. You are a rested, clear minded person who can make decisions. You have to exercise judgment and rest, solitude, silence, meditation on scripture, fellowship with others, take care of yourself, always under God or it will simply overwhelm you. That's why I use the language of "self-limiting". If you are going to be a person of love and compassion, you're going to have to limit it.

**Q** - [59:40] Mother Theresa loving one person at a time.

**A** - Yes, so you better believe in God. If you don't have a concept of the greatness of God, the problem of evil in this world will smash you or you can't focus on the people who are your neighbors, the people who are near you.

**Q** - My wife and I are committed to loving those closest to us. That has limited our church involvement. That's hard because there is guilt.

**A** - You have given us a good teaching, my brother. We have to evaluate our involvement in religious activities in order to see what good is actually coming from the things we are doing. That's a part of what you do to enable yourself to live with self-limiting love to accomplish what you can accomplish. Thank you for sharing that. You've touched on a sacred cow.

*"What are the things I am doing that I think I ought to do that when I look at them candidly are of limited value?"*

\* Good Samaritan - what went through the minds of the Priest and the Levite?

**Q** - Self-limiting love is what Jesus had with the disciples.

**A** - He was being exclusive. Investing in people requires that exclusiveness. "We love all of you." No they don't. We have to watch sloppy language in order to be responsible. That means you take care of yourself. No one else is going to do that.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Q** - [1:04:42] Jesus teaching "Phoenician woman...with the dogs"

**A** - "Go only to the lost sheep of Israel". Why? They were ready.

Then Jesus goes for a vacation in Sidon, hears a woman with a need and He listens to her. She makes a very pervasive case but He didn't want to deal with an outbreak in Sidon that He would have to minister. That was later. Did He hate the woman? No, He didn't hate her, He loved her.

Another case - how often He told people, "Don't tell anyone." The people were not ready to hear. This was a long process that required Him focusing on a small group of people to whom He could at one point say,

*"Now, go to all the world."* [1:06:20]

The Great Commission we started with last time\*\* is actually a continuation of the Abrahamic Covenant, [\*\*1/17 Intro]

*"In you and in your seed all of the nations of the world will be blessed."*

How was that to be done? That had some rough passages. Many people could not imagine Gentile people could be a part of this. That had to work through this. It's a huge issue we're still working with today.

A social problem was the first situation in the post-Pentecostal church having to do with Jewish widows. Picky, picky, picky but that's the way human life is.

## **Four Steps of Loving Your Neighbor**

### **1st Step - Choosing to be a person of Compassion** [1:07:40]

Learning how to draw on the kingdom of God for that, learning how to make judgments that limit it and allow there are other people who have to do their part and that God is in charge of the whole thing. That will keep you from burnout and blowup.

### **2nd Step - Decide who your neighbors are** [1:08:10]

People that you have a significant degree of influence and can do things that will help them.

The decision to have compassion upon those who closest to us, wherever they are. That's starts with our family, the people we live with. They are our neighbors. You have to make a judgment about who are these people. You have to have guidance from the Holy Spirit.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

**3rd Step - List the few people you are most intimately engaged with.**

Should be a small number. A small group, perhaps a larger group maybe a 3rd circle of understanding. You would then calibrate your efforts to help people differently.

**4th Step - Inner Circle to 2 or 3 people.**

Allow a few months for this to develop until it becomes a grace sustained habit. To do that you're going to have to have a range of spiritual disciplines that will enable you to remain strong and balanced drawing from the Kingdom of God.

"Love your neighbor as yourself" exists as a nebulous cloud that floats around and we can't take meaningful steps to make sense out of it. You still feed hungry children around the world but that's not loving your neighbor. It is a much more concrete communal thing to identify with judgment made in love with the life that comes from the Kingdom.

**Q** - [1:12:40] - Is there an easier way?

**A** - I don't think of this as hard. I think of this as a way of making the practice intelligible and doable. The main step is identifying your neighbors. In So CA, that's a pretty significant task.

You want to do this prayerfully and ask for guidance. It may be your spouse or child is your neighbor. We don't think of them as our neighbors and we wind up passing over them and not being compassionate on them.

**Q** - The easy way is to avoid the neighbor and go to people who are like us.

**A** - [1:14:45] Think about your small group you are involved in. Are they your neighbors?

**Q** - Intimacy in an outer circle?

**A** - Ride share or social activity with whom you'd be compassionate, how to listen, might something more be done to help them?

**Q** - I don't have room for people who want to be my friend.

**A** - You have to make a judgment with people who want to be your friend. People reach out to us and we have to respond with compassion and make further decisions about what are going to do.

~ ~ ~ **End of Session 5** (YouTube 4/17) ~ ~ ~ **[1:17:00]**



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 6 (YouTube 6/17) "Reality of Spirit - Visible & Invisible" [50:00]**

(Jacket, light blue shirt; professor green checkered shirt; woman left - white blouse)

(Board - no "E=MC2" on top left; "Love is self-limiting because you are finite and are in a communal situation under God." No scripture below the statement)

<https://www.youtube.com/watch?v=7sB21fAUZ74>

The reality of spirit is what we have to talk about. The great temptation is to be seduced by the visible landscape\*\* and if to live in the visible landscape\*\* is death.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

**Romans 8**

*"Law of the Spirit has set you free from the law of sin and death."*

He is talking about law as 'regularity'. Law that is in my members - the regularity. He has found himself incapable of doing anything other than what the law in his member says? What was the law that defeated him?

*"Thou Shall not Covet."* The last commandment.

He was an alpha-dog. He was resentful of others who seemed to be doing better than him but he could not defeat covetousness because covetousness is not an external action. He thought he could manage the external stuff.

Read the first part of Philippians 3 where he talks about the things he had to be proud of. He got down to coveting and he couldn't do anything about it.

He shows you to the extent of that flesh is good. Flesh is not bad it's just when it gets out of place.

*"What the Law (in the OT) could not do..."*

*God did by sending His son and show sin up defeated it..."*

Obviously there's an important connection between believing the right things. We were talking about that earlier and the role of faith integrating us with reality. [4:45]

Having the right beliefs is important but the walk is where you find deliverance.

*"Walk according to the flesh..."* - "according to" = "in terms of"

Those are the ones who step into the life where there is deliverance to the prayer at the end of Romans 7, *"Who will set me free?"*

The "Law" is a regular order. There is a regularity in Christ Jesus that defeats the law of sin & death.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

*"...set their minds of the things of the flesh."*

**Two Landscapes** - We're back to the two landscapes\*\* - visible & invisible.

[6:55]

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

It isn't the perfect way to draw the line. You have to take it in a commonsense way if you are going to live in the term of things you can see - the things susceptible to sense perception. You'll have one kind of outcome - one of death. As we have seen already, the things that are seen are temporal and the things that are not seen are eternal. [7:30]

*"Set the Lord always before you"* - your mind is set on the spiritual.

Are you beginning to see how often this shows up in scripture? Please make the connection of visible & invisible. This is all a part of the story and the story is - the spiritual world is the real world - in the sense that it is most fundamental. It is what the visible world depends upon.

**Faith** comes in as a perception of the invisible world. The ability to make the spiritual world present to yourself in a perceptual matter.

Wesley brought a new understanding of faith where it is a kind of perception of reality. That's what enables you to act on the spiritual world and not divorce faith and knowledge. It is a kind of awareness of the world that is unseen.

**Q** - [10:10] Is the spiritual world is the kingdom of God?

**A** - I want to be a little careful there. A lot of God's kingdom is created. You have to distinguish between the parts that created and the parts that are not. God is a part of the Kingdom but only in an extended sense. He is the ruling part not the ruled part.

in the spiritual world there are interesting cases of things that are not part of the Kingdom of God - we don't battle against flesh & blood, our battle is in the spiritual realm. God allows that to not be a part of His Kingdom for now. This is deep theology. You have to be careful with the language.

[11:45] *"Those set their minds in terms of the flesh is hostile to God."*

They only think about the natural abilities of human beings. In some religious context you see people counting on their own abilities.

\* Larger mellow pink envelope gets 11% more in the offering. If you trust these envelopes not small white ones, what are you trusting? If you trust the envelopes not God, you are in trouble.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Your faith is in the flesh. Many of our religious organizations run on that. It's ok unless your mind is trusting that.

You have a body. Your body can be quickened by the Spirit. That's fulfillment. That's what it is made for.

"You are in the spirit if the Spirit of God dwells in you."

**What does it mean to be a spiritual person?**

When their life is dependent upon the Kingdom, Trinity, Word of God, life is oriented and empowered by God and His kingdom.

That means to live in the power of love - a life that is love. A spiritual person is dominated by a reality that is beyond themselves. They have entered the invisible domain already from a sense that they are drawing their life from that.

**What is life?** What we already talked about: Initiation, Direction, Sustenance\*\* from the spiritual world. [**\*\* 5/17 @ 40:20; 6/17 @ 17:30**]

**Q** - How does the Book of Hebrews fit here?

**A** - [18:10] - The book of Hebrews pulls us off our preconceived ideas of what we ought to be doing.

One of the deepest theological books of the Bible.

Draw us into that and makes it our reality.

Chapter 11 - Am I in that chapter?

Chapters 12 & 13 blow your mind.

Run like Jesus. Set aside the sins & weights.

That's just not our religion.

Why are we having such a hard time with church? We are not doing the things they said and did.

We have a system of theology in practice is to not do what they do. I'm trying to get you to move out of that.

Come to the place to teach people to do what Jesus said.

I don't know a church that has a plan to do that?

Can you do that? Should we be doing that?

We are not operating in a system that says,

"Let's be delivered from sin as a practice."

Reality of the kingdom of God does not leave you wiggle room.

**Hebrews 11:1** - *"Faith is the assurance of things hoped for, the conviction/evidence of things not seen."*

A slippage from a reality to a subjective stance.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

**What is spirit?**

[25:45]

"Un-bodily power." It does not derive from the body, the body derives from it. God is spirit. Hebrews - the things that are seen were not made from things that appear. God speaks matter into existence. God speaking is energy.

"Ex-Nihilo" creation is not Christian. They believe the world that we see was created of matter unformed. Nothing is made from nothing. It is the power of God which is something that creates the physical world. Energy is not restricted to matter. Matter is a manifestation of energy.

"E=MC<sup>2</sup>" - To tell you how much energy there is a quantity of matter.  
It is not to tell you how much energy there is in the universe.

[28:45] - I want to talk to you a little bit about fasting in the morning.

[8/17 54:25]

\* Fasting - Deuteronomy 8 - Energy

Where did all the fish come from?

What happened when the water turned into wine?

When you get that, your whole approach to the physical world changes.

"You are your brain." No you are not.

God is spirit. That gives you His nature. Self-sustaining reality. The One who is because He is.

No form in the OT because God is not physical. Idolatry always god visible so the worshipper can control the idol.

**Q** - If God is spirit, how is Jesus God?

**A** - That's why we have the Trinity. Jesus is not the Trinity. That gives us space to deal with Jesus incarnate. Jesus worked from the Spirit that was always with Him. Jesus is operating in the visible landscape\*\*.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

God does not have a brain.

Your consciousness is in the spiritual realm. Is it connected to your brain and body? Obviously.

The brain is a cooling system. "Hot headed". "Cooler heads prevail."

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

God is spirit and he is the Father of spirits. He creates spirits and among those is you and me.

What happens at conception, or later. Is it just a piece of flesh or a person? People tend to think of the spiritual as the "non-physical".

"Spirit" is the same as the will. There is a spirit in man that is not the Holy Spirit. What is the spirit? The will, the heart, the center that organizes everything else

Jesus, "I yield my spirit." The center goes back to God.

*"There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations - These are mortal and their life is to ours as the life of a gnat. But it is immortals we joke with, work with, marry, snub, exploit - Immortal horrors or everlasting splendors...Next to the blessed sacrament itself, our neighbor is the holiest object presented to your senses"* CS Lewis, *The Weight of Glory*

*"We are not human beings having a spiritual experience, we are spiritual beings having a human experience."* Chardin

**Q** - You are suggesting that the human being is a metaphysical reality?

**A** - I would insist on that. It is a reality that is a part of the invisible landscape\*\* that Paul is talking about that is the home of the soul.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

CS Lewis - Why should I care about my neighbor? They are so incredible. Maybe I'm like that.

You are dead and your life is hid with Christ in God. When Christ who is our life appears, you also shall appear with Him glorious."

Lit up by the life from above that is flowing through us.

**~ The Body**

[40:30]

Fits into this pattern because it is potential energy. I can not act without my body. I can even act in defiance with God. My body is my personal power pack. I can bring it to God and submit it as my living sacrifice.

Your body is meant for a sacred purpose to allow you to live in God's world. By submitting it to Him it takes on powers by the physical. It is

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

quicken by the one who God raised up from the dead. Character and power grow out of that.

**Death**

**John 11**, *"Believe shall never die. He who has died with live again."*

**John 8** - *"Those who keep my word will never see death...never experience death."*

This is what delivers the follower of Christ from the fear of death. They know that life will be continuous and have a life with God.

"To be absent from the body is present with the Lord."

The continuity is what Jesus insisted upon. It's either true or not.

The problem of imagination comes in.

Think of it as the continuity of experience.

\* Dan Foster story - a little Islamic girl dying of cancer. Mother, "Who is Jesus?" "A great man, a wonderful teacher." "Do you like Him?" "I do." "Do you see Him? He's standing at the end of the bed. Do you see His crown? He is calling me?" And then she died.

Did that little girl experience death? Sounds like she went off with somebody.

Lazarus taken away by the angels. Did he experience death?

It is hard to give substantial meaning to a human being.

The spiritual world is the real world. You can choose to follow Jesus and learn to live in that world now and you can live beyond fear of death because of your assurance with you life with Him.

If the self is a spiritual substance, substantial, then it all makes sense. If you understand God in the spiritual realm, the body would fit into this and even the resurrected body. You have to enlarge your understanding of matter for this to make sense.

The things that we teach on these issues are absolutely fundamental to getting you to think how you can teach someone to do what Jesus said. At least one of the most fundamental issues in getting people to do that is the understanding of who they are.

~ ~ ~ **End of Session 6 (YouTube 6/17) @ 50:00** ~ ~ ~

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 7** (YouTube 7/17) "Gospel, Great Commission" [1:02:30]

*"Renovation of the Heart"*

(Jacket, light blue shirt with square lines, 2 pens in pocket) Professor - blue sweater - over the white checkered striped shirt?)

(Board = same as 8/17 - no "E=MC2"; "For anyone who is alive in the Kingdom of the heavens this world is a perfectly safe place to be" Matthew 6:33; Psalm 23)

<https://www.youtube.com/watch?v=2PDewGLQMIU>

[0:00:35] To keep the thread continuous my hope is this time together with you is to strengthen you and engage you in what I call the great omission from the Great Commission except now it is going to be the great commission of the Great Commission which is to *"teach them to do everything that I have commanded you."*

I've been trying to lay a foundation. We are moving into today and tomorrow the more specific, practical things. [\[introductory statement\]](#)

**Vision** - The vision is fundamental. The vision is what enables the intention to be formed, and to be clear and to be steady. Most of the wavering that you see in human life, not just the spiritual life, all the good things people propose to do but never get around to doing them somehow is rooted in the failure of vision. You have to have the vision right. The vision is basically the gospel Jesus preached which is life now in the Kingdom of God - trusting Him, not just what He did or what He said but as your living Lord now walking beside you and you as His disciple. Being a disciple and building a fledgling community of disciples is how you move to the point of teaching people to do everything that he said. We want to get this out of the category of something that is dreadful and people are quite hopeless about.

\* Fuller student from Canada,

The problem of recruiting or electing leadership - I have never seen people asked into leadership because of their christian maturity or because they have set a plan for their spiritual growth.

- 1.) Do the person attend worship regularly.
- 2.) Do you think they would be open to being a part of the ministry. This is called the warm-body method.

Arranged a pastor's day apart. No one took advantage of it. Yet stress and stress related disabilities is the number one reason for clergy put on disability leave.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

No one plans to break down or go into moral default. Their vision of who they are and what's going on in their world is defective.

Spent a good deal of time yesterday on the spiritual side trying to understand our nature as spiritual beings.

**Who are You? Why are you here?**

[6:30]

You are a never ceasing spiritual being with an eternal destiny in God's great universe.

Spiritual in substance,  
Never ceasing in duration,  
Ruling in creative governance.

Write that on your mirror. Write next to it, "I am the light of the world."  
Jesus is the light of the world. The light that is in you is Jesus.  
You count. Your responsibility is to have dominion, creative responsibility for good.

**Revelation 22:5**, *"And there will no longer be any night; and they [a] will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever."*

That's your destiny. This life is training for reigning.

On the visible landscape\*\*, you apt to begin to reign on your own. Then you're apt to reign with others and the whole world becomes a mess.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

What is eternal life?

**John 17:3**, "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."

You can make your life eternal by interacting with God's grace. Your life becomes a part of His life.

Because that is true... [refers to the statement on the board]

"For anyone who is alive in the Kingdom of the heavens this world is a perfectly safe place to be" Matthew 6:33; Psalm 23

That is what Jesus taught, Paul taught. 23rd Psalm.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Matthew 6:25-35 - We sing about this but don't teach much about it.

**25** "For this reason I say to you, do not be worried about your life, *as to* what you will eat or what you will drink; nor for your body, *as to* what you will put on. Is not life more than food, and the body more than clothing? **26** Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and *yet* your heavenly Father feeds them. Are you not worth much more than they? **27** And who of you by being worried can add a *single* hour to his life? **28** And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, **29** yet I say to you that not even Solomon in all his glory clothed himself like one of these. **30** But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? You of little faith! **31** Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' **32** For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. **33** But [*f*]seek first [*g*]His kingdom and His righteousness, and all these things will be [*h*]added to you. **34** "So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own."

The Kingdom of God is in your midst. If it is just within you, you haven't got the whole kingdom because it is all around you.

v. 26 - "Birds" - You ever try to price anyone in birds?

v. 30 - "of little faith"

v. 34 - "Don't be anxious."

Why? Because of who you are and why you are here.

All the dimensions of the self are loaded with stuff. Who you are does not reflect why you are here.

What is new is how it is present. Jesus takes it and sets it beyond ethnic considerations. He goes back and restores the Abrahamic covenant for the whole world.

Jesus takes his disciples on a spiritual formation jaunt for about three years.

The Holy Spirit was to come upon them. As you go, make disciples of all kinds of people, all ethnic groups, all stratas of society.

From Jerusalem to Judea to Samaria to the ends of the Earth.

Pentecost - remember Babel. As God moves out in His world to accomplish his purposes.

**Renovation of the Heart** (p. 38) diagram

[24:20]

This will conclude our summary for the morning.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

[Circle with "Will" at the center from which "Actions" arrow going out, surrounded by the "Soul" circle with "Thoughts" "Body" "Feelings" "Social" arrows coming in]

His prophetic decision was he was going to establish a new covenant where the Law of God is written on the heart.

Hebrews - "New covenant on the heart." [6/17 @ 18:00]

That is one of the outcomes of spiritual formation in Christ.

On some parts of the Earth, you can't. The social dimension is simply crushing you.

How do we get a hold of this? When the light of Gods' word comes in and says, "There's a lot of good news. God has a wonderful plan for your life." If that gets a hold of you it will really change you. We can be a part of that. Does not matter how bad it will be, there is hope.

If you want to get the gospel, write a beatitude. Who would you put on the list. Spend time today at Noon that would proclaim the gospel according to you. Who would you put first on the list? The key idea - find someone who is hopeless.

Silly ones - "Blessed are the bold." Watch commercials and invert it.

**Q** - [29:25] Do you see a theology of suffering going hand in hand with this?

**A** - Sure. You better have one anyway but you won't get it right unless you do it with this. But when you write your beatitude don't say, "Blessed are the suffering because they are suffering." Where is there blessing? What can make those who are blessed? Life in the Kingdom of God! If you're living there you might be able to look back and say, "Thank you for the suffering." You may not have found the kingdom without the suffering.

**Q** - [31:00] Is it easier because they are suffering?

**A** - No. For some people suffering just makes them bitter and turns them against God. It is not a comparative thing. This is the same thing with poverty.

Poor people easier to enter the Kingdom of Heaven than the rich. Does he say that? You find a lot of poor people more hung up than rich people.

**Today's Question - How does this develop?**

[32:50]

The Human Side of Holiness - We got to do something. It won't be imposed on us. Holiness grows in response to intelligence on our part.

**Grace** (def.) - God moving.

God acting in my life to accomplish what I can't accomplish on my own.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

I can't forgive myself on my own.

Life from above is bigger than forgiveness. I can't bring life from above on my own.

It is important to seize the idea that we have to do something, not to earn anything. Grace is not opposed to effort, it is opposed to earning. You've never seen people active like people caught on fire by grace.

**I Corinthians 15** - The gospel committed to him. He was the least of all apostles yet I accomplished more than the rest of them did. Then he catches himself, "yet not I but the grace of God that is in me." But did he ever do something. *"I buffet my body and keep it under."*

What place does buffeting have in our life?

**Q** - [37:10] A time of a school riot and feeling myself being pulled.

**A** - That says that the social dimension is an essential part of the human being. No man is an island. It is a New Testament truth.

That's why we have a Trinity. *"God is in Himself a sweet society."*

**Q** - Romans 8

**A** - Metaphysical term - "organicism" vs. "atomism (individual. No inherent characteristic involving them with others.)

Modern technology as the will of man to domination is inherently atomistic. It creeps over in the social attitude people have like...

*\* It's nothing to you if I ride my motorcycle without a helmet. I'm free to do what I want and the fact that you have to pay for the hospital doesn't touch me.*

The point is the way you get a hold of this process is in thought & body. We'll do body when we come back.

~ ~ ~ **Break**

[40:45] Your **thoughts** are primarily what will give emotion and directions to your will. What you think is going to elicit emotions and give direction. Your thoughts are your first place of freedom and choice. That's not absolute by any means. You have trouble with your thoughts. Ignorance is a thought problem.

The **thoughts** primarily begin to redirect the **body**. All of the disciplines are bodily behaviors. Also, most of the actions that reveal our character are embedded in our bodies. By relocating our bodies, we can change our thoughts, emotions and even our souls.

Retreats - "spiritual charges". You relocate your body. What does it do to these other aspects? Think of the social aspect of being here with one

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

another. The fellowship that happens - "Why can't church be like this?" It came in part with what you did with your body?

Anything happen with your emotions? Looking at the mount with the sun shining brought images, thoughts, feelings, some change.

**The Mind & the Body** is the primary focus, the initial place you go to work with transformation. You watch Jesus - he took 40 days in the wilderness.

**Q** - [45:55] - Some say the most important part is the social.

**A** - I'm trying to address where do you get hold of it? You do something with the body, if only taking it to church. The people who think the social area is the place to begin are not thinking spiritual transformation. Possibly they are thinking issues in mental health. I'm happy for anyone to do it anyway that want to. I look at the outcome?

Does the social deal with the will and the reformation of character? That's why fellowship, confession, submission are important. You have to have a social dimension . Love neighbor as ourself. Social is very important.

You look at any proposal and what will do the job - the transformation of character into Christlikeness.

**A Word about Character**

[49:30]

What the person does without thinking. It is partly revealed in what they do after the act without thinking.

\* Peter's character was revealed that after he denied Christ he went out and wept bitterly.

\* Law Courts - sentence on a basis of whether or not the person on trial shows remorse. When you talk about abstract concepts, you have to have something to hang them on. The Judge is making a judgment about character. Character deals with the whole.

We are talking about the change in the overall person.

The unit of the analysis is the whole thing - the whole person.

The unit you love with is the whole person.

**Q** - Divorce action from our thought...

**A** - You often act without thinking. Read James two chapters. See how this works. One of the beauties of the human being is that they can perform incredibly complex things without thinking.

\* You don't want to ride in a car with a person who has to do a lot of thinking.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

\* Learning 13 Operas. How in the world can they do that?

They still need a conductor to prompt them.

Why we admire people in arts, sports. you have to have developed your character along those lines.

\* USC musicians - you can tell when they walk in the classroom. The discipline that shapes them shapes their bodies. That's not all good.

Moral goodness is not the same thing as character. You can have bad character. Bad character is just as complicated as good character. The real bad thing is to have no character at all. To have no character is to be Jello.

Character is a matter of the whole person. It comes out of the ways these parts interact as the will is formed as habit and located largely in the body.

**Q** - The expression, "Act out character". Is that possible to act out character?

**A** - In effect, "that was out of character." It was actually in character but we don't want to own it.

**Q** - Sow a thought, reap a choice. Sow a choice, reap a habit. Sow a habit, reap a character.

**A** - It's a little more complicated than that but that's good.

**Q** - [58:00] Genocide Christians killing Christians.

**A** - Situation like Rwanda. 3rd generation Christians. Where was the stuff that came out of them? It was in their thoughts, emotions and bodies. Unfortunately the version of Christianity they got did nothing about it. That is a very revealing situation. In the face of great evil, people either participate or stand by. That is a failure of character. It goes right into who they are.

The cases of prisoners form a string quarter in the concentration camp. Where did that come from? People running the show. How could highly educated people do that? Their's education and there is education.

Hitler received a spiritual formation.

**Q** - [1:00:25] Where does "Group Think" come in?

**A** - People in a social situation where they have resigned their will to the group, usually because they fear the opinions of others and they are unwilling to face opposition. Some years ago that was recognized as a problem. That is not longer recognized as a problem.

Independence of thought is a deeply character-ological phenomenon.

*"Thou shall not follow a multitude to do evil"* Leviticus

Group think is a depository of sin.

~ ~ ~ **End of Session 7 (YouTube 7/17) @ 1:02:30 ~ ~ ~**

[1:02:30 - 1:05:35 Repeats 37:10 - 40:35]

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 8 (YouTube 8/17) "Rest, Transformation of ~~Mind~~ the Body & Habits"**

[1:04:10]

(light blue shirt w/square lines, 2 pens in pocket; like 9

Professor - blue sweater - might be over white shirt; Man front of window - sweatshirt)

(Board - Same as 7/17 - "For anyone who is alive in the Kingdom of the heavens this world is a perfectly safe place to be" Matthew 6:33; Psalm 23; "E=MC2" added @ 59:00]

<https://www.youtube.com/watch?v=whuQ0k18zPg>

If you want to get a hold of this whole process of transformation, you'll work primarily with your body and the mind. [YouTube 7/17 @ 40:45]

In some cases you have people who can't do anything. That's why disciplines do not work.

I want to make sure you got that.

I have abandoned trying to get anyone to do anything.

The issue of character.

\* Mike Tyson - I just blew it." That was his character. "Just blowing it" is a feature of character.

The human being alone is never going to turn into a grand moral being alone.

\* Christians aren't Perfect, Just Forgiven

That's right up there with Tyson. There's an awful lot of distance between perfect and forgiven.

Q - Part of you that nurtures and a part restrains it.

A - Let's say a good word for Mike. That's better than saying, "Next time I'll bite his other ear off."

Romans 7 - "It was not me. It was the sine that dwells in me."

That can be a realistic way of dealing with the problem. He was dealing with it in Romans 6 before he got to Romans 7

[4:45] [puts up "My Body Is" overhead - see below]

We said some of this already but, "What is the body?"

It is potential energy immediately available to me.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**OVERHEAD - "My Body Is" (*italicized*)**

*Potential Energy available that I may act:*

*Even in defiance of God, to become a person with a kingdom  
and specifically the particular person I shall be for eternity.*

*My Personalized Power Pack*

*As Flesh my body carries the "natural" abilities that enable human beings  
to act and even to act (relatively speaking) without God (?)  
to have that choice or alternative.*

*Our body takes on a life of its own...As it is supposed to!*

*But, unfortunately, in our fallen world, it takes on a system of tendencies  
away from or against God.*

*Illustrated by Peter's denials:*

*Physical - Isolation, weariness, death*

*Emotional - fear, anger, shame*

*Intellectual - rationalizing, theorizing, distorting*

*The Body is inseparable in its functioning from the surrounding world and  
it contents. (I John 2:16)*

\* Computers - move bodies that are not your own without thinking,  
without our body.

Your body is directly accessible to your will and that's how you extend  
your will into the world. Because you can sue the body directly, you can use  
your body to activate other bodies.

We can use this body in defiance to God. Persons require a kingdom and  
human persons require a body to have a kingdom. Because they have a  
body, they can defy God. They have enough energy to do that.

The particular body that I have enters into my identity forever. What I will  
be after my death is defined by who I was before my death and that is  
defined by the body that I have. That is part of my personality. It will never  
escape.

That makes reincarnation hard to go. It assumes you have an identity  
separate from your body. Reincarnation is asserting itself as an interesting  
issue for evangelical theology. That's related to universalism - go around  
enough times and you'll get it right.

As flesh, my body carries the natural abilities enabling human beings to  
act. That includes "large pink envelopes" [6/17 @ 11:45] feeling, "I want to  
put more money in the offering." That's flesh. That's natural. Flesh is not in  
itself bad. Only when it is unsubordinated to God is it bad.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Our body takes on a life of its own and that's what it is supposed to do.

Your body is not just a piece of meat. It is full of "meanings" for you and others. "Meanings" carry you in a direction.

James - a process moves with sensations because the sensations take on meanings as to what is next so you don't have to think about the next move.

The main point - The human being's body is built in such a way that it can pile up almost endless sequences of sensations and actions that have meaning and lead it over into the next thing.

Unfortunately it has bad meanings too. The "members" that Paul talks about, he was already where James was. Paul knew the fact. The body is able to run on it's own in the wrong direction contrary to our intentions. That's where you need to get the complexity of the human self. There is a system of tendencies away from God. The term is the "world".

Ephesians 2 - The world, the flesh and the devil

The "world" is socially organized flesh.

John - *"Lust of the flesh, lust of the eyes and the pride of life."*

Those as ongoing processes working all the time.

Lust is desire and desire is chaotic and disintegrated.

We have a lot of them and they conflict.

Flesh - physical desires.

Eyes - appearance, style, power, room with a view, look good.

Pride of life - exaltation over others, comparison, envy, resentment.

This mess is running the wrong direction.

\* Peter's Denial - Paul "the sin that is in my members." [16:00]

Jesus knew that. He had to give Peter a lesson in psychology.

He got the jump on Satan and told Peter what was going to happen so that when it happened he would know it happened.

\* Jesus in the Garden [17:00]

*"The spirit is willing but the flesh is weak."*

The problem was not in the spirit. They intended to do what was right.

Jesus is teaching where the problem is. That is set down in the scriptures so we can learn also. He wasn't scolding them.

He honored their intentions. He just said there is more to it.

What was Peter standing in? The world.

Study what happened to Jesus in that social setting.

The servant's slapped him and mistreated him. That's the world and the nature of the world and it's not of God.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Peter...

Physical - Isolation, weariness, death

Emotional - fear, anger, shame

Intellectual - rationalizing, theorizing, distorting

Why do I behave the way I do?

**Q** - Satanic element influence?

**A** - [20:30] Primarily the mind. "Confusion" - he did not know what was happening. Remember the continuity. After Peter confessed Jesus was the Messiah, what happened? "Jesus, that's not for you." have that in mind when you go to his denials.

Satan's work is primarily on ideas. That's why he works on institutions like Education and the Church. If he can get the ideas going, he can take a nap and things will go in his direction.. That's why your ministry as a speaker, teacher, writer. You are idea people. You are not emotions people. Even worship is not emoting. Worship is knowing God, setting Him before you, contemplating Him and emotion comes out of that.

Peter was confused and he didn't know what was going on.

He probably thought he'd kill somebody.

Now comes a little girl. "You're one of them." "No I'm not."

Is he going to kill her? His confusion undermines his intentions.

The emotions of fear and social rejection come in and that's where you get his denial. He didn't know that was going to happen to him. All he had to do was just decide. But it wasn't. That's what Jesus knew. That's why Jesus set him up and taught him as He did.

**The Body is Fundamentally Social**

[24:00]

It's the meaning that is in the body's positions and motions are read in others around them that function especially as triggers for actions that we later bewail ourselves about. We have to learn to play to the audience of one. That's the only thing that can stabilize the individual in the social context.

That goes back to the thoughts & the body.

I recommend study Chapter 15 in William Law, *A Serious Call to a Devout and Holy Life* - Why we should sing songs. It's the connection between the soul (person) and the body. One of the best things ever written on why spiritual disciplines matter. It is the best treatment in the literature.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

William Law - p. 168 -169, 172-173

[26:40-31:00]

"The union of soul and body is not a mixture of their substances, as we see bodies united and mixed together, but consists solely a mutual power that they have of acting upon one another." (168)

"The soul has no thoughts or passion but the body is concerned in it; the body has no action or motion but what in some degree affects the soul." (169)

"Would you know who is the greatest saint in the world? It is not he who prays most or fasts most; it is not he who gives most alms; or is most eminent for temperance, chastity, or justice; but it is he who is always thankful to God, wills everything that God wills, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it." (172)

**William James** - A little bit on James and then we will talk about fasting.

James was originally a physiologist. For him, the body and the nerves are not just matter. They are living substance. While all matter yields to habit, the nervous system has a special property he calls "Plasticity" - weak enough to yield to an influence but strong enough to not yield all at once.

A property that changes but does not disappear but it changes in a way that you have an after effect.

*"The phenomenon of habit in the living beings are due to the plasticity of the organic material of which their bodies are composed."*

That's a way of explaining the role of the body in the spiritual life. the body takes on meanings, tendencies from the experiences it goes through.

James illustrates that in things made out of metal, cloth, paper.

\* Fold a piece of paper then try to fold it again but it goes back to the previous fold.

p. 152, "In the nerves, habits are due to the pathways through the nervous system."

A pathway that makes it easy for the new things to go down.

"Nervous" picking up patterns.

p. 153 - "Most complex habits are piled one on another...organized to wake each other successively."

"Habits simplify our movements, makes them accurate and diminishes fatigue."

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

p. 154 - "Habits diminish the conscious attention with which our acts are preformed."

You don't have to pay attention to all the stuff you would have had to if you didn't have a habit. That's good and bad.

- \* Habit of not looking over your shoulder when you change lanes.

p. 155 Picture of what happens in a process

"In the first act, the conscious will must choose the events. But Habits will call up each successor"

- \* Learning a second language, pianist or musician. Establish successions so you don't have to think about the links in the chain.

p. 157 - *"Habits depend upon sensations not attending to."*

Habit runs on events you're not conscious of. You could be but you're thankful not to be because you have other things to think about.

p. 158 - Combination of movements alongside intellectual processes of inattentive feeling might still go on.

- \* Put Peter's denials right on this.

- \* Pianist playing Beethoven

The processes have to be sustained.

p. 158-159 Ethical and pedagogical effects - moral and other education.

Society runs on habit. It's not all good.

- \* Training Circus animals to stay put

p. 160 - *"Make our nervous system our ally not our enemy."*

Get the right habits and live on the interest.

1st point - *"Acquisition of new habit or leaving an old one, launch with as strong of initiative as possible."*

A discipline usually takes a radical element of novelty.

Converts entering a period of solid Bible Study

2nd point - *"Never suffer an exception to occur until the habit is rooted in your life."*

If you revert, your brain suffers the pattern.

It's important you not give in.

It's hard but if you want to change your habits, you do it.

3rd point - *"Act on every resolution you make and every emotional prompting."*

Discipline takes every opportunity life offers you to establish new habits.

- \* Silence you can practice in many forms. Important for us word people. Practice not having the last word.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

p. 156 - Effort that goes into to it. I want to make this bridge to the chapter on "will" we will discuss tomorrow on the will

"Attention and effort are as we shall see later but two names for the same psychic fact. They seem in some degree subject to the law of habit which is a material law."

\* Fasting - spend all your time thinking about food. Bad idea.

Willard - Where I disagree. I believe all of reality is subject to habit - thoughts, emotions, not just because they are connected to the brain. They are realities in their own right and they respond to habit.

\* Reading habits of USC students difficulty reading James. Use to reading in small bites.

"As a final practical maxim - keep the faculty of effort alive in you by a little gratuitous effort every day. Be heroic in little unnecessary points. Do every day or two for other reason you'd rather not do it. So when the hour died need draws near,

Like insurance a man pays on his house, the tax does him no good...but if the fire does come, his having paid it will be his salvation from ruin.

So with the man in habits of self declension, self-denial...he will stand like a tower when his softer fellow mortals are winnowed like chaff in the blast."

We are looking at wisdom. This is not law, not righteousness. People who in a practical way want to change. When we are teaching we want to remember this. It is absolutely essential in the face of, "I can't."

There's grace and there's effort and you can. It's a matter of finding out how to do it and putting into practice the things that would change.

## **Fasting**

[54:25]

It isn't just not eating. That is the negative side of it.

Fasting is practicing dependence upon God.

**Deuteronomy 8** - "2 You shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. 3 He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord. 4 Your clothing did not wear out on you, nor did your foot swell these forty years."

Manna means - "What it is?" Congealed word of God. Potatoes are also congealed Word of God. Word of God is what you consume when you fast.

It does not have to have material form at all. When you fast you are taking in substance forth invisible landscape\*\*.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00;  
5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17  
59:00 & end; 10/17 Intro; 14/17 @ 10:30]

Think  $E=MC^2$  when you pray...[writes  $e=mc^2$  on the board] [59:00]

Where did Jesus get all the fish? He had the "E" and new how to make the "M". The "M" does not exhaust the "E".

The physical universe is a little bitty thing and a great big God, not the other way around.

When you fast you learn the reality of this to your body and that aligns you with what God is doing - the Kingdom of God. You come to know and be aligned with it in an experiential way that shows up in your life.

I suggest you fast before you preach. You can align yourself but your effects from another world.

It enables you to remain sweet and strong when you don't get what you want.

You will learn that you will not be hungry. You'll feel differently.

When you start you think, "I am hungry. I am going to die."

As William James writes, you develop a new train of sensations.

A discipline (def.) *What you do to enables you to do what you can't do by effort.* [1:03:10]

We have to come back tomorrow and spend time specifically on discipline. We have to go away from here with the concept clear.

[Sessions 11, 12, 13 cover "Disciplines"]

That's what fasting is. It is something in your power though when you start you may think it's not, but it is, that enables you to do what you can not do by direct effort. One of those things is to remain sweet and strong when you don't get what you want.

In fasting you are feasting on the invisible landscape\*\*.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00;  
5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17  
59:00 & end; 10/17 Intro; 14/17 @ 10:30]

~ ~ ~ **End of Session 8 (YouTube 8/17) @ 1:04:10** ~ ~ ~



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 9** (YouTube 9/17) *"Fruit of the Spirit, Discipleship, Disciplines"*

[1:14:00]

[*"Peace, Joy, Hope, Faith & Love; 3 Aspects of Discipleship"*]

(Jacket, light blue shirt with square lines, 2 pens in pocket (like 8/17);

Professor in White checkered striped shirt - like 8/17)

(Board [same as end of 8/17 & 10/17] " $E=MC^2$ " (added at 59:00 on 8/17) "For anyone who is alive in the Kingdom of the heavens this world is a perfectly safe place to be" Matthew 6:33...)

<https://www.youtube.com/watch?v=qiDILtKSnSQ>

[reading a Beatitude someone wrote and asking for others]

"Blessed are the old" - A failure to understand the gospel - a gospel that does not provide them an adequate view of who they are, why they are here and where they are going.

[0:02:33] We've been talking about the body...

[YouTube 8/17 - *"Transformation of the Mind & Body"*]

Shift back to talk about the concept of discipline and what it means for our development and the Fruit of the Spirit because they are so essential in developing Christian character.

The fruit of the spirit constitute the framework and foundation of holy character. Love, Joy, Peace, Faith, Hope, Life... pervasive conditions of the entire person. This is what we're aiming at. We're not aiming at behavior modification. There will be some of that but that's an outcome not a cause.

We can look so much at behavior and not get to character - deep habits. Character is habit and it can be modified. The primary thing we have to do is to keep thinking in terms of joy, peace, faith, hope & life. You will realize some part of the fruit - one - is more important than others.

~ ~ ~

**Peace**

[5:00]

The first one you need to get people into is peace. That is why Romans 5 starts out with, "Being justified with God, you have peace with God."

Once you get peace with God you have to start with the war that breaks out in you. You are no longer at war with Him but you have a complex social arrangement that is not aligned with Him.

If you want to begin to help people, you have to start with peace.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

What is peace? (def.) *"Rest in goodness."*

Not bad to say "soul rest" because the soul is the most fundamental part of the personality.

**Matthew 11:28-30**, *"Come to me and I will give you rest. Learn from me for I am meek and lowly of heart and you will find rest for your soul."*

It will be deep rest and it will hit your body, your thoughts. You come to emotional rest and you will be at peace with others.

**Hebrews 12:14** - *"Peace with all men and holiness for without it no one shall see God."*

There's a lot of non-peace out there and a lot of people not at peace because they are not resting in peace.

*"Pursue peace as far as it lies within you."* **Romans 12:18**

Be at peace with others. not live in a confrontational posture, especially those that are nearest to you. It is the foundation of much of what we want to see in terms of doing the things Jesus said to do.

Hebrews 4 - *"Rest of God."* We may not as Hebrews indicates. We have to make sure we enter into the rest God has provided. Talks about Sabbath as connected with rest. sabbath is to cease from your own deeds. Too do that you have to have come to a place that you trust God. The Sabbath is designed to put an end to that. You rest in the goodness of God, you trust Him.

Sabbath Year - The whole point is to trust God. Let His provision be there to provide for you. Working that out in a contemporary society where we don't do food, we do money. How do you take a Sabbath from making money - that's a different kind of an issue. The point is to help us to come to grips with our dependence upon God, however that works out. It's not so much the money as where it comes from.

Peace - rest in goodness. The goodness is there. It is God's provision.

## **Joy**

[11:40]

If you have peace, it is very likely you will have joy. It is very difficult to think of the elements of the Fruit of the Spirit independent of one another. You might think a joyless peace would not be much of a peace. And joy without peace is probably something closer to hysteria.

You need to think of these things together as we discuss them.

Joy (def.) *"A pervasive and firmly established sense of well being."*

Peace - *"Rest in goodness"* - a posture of the will.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Joy is not a poster of the will, it is a condition of the person with a certain feeling tone. Joy is not a feeling. None of the Fruit of the Spirit are feelings. We really need to know that. If we don't know that, we wind up cultivating a feeling. The Fruit of the Spirit involve a number of conditions.

If we are going to teach people how to do what Jesus said, what a different that would make in action. Jesus' joy - "My joy I give to you that your joy may be full." When is your joy full? You don't have place for anymore. I'm sure that was not something they fully comprehended. But, I think we should assume they knew Him to be a joyous person. Looking back they say, "For the joy set before Him, He endured the Cross, despising the shame and sat down at the right hand of God."

Paul - "Sorrowful but always rejoicing.

Joy is consistent with pain, with suffering.

Pleasure is not. Pleasure is a feeling. Joy is a condition. They are feelings associated with it. These are conditions of the self, not feelings.

## **Hope**

[16:00]

What am I saying? What are we aiming at? Bringing people to a place of peace, joy, hope.

**Q** - [16:15] Where does cynicism play into that?

**A** - Cynicism is a defense against deadness. The cynic experiences movement. What does the cynic say? The cynic is claiming a certain kind of superiority over what they are cynical about. "I know what it is" and they will tell you what it is. Cynicism is a defense against hopelessness. If it were all pervasive it would kill you. You'd be cynical about food and you wouldn't eat. *"There is nothing good. It is all appearance and I see that."*

## **Faith**

[17:35]

I did not mention them first because it is important to understand that in the structure of the person we are working on, we need to aim at where people are and they normally in a situation where they don't have peace, joy & hope. It may be the root of the problem is faith but probably not. Faith is big but...*"If I have faith to move mountains but have not love, I am nothing."*

How faith is something I am not sure but how to express.

Let's understand what faith is:

Faith (def.) *"Readiness to act as if the goodness presupposed in hope is real and reliable."*

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

There is a lot of scripture we can work with. You begin with faith by hearing a good word.

Faith is readiness to act like sitting in the chairs you're in.

You hear the goodness of God. God loves the world. God is good. That suggests a little hope. But you only come to know the goodness you are hoping for by acting on it. Faith is not opposed to knowledge. It leads to knowledge on the one hand and rests on knowledge on the other. Reading to act on the goodness you're hoping on is true." That is a matter of degree.

The man who brought his tormented son to Jesus. He had some hope or he would not have done that. It might have been 9/10 desperation but he thought there was something good here. He comes to Jesus and Jesus challenges his faith.

"I believe. Help my unbelief." That's where you want to say Hallelujah.

You don't have to be perfect in faith. You step forward in faith and come to know the goodness you hope in.

I am listing things we are trying to move people into as a basis for behavior modification. We know the modification will happen but we know you have to change things in order for it to come to pass. That's where we get into how. We start thinking of how the body and the mind and how they interact. We'll have more to say about that later.

[22:15 to 28:35 repeats the content from 15:55 to 22:15 ]

## **Love**

[28:45]

The final thing I list is simply love. I don't list it first because it is comprehensive and it includes the others.

I Corinthians - Paul talks about love but you find the other things there.

Love - (def) Engagement of the will for what is good. It goes beyond faith but faith works by love. Faith is readiness to act...Love is engagement of the will for what is good. You love something if you seek its good.

The remaining elements in the Fruit of the Spirit - (9) in Galatians 5:22-23

There are more or less consequences of the 5 I listed and they reinforce what I have listed here. Some of them are important than others.

Imagine someone having peace, joy, hope, faith & love with no self-control? No. That's about as bad as having joy without hope. That's an interesting description of most of thought in modern life.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

\* Modern Art in the late 1800's & 1900's. The Novel in the 1920's becomes a different thing. What happened? Hope disappeared roughly with the first World War. You understand why that became a literary phenomenon. Same thing happened in art. Beauty disappears from art. You have length philosophical discussions about whether art has anything to do with beauty.

Beauty (def.) - *Goodness made sensibly present.*

Try to be depressed and look at a beautiful rose.

Why do we put flowers in depressing situations?

When you live in a culture where beauty has been dismembered and dismissed, you've lost something.

Common sense often sustains beauty beyond the eggheads. That's human nature expressing itself. Beauty actually turns out to be a very important spiritual discipline because it is goodness made manifest to the sense.

As people become more and more hopeless, what is presented in the arts is not beauty but often very terrifying things.

\* Francisco Goya

\* Picasso's "Gurnica - the bombing of a Spanish village

As hope disappears from the world, the capacity to have faith and love is replaced by the willingness to present what is terrible and to use the arts for that. I'm not saying you shouldn't do that. I deliver believe firmly ugly is an aesthetic category. You want to try to keep life generally including the arts in the five things I am mentions.

I hope that will help you think about what we are aiming when we do discipleship, speak the gospel and live what we do, we are primarily aiming at living in these five things I mentioned. If you lose that, you have a joyless a religion with no peace, fake hopes, not much faith and no love at all.

**Q** - [35:50] - I watch Christian parents discourage children from being in the arts yet how important it is for them to be artists in the world.

**A** - Artists have the hardest time in the church and its tragic.

**Q** - [36:47] - All Five are based on trust that God is good.

**A** - I you don't have that, you'll go nowhere since the peace that rests in goodness. The hope will have to rest on the peace of a good God. That's why when you are taking with people generally, the problem of evil as it is discussed is nearly always the fist things that comes up because it threatens the goodness of God and without the goodness of God there is no peace and the rest will not come along either.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Q** - [37:45] Abiding in John 15 - another way to describe the peace?

**A** - The sufficiency of the vine to the branches is an illustration of resting in the goodness of God. It has a lot of instructive elements in it. The assurance of the goodness of God lies back of everything. The attack on it is arguably the most fundamental attack on faith and any possibility of goodness that has joy in it in the world.

[38:55] I trust you'll see **grace** in all of that because none of that is possible without grace.

**~ Discipleship & Disciplines**

[39:00]

**The Golden Triangle of Spiritual Transformation.**

if you are going to put on the Lord Jesus Christ, that will involve three general things interacting. We have not said anything about the Spirit. That is purposive. In my title, "Human Holiness"...everything is weighted as though the Holy Spirit will do everything.

The Spirit - New birth, mind, Fruit, Gifts, anointing of the Spirit.

One reference is the elements of the Kingdom. One of the most fundamental is the Holy Spirit. The Son is incarnational and the Spirit is not.

Holy Spirit in Genesis 1 - It is characteristic of the Holy Spirit to hover. Most of us will have had some experience with that. It is very important for God to be present in this form in our lives.

*"If I don't go away, the Holy Spirit will not come."*

The Holy Spirit has advantages over the Son.

Of course, the Son has advantages over the Spirit.

The Son - the Logos - the organizing principal that is present in the created world. It is essentially incarnational. It is through the Son that everything that was made was made through the Son.

**Ordinary Events of Life**

[42:45]

Sometimes called "temptations" and "tribulations"

Romans 5 - "We exalt in tribulations."

That's an essential part of the growth pattern. That's why to grow spiritually, you don't want to try to get away from the world.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

\* A monk - *"At the monastery, we fall and get up, we fall and get up, we fall and get up."*

You don't go out of the world. You thank God for your place in the world. You claim it. Say what Jacob said when he woke up, "God was in this place and I didn't know it."

Jesus & Jacob's Ladder - positioned the Kingdom of God right here in the mess. Maybe it's not a mess.

**Spiritual Disciplines**

[45:15]

There are things you have to do to be able to bear the Kingdom in the mess. The Spirit won't do it. These are called disciplines. We need to think now carefully and get the concept right. I know I've said a lot already about these things. We can't afford to miss these concepts. The concept organizes these things for us.

Planned disciplines to put on new bowels - guts - where your actions come from.

**II Peter 1:5-11**

**Colossians 3:12-17** - Those are things we do in order to bring the fullness of life in the Kingdom.

Then we have the question - how do we do it? You find activities that you engage in that change you...and those are the disciplines.

You get the concept through "Disciple"

[47:45]

[Overhead]

*Who is an Apprentice of Jesus?*

*As Jesus' apprentice (disciple, student),*

*I am learning from Him how to lead my life*

*in the Kingdom of God as He would lead it if He were I.*

*I am with Him in all my circumstances learning to be like Him.*

Can you think the thought of Him leading your life.

He can't possibly be a woman. What do you think? Could he lead your life? You have to work on that because you are up against conceptual walls in your mind. On the Cross, could that be a woman?

Could Jesus lead your life? Is there something about you that would make that impossible? That's a big bridge to cross otherwise you're going to have a hard time thinking of discipleship in a way that will lead where you need to go.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

That's the basic idea of a disciple.

**Jesus and His Disciples**

[51:00]

In Jesus' day you were physically with Him and you followed Him around the country.

*The Dust of the Rabbi* - A sense of what it meant to be chosen by a Rabbi, an incredible thing for someone. Jesus was very uncharacteristic in that He didn't go through the process Rabbis usually went through to choose His disciples. The people he chose were not the kind of people rabbis chose. The apostles of Jesus are paradigmatic cases of the poor in spirit. They were a pretty greasy bunch. He judged character. He knew what He was doing. He had purpose in choosing the ones that He did. They were with Him learning to be like Him. They watched Him and He taught and then one day he said, "Now you do it."

He sent them out. He told them to preach. What did they preach?

*"Jesus died for their sins?"*

They preached what He preached,

*"Repent, the Kingdom of God is at hand."*

He told them to "manifest". The biggest deal was casting out demons. When they came back that's what they were jumping up and down about. He had to cool them off a little bit. They hit a real wall later. They got a hold of one they couldn't do anything with.

Once you understand what is going on, this is extremely instructive to see how this is working. That's discipleship.

Notice the one thing He didn't tell them to do - Teach.

Jesus' ministry was Proclamation, Manifestation & Teaching.

[1/17 @ 12:25; 9/17 @ 54:00; 11/17 @ 39:00; 16/17 @ 43:00]

But he did tell them to teach. "Teaching" is not only you know what you are doing, you know why it works. They barely knew what they were doing but they could proclaim.

As disciples, we are basically learning to proclaim, manifest and to teach. The teaching part means we have to understand and accepted the truth about the Kingdom of God, how it works and our life in it.

**What should we do as Ministers?**

[55:00]

We should teach what Jesus taught in the manner He taught it.

Where would we learn to do that? By being His apprentices.

Yes, but He's not here now?" What's the answer to that?

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

*"If you have been raised up with Christ"* - He is here now, in a better way. Among other things we get to profit from the disciples of the past including the Biblical ones.

That's discipleship.

Learning how to do what Jesus did in the way He did it by being with Him.

**Three Main Aspects of Discipleship** [Overhead] [56:30]

**1.) Learning to do what Jesus did and what Jesus taught.**

Some of the things He did, we can't do but that's okay. Most of them we can. We can take on his character and begin to exercise the power of the Kingdom of God in ways that won't hurt us or others. You can see how some hurt others than having more power than their character can stand.

What would happen if you raised someone from the dead, it would change your life. For one thing, you'd have people dragging dead people up to your door. It would put a strain on your character. The first thing is to learn to do what He did and what He taught. That will take a while. You need a community to do that within.

**2.) Learning to handle the ordinary events of daily life within the principles and power of God's kingdom rule.** [58:35]

To do your business in the Kingdom of God, whatever your business is. You are learning to count on and expect the presence of God with you. We're not talking about religion, we're talking about life. Discipleship is for life. It is for the world in a good sense of the term not for the church. It's okay, it would help some to have folks around the church be disciples. I put these things in a light way because it is so deadly serious that I don't want to stand up here and cry about it.

The issue of discipleship for all of us and the institutions we serve in is so basic and heart breaking because you wind up a Christian without being a disciple.

You don't have a much in the way of promise laid on being a Christian.  
You have a lot of promises laid on being a disciple.

The fact that it is total life transformation refocuses the meaning of faith. It is our entire life we are now bringing with us into the Kingdom of God.

\* Example: Running a business, a difficult committee meeting, a family dispute, writing a book, living through some political issue - that's the place of discipleship. The most important thing I have to say about that is that

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

discipleship is where you do your business. Where we find the kingdom in the "all things" in daily life.

**Colossians 3:17**, "*Whatever you do, in word or deed, do all in the name of Jesus Christ...*" is the outcome of verses 1-16

Can you imagine that Jesus would be living your life? Is that possible?

*"All things, in word or deed, do in the name of the Lord Jesus."*

Does that mean before you do anything you say, "In Jesus name"?

Could you say "in Jesus name" without it being in Jesus name?

Can you be in Jesus name without saying "in Jesus name"?

What does it mean to do something "In Jesus Name"?

\* Power of Attorney [1:03:55]

They have entree into your life.

They would do things you wanted done and use your resources to do it.

Do something in Jesus' name you are doing something on His behalf with His resources. If you do that, you are tied into the Kingdom.

Watch the early chapters of Acts - People learning to act in Jesus' name.  
Jesus told them to do that.

**Acts 8:5-12**

[1:05:15]

Philip went down to the city of Samaria and *began* proclaiming Christ to them. **6** The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing. **7** For *in the case of* many who had unclean spirits, they were coming out of *them* shouting with a loud voice; and many who had been paralyzed and lame were healed. **8** So there was much rejoicing in that city. **9** Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great; **10** and they all, from smallest to greatest, were giving attention to him, saying, "This man is what is called the Great Power of God." **11** And they were giving him attention because he had for a long time astonished them with his magic arts. **12** But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.

Philipp in Samaria preaching about the Kingdom of God and the name of Jesus. He was manifesting the Kingdom. Why was the name of Jesus good news? Because it gave them access to the Kingdom. They were acting on His behalf with His resources.

It will be profitable to take this idea of the Name and think about it. We need to know how to work in the name of Jesus. It's where we are living and that's what comes with discipleship. We learn how to live in that wherever we are. People practiced that today, to conduct their business, carry out their research, do whatever they are doing, in the name of Jesus. That's discipleship.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

**3.) Learning to act with God's power in bringing the Kingdom to bear on obvious human needs - individual and social. [1:09:40]**

In our family with our playmates & neighbors, on our job.

Job is spelled the same way as "Job". Hatred of jobs is epidemic, hatred of where one is stuck in life.

\* Preachers hanging on until retirement. Maybe they have been using for something to happen. They don't know how to go about it. They don't have the hope of earth and joy of Heaven.

The redemptive community is not your life, the Kingdom is your life. The Church is not the Kingdom. The redemptive community is not your life but fits and maintains you for life. The church is to help you become a student of Jesus, to surround you with the Trinitarian community, to teach you to do things whatsoever. The church is for discipleship. Discipleship is for the world. The Kingdom is in the world. The church is in the Kingdom. When Jesus said go and make disciples, he did not go and say plant churches. Churches are a natural outgrowth of beachheads of the Kingdom. If you plant a church that's not a beachhead of the Kingdom, it's going to be hard sledding. If you are good looking and slick, you can build a church. But it will not be a manifestation of the Kingdom, most likely.

Now we've got to talk about disciplines because disciplines are for disciples.

[YouTube 14/17 "Disciplines";

YouTube 15/17 "Disciplines: What we can learn"]

**~ ~ ~ End of Session 9 (YouTube 9/17) @ 1:13:57 ~ ~ ~**

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 10** (YouTube 10/17) - "V-I-M & The Will" [1:16:00]

*"Relationship of Mind & Spirit"*

[Pink shirt, Jacket; Professor - Blue vest over white shirt; No cap]

[takes his jacket off at 37:10]

[Board [same as 9/17] " $E=MC^2$ " on top left (added at 59:00 on 8/17) "For anyone who is alive in the Kingdom of the heavens this world is a perfectly safe place to be" Matthew...]

<https://www.youtube.com/watch?v=a5vZif8NQOM&t=57s>

That last chorus is profoundly true. The things of the earth grow strangely dim and the things of the earth grow strangely clear.

[Jump cut at 0:00:18] The visible landscape\*\* is God's creation. It is good. We need to see if for what it is but we can only do that if we have it positioned well in the other landscape\*\*.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

Last evening or at some point... [in 12/17 after 31:45 - "go back to Calvin again" He first referred to Calvin in 2/17 @ 25:00]

...there was a discussion about the Cross in Calvin. So I went back and studied especially the section on patience and cross bearing. There is a troublesome ambiguity in this. His main theme is thee Cross. Thee Cross is not a difficulty. Then he talks about different crosses for different people. On page 55, people have different experiences.

*"The reason why we see different person disciplined with different crosses...He gives some a milder medicine and purify others...the whole world without exception is ill."* [at 2:00 he erases the board]

Thee Cross is the same for everyone. Thee Cross is laying aside your will in favor of the love of God. That's the one you have to take or you can't be His disciple.

He talks as if the bad things that happened to you are brought about by God. In His zeal to do justice to God's sovereignty, he tends to underestimate and not sufficiently to give emphases to what we call secondary causes.

The sovereignty of God does not come inform of him inflicting bad things on people. It comes in the form of

Don't confuse thee Cross with other crosses.

I'd like to go through this little book again so bring the Calvin book with you.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

**Topics Going Forward**

[5:20]

Someone made copies of the little prayer I put at the end of the last session. How would you word that for today?

[Prayer at the end of what session? NOT 9/17 or 6/17 or 14/17

["Lord's Prayer at the end of YouTube 16/17"]

We've come up to Discipleship & Disciplines. We've still have a little work to do on that. We'll try to finish that this morning. [14/17 & 15/17]

I'd like to hand this out now. When we get done with disciplines I want to talk about the Sermon on the Mount. [15/17 & 16/17] If you're going to teach people about what Jesus said, right in the middle of the road is the Sermon on the Mount.

After that I want to take some time on a particular thing Jesus said and talk to you in detail about how I would do teach someone to do that.

[He does that on YouTube 11/17 at 39:00]

The final move will be trying to transfer all of this to our congregations.

**Vision**

[7:55]

This is built into human nature.

\* Millionaire in 5 years \* Lose 25 Pounds

If you have a vision that is right, you can form an intention.

~ ~ ~ [Screen shot @ 10:55]

**Vision**

- 1.) Of the Kingdom of God and your life in it
- 2.) Character goals
- 3.) Power - Your empowerment

**Intention**

To actually fulfill the vision

**Means**

- 1.) For realizing the Vision
- 2.) Spiritual Disciplines effectively implemented

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Vision**

This is built into human nature.

- \* Millionaire in 5 years
- \* Lose 25 pounds

If you have a vision that is right, you can form an intention.

Education - all kinds of means with no vision.

- \* People all around the world learn to speak english with little means

The church always best when it has the least.

It's true for as means proliferate, the Vision & Intention disappears.

You're a caretaker for an institution that doesn't know why it exists.

What would your life look like if you emulated the Sermon on the Mount?

**Vision** - This is where you are speaking the gospel.

**Intention** - This is where you are calling to commitment.

These are gospel evangelism tied to discipleship. "Discipleship Evangelism"

If someone today gets saved, what is their intention?

In many cases, they intend to join the church.

If that is the intention, the vision underneath may be very weak.

- \* Southern Baptist - move your membership letter to a new church

**Means** - You'll need some Means...where the Vision & Intention do the selecting.

- \* More churches not doing membership

What's the meaning of that?

Not long ago, "If you're serious about being a Christian, you better join a church." There's something to that. We are in real trouble in ecclesiology. Also why some people go up, up, up, to a higher church. They join churches they don't believe what they teach, but there is real substance.

**Golden Triangle** [see YouTube 9/17 39:00-47:45]

Spiritual disciplines are not enough, they are part of the picture.

Overlap V-I-M and Golden Triangle.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Where is the place of discipleship?**

[20:30]

Where you are.

Undoubtedly, the main place is where you work where you spend most of your time. If you don't do discipleship there, you're relegated the main part of your discipleship out of your life.

\* Job - Your's job is not your life. But it is the place you spend most of your time. That's why your discipleship is mainly there. The job of the church is to help you find out how to do that there.

That's where you are reigning...at your job. If you get it right in Kingdom terms. If you've got a bad job the best way to get out of it is to do the best job you can where you are. Let God move you.

Never leave a church for negativity. Leave a church for something better.

George McDonald - *The Curates Awakening* trilogy [23:40]

The Curate of Glaston [[writes on the whiteboard @ 25:00](#)]

Chapter 24 - 'Divine Service'

He is a didactic writer with wonderful insights that kept him in trouble. Disqualified him for serving as a normal minister.

*"Divine service...I mean nothing about the church."*

*"Your shop is the temple of your service."*

[30:10] Look at the last section in Calvin's book p. 92-94

Looking at the views of The Reformation

\* Luther - Plough boy & the Milkmaid

"Priesthood of the Believer" - At your labor, you are a priest

Theology that formed America in the early days.

If you are going to be a disciple, you can't omit your work. That is the place of discipleship.

**Q** - [32:20] In the context of the spiritual disciplines & work, would I then practice spiritual disciplines at work?

**A** - Indeed. The what that would work is you would find ways that what you do are disciplines. We will go over the list in a moment.

\* Service ~ Submission

How can one use what one does anyway?

Discipline - enables you to do what you can not do by direct effort.

That's the concept. There is no closed list.

Each of us would have to learn how.

In a moment I will talk to you about solitude & silence. It is your constant presence. You are in solitude where you go because you stand before God.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Q** - Only later would I ask, "How would you write this report..."

**A** - That's where you want us to be. Gives a holy calling on every vocation. If you despise your job, then you need to do some reworking of the Kingdom.

**Q** - [36:20] - Homemaker. [37:10 - Takes his jacket off.]

**A** - Could Jesus do this [job]?

**Q** - [37:45]

**A** - It might have some effect on the poor and maybe thousands of thousands who don't do anything for the poor but they are changing do what they do.

—> One of the greatest sources of poverty in this world is mis-education.  
[39:00]

Most people who are poor go through some school and they are not enabled by that experience because of the way the system is set up by the people who are in the system.

It is so complicated. Some of the best Christians I know are trying do something in that system. They always do wonders for the children they work with. They are grinding against the system and most of it is harmful against the kids.

One dimension is "Secularism". It is an absolute is a dead end. "*Whoopee I'm secular.*" What comes next? What does that do for your life - in terms of hope and peace. It does nothing. Little children who need hope and peace and love, don't get it. They think, "Who needs this. I'll sell drugs or my body."

A lot of people have discovered the poor and others have discovered trees & owls and they are turning "green". All of those things need to be attended to and they are vital.

Go back to Genesis 1:26 not John 3:16

You can't understand John 3:16 unless you understand Genesis 1:26

That's the whole story.

Why are the Rain Forests being systematically destroyed? Human need. The people who go in and cut down the forests are poor people who have to feed their families.

Who is going to deal with that? Not by protesting or passing laws up here. You have to think ecologically, the whole thing. You have to think in different ways and understand why those people who have to do what they do.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

The story of Jesus crucifixion is so touching when you look at the details. The part where the servants came by and slapped Jesus. The "slapped" (slappees) slapped Jesus. That is a reflection of what goes on every day on earth. Who is responsible for that? For the most part a very select group of people who maintain the system. You need to have a gospel for the "up and in".

**William James - The Will**

[44:45]

Getting a hold of the "System" (whole person diagram) the primary parts to get a hold of are the body & the mind.

Discussion of the will is a discussion of thoughts or ideas. It is so important to understand how the will works with thoughts.

p. 415 - *"A supply of ideas of the various movements that are possible let in the memory is the first prerequisite of the voluntary life."*

To act you have to have the idea of the action.

\* A baby does not have much a will. They don't have a repertoire of ideas for actions that that would be enabled to act.

For action to occur, the will has to have a direction and it can't have a direction if it doesn't have an idea.

p. 418 - Illustration - "If I will to write Peter rather than Paul, it is a thought of fingers, sounds and appearance of on the paper and of no others that proceeds the motion of my pen."

*"If I utter Paul rather than Peter..., my tongue, lips..."*

He calls the "fiat" is a peculiar case where there is tension.

In most cases, you don't act voluntarily. The action flows directly from the idea. In some cases, there is deliberation.

p. 421 - Idio-motor action - directly from the idea to the action. Most of what we call is free action is a direct result of ideas we have accepted.

p. 422 - "While talking I become conscious of a pen on the floor or dust on my sleeve. I brush it off my sleeve or pick the pen up."

Do you deliberate or go from the idea to the action.

Most of life is filled with trivialities you act on.

p. 422 - "The absence of a conflicting notion in the mind."

If an idea with the same degree of prominence, you will have a conflict.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

p. 424 - "Antagonistic representation - you might have to reach a decision."

\* Driving a car - You don't want to ride with someone who has to make a decision. Where they ought not to be any hesitation.

I want you to see how this works and fits in with disciplines.

The essence of James' view - you do not have ideas that do not have impulses associated with them. This is the basis of American pragmatism. The interpretation of ideas. It doesn't imply pragmatism but it is one of the ideas

That's why I and others put emotions and ideas in the same place in the mind. The idea that there are ideas without emotions is a mistake. I think it is part of a strategy to blind people to the consequences of their ideas.

p. 425 - "A feeling (sensation)..."

The "fiat" when you have different ideas, different impulses.

Action after deliberation - moving back and forth between two or more ideas. The "fiat" gets you out of that.

p. 432 - Consciousness is the very nature impulsive, I should have added it must be sufficiently intense. It shows up in little ways, even bodily conditions

**Q** - [1:02:50] People who deliberate even small ideas...

**A** - That's where he gets into he is calling healthy and unhealthy will. Such as inability to respond to ideas. He tries to understand how ideas are acting in the person.

\* A compulsive person - "Did I lock the door?" That's an unhealthiness of will. It's not just forgetting. The person will remember

**Q** - [1:04:30] Moving someone from automatic disobedience to deliberation is the point where you can really connect.

**A** - p. 170 *Spirit of the Disciplines* Yes, that's it! When you preach and teach, you are doing idea work. A lot of that is the care you put in to it to make sure the hearer gets the idea. This is a dimension of the human side of holiness. It's not just telling a heart jerking story.

**Q** - [1:05:30] - Consciousness in its very nature...

**A** - The sufficient intensity is only about bringing about action. He wants to say it is impulsive even if it doesn't bring about action. His view is an idea as such is impulsive even if it does not bring about action.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Q** - You often hear, "Did Jesus actually experience temptation?" My thought is it's true temptation but his consciousness of the presence of the Father is so intense, the fiat that he came to dismissed the other concept. Wouldn't our job be to bring people into the consciousness of God's presence?

**A** - I have to go back and talk about temptation. This is so important. What we want to do is to help people not get into temptation. That is so very important. "Watch and pray the you enter not into temptation." You don't want to be in temptation. it's not the same for everyone. Jesus ws never tempted to find a bottle of Jack Daniels like a confirmed alcoholic or engage in illicit sex like many people are. I'm coming back to that because we want to establish stages.

p. 444 [1:08:30] What holds attention determines action. One must call it the "interest".

\* You hear a jingle, "It's a Small World"

"Even the Habitual...the urgency in which it may compel attention and dominate our consciousness."

I'm taking about the human side of holiness. Immediately it comes to your mind, "That's where the Holy Spirit comes in or the power of the Word."

**Q** - [1:10:25] Would that include, "As a man thinketh, so is he." ?

**A** - That is the proverbial way of expressing a thing James is trying to give a more sophisticated way.

The source of that is the proverb, "When you go to dinner with the King, put a knife to your throat." He may be saying, "Eat, eat." He may not be wanting you to "eat, eat".

Allen wrote, "As a Man Thinketh"

New age stuff starts coming together with genuine spiritual formation principles.

p. 445 - "Will is a relation between the mind and its ideas."

This is where you want to be careful with James. But it is a very important truth. Whenever you make out a will, it is the idea that runs the show.

p. 446 - "The essential achievement of the will when it is most voluntary is to hold it before the mind. The so doing is the "fiat".

(The "fiat" is how you hold the idea.) "Effort of attentions the essential phenomenon of the will."

*"The difficulty is mental to try to get the mind to say..."*

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

p. 449 - [1:14:25] *"The whole drama is a mental drama, a mental difficulty. An idea to which our will applies itself, if we let it go, will slip away. Consent to the idea's undivided presence - this the efforts sole achievement."*

That entirely gives you what I want you to get for the purpose of disciplines.

p. 451 - Nice summary. He applies this to ethics.

What he says has tremendous implications for doing the right thing, doing what we ought.

Take a little break and we will move on from here.

~ ~ ~ **End of Session 10** (YouTube 10/17) @ **1:16:04** ~ ~ ~  
[no email address on the board. Only "Glaston..."]

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 11** (YouTube 13/17) *"The Will & Disciplines"* [46:55]

[Pink shirt; 3 pens; Professor in White checkered shirt = same as 14 & 15]

[Board = Dallas' email address + same writing as end of 10/17]

[When did he write his email address on the board?]

<https://www.youtube.com/watch?v=BBjAEWpN04M>

[seems to flow straight from 10/17]

The thought will have occurred to you how you manage your thoughts to choose your ideas. That's an important issue that James and others never deal with.

If "will" is what he says it is, picking your ideas is an act of "will" and can only be done with ideas that are already there. There is nothing inconsistent with that but you have to realize what you do are dependent upon the ideas that are already there.

Calvinist - "See I told you." You have to start with what you got and no way to get around that. If a person is victimized by wrong ideas, there is not freedom for choosing God. If the idea of God is there, you're stuck with that.

Wm. James' theory is good at understanding how the "will" works.

The idea of understanding where ideas comes from has to deal separately on how the "will" works. The will might be something in its own right.

Wm. James - *"Your consents is the only thing unique to you."*

Your will is unique and God will not override it. That doesn't get rid of the problem. Is the will bent when we start or is it straight?

There is a problem with a view of the will that Wm. James presents - where do you get the idea to start with?

Empiricist - Things come to you from outside.

Cartesian - All starts from the inside.

What I (Dallas) am concerned with - you have a "will" and it is capable of choices that instigate courses of action and you can do something about it. You can change your ideas and that will provide a basis for doing different things.

I am inclined to take a radical view of the metaphysics of the "will" that keep it free. Treating the "will" as a reality in your life.

Calvinist view tells you that you can do nothing about your condition.

Whether you have lunch or not is beyond you.

But you still have to act.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Renovation of the Heart** (p. 33-35)

[6:40]

**The Will**

We have the capacity to originate thoughts or events that would not otherwise occur. "Originate" includes freedom & creativity - the power to do what is good or evil. This power belongs to individuals alone. Organizations do not have it. There is no such thing as evil structures. There are harmful one. Organizations do not have a will. that is why they can not repent. They don't have feelings.

Top of p. 35 - People today think their feelings are their will. They don't understand one of the reason you have a will is so you have a place to deal with your feelings. Children have to learn that. They are going to be dominated by their feelings.

\* "Feelings" song

Feelings are a disaster when you take them as guides.

Your will is the only possibility you have to organize your life around what is good rather than what you feel. That' has so many levels of significance for human life.

\* [10:30] The Divorce Phenomenon - A reaction to the view that feelings is what your organize your life around.

I will to do God's will. I surrender to do God's will.

You discover parts of your life that are not surrendered.

Once you understand this you realize you live at the mercy of your ideas.  
[12:20]

The ideas that really matter are patterns of interpretation that develop historically, have a large social presence and govern the world and they are primarily the place where Satan works. If he can get a hold of them, everything will go his way with human beings.

An idea - "Did God really say...?"

We need to understand "Submission of the will to God" is a safe place for the "will" to be and it can be fixed on God and things will go well.

Isaiah 26 - Perfect peace whose mind is set on thee.

Psalms 16:8 - Set the Lord always before me.

For the un-surrendered will, God is bad news.

Thomas Watson quote (*Renovation of the Heart*, p. 106)

*"He who loves God...What are our thoughts most upon?  
Have our thoughts got wings?"*

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

The most important thought we have is of God.

*Renovation of the Heart*, p. 100

Satan's effort - ideas & images to destroy humans

He hit Eve with an idea - God can not be trusted.

That is the idea behind everything

Back of every leader who falls is disappointment - always with God.

Tozer quote (*Renovation*, p. 100) - perfect, ignoble thoughts about God

Connect all of this to worship - in the moment the most powerful discipline. At once the overall renovated character. "Astonished reverence"

**What would the "renewal of the mind" mean? [21:40]**

"Be transformed by the renewal of the mind." Romans 12

"...Think about these things." Philippians 4:8

What would at the top of the list? God

And how God has manifested Himself in Jesus and all the good things in life. "Every good and perfect thing comes down from the Father..."

"Put into practice what you have seen, hear in me."

Disciplines - what you have seen in others.

In Jesus and others who spoke for him, it was in their bodies.

A way of life is communicated through a community. Unfortunately that is one of the weaknesses of our community today. We judge leaders, not by how they embody their life in Christ, but in terms of their technical abilities to make the ship go.

You will have people who know something is terribly wrong but will say, "for the sake of the ministry, let's not say anything." The sake of the ministry is never to cover up. We need to carry that with us.

**List of Disciplines of Abstinence & Engagement [27:00]**

Abstinence - Solitude, Silence, Fasting, Frugality, Charity, Secrecy, Sacrifice

Engagement - Study, worship, Celebration, Service, Prayer, Fellowship, Confession, Submission.

Go down the list. A more detailed treatment

- *Spirit of the Disciplines*, p. 160 ff., Chapter 9

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**~ Solitude [28:20]**

Abstaining from interaction with other human beings. The main thing solitude does is free us from the constant interaction of other people that lock us into the constant habits of our lives. It has a primacy and priority of the other disciplines.

\* Mice killed more easily by drugs in groups vs. alone

You don't take your work with you or you are not alone. You find out who you are, you really do have a soul, you are a substance and you are not alone. Solitude is an antidote to loneliness. Many leaders are lonely. They often seek relationships that are destructive. Solitude cures you of hurry. You can still act quickly but not hurry.

\* John Wesley letter - always in haste, never in a hurry.

What's the difference between "haste" and "hurry"? Hurry has the event of "Harassment". Haste does not. "Hurry" - what is chasing you?

The way you solve that is to practice solitude. You lay it all down. You get out of the harassed position. You learn you still breathe, you don't die. You have a soul and the reality is there in solitude.

This is important to get us to think about and get us out of passivity.

It is in solitude you find the place where you can apply effort to change things..

**Q** - [36:00] Comment on being alone in a crowd?

**A** - That can be two things. You can be lonely in a crowd. The cure to loneliness is solitude. Alone in a crowd means they don't have meaningful connections with those around you.

Second - Practicing solitude - you learn you can take it wherever you go. If a crowd goes crazy you won't go crazy, too! You can identify "group think".

It will cure you of loneliness and busyness. Solitude will help you to realize the world went on without you. God is still in business when you are not.

CS Lewis, *"Busy people are lazy people."* Those who are too lazy to make decisions, to get to their calendar before other people do. It's talking about managing your time and what kind of "oomph" and decide what you are going to do and not let other people decide it.

**Q** - Ideas to suggest to foster the habit of solitude?

**A** - [40:00] Apply the V-I-M pattern. How are you going to get it? You can't be lazy. You take your calendar out. "No one fills in my calendar but me." You do to find time, you make it. You want some arrangements. Don't do any discipline in a way that makes you miserable. There will be effort. The idea of doing nothing is one of the hardest things for people to take. Being busy is one way of being important.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

**Q** - Humility

**A** - Dependence upon God. Solitude is a way of taking your hands off things.  
The basic thing is taking control of your calendar.

In all the disciplines, you have to be very considerate of other people.  
Solitude & science is often used as a rebuke to other people.

Arrange for others to do the same thing.

Find time and find a place. You learn how to do that as you go.

Thoreau quote - "Conversation degenerates into mere gossip..."

"Read not the Times, read the eternities"

Now we'll go to lunch...

~ ~ ~ **End of Session 11** (YouTube 13/17) @ **46:55** ~ ~ ~  
[Board - same as end of 10/17 w/email address]

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 12** (YouTube 14/17) - "*Disciplines*"

[1:19:40]

[Jacket; Pink shirt; 3 pens; Professor in White checkered shirt = same as 13 & 15]

[Board = Email address like 13/17 but clear below it. *When did he erase "Glaston"?*

*[the content appears to come after 13/17 and before 11/17]*

<https://www.youtube.com/watch?v=fGuuDAKGmyA>

~ **Solitude** [continued from YouTube 13/17 28:20]

I think the question was can you have music? Can you have your Bible? What can you have? I would suggest you spend time without any of that but you don't lay down laws of that sort. You ask yourself what is the purpose of **solitude**? Will this distract or hinder the purpose? If it does, I would dispense with it. To find out whether or not you need it, start without it.

General rule about Disciplines - Don't be heroic.

As you enter into **solitude**, it will be so rich you won't need something to jangle you or to worship. Be experimental. When you go into a discipline, your teacher is Jesus and he will teach you.

**Q** - Spouse knowing what you are doing; Allow your spouse to do that.

**A** - All the people around you. Not only let them know what's going on and try to help them understand it. Few people need solitude more than young mothers. You want be thoughtful in every connection you have with other people.

**Q** - At what age can you start solitude?

**A** - You need your children to have times to play alone. Don't give them a bunch of stuff to occupy them. Let them learn to be with themselves. I think that is one of the most helpful things you can for your child. Generally, when they are young, love to play alone. Until they are ruined, they enjoy that. They need to play alone and play imaginatively. Leave them alone. Pretty soon their imagination will find them...they will build and grow and no who you are. If they don't they will come to you and say, "I'm bored." Then you've got a real problem. It takes a lot of wisdom to communicate to them that they are approaching things wrongly if they are bored. They will grow up and not like themselves and have to get stuff to fix their minds.

**Q** - Imagination as a child...the gift of imagination is a tool of spiritual disciplines?

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

**A** - Because imagination is what it is, you can't do very much but get out of its way and let it roll on. Children's literature is especially helpful if it is the right sort of thing. We need to encourage it, bring it to the Bible, let children be creative with it, as much as they can.

I use imagination, I "image" things. If you are praying for something, you need to have a firm grasp of what it is. Imagination is usually used for something that is not real. That's unfortunate because imagination is used to come to grips with what is real. I don't use it as a trick or a magical thing. It's important to stay out of magic in prayer. You need to very clearly image what you are praying about. Vague prayers rarely accomplish anything because prayer is not a way of manipulating something but a way of working at something with God. In that process, you need to be able to graphically bring before you what you are doing.

**Q** - [8:20] Praying for a dead dog to come back. God must not be good or I must not be good.

**A** - God does not answer our prayers because we have faith.

~ **Silence**

[9:35]

Two kinds of Silence: Quietness & Not Talking

**1.) Silence = Quietness**

There is a choice to have no sound. It's a matter of degree. We lose track of silence and lose track of its effects on our souls. Total silence is very rare and not what one should seek for a long period of time. It's almost impossible to have it now.

We need to try that out. Silence allows you to hear the hidden landscape\*\*, to discover the wind of eternity is blowing in your face. It is important experiment with that. One aspect is to turn off the racket and experience what it is like to not be at the disposal of noise.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

Why? You'll find out when you do it. Sound goes deeply into the soul. It is said it is the last of the senses you lose when you die. You have a different presence to yourself when you are in silence. Sound tugs at you.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

## **2.) Silence = Not Talking**

It's a whole story in itself. One of the things we let go when we enter into silence is adjusting how others perceive us. We learn to let them make up their own minds. we don't try to man the facades like we do when we talk.

James & Proverbs are full of statements about this. The power of the tongue for good as well as evil.

How to stop that? We first start by stopping talking. We can let our words be "bearers of grace." It's hard to do that if we have not practiced silence.

*"Let every man swift to hear, slow to speak, slow to wrath."*

What has wrath to do with speaking? Wrath depends upon speaking. It is sustained by language. When the tongue gets moving, wrath is close at hand. *"In a multitude of words, there is sin."*

Sexuality, Pride, Vanity and so on. Learning not to speak gives us a grasp on many of these other things. It is a major problem in witnessing and evangelist. Too much talking. One of the most effective ways you can witness to people is to listen to them. One of the ways you can do that is by not talking. We encourage people to evangelize by talking.

"Pay less attention to what people are trying to tell us and more to what they tell us without trying." Spanish Philosopher Unamundo

Often taking a lot is a manifestation of lack of confidence, fear, uncertainty. When we turn to silence, we experience God and that allows us to see the world differently and experience it differently.

\* Japanese girl learning silence - *Spirit of the Disciplines*, p. 165

*The more I practice solitude & silence, the more I experience it's power.  
I think I'm really beginning to enjoy God.*

When we are silent we lay aside our efforts in various directions to control others. Silence - there is nothing sacred. Talking - nothing evil about it. What you're abstaining from, usually there is nothing wrong with it. We learn by experience the effects on our souls, our spirits, our bodies. It has wonderful consequences for particular issues about doing the things Jesus said.

### **~ Frugality**

[20:10]

A matter of abstaining from using money or goods that are at our disposal in ways that merely gratify our desires for status, glamour or luxury. Stay in the bounds of good judgment and designate as necessary for the kind of life that God has led us.



***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

Even pagan cultures have recognized the dangers of lavishness and luxury. Various governments has passed sumptuary laws forbidding exhibitions of luxury beyond what is necessary. The reason is that it really does hurt people. It establishes a relationship between the rich and the poor and involves people in expenditures that are not for good in the way they could be. Frivolous consumption corrupt the soul away from trust in and service to God. In being frugal we are able to use our money to benefit the work of God and others.

We are concerned about it as a discipline here. The benefit of the discipline is to train us away from dependence upon a sensual kind of existence, living for feelings is harmful to the soul. In our society the primary manifestation is the harm for not having frugality is the bondage caused by financial debt. Our current financial distress is due to a failure of frugality. If you follow the money trail and discover there wasn't money, there were promises used by and large to buy things for no good reason.

\* Look at Mr. Madoff and what he spent his money on.

The money that was not money disappeared and we are caught up in huge Ponzi scheme. You try to keep that pyramid of promises going and eventually it collapses. We decided the way out of debt was more debt. The fundamental reality is people could not who say "No". They were hooked on a sensual mode of living. That's not the whole story. Many people are hurting, not because they were hooked on sensual mode, but because this thing collapses and the goods are not there that they need. Pursuing luxury leads one to being incapable of dealing with necessities. That's where we are now. Debt is a terrible problem, it allows you to possess something you have not paid for. You have enough of that going, especially if you possess things that are not necessary, that are frivolous, you build a society and a personality that is built on lack of reality.

*"Let no debt remain outstanding except the debt to love one another."*

Quote p. 169-170 John Joseph Syrum

*"They give too big a place in life to indifferent things."*

That's what you do when you move away from frugality.

Frugality is not the same as stinginess or cheapness. Much harm is done by a teaching especially young people. What they want is rejected ion a basis stinginess and cheapness. God is not stingy. God owns the cattle on a thousand hills and owns the Cadillacs on a thousand hills.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Frugality is not poverty. Poverty is neither a discipline nor a virtue. Jesus was not poor. He was well off enough to have an embezzler as a Treasurer. Jesus raised funds. He supported his ministry. He gave to the poor. There is no virtue to be poor, no advantage to be poor. Don't confuse poverty with frugality. Poverty is not a discipline. Where "vows of poverty" are taken is not poverty. People confuse poverty with "ownership". Poverty is not a matter of ownership it is a matter of use. It doesn't matter who owns it if you have the use of it. Religious people say,

*"I am poor. I don't own anything."*

What is accessible to you?

\* Mother Theresa lived under a vow of poverty but when she had heart trouble, she was brought to the best medical clinic on the Earth. A poor woman who has to take her children to the hospital by bus is poor.

You could undertake poverty as a service. If God called you to do that, you should do that. That would be a good thing.

You could undertake poverty as a discipline but when you start to work out the details, it's a little hard. Most people who experience poverty, don't experience as a discipline or a virtue.

**Q** - "Son of man has nowhere today his head."

**A** - Reference to how Jesus was living. Rabbis traveled the country and did not have a steady place to live. If you are going to be my disciple, this is a mode of life you are going to have to be ready for. We have to re-think these passages because we have the image hung on us that Jesus was poor. He had people supporting him. He gave money. When we glorify poverty, nearly everything we glorify is supported by people with money.

~ **Chastity** - p. 170 *Spirit of the Disciplines*

[32:45]

Chastity is more of an outcome than a discipline. What is the discipline of chastity? We refrain for a lengthy period of time from sexual thoughts or desires as a way to customizing oneself to freedom from domination by sex. Sex is not bad in itself like food or conversation. Like all desires, it is good in its place. It is not elimination we seek but subordination to the good. One of the most important things for training for the disciple is to be able to not be dominated by sexual desire. This is hard for people today because we live in an atmosphere of constant sexualization of everything.

As sex in lived in our world is a major source of evil. Those in ministry and those they serve suffer from it. We operating from broken souls with devastating results. We have to say something about it. Training ourselves to move out of that realm in our thoughts and our actions for a team frees us up from being nominated by sex.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Love & joy is to be cultivated as a bulwark against being dominated by sexual experiences. Sex supplies a substitute for drama and intimacy. It creates illusions in that regard and has attached to it a pleasure that is very powerful. In sexuality what we desire is not just physical engagement but the desire of desire of others for us. Being desirable becomes a major issue. Wanting to be sexually attractive, nothing wrong in itself but it goes crazy. Because we can not achieve intimacy, we keep being on that sexual button but it does not come. Intimacy with another person is what is really desired but it gets reduced to the physical just because we are lonely and don't seem to have meaning in our lives and we find meaning in romance and sex and its modifications.

We practice chastity by abstaining from sexual involvements of all kinds including our thoughts and feelings and in so doing we are set free from domination by sexuality.

\* Homosexuality

[37:50]

Where someone has decided to live in terms of a peculiar form of desire and so they take on an identity. This is peculiarly true for today. It has not always been true that people who had homosexual desires and acted them out identified themselves as homosexuals. My heterosexuality does not define me as a person. I don't think anyone should be defined in terms of their sexuality.

A homosexual is someone who devotes themselves to the gratification of sexual desire. That is not a place for a person to be. I would not want to be a person who had devoted themselves to the desire for strawberry milkshakes. It is degrading to find ones identity or define others in terms of desire, whether a good desire or a bad one. If you have your identity with reference to that, wouldn't you say you're in trouble?

To be devoted to a desire of anything and to identify yourself in those terms is not good. It's not good to mistreat, disregard and not love homosexuals. You treat them the way Christ taught us to treat others but that does not include saying that what they want and do is good.

The tension we are in now is one where we are demanded to approve. It isn't that you are not going to treat people with love. It's that you can't love them unless you approve of them. We use to use easily, "*Hate the sin, love the sinner.*" You can't do that anymore. This is partly due to the fact that the

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

sense of self has disappeared from people and they identify themselves in terms of what they do and not what they are. If you condemn what I do, you couldn't possibly approve of me or love me. That is a stage of desire forcing itself forward onto people. Desire not just content to be my desire, now I am forcing it on you. We now live in this country under a form of the tyranny of a minority that has learned to manipulate the public resources including law to force their opinions upon others.

**Q** - [41:45] Is there a way to help people see that they are not what their desires might be?

**A** - I believe there if. If I am going to engage with someone about a discussion about homosexuality, I won't start there. I want to know what they think about God, what they believe is right and wrong and whether or not there is a difference. At some point, if we can sustain the discussion, we can talk about what is helpful and what is not about homosexual desire, practice and further on a acceptable and good style of life. If you try to start there, you might as well forget it. After all, the most basic thing about them is not what they think about sex, it is what they think about God. If you start with they think about sex, you are going to wind up with a god who thinks the way they do.

I know you are constantly face with this in life. The problem we are in with sexuality today is not just about sexuality. It is primarily about other things - the meaning of life, why are we here? What is good and evil? In particular, what is the Christian message about reality?

If you don't get that right, it's not wonder we end up with denominations spend so much money dealing with homosexuality. We shouldn't be there. How did we get there?

Homosexuals you love like anyone - seek what is good for them. Love is not doing what someone wants you to do. Love is doing what is best for people. If we have worked though those kinds of considerations, we can go on to other troubling issues.

Chastity purifies our thoughts and allows us to step free from playing games. with sex and romance. The look, bodily and innuendo. We must regard each other as spiritual. Sex is a passing mode of human union for specific purposes. You are a whole person if you are never married or never have sex.

\* The 40 Year Old Virgin - ha ha ha ha - like he is a freak who ought to be in a circus side-show.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

You are a whole person and you still have to make decisions of various kinds but your identity is not sexuality, not being married, any of that.

**Q** - [46:30] Chastity seems different from the other disciplines.

**A** - The word does not fit. Chastity is actually an outcome. The discipline is what you do to get there. There isn't any word that will do that. I try to spell it out.

**Q** - There is not a time when we should not practice chastity?

**A** - Yes there are times when we should not abstain from act & thought sexually. When we are married there are times when we should engage in sexual acts, thoughts & feelings.

There is no time when we should not be chaste which is not the same as celibate.

Chastity as a discipline is abstinence for a period of time. As a discipline we should not always be engaged in it.

This is a good time to dig deeper.

Are sexual thoughts wrong?

Are sexual thoughts dirty?

Is being sexually tempted dirty?

**With Reference to Sinning** [Screen Shot]

[49:00]

*Distinguish...*

1.) Thought of Sin only - no inclination to do it.

Did Jesus have a thought of sin? I hope he did he talked about it a lot.

In the domain of sex, perhaps you would have a flash of a thought of a wrong sexual relationship. No inclination.

2.) Temptation - thought and inclination but not relenting of the will.

\* A thought of getting drunk is different from having a temptation of getting drunk. Some have thoughts and no inclination or inclination in the opposite direction.

Temptation is thought & inclination but no relenting of the "will".

James - the "consent of the will"

You can have temptation without consent. But if you don't want to consent, there are some things you should probably do so you won't.

3.) Sin - Relenting of the will.

A "Yes" to the deed, whether actually carried out or not.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Matthew 5** - "You have already committed adultery in your heart" is Level 3, Not Level 1. He is talking about temptation enthusiastically entered into, cultivating it, fostering it, using another person for that purpose.

The ordinary person is going to have sexual thoughts. If they are not careful, those thoughts can become obsessive.

Go back to the William James writing.

The discipline of chastity is to turn away from such thoughts, not because they are bad. There is nothing wrong with sexual thoughts.

Temptation - if you like it, you have a problem. Tittilation is practically a division of the economy in the U.S. Don't go there.

Did you sin if you went there? Maybe not but you don't need to be that close to it unless you have a problem.

What might the problem be? You might be bored stiff or stuck in a job you can't stand. Your life might be so devoid of drama and meaning you're ready for anything that will give you a buzz...beyond coffee.

Why is this so important?

To help so they don't think that have sinned when they didn't but to know when sin is coming around the mountain. Sin is always like that. A major part of learning how to live beyond it is to recognize when she's coming around the mountain. You get off the conveyor belt in time. Don't get on it if you can. But if you find yourself on the conveyor belt, get off. Don't just lay and think, "I can't do it." You can.

**Q** - [55:25] - A sexual thought is not a sin if it is still in #1 stage. Married and have a sexual thought about another is not a sin?

**A** - No. If you start to enjoy it and cultivate it, that's not a sin but you're getting warm. You want to recognize it. If you start beating yourself up for having sin at that point, you're apt to say, *"Since I've already sinned, we might as well go ahead."* People say that and use that as an excuse.

**Q** - [56:35] William James - **so excessive thoughts could eventually change the inclination of the will?**

**A** - **You bet it can. That's the whole point of what we've been doing today!**

If you are dealing with this you want to realize #1 is not Sin. Realize you can turn it in that direction. At Level #2, you probably have more than one idea. You may be thinking about the wrong thing but you have other ideas in your mind. If you don't understand this, you may not know that and think it's all one thing and be unable to deal with it.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Chastity helps you come to terms with this. Helps you know it's OK if you're not at level #1. You live in a culture that says, *"If you're at #1, you're sick."*

**Q** - [58:15] What is a healthy sexual expression of a single person?

**A** - Leading a kind of life full enough of good things and strengthening things that when the thought that comes by it doesn't suck you up like a vacuum.

**Q** - Difference between a single person chastity and not chastity?

**A** - A single person can use the discipline of chastity to live in a state of chasteness, cleanness. They have to get straight that there is nothing unhealthy about they will be stronger if they have times when they choose not to have sexual thoughts or feelings or relationships that are marginal. If you do choose not to do that you'll be in a much stronger position.

**Q** - [59:50] Sin is when you start to cultivate?

**A** - Sin is when you consent to it. When you would do it if it were possible. The question is not just, *"I did not have sex with that woman."* Would you if you could have? If you would if you could, the consent is already given.

I know this is really ticklish spot. If you go back through the ages dealing with this. When we threw out the Catholic side, we lost a lot of fine work on these issues and resources to deal with this. There are many dimensions. The misery around sexuality. Sometimes devout Christians are still miserable about this issue. Partly on mistaken vies about humanity feeling less than human, prosperous. We need to affirm our identity in distinction from our sexuality. That itself is like rank heresy in many quarters.

Being a "man" or "woman" does enter substantially into our life but it is not our identity.

[Jump cut @ 1:02:25]

It used to be said that the way to man's heart was through his stomach. But Momma has move out of the kitchen into the bedroom. That's what we are taught. If we are not engaged sexually, what are you? Nothing. If you are married, why do you matter to the other person? It's just sex.

Think of marriage in terms other than sexuality. Is there anything there? There better be for if you live long enough, apparently there ain't going to be any in Heaven but often it stops before that.

One of the things that comes from the practice of chastity in marriage is the deepening of the personal relationship of the persons who are married to receive one another, bless one another. You are the one who has given



***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

yourself to me and I to you in marriage living together under God. That's what we are really trying to get at. The kind of intimacy you have spoken of is what people are really after through sex and it won't come. They keep hitting that button. Then all sorts of problems come like, "I'll get someone else."

**Q** - [1:05:10] - I heard women told, "If your husband has had a hard day, a way to comfort your husband is by giving him sex. We don't give men enough credit. That is offensive.

**A** - That's the same sort of degradation that identifies himself as homosexual. The basic problem is it does not do justice to human dignity. It's exactly in the same area. It's a terrible thing for men and women to treat each other that way.

**Q** - [1:06:30] For many years I thought I was in sin when I probably was in temptation. I had the idea that it would always be a constant struggle and this is as good as it gets.

**A** - Actually, failure even because you are dealing with things like thoughts. If you think that is sin, it isn't going to just be a struggle, it will be a constant failure. That's what many people live with, especially you find young people brought up in that. We really need teaching. I want people to have these distinctions, to think about them. They are extremely liberating. Not just because you find out you didn't sin, but you find out that can doing something about it.

**Q** - [1:07:] I had an experience of inner healing. For a whole year, women became more beautiful but there was not a hint of lust. I don't know if anyone has had an experience like that.

**A** - [1:08:20] It's very important to distinguish the recognition of beauty from even the thought of sex. The recognition of beauty is distinct. The failure to recognize that, thought there is some problems with that. When people aren't really balanced and right in their souls, maybe they shouldn't see beauty because they confuse it. Like a women can't be friendly with men because they think it is a sexual overture. That's where our minds get twisted. You have to have that worked out in yourself in order to draw the distinctions in practice.

**Q** - [1:10:00] We manipulate our sexuality when really we are searching for intimacy. How is intimacy experienced for a single person?

**A** - With family, friends, you have to clear your mind as to what intimacy is - being present with another person in terms of who they are, where they are going, what they are doing - "sharing life" is a phrase for intimacy. You can

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

be sexually involved and not sharing your life with anyone. Can you share your life without being sexually involved. If you get your mind messed up enough you think...

\* Jonathan & David - you'll say their homosexuals because you can't interpret it any other way.

\* Tenderness of a Grandparent & Grandchild with turn into sexual intimacy.

That's a part of the terrible confusion they fall into when they decline from their knowledge of God.

**Q** - [1:11:45] Clarify Matthew 5 - "...already committed adultery"

**A** - That is case where temptation cultivated has already turned into Level 3.

Don't put in there what is not there. Some of your translations say, "Looks and lusts". It is not "and" but for the purpose of lusting after her. That's #3, they have already consented.

**Q** - [1:12:40] Problem with addiction to pornography. Is that a biblical reason for divorce? There has not been physical consummation but it is a case of I think Matthew 5.

**A** - Sometimes clearly is but I won't want to give a generalization. You can have a person addicted to pornography partly because they are so fearful they can't have sex with anyone. It depends on what is going on in the marriage. Sometimes the use of pornography can eliminate real sex. There something needs to be done, maybe divorce.

**Q** - [1:14:25] I have heard sexuality is a part of your identity.

**A** - There is a lot confusion on that. What does that do with sex change operations? It would mean you can not be the same person and have a sex change. Our intellectual atmosphere is full of confusion about this.

**Q** - [1:15:05] Our identity is a spiritual beings in a spiritual world. What is our sexuality?

**A** - Our sexuality is not spiritual. It is physical, glandular, anatomical part of us. Now, it needs to be subordinated to the spiritual. That's the safe place for us but that's true with the whole body. Our gluttony is a physical reality. How heavy or thin you are is not part of your identity. These are physical traits. They need to be in subjection to the spiritual.

**Q** - [1:16:00] - Our identities are tied to our bodies and outer appearance and that continues after. Also, I've heard that our identity is tied to our gender the way God created male & female, that maleness & femaleness reflect certain parts of Him uniquely.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**A** - [1:16:25] I don't think God is in that business. We have a tradition that refers to Him as male and you can find reasons for that. "Re-constructionists" also say we can refer to God as female. None of it has anything to do with genitalia. Same with the brain. God doesn't have a brain and you won't have one after you die. I suspect you'll get something better. The brain is just a complicated piece of meat.

**Q** - [1:17:28] Sexuality in the terms of a greater scope of just strong passion and strong feelings in general. The gnostic worldview that grabbed the early monastics that the earthly ground is bad and the spiritual is good. So that would strike strong feelings. That has resulted in not having good teaching on experience and passion subordinating it.

**A** - [1:18:00] You have many people who want to jump all the way back because they lack good teaching. If you say that is not essential, the sexuality is not part of your identity, then you are downplaying the physical. The object is not to downplay or up-play but to get it right. But it can be done and we have lots of guidance if we look for. We have to be thoughtful and believe that scriptural teaching deals with these issues. We have all kinds of confusions and these are foisted on youth and it doesn't go well.

I want to suggest to help young people...

Recommends *Letters to Philipp* & *Letters to Karen* by Charlie Shedd.

Filled with immense, good, biblical, practical sense.

We better take a break or we won't be able to come back...

~ ~ ~ **End of Session 12** (YouTube 14/17) @ **1:19:43** ~ ~ ~

# **"Teaching Teachers of the Nations to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

## **Session 13** (YouTube 15/17) - *"Disciplines - What We Can Learn"* [44:00]

*"...and Sermon on the Mount"*

[Pink shirt; 3 pens; Mic cord inside his shirt.]

[Professor in White checkered striped shirt = same as 13 & 14]

[Board = Dallas' email address] [No "Glaston - Divine Service" written 10/17 @ 25:00]

[Sermon on the Mount teaching on "Righteousness" at 12:00]

<https://www.youtube.com/watch?v=4876ozfLK3M>

Spiritual Disciplines - When you think about them be clear on what it is. Don't allow yourselves to be confused about them. I discuss each one in *The Spirit of the Disciplines* - what it is and what does it do. Hopefully you will be able to answer those questions and put the disciplines into practice and learn from them.

[\[this seems to follow his detailed teaching on disciplines in 14/17\]](#)

### **How Does One Practice the Disciplines?**

[00:40]

#### 1. Decide to live as Jesus' Student

You can't get very far just messing with disciplines to see what happens. You are now a student and you are learning.

#### 2. You begin by trying to obey His teachings.

When you do that, you will fail. So, you're next step...

#### 3. Observe why you fail.

We've just been talking about sexual purity. If you are unable to do, there is a reason why. Observe why. That may be simple habits. You may have a habit of looking at things you shouldn't be looking at. You have to work that through. You may have to decide it's not a good thing to look at things you shouldn't look at.

You may say, *"But I'm an American! I have a right to do that!"*

You have that right to do that...and you also have the right to have the consequences. One of the things about choice is you are free to choose in some cases but you do not choose the consequences of your choice.

#### 4. Do in reliance upon the Spirit what will remove the causes of the failure.

Those will be disciplines of some sort.

Discipline (def.) - *Something you do in your power that enables you to do what you can not do by direct effort.* [3:10]

The list I have given you is not a complete list. Maybe you'll try something that has not been tried.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

What's important is that it helps you deal with this issue of failure.

\* Try to Fast...and you Fail - *Why did you fail?*

The secret of the spiritual life is not,

*"If at first you don't succeed, try, try again."*

It is, *"If at first you don't succeed, find out why you failed,  
fix it and then try again."*

**Q** - You don't fail at fasting because you are hungry?

**A** - No. You fail because of how you were thinking about hunger.

If you have the habit of thinking, *"I am hungry, I must eat something"* you're going to have to break that habit. Train yourself to think, when you're hungry, you're really getting somewhere. Think, *"I welcome hunger."* You learn you won't die if you don't eat.

This is a pattern of how you practice the disciplines.

1. Start with the decision to be His disciple.
2. Begin to obey His Teaching.
3. Observe why you fail.
4. Do in reliance on the Spirit what will remove the causes of the failure.

[5:35] - I want you to look at the sheet I handed out earlier because if you ever decide to train people so that they do what Jesus said, you are going to face the **Sermon on the Mount**. There isn't any place else where a list of condensed commands is drawn together. When most people who aren't Christians think about what Jesus taught, they normally think about the **Sermon on the Mount**.

**Things Great Teachers Must Teach**

[06:30]

[\[The Four Main Questions\]](#)

- 1.) The Nature of Reality
- 2.) Who is well off? Blessedness. The Good Life.
- 3.) Who is a "really good" person?
- 4.) How to become a really good person?

Jesus answers each of these in a manner far superior to anyone else - Plato, Buddha, Freud. He is the smartest one ever.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Jesus is teaching you about these things. You have to get a hold of His teaching which begins on the first question:

**1.) What is the nature of reality?**

God and His Kingdom.

*"Repent, the Kingdom of God is at hand."* It is a teaching about reality.

That is a teaching in a very chaotic form that dominates our culture.

Are you a spiritual being or physical being?

\* Sex Change Operation - *"I was really a man all along."*

Think about what that means - they were not a man physically. There is no question about that. When they say, "I was really a man" shifts it out of the physical into another realm. It comes down to, "I always felt like it." Are you physical or are you not? "For some I am, for some I am not." Reality does not work that way.

**2.) Who is well off?**

The Beatitudes & the Woe-Be's.

Who has the good life?

**3.) Who is a really good person?**

Someone who loves the Lord their God with all...and their neighbor. Anyone pervaded with agape love is a really good person. They come together because it is the nature of reality that supports the other answers.

**4.) How do you become a really good person?**

[10:40]

What does Jesus say? *"Join the church."*

Not a bad idea but probably not enough.

What would you say? *Become a disciple of Jesus.*

Our basic view is the "Human side of Holiness" and how to teach someone to do what Jesus said.

\* DNA replacement so you can't do anything bad. Will that work?

Fix us up where we can't lie.

[12:00] These are the four great questions. I try to lay stuff out carefully, give ways of organizing it to provide a conceptual framework for dealing with the basic issue - *The Human Side of Holiness*. It's now comes into how to teach someone to do the things Jesus said.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

## **Sermon on the Mount**

I want to acknowledge again there a a large segment of our Christian fellowships that thinks you can't do it. That is a fairly routine assumption about the **Sermon on the Mount**. The Law was given to defeat you and Jesus is meaner than Moses. Just wait until Jesus gets a hold of you. You will find out you are really a miserable failure. You will have to crawl to the foot of the Cross and that will take care of your problem. But the difficulty there is that is organized entirely around guilt and what to do with it.

[13:45] We need to think Jesus and His teachings, especially in the Sermon on the Mount, is not concerned with guilt. He is concerned with goodness and how to enter into it, be a part of it. He is concerned with mistakes where people go wrong and He wants to help us deal with that.

The first mistake is "Where is your blessedness?"

The big wrong turn is to say,

*"Getting my way. My kingdom is my blessedness."*

The sad plight of humankind as a result of that is what we see around us.

He gives a new understanding of Blessedness.

*"Blessedness is life in the Kingdom of God."*

How are you going to get there? You are going to get there by listening to Him. The main thing He has to tell you is that you can not get there if you do not some version of righteousness other than that of the Scribe & Pharisees.

## **Matthew 5:20**

[15:20]

He has just declared a bunch of people who in the human kingdom were regarded as hopeless blessed in the Kingdom of God there are blessed.

You are the salt of the Earth, the light of the world. The ones who showed up in the end of chapter 4. They respond at the end of the sermon. He looks at these un-blessables and does show and tell. He is not saying they are saved. He is contradicting the general assumption that people like that are not blessed. He is saying some of those are blessed because they are alive in the Kingdom of God.

They think He has gone revolutionary.

*"Do not think that I have come to destroy the law and the prophets."*



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Why would they think that? What they had been told about the law & the prophets that they are not blessed. And He says they are blessed.

He is working with a background of assumptions about who is blessed.

Of course you have to be righteous to be blessed. If righteousness has defined so that you are left out and the S & P were very strong on that point. They had defined righteous that they are and other were not. Since they are not righteous, they are not blessed. So if they are blessed, they must be righteous. Now we must deal with righteousness.

Jesus is to discuss how to fulfill the law.

Matthew 5:20 - *"Surpass the righteousness of the Scribes & Pharisees"*

He is not talking about going to Heaven when you die. He is talking about entering into an interaction relationship with the invisible landscape\*\* now. If you stick with the S & P call righteous, you will not do it. That's where they are living and ruling. It's full of meanness and hypocrisy.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

The word "surpass" does not mean more of the same thing.

Not running faster down the same path.

Move into a different kind, go beyond.

Invisible landscape\*\* - of the spirit, of the heart. God is looking for people to worship Him in spirit and in truth.

**Q** - [23:27] How do you come to the conclusion that "Kingdom of the Heavens" is not referring to life after death?

**A** - Because of what He says after. He contrast between the two ways of righteousness. "Thou shall not kill". Killing is in the visible landscape. He starts talking about anger & contempt in the invisible landscape\*\*.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

Entering the Kingdom of the Heavens never refers in Matthew to going to Heaven when you die.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

That's important because most everyone reads you won't go to Heaven when you die. You have to teach yourself to read the scriptures differently when "heaven" appears.

Three Heavens - "Birds & Clouds" - 2nd - That and the Moon 3rd - The one beyond the moon.

Contrasts between the Righteousness of the S & P and the Kingdom of the Heavens:

1st Illustration - Not commit murder

Righteousness of S & P - I didn't kill anybody.

Jesus - Anger = guilty before the court

"Raca" - emptied head; good for nothing; a term of contempt

Guilty before the Supreme Court

Anger & Contempt (see Then Divine Conspiracy Chapter 5.)

"You fool" - cosmic dump. From the overt action to the heart.

It says **Anger** is not a good thing.

[30:00]

Anger is an expression of your will being crossed. When that happens the natural response is anger. Anger is an impulse to harm or a willingness to see harm done. When I'm angry at you, I just might hurt you. If I am set to hurt you, then you're angry at me. Anger feeds on anger

Is anger a sin? No but it gets there pretty fast. "Lay aside anger."

Get rid of it quickly and don't adopt it as a method.

\* Families - organized around Papa's anger.

*"People who rule their house with an Iron Lung"*

Businesses & Churches organized around anger.

"Fool" in biblical language is a perverse person who is intent on evil.

*"The fool has set in his heart there is no God."*

Someone who is really not a good person. They say there is no God because they don't want to be a good person, they want to be a bad person.

"Leave your offering..." That was unthinkable. Only if the offering was unclean. Only a ritual reason could interrupt

Jewish religion elevating ritual over the heart.

Why would someone do that?

Hope not because Jesus said to do this. They would do this because they cared so much about their brother.

"Going to law. Make friends with your opponent at law."

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

Most folks when they go to law want justice defined in terms of how they've been wronged.

You want justice, there's a system. You want that to rule your life, you are submitting yourself to a kingdom other than the Kingdom of God.

He didn't say never go to law. He is saying love the people who are on the others side and if possible, find a way to work it out.

"What about me?" That's where the Kingdom comes in. You approach these with the attitude that you are blessed, alive in the Kingdom of God. "What about me?" God is about you. You take that step and you are living interactively with the Kingdom of God. That's how you enter the Kingdom of God. You move into the domain where God is acting. You go beyond the action to what is in the heart.

We live in a society that is sick on justice. Sick on giving it and sick and getting.

Justice never does justice to justice.

You can't solve the justice at a personal level just by grinding away at justice.

You will stand for what is right better than you have before. You can stand for what is right and what is good. Jesus is not saying don't do that, he is telling you how to do. The only way to do justice to justice is love.

\* Homosexuals want justice.

They want someone to love them. They want someone to say, "You are good." You have to stand in a different place if you are going to deal with those issues. It doesn't say don't deal with those issues. It tells you how to do it.

Before we quit, and I will come back to this in the morning... [42:00]

You have it at the bottom of your sheet.

When Jesus gives the Sermon on the Mount, He is not giving laws. He is not saying this is what you must always do. He is talking to you about what the person who is at home in the Kingdom of God will characteristically do when the occasion is right. We talked earlier about we have to make judgments. If you don't make judgments with Jesus' teachings, you will turn them into legalisms and they will kill you.

You have to understand these are expressions of how people who are alive in the Kingdom of God characteristically behave, not because they are trying to get something but because they've already got it. Out of the abundance of what they have, they act. They do not act out of scarcity, fear, weakness, they act out of strength, fullness, confidence. By doing that, they

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

enter into a power that is so great that we can speak of the Kingdom  
advancing among human beings.

I hate to quit because I have so much to say but I'm going to wear you out.  
Let's quit for today.

~ ~ ~ **End of Session 13** (YouTube 15/17) @ **44:00** ~ ~ ~

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 14** (YouTube 16/17) - "Life & Transformation" [57:20]

[Sermon on the Mount detail]

[Pink shirt, 1 pen; Mic cord outside his shirt.

[Professor dark green shirt; baseball cap like 11,12,17 ]

[Board = Dallas' email address]

<https://www.youtube.com/watch?v=VGt6ICXh2sc>

"Now we come to the end with today"... [i.e., last day of the course.]

The Will, Human Spirit, Heart & Soul

I'm not going to talk about the Soul. There's a whole chapter on the Soul in *Renovation of the Heart*.

**The Sermon on the Mount**

It seems when I teach it is most helpful when I talk about the Sermon on the Mount. It opens up life in the Kingdom of the Heavens so beautifully. Take our first period of today to deal with it.

Chapters 5-7 of *The Divine Conspiracy* are focused on Matthew 5-7.

**"The Heart that Jesus Gives us"**

[2:20]

Sermon on the Mount

"A good tree does cannot bring forth bad fruit"

Trust in Jesus will bring us to become the kind of person who:

Matthew 5

- A.) Lives free from contempt and anger (5:21-26)
- B.) Is free from domination by sexual lust and disgust (5:27-32)
- C.) Is free from desire to dominate and control verbally (5:33-37)
- D.) Is free from grudges, "fairness" and paying back (5:38-42)
- E.) Is able to love enemies and bless those who curse (5:43-48)

Matthew 6

- F.) Does not perform for human credit (6:1-18)
- G.) Does not trust in physical substances (6:19-34)

Matthew 7

- H.) Does not manage others by condemnation engineering (7

The end consists with admonitions of who is living there and who is not. He gets pretty grim as you get to the end. His response is not, "You don't know me". His response is, "I don't know you." The mark of knowing Him was that

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

they did the will of the Father that is spelled out in his teachings. Again, not just His always but any of Jesus' teachings.

If you want to keep the law, don't try to keep the law. Concentrate on becoming the kind of person who would keep the Law. The holiness and power that comes from living as a disciple in the Kingdom of God

{What is our first break?}

I did talk through the righteousness of the Scribes & the Pharisees and the Righteousness of the Kingdom. [\[YouTube 15/17 @ 15:00\]](#)

We talked about how Jesus turns to the attitude of the heart that is manifested in anger & contempt in calling people fools and turns positive and teaches us how careful we are to be about an offended sister or brother. [\[YouTube 15/17 @ 30:00\]](#)

More careful about that than our religious observations. The final step in deepening the righteousness of the Kingdom - people going to the Law to settle it. the Kingdom way, if possible, is to make your opponent your friend. Probably that would lead to working out your difficulty. We talked about having Kingdom resources to do that and step beyond, "What is going to happen to me if I don't get what I demand?"

The whole passage points us to the surrender of the will to the Father.

Anger is a "will problem".

Refer to Chapter 5 of The Divine Conspiracy to work through this carefully to understand why anger is, why it is not a sin but is so close to it. You don't want to live there. It's one thing to feel the pain of anger for a moment to have your attention called there but it's a different thing to live there as an angry person. Forgiveness deals with injury that leads to resent. Thanks be to God you don't have to live there.

A sense of Kingdom righteousness.

Jesus is not theorizing. He is starting at the street level. [9:45]

He takes up "sex". Sex & violence are the two things that constantly preoccupy human beings because of the progression you find in Romans 1. When people put God out of their knowledge, He lets them go. Keeping God in your knowledge is the solution to all problems. Romans 1 is a large historical framework when people refuse to retain God in their knowledge.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

They turn to their body. It can do two things: exercise violence. That's why violence is so common. The other one is pleasure. The most immediate form is bodily and the most constant form is sexuality.

Jesus is working in an order. You might expect that if He is smart. You deal with violence and the sources of violence and you won't have to deal with violence. Killing comes from anger & contempt.

Matthew 5:27 - You want to have already dealt with anger. That's very important to understand. If it were not for anger & contempt, how much would go wrong in sexuality? Pull out the anger & contempt and you will transform sexuality.

~ **Divorce** - Most of the issues that lead to divorce have their roots in anger and desire and anger that arises out of the frustration of desire. How to be free from the domination of sexual desire. He is not talking about what we talked about yesterday [[YouTube 5/17 @ 13:00](#)] - the thought or to be tempted. He's talking about sexual desire and letting it roam.

Divorce usually comes out of some desire issue. We know how much problems in relationships come from money issues - which are basically desire issues.

v. 28 - "looks to lust" - the will is involved here. "to lust" - the will is already implicated. Now He says something that has caused so much trouble because they read this as Pharisees.

"Adultery already in his heart". The Heart is as we've talked about - your spirit & your will. "*Tear out your eye...*" If you could purchase Heaven by pulling out your eye, that would be a bargain. This teaching shows up elsewhere in the Gospels.

"...cut off your right hand..." If you did, it would not help. Your problem is a heart problem. He is doing a "Reduction to Absurdity". Who thought that sin was in their members? The Pharisees.

Just dismember yourself so that you can not act.

He is drawing the implication of the righteousness that shows that righteousness is mistaken.

One reason you can't make disciples is because people read this and say, "Well, gee..."

The important thing is to get the point - It gets back to the issue I spoke about earlier - How Jesus teaches. He undermines prevailing assumptions.

[\[YouTube 16/17 @ 45:00\]](#)

The prevailing assumption here is it is a matter of what you do.



***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

In the case of killing, it's not what you should do. It's true, not murder, not commit adultery but if that is all you have not done, you are a long way from where you ought to be.

A person who has learned to see another person as a child of God with an destiny in God's great universe and does not use them to cultivate their lust or whatever other purpose, is a person who will not have a problem with adultery. [22:00]

Jesus is saying go to the root.

\* Flying to Denver, I did not have to worry about not going to Seattle. Pharisaical righteousness - "Don't do this, don't do that."

Outward behavior is very important. Those who concluded it was not "most" important, it was concluded it was not important at all. That is antinomianism. The Devil messes us up with our ideas and he can take us where he wants to.

If you pull anger, contempt and illicit lusting, how many divorces would be very left?

Divorce is one of the most wounding things people live through.

Malachi - "Divorcing the wife of your youth"

Jesus' teaching is conditioned on the practice it was almost never that a woman divorced a man even though the Old Testament provided for a woman divorcing the husband.

"The Law and the Prophets" in the New Testament is normally the Law that developed that was a brutal, mean system that was crushing people.

Luke 13 & Matthew 23 - "Woe to you lawyers who impose back-breaking burdens and you will not move a finger to help."

The Law and the Prophets had become a system of privilege. That's why He takes the Beatitudes and slaps the face of the system.

Jesus does not forbid divorce. He describes the disaster, especially to a woman that happens in this culture by divorce.

**Not Make False Vows** (v. 33)

[29:00]

*"Yes be Yes, No be No...anything beyond these is about evil."*

He is using language to get people to do what they want them to do.

It is talking about using a statement in such a way to get people to believe what they don't believe. A "song and a dance". Manipulation.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Jesus was not teaching you should never promise God something or not resolve to do things and ask God to help you. He is saying just state things the way they are. Just Yes or No.

It's getting to your heart. Are you willing to let people make up their own minds on the basis of the truth.

The evil is your desire to manipulate people to do things they don't really want to do. That involves a lot of religion. This is way up there in human devices.

One of the benefits of the practice of silence to help you stop doing what Jesus is talking about. Silence trains your will so you are able to direct your speech in what is good and not necessarily what you want. Another mention of desire. A kingdom heart stands freely.

Look at advertisements. What does it have to do with anything?

Watch how we advertise our services.

**Q** - Could this include omitting things?

**A** - If we are trying to manipulate people. Then yes.

We're going to have to trust God. We want to be careful about the language we use. The power of language to manipulate people. You can even do that in an invitation. One of the reasons we have so many Christians who are not disciples is because they were brought in through a way that was misleading.

To jump to my last topic after brunch - you as a leader have to deal with those folks.

\* I didn't buy the Disciple car, I bought the Christian car.

**Q** - [39:20] An example of this...

When you are dealing with people, you don't force things

**Q** - Distinction between manipulation and persuasion?

**A** - Use as a rule of thumb - whose good is at issue?

Your benefit? Stop it.

**Q** - We're thinking - "getting them saved".

**A** - Whose interest is being served? Follow the money

**Q** - [42:00] Context of teaching & lecturing - How important is it to incite dialogue?

**A** - This is an important way of staying out of what Jesus is talking about - engaging dialogue, not trying to manipulate people and aiming at truth.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

The hard questions are the ones we need to listen to.

**Q** - Preaching

**A** - A time to preach and a time not to preach. Jesus did both.

I talked to about the three activities of Jesus - Preaching, Teaching & Manifestation.

[\[1/17 @ 12:25; 9/17 @ 54:00; 11/17 @ 39:00; 16/17 @ 43:00\]](#)

One reason we revert to preaching is because we are uncertain.

[44:10] Jesus is not laying down a law. Keep in order what's going on before you come to "resist what is evil". Make sure you have taken care of anger, not cultivating lust... If you try to not slap back you will fail. That will keep you saying,

*"I will turn the other cheek...then I will knock your head off."*

Remember the principle - Jesus is teaching to address the prevailing assumption. [\[YouTube 16/17 @ 21:00\]](#)

\* Eye for eye was designed to keep you from taking two eyes for an eye.

\* "Take a child to the elders and they decide to stone a child and kill them" - What was worse was a parent killing their own child.

An "eye for an eye" is better than a "head for an eye".

Jesus is going beyond that and teaching a better way.

What's being undermined? The law of retaliation.

You have an obligation of not taking two eyes, just one.

Jesus says you don't have an object to take one. Don't live with retaliation. Live with the Kingdom understanding that sometimes you want to forgive. "We'll pick up and go on from here." It doesn't mean you forget he punched your eye out. You don't sock him back. You open up a space in which grace, judgment and love can intervene.

This has nothing to do with pacifism. That's a separate issue.

"Go the second mile"

[50:50]

Consider if he needs more help.

I wish I had more time to talk to you about the Sermon on the Mount.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Lord's Prayer**

[52:30]

*Dear Father always near us,  
May your name be treasured and loved  
May your rule be completed in us  
May your will be done here on earth  
And just the way it is done in Heaven.  
Give us today the things we need for today,  
And forgive our sins and impositions on you,  
As we are forgiving all who in any way offend us.  
Please don't put us through trials,  
But deliver us from everything bad,  
Because you are the one in charge,  
And you have all the power,  
And the glory is all yours — Forever  
Which is just the way we want it!*

This is a child's prayer. You are a little child in the Kingdom of God and you should ask to be spared from trials. But when they come, as Calvin says, you should receive them as something in which God will bless you. Then you can jump up and down for the good that will come out of that.

Read this in the Spirit of the Kingdom of God. This is a Kingdom prayer.

At the end, try saying, "Whoopee!" This is a prayer that is so wonderful that once you get it, you may want to dance when you get it for joy is in the prayer and joy is in the Kingdom.

~ ~ ~ **End of Session 14** (YouTube 16/17) @ **57:22** ~ ~ ~

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 15** (YouTube 12/17) *"Change, Disciplines, Indirection"* [37:40]

[Pink shirt, 1 pen; Professor dark green shirt; 3rd seat - baseball cap 11,16,17]

[Board - Dallas' email address] [Lots of Q & A]

<https://www.youtube.com/watch?v=kGRZvc90fNo>

There are in general three kinds of responses to the kind of things we are talking about when we are start talking about obeying and teaching the things Jesus taught. ["Obey" - 11/17 Intro]

**Three Paths of Christian Progress** [Screen Shot] [0:00:15]

You can learn a lot about how to teach people to do the things that Jesus said just by reflecting on your experience here and the intensity. Remember what I said about you can't get a shower by a drop of water every 5 minutes for three years. Most of what we do in the way of church services is like that. A part of our strategy, if we are going to teach people, is to arrange different occasions. I don't recommend that you throw out what we do in church services but I do have some recommendations I will talk about after brunch. You don't start by changing things like that. If you do, you'll just have a wonderful brawl. Even changing the seating is like the civil war all over again.

I have found people struggle on the first two.

**1.) Try harder to live up the commandments**

That's what makes people hopeless. There should be a desire to keep the commandments. I mentioned earlier the secret is not trying harder but training. That's what I've done to lay a foundation for what we have spent our time on.

**2.) Live in defeat and call it "Brokenness" and rest on forgiveness by GRACE.**

The response to the problem is to call it "brokenness". Brokenness has become exalted in recent years as a constant condition in which you must live. Don't sing to me about "Victory in Jesus". You stay broken until you're dead and out of here and something automatically will happen and you will be comfortable in righteousness because you're rid of that miserable sack you call your body.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

It's "Try Harder" or "Give Up". Watch what shows up. One way you let the steam off is to live in brokenness and that will go with the gospel that is "forgiveness".

**Q** [5:15] - Differentiate between brokenness and humility?

**A** - Humility empowers you and brokenness doesn't. What is humility?

*"Living in dependence."* Brokenness is a limited form of dependence. It is dependent upon "forgiveness".

**Q** [5:55] - What would you think of this idea? There is a degraded brokenness, which is the brokenness that Christ came to heal and we don't live in that one but we live in a state of holy brokenness - Isaiah 6 - *"Woe is me"* because I am unclean and need Him. I need the holiness.

**A** - You need to go through that. The question is are you going to live there? The way that would show up as you go on is learning more and more dependence upon God. As you learn more dependence upon God, you are going to find you don't have to try harder. You wind up doing what Jesus said.

[7:05] - The 2nd point [brokenness] goes with living in Romans 7. You don't go onto Chapter 8. *"Woe is me. Who shall deliver me from this body of death?"* Paul did not do that. He moved right on. Having been broken was a great benefit to him but that wasn't his whole life.

If you do believe the 2nd point, your conscience will not leave you alone.

**3.)** Progress toward the character & power of Christ by indirection.

Discipleship and active GRACE with disciplines in the process of spiritual formation toward Christlikeness.

That's how disciplines work in every area. This is the whole deal as far as *"The Human Side of Holiness"* is concerned!

\* One leader's comment, *"This is too good to not be true."*

This is the teaching of the New Testament.

You can't reduce it to a mechanism. That's why I purposefully avoid to try to not package it too tightly. It is meant to be a personal walk with the Lord. When we are helping people with it we want to remember that. We can instruct, set examples, answer questions but it comes down to what is happening with them and the Lord.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Q** [11:00] - So the indirection is your walk with God?

**A** - The indirection is through discipline. Don't try to do what He said, try to become the kind of person who would do what He said.

\* Piano player running scales - that's the indirection - if you do that, then you can play Beethoven.

**Q** [11:55] - Using the word "indirection"

**A** - Indirection meaning you do one thing by doing another. That's why trying harder fails. It tries to do the other without doing the one thing. If you don't get the full scheme, you'll turn the discipline into what is all about.

The whole thing is about obedience. You can test programs and speakers about spiritual formation by discerning whether or not it comes out at obedience. It will so often stop at disciplines.

~ ~ ~

**Q** - [13:10] - With regard to "*The Human Side of Holiness*", how do you define the "conscience"?

**A** - The conscience is not a reliable sort of thing. If you learned to walk in holiness, your conscience will be completely reliable. If you have not, you have to make sure it is running with scripture. Also keep it in touch with the promptings of the Holy Spirit. "Hearing God" - you want to become familiar with what it is like to be spoken to by the Holy Spirit. And you have conscience and the Scripture and if your'e luck, a good companion or two, and you listen to those. You will probably stay in the right direction.

**Q** - [14:35] - It seems to me we have a church history of dealing with problems by going to the opposite end of the spectrum. So, like right now, it seems like people don't recognize sin. So we have to go this end of the spectrum teaching them that they have to be broken. I'm curious

**A** - It depends on how you do it. If you speak truth and allow the Spirit to work with you.

**Q** - Seems like we can miss truth.

**A** - We can. Stop trying to get people to do things.

**Q** - Looks like that's we do in church history.

**A** - It's the natural tendency to make one's own Kingdom prevail and then you embed that in an institution and it has a kingdom and you want that to prevail.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Q** - Seems like we go to the other end with brokenness with people who won't deal with sin. Is that manipulation?

**A** - If it doesn't say something more than that, it probably does. One way to make people dependent upon us to convince them think they can do nothing. We don't want to make people dependent upon us. We want to make them dependent upon God. If they are, they will not be broken.

**Q** - [17:40] How do we move from getting people to do something to wanting to live a life of discipleship, which includes them doing. I see by indirection we are involved with discipleship

**A** - When you do things that are wise, you don't trust what you do, you trust God.

**Q** - That's the teaching?

**A** - We do need to teach. Very often, we need to listen, we need to be with them, we need to find things that are messing them up. We never trust our efforts or our program. I prepare endlessly but I never trust my preparation. When I walk into the room to teach, I'm not trusting my preparation...and some times that is apparent.

[19:10] - I want to say a few more words about Calvin

[He talked about Calvin early 10/17. When else did he refer to Calvin?]

P. 18 - Calvin thought "holiness" was the whole thing. He was right. What does holiness mean? What does it look like? We spent a lot of time talking about what does that look like. "Holiness" means full obedience to Christ.

You have to be careful. Calvinism and Arminianism has trouble interpreting that as a specific set of actions that you do. It not set of actions or beliefs that will mark you out as a good "Calvinist" or something.

p. 19 - *"We should exhibit the character of Christ in our lives. For what can be more effective than this one stirring consideration?"*

You do not exhibit the character of Christ by exhibiting behavior that fits some of the things He said.

In church history when People who get serious will pick up one or two things that He said and that will turn out to be the character or Christ. IT will only take a glance to realize these folks don't have the character of Christ. They are mean. They have bypassed the character of Christ. They have latched onto a little something. You have to go deeper.

p. 25 - "Self-denial" - "We cast our crowns at the feet of Jesus." Self-denial is not "I am nothing." You are something. You bring that into his Kingdom. It is surrender of the will. It means anything but you become a nothign. You really have substance but it's not your substance, it's God's

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

substance. When we talk about the character we want to see this is primarily self denial.

p. 27 - Seeking God's glory means self-denial." It is not a negative concept, it is an affirmation of God.

How does that express itself. Calvin has some struggles with that.

p. 29 - "Self-denial means sobriety, righteousness and godliness."

**Titus 2:11-12**, *"11 For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself Himself a peculiar people, zealous for good works."*

p. 36 - *"The law of love does not only pertain the sizable prophets but form the ancient days God has commended us to remember it in the small kindness of life."*

p. 38 - *"We should forever keep in mind that we must brood in the wickedness of man but remember He is God's image bearer."*

That is why he is worthy of your love not because of what He does or doesn't do.

Cross bearing is the way of spelling out self-denial. Your cross is designed to live your burned and to allow you to live happily with love in the situation you're in

p. 49 - *"The cross makes us humble."*

Humble is dependent upon God. The Cross cuts off your self-dependence.

p. 51 - *"The Cross makes us hopeful."*

If I'm hoping in my own kingdom, I don't have any reason to trust.

We talked earlier about the difference between the Cross and the crosses If you take The Cross, under the difficulties of life, you will be cheerful. You will also cry, and that's ok too.

p. 59 - *"We are not required to be cheerful."*

It's ok to groan. It's ok to have tears. It's ok to be disappointed. We take the Cross and that liberates us from hopelessness but still, as we go through the process, we hurt and we don't try to deny that.

**Q** - [30:00] - How do we might help people put that together with rejoicing in trials?

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**A** - We have to teach them that sorrow and rejoicing are not antithetical. "I am sorrowful but always rejoicing." How? Teach them what joy is. It is not "whoopie!" It is a pervasive sense of well being and that is compatible with pain and sorrow. They need to understand what these are.

One of the reasons why I spend so much time defining and describing is that we desperately need it and we don't do enough of it.

**Q** - [31:- Trying to reconcile what Calvin said and your picture of life in the Kingdom. On page 47 he says *"we need to prepare ourselves for a life that is hard, difficult, full of grief and then later he is talking about we are weighed down by anxiety."* It seems like you're saying that a life of easy, routine obedience is light. So that seems to contradict what he is saying.

**A** - [31:45] - All I can do is to Ask you to work on that and see if you can't come to point of understanding how joy and lightness that is consistent with burdens. You are not promised no burdens but you are promised strength to bear them. The lightness is seen in how you take responsibilities in relationship to them. I'm going to try to get you all to offload the responsibility of outcomes and shift those to God and when you do that you began to experience the lightness of the yoke.

The contrast we read the very first day [1/17 @ 5:00] - **II Corinthians 4** - *"Treasure & Vessel"*. This is not a simple little thing. You will have to work through it to your own satisfaction. It will take a little while but I'm hoping the distinctions I have drawn you'll take them back to scripture. Calvin doesn't want us to fake it. When we hurt we hurt. But there is help, there is hope.

p. 57 - *"The Cross and self-denial brings us the hopefulness of Heaven."*

In the mix of contemporary Christian and life, we do do justice to.

"Earth has no sorrow that Heaven can not heal." Hymn

But you have to make sure that means only after you're dead but it does mean that and there is no solution to the difficulties of life than the hope of heaven. If that doesn't mean anything to us, it won't help us.

p. 67 - *"With whatever kind of trials we should always keep our eye on the goal to the contempt of the present life."* Contemptus Munde - contempt for this world. In the light of the world to come, the present life is to be regarded with contempt. In this language, it means more like indifference. The indifference is not based on the nature of this present life as it is with the comparison of the life to come. Hopefulness for the next life is that lifts us out all the difficulties in this life.

p. 70 - *"Human life is nothing but a vapor or shadow."*

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

"The things of earth grow strangely dim in the light..."

The Importance of Vocation. We are to stand there as His vicars of Christ. If you're working in a taco stand, you are a vicar of Christ and He wants to teach you how to do that as if He were you.

~ ~ ~ **End of Session 15** (YouTube 12/17) @ **37:40** ~ ~ ~

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 16 (YouTube 11/17) - "Knowledge, Grace, Discipleship" [1:29:30]**

[Pink shirt, 1 pen; Professor dark green shirt; 3rd seat - baseball cap like 12, 16, 17]

[Board - Starts with Dallas' email; adds "Disciples Made" 42:45 and "Vision" 48:45]

<https://www.youtube.com/watch?v=fG97er35CtQ>

I am very fond of Girard Hopkins' "Kingfishers" poem

I have a few things to talk to you about. One of the things is...

**The Role of Knowledge in Making Disciples Living together in  
Trinitarian Fellowship & Teaching People to do Everything Christ said**

It is very difficult to teach someone if you don't have knowledge. We are in a period where knowledge is feared and opposed as though it was an enemy of faith. You need to think deeply about how are you going to do your work as ministers of Christ and how you are going to live your life if not on a basis of knowledge.

*"My people perish for a lack of knowledge" (not lack of faith).*

A major defense of the secular world against the world is, "We have knowledge, you have faith."

That is a primary point on which the gospel and the people of Christ must challenge its world today.

Let's begin by making clear that these are different things: [4:15]

**~ Knowledge ~ Belief/Faith ~ Commitment ~ Profession**

We take people in on a basis of profession.

Maybe we better begin with knowledge and work down to it.

"Faith is a leap" is ridiculous. Faith leaps on a basis of knowledge

\* Abraham in faith went out not knowing where he was going but he did that in faith knowing God.

\* Job - faith on a basis of his knowledge.

We have to deal with this or you can not make disciples. On what basis would you make disciples if it is not knowledge?

[12:00] **Knowledge** (def.) - *"You know something if you are able to represent it as it is on appropriate basis of thought and experience."*

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Truth** - (def.) *"A belief- idea, statement, proposition- is true if what it is about is as it is represented in that belief."*

\* Separation of Church & State

Can you imagine the separation of State & Chemistry?

They are assuming the church doesn't know anything important. What the church teaches is not knowledge of reality.

Knowledge is not just being right.

Knowledge has a foundation of Method & Truth.

\* That's what you want in your dentist.

\* Car Repair - "We're lucky in making repairs."

The confusion about it is what the resistance to the gospel is about.

—> **Beliefs can be true without constituting knowledge.**

You pick up beliefs from the people you are with. [16:00]

\* Little children come to believe most of the things they believe because of the people around them believe. That's a good thing. You would not want them to have to wait until they could know. We arrive at maturity with a set of beliefs that we picked up and then a large part of our responsibility is to sort those out and to find which ones are true and which ones are false. We learn things like, *"It was not true just because my folks believed it."*

Belief never makes truth. Truth is not relative. Belief is relative.

A proposition or belief is not true because you believe it.

It is true because of what it is about is as it says.

You can't make anything true by believing it.

You can make something "believed" by believing it.

You hear someone say, *"It's true for me and false for you."*

They don't know what truth is.

*"It's believed by me and disbelieved by you."* OK

Belief is relative. Truth is not.

You can't make anything true by believing it.

**Knowledge** is the environment of belief.

When you are going to make disciples, it is not just say some words and God is going to hit them. It won't work. There are occurrences when something like that happens but you can't make that your modus operandi.

"The foolishness of preaching"

Bring knowledge of Christ to people.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

Means you have to have it first and if you have it will come to people in a very different way because knowledge is very different from belief.

If you bring knowledge, you have the Right and Responsibility

...to Act

...to Direct action

...to Formulate policy & supervise it

...to Teach

This is essential to making disciples.

You have to have decided to have knowledge.

~ **Belief** ~ **Commitment** ~ **Profession**

[23:40]

~ **Belief** - You believe something when you are prepared to act as if it were so. Believe it can be totally ungrounded, irrational and false and no less belief for that.

~ **Commitment** – Choosing and implementing a course of action. You can commit yourself to something you don't even believe in.

~ **Profession** – Saying that you believe something.

—> **Belief**

When we get up to preach on Sunday morning, we are facing a wall of unbelief. They say they believe something they don't think it is true.

Many people have trouble with belief because they profess something they don't believe.

You need to have your belief environed in knowledge based on thought and continued experience. One of the most severe problems is we are not operating on a basis of knowledge.

Important not just to believe Jesus rose forth dead but to know it, not just believe that God exists and created the world, but to know it. [26:35]

That drives you back to look at knowledge and work on it. Maybe you don't know it. Could you know it if you wanted to? Are you willing to pay the price to know? If you want knowledge you'll have to seek knowledge. Knowledge does not jump down your throat. If you don't want it, you don't have to have it. You can reject knowledge. If it's getting in the way of your kingdom, you probably will. That's why people fear knowledge and they don't want to hear if they know. If they do know, they have a claim.



***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

**Q** - What part does "experience" play in knowledge?

**A** - It confirms and advances knowledge. We know most of the things we know on authority. For example,

\* Know the multiplication tables...on authority

Rare to find someone who has worked out the multiplication tables by experience to find out that  $3 \times 8 = 24$

**Q** - [28:30] If you know it, but have not experienced it, how solid is it?

**A** - One of the problems is people try to get general answers to these questions. We know some people know things more than others.

**—> Commitment**

[29:10]

You can commit yourself to something you don't even believe in.

\* Lost in the woods. Don't know which way to go but you decide to commit to a direction and hold to it.

Human beings can extend our actions beyond our belief just like we can extend our belief beyond our knowledge. All of that is extremely important with the finitude in which we work in.

We start out in belief and come upon the knowledge. We can test our knowledge with experience or thought or logically weighing them against things we know.

**—> Profession** - Saying you believe something. You may believe it and profess it - that's good. You may not be committed to it and still profess it.

You need these 4 concepts: Knowledge ~ Profession ~ Belief ~ Commitment

You need to know where you stand and help others know where they stand. In making disciples, fundamentally base everything on knowledge as much as you can. You don't have to know in order to believe. God is at work in all areas not just one of them.

Knowledge has drawbacks. You'll never know everything as well as you could. That is to help you not get carried away with arrogance because knowledge has a tendency to do that.

\* Child - Tell a child what they did not know and they say, "I know."

You test it because knowledge is a big thing in the substance of the self. To not know is to be left out. To know is to be in. Everyone wants to be in.

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

Knowledge puffs up. We should subordinate knowledge to love. Don't let it puff you up and remember you'll never know everything as you might. We have to keep it in its place.

I Corinthians 13 - It will pass away because it will pass into sight.

Knowledge enables you to do things with realities you don't see.

Truth is designed by God to help us negotiate reality. If you have true beliefs, and you have your wits about you, you will be able to negotiate reality well.

[34:10] If we are going to make disciples, we have to make sure that in so far as we can, we are basing it on knowledge. We present it to people as knowledge of reality.

**Q** - When you are talking about "profession" - professing we love someone without the belief, knowledge and commitment.

**A** - [35:00] Profession is often done to manage our kingdom. If you don't someone might kill you or deprive you of your job or opportunities. That's why profession has come to play such a large role in Western religion and all religion.

—> **People can profess what they don't believe, nobody knows and they are not committed to.**

You can not believe things you know...because belief involves the will. If you believe something, you are ready to act as if were true. A person "under conviction" - they know something they don't believe. They are "convicts", they are captured. They know something they don't believe. Maybe they are persuaded but they don't want to believe it.

The tension of the conflict is where a person who is under conviction is living. That happened with St. Augustine. He was sweating under conviction. He met people and learned about them and was out of his wits. That's what happened to Paul on the road to Damascus.

We can believe things we don't know and know things we don't believe.

\* Watching a sporting event - A time of knowing something they didn't believe.

\* Gambling - know something they don't believe. They know they won't win but hope they will.

I want you to know these four things and the effect they have on making disciples and spiritual growth.

\* It's important for you to think the thought that in your school program that what you are receiving about "Spiritual Formation", at least, is potential

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

knowledge. You don't have to have it but you could have it and if you did have it, it will change your whole approach to spiritual formation.

**Teaching Someone to Do What Jesus Said**

[39:00]

Think in Two Contexts: One-on-One and Church Program/Group

By far, the second is the one that is intended by Christ and best for teaching people to do what Jesus said - the context for the group. Ideally this would be a group under a ministry of preaching, teaching and example\*\* that is committed to spiritual formation in discipleship.

[\*\* - 1/17 @ 12:25 & 11/17 @ 39:00; 16/17 @ 43:00]

The difference between the two:

"Discipleship" is a status.

"Spiritual formation" is the process you under-go in that status.

You become a disciple by committing yourself to Jesus Christ as your Lord, Master & Teacher and throwing your crown at His feet.

You may be very green. Disciples are often very green. Discipleship is not an advance spiritual position but it is a hopeful person. You are "signed up" for the course and things can begin to move. That is intended to be a communal thing. It is not intended to be just an individual on your own.

In many circumstances, you may have to do it with individuals and it can be done. You may have to start it that way on your own.

**Disciples Made** [42:45] - To teach someone to do what Jesus said, they have to be disciples. And someone has to make them. How did they become a disciple?

Is there a way we can make a steady part of our operation?

How would you know a disciple if you met one?

I decided to follow Jesus - to be with Him learning to be like Him.

- Decide what it means to be involved.
- Taking on the character of the teacher.
- They are arranging their affairs so that will happen
- Paying attention to the teacher

If you see someone like that, you are looking at a disciple of Jesus

**Vision** - How would you get someone to do that?

[48:45]

Have to go back to the V-I-M model

[writes "Vision" on the board. ("Disciples Made" already on the board).]

You only make disciples in light of a Vision...

The vision is the Gospel...

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

Which gospel? One for making disciples...

"...of life now in Heaven with Jesus." [wrote on the board]

If you want to go to Heaven, don't wait, go now.

If you do, it will turn out you never die.

**Q** - [50:35] - In the context of teaching people to do what Jesus said in the setting that we are talking about, we need to first assume that they are disciples - they have the vision, intention and we are discipling them in the means?

**A** - Absolutely right! You can't go down that road unless you start here. This is messy because people hear so many things. This is going to take straightening out in so many people's minds from what they've heard. It's not just a function of what was said but how they heard it.

Jesus would say when he healed someone, *"Don't tell anyone"* because He knew they would take that wrongly because what they had in their heads was something about the Kingdom of God and the Messiah that was false.

\* Feeding them to get them to understand it was not just about bread.

*"Labor not for the meat that perishes but that which last forever."*

We don't have to perfect in any of this. We have to have enough of it to make enough of an intention to start seriously practicing being with Jesus learning to be like Him. So often we get stuck on getting it all just right. You don't have to have it all just right to be a follower of Jesus. Your intentions do not have to be just right. But there has to be enough substance in both of those levels that would enable us to arrange our life to become like Him.

**Q** - [54:00] Prosperity gospel concentrates on what God is doing now and not just when we get to heaven. What is wrong with that gospel?

**A** - It says nothing at all about becoming like Him. That's what happened with the people around Jesus. They came to make Him King by force. There is nothing wrong with prosperity but if that's the center of their hopes, you are on the wrong train.

**Q** - Put this all together with Knowledge, Belief, Commitment & Profession.

**A** - I want you to fit those together. What I am saying is - If you're going to make disciples, please operate out of knowledge in doing so, that will involve belief also and some commitment and profession as a basis for you making disciples. You will have to have knowledge as a basis for that.

**Q** - [56:35] At what point does the surrender of the will - *"Your will, not mine, Your kingdom, not mine"* happen in a disciple?

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**A** - It happens when you become a disciple. You can not become a disciple unless you do that. Later you'll discover you had no idea what you said.

Discipleship is a status. That's why Jesus said,

*"If you don't take up your cross, you can not be my disciple."*

Disciple is a status in which the process of spiritual formation occurs. You will be led into dimensions of your surrender of your will that you never even thought about. God in His mercy, doesn't just dump it all on you at once.

There has to be a decision, *"I will do what Jesus says."* That's why we have to be very clear about the vision that underlies it.

**Q** - [58:15] It's like marriage. We are making commitments to this person I don't really know, you have a vision, but...

**A** - Yes. Any serious commitment is like that. You step in and GRACE helps you step in and GRACE is with you as you along.

**Q** - You mentioned, "Not all Christians are disciple."

**A** - Haven't you known some that were not disciples?

**Q** - I can't make that judgment.

**A** - Why can't you? You can't tell if someone is a disciple? You can't look into someone's life and tell that? Could you tell if someone was a disciple of a French teacher?

One of the things you have to do to help people is to make a judgment.  
Many people are disappointed in the Christian life because they are expecting from it what only comes to a disciple and they are not a disciple.

**Q** - I can't peer into the heart.

**A** - In a position of leadership you are apt to have to decide if someone is a disciple or not. The consequences are different of someone who is a disciple or someone who is not.

**Q** - Can you have bad disciples?

**A** - Jesus had very bad disciples. You have to add the time factor. Whether they become "not bad" disciples depends upon what they do. They can be very green. Peter was very green. Jesus even called him Satan. We tend to think of someone who is a Christian is someone who is going to Heaven when they die.

**Q** - Most disciples progressed beyond that.

**A** - A.B. Bruce, *The Training of the Twelve*. They were not beggars off the streets. They were solid citizens but they had none of the advantages people thought religious leaders should have.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

**Acts 4** - *"They were ordinary and unschooled men. They took knowledge of them that that had been with Jesus."*

The Church - think of it like a hospital [people at different care levels.]

**Q** - We think of people who are Christians are going to Heaven.

**A** - That's what they normally think.

**Q** - Jesus, *"Judge not or you will be judged."*

**A** - Jesus said, "Don't get in the condemning game."

*The Divine Conspiracy*, Chapter 7 - Condemnation Engineering

Judgment has two meanings: discernment & condemning

We've turned discernment into condemning so we can condemn the person who is making a judgment about us.

Jesus is not talking about "discerning", He is talking about condemning.

Many ways to do that:

1.) Give them good stuff that won't help them and then say, "You're worthless. I gave you this and it didn't help you."

\* Feed the dog a Bible.

\* Pearls in the troth for the hogs.

You can't make disciples or help them by condemning them.

Condemnation Engineering - you want to take that out of your repertoire.

Unless you get these established, you can't get anywhere in teaching people to do what Jesus said.

[1:09:25] Once you have a student with a vision who really does believe this would be a wonderful thing, then you can begin to teach them. You need to start with where they are and what they are concerned with.

It could be anger, contempt.

\* Parent angry at a teenager.

Can you teach him?

One response - We have counseling in the Church. Christian counselors have been forced to take up the slack that is left in a situation where the ordinary course of events is not teaching people to do the things that Jesus said.

Will the person be able to learn how to not do the things that are causing trouble and do the things the absence of which are causing the trouble?

Have you got a way to teach someone not to be angry, or lust, or covet, bless the cursers?

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

1.) Help them understand what it is.

For some people, that is enough. Many individuals are well enough put together in the GRACE of God and their general health, they will drop their anger. There will be others who do not want to give up on their anger. They will say it is righteous indignation.

Your teaching is an important part.

2.) Offer a short term course on how to not be "angry".

Limited number - no more than 6-8 people. Need individual attention.

"Following up on Jesus' suggestion that we teach people to do everything He said, we are going to have a course (8 weeks - 3 months). If you take this, you will no longer be unable to not be angry."

The most important application is in the **family**.

3) 1st meeting - explore what it is that they want to stop.

- Over the next week, observe cases of the issue in public.

Come to know how the issue works in real life

4.) Next meeting - talk about the cases to determine the cause.

Begin to deal with the roots of the issue.

Why do people get angry?

\* Cutting people off on the freeway.

A festival of finger flicking breaks out. Why?

You can only proceed by identifying the causes and deal with the causes. People get so hung up and beat up, they feel like they can't make progress.

What is "anger" tied to? They will identify something much broader than what they are dealing with. What is the change of personality when the get in the car? It is tied to increased power.

When their will is crossed, anger is in them.

\* Selling automobiles - ads - *power, ego, kingdom, ruling, my way*

Auto Ads are directly related to anger in driving.

5.) Next stage: Why do I need that issue?

\* "Anger = Why do I need to have my way?"

At last we are to the root of the problem.

If you are able to turn that a person not only in their head but in their body, doesn't have to have their way, you will have cut the roots of the issue. Deal with issues if I'm not that way ("anger"), people will run over me. We have to re-educate people and leave time for that. If they are use to running with the issue ("anger"), they will not be able to operate.



***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

How will I have enough joy in my life if I don't do this?

Your life in the Kingdom of God...is the answer.

[1:25:30] I have watched this for years. It works. For many serious Christians, they tend to move quite quickly. There is a way you can do this. Something that use to tie them in knots, they now say, "Who needs that?" They really realize they don't need it because they have something else. Then you have a person who will easily and routinely and do what Jesus said.

You don't have to teach them everything Jesus said. By the time you've done two or three, they will get to the heart and the difficulties will be broken. That's why when you come to the Sermon on the Mount, Sermon on the Plains, they don't say the same thing. That's a dead give-away that it is not law. When you do law, they say the same thing. You don't mess with the 10 Commandments.

You're into a life and a spirit here. Galatians 5 and Ephesians 4 & 5 don't say the same thing. All you need to do is get the thing going and the details will take care of themselves. If you can do one, you can do the others. This is Christian liberty under the Spirit of God in it's fruition in life.

~ ~ ~ **End of Session 16** (YouTube 11/17) @ [1:29:30] ~ ~ ~

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

~ ~ ~

**Session 17** (YouTube 17/17) "*Discipleship in Local Congregation*" [47:20]

[Pink shirt, 1 pen; Professor dark green shirt; 3rd seat - baseball cap like 11,12,16]

[Board - Dallas' email address + "Vision - Gospel of life now in Heaven with Jesus" (written at 49:00 11/17 but not on 12, 16, which means 11 is after 12 & 16)]

<https://www.youtube.com/watch?v=c1GEf2coR6g&t=1s>

I want to talk specifically about the problems of getting this into the local congregations. God apparently is not going to give us any alternative to local congregations. I don't have any hope or wish. They can take a lot of different forms. We don't want to mistake the church for the building. It is important for us to draw distinctions, to love the church and make judgments about it. To discern, we do not have to get into condemnation.

There is no way around it. We are either able to pull the local congregations into what we are talking about or they are going to oppose it. We have to be wise and loving in the midst of it. Keep talking and teaching.

### **The Local Congregation**

What is the problem? Two problems:

#### **1.) Distracted from the thing that should be central.**

If they were confronted with the choice - most would say, "Of course, we ought to be disciples making disciples."

When you watch what is attended to, it is something else.

*Renovation of the Heart*, last chapter, Leith Anderson quote

"NT is silent about many things we consider part of church life."

\* Fuller Seminary - Average graduate is out of ministry within 5 years

"It's just not worth it."

Why do we put our attention and effort

#### **2.) Tradition**

[5:35]

We don't make disciples, we make Baptists or Christians.

What I call the "Vessel Trap". We wind up taking care of the vessel. Not a bad thing to be a Baptist or a Christian, to raising money to keep the building functional.

The problem comes when the vessel comes to replace the treasure and the treasure is left begging or not even considered.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

One of the outcomes - you build a membership of people not formed in the likeness of Christ. That's where you get multitudes of mean Christians. What else? Their character has not been transformed. Why? You can say many things. The real fact - that has not been a project for them because the message and the leadership has not made that a project.

You have to have a decision on the part of leadership and the teaching that says, *"We can honor the vessel but not let it get in the position of the treasure."*

You know it is when you see people getting mad about it or devoting all of their efforts supporting it.

\* Mean Spirited Christians

There is an answer - Christians are routinely taught the vessel is more important than the treasure. Character is not what you look for in a leader. You look for technical efficiency for the pre-established objectives of the organization.

[11:45] p. 238 ff *Renovation of the Heart*

A fundamental mistake of the conservative side of the church - it takes as its basic goal to get as many people as possible ready to go to heaven when they die. To get in they must be right on what is basic. It means to be right in a particular church vessel, not in terms of Christlikeness.

The way to get more people into heaven is to get more heaven into people. If you don't do that, you wind up with more people who are a testimony against heaven.

If you want to get people into heaven, you want to get people into the genuine spiritual transformation, full throttle discipleship that spills out of them all around them wherever they are that people can not avoid it.

**What shall we do?**

[14:00]

Do it on a Biblical basis. The Great Commission is in the Bible, not only in words but in reality. We can put this up front and say this is what we do.

This will cause us enough trouble wherever it goes. We are going to make a priority of a congregation wherever it goes.

The Vision of making disciples.

*"All power is given to me on Heaven and on Earth..."*

The announcement of the Kingdom of God in Jesus.

*"I have been given say over everything."*

We live in that context and we preach that message.

Can our group commit itself to that? That's the first challenge.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

It will challenge us on many levels of theology, of tradition. We will have to live in the Kingdom of the Heavens in order to sustain that, in many cases, to sustain that with people who are Christians. On the basis of that we can begin to make disciples.

Don't start with, "We're all going to be disciples." Start with the message. Give people enough time to realize something different has been said.

When you say the "Heavens", they'll think "Heaven"

When you say, "Invisible Landscape\*\*", they'll think Heaven far later, far away.

[\*\* "Two landscapes" - 2/17 @ 7:00; 9:20; 29:00; 48:00; 4/17 @ 56:00; 5/17 @ 22:00; 24:00; 40:30; 6/17 @ Intro; 6:55; 29:00; 39:00; 8/17 59:00 & end; 10/17 Intro; 14/17 @ 10:30]

You have to give them time to adjust their dictionaries.

You have people emerge out of the woodwork who will say, "I want to be a disciple." There are waiting for someone to makes sense of eternal life. They have language but it doesn't work for them. It doesn't have a content they can put into practice. They have not answered the question of how is Jesus here, what is he doing, how can I be a part of that. The language of the Kingdom in the gospels, letters an ebook of Acts. You bring out a way of making sense so they can stop using language "Being one with Christ" and begin to translate it into real life terms.

When you see times when the church has really moved forward, it has been when a substantial number of people were living as disciples. When you see battles, it is a great temptation to come to grips with religion as a formal way of acting that has nothing diving on it. It is postponed to a later time.

Peter Wagner - *Healing in Your Church without Making it Sick*

When that stuff begins to go, people getting edgy. Charges & counter-charges.

**Implementing the Plan of the Great Commission in the Local  
Congregation**

[21:15]

Until you're able to move something in that level, the local congregations will turn out in opposition because they are working their program and they will be mean to anyone who threatens it.

What to do with people who are mad at them. They are causing problems, taking a different path, and becoming substantially different. You have to keep your disciple together, focuses on what is important, ministering to one another, sharing the burden, bringing the gifts to bear in

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

the assembly of the disciples. Tremendous Trinitarian ministry. You have to be reconciled to that. That means you have to stop running the show.

That's hard. In most of our cases, we are doing performance. We select leaders on how they can perform. The Trinity says since we have such good leadership, we don't need to come. You have to be really careful about that. I don't recommend saying we're not going to have performances any longer. You have to wean people off this. You'll keep up performances and judge the preacher on how he will perform.

Performance will be related to objectives. Gradually the acceptability of the ministry will be weaned away from character as long as they perform well.

\* If you have a preacher messing around sexually, but is very good at performing and the staff know what is going on will say for the sake of the ministry we won't deal with this.

Performance becomes the curse of the church. We have a lot of churches putting on great performances and they are running out of money. They are trying to find a basis for going on. They have built up a plant that is so huge and cumbersome and requires so much money. You look at that and say, "Vessel gone crazy."

The disciples of Jesus did not have anything. That was the situation of the people who heard Jesus say, "As you go, make disciples." They were at the realm of the bottom. All they had was the Kingdom of God and the Trinitarian presence.

*Renovation of the Heart*, p. 247 - "Eliminating Performance" [26:50]

- Do it slowly. Give people a chance to adjust.

*"The sufficiency of Christ to all is the basis of our efforts in gathering and service. His, "I have been given authority over all things", and "Look, I'm with you every moment", is our only hope. The ministers – pastors, teachers and others – should, with time and experience, expect to receive from the Christ-with-them profundity of insight, sweetness and strength of character, and abundance of power to carry out the role in the local group. The ministry does not need tricks, techniques, he only needs to speak Christ's Words from Christ's character in the manifest presence of God. Of course, we are talking about a steady course of life." (p. 247)*

***"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"***

Dallas Willard at Denver Seminary, 2010

### **Third Part of the Plan**

Take the people who are disciples in the Trinitarian fellowship and you teach them in such a way that they do the things Jesus taught in the Sermon in the Mount and elsewhere.

You do not take these as Laws. You take them as expressions of someone who is at home in the Kingdom of God.

We teach, set an example, plan on it, set up seminars on it. That's where wisdom rules. You don't want a technique. If Christ is Lord over the church, he will teach us and give us love when we disagree.

### **Two Practical Things**

[30:30]

1.) Openly **Expect** disciples to learn the things that Jesus taught us to do.

At present there is no such expectation. If someone is doing it, they are considered oddities. In Sunday School, we expect children to do it. We need to maintain it across the board. In education, children respond to expectations. If you don't expect them to not learn, they won't learn.

We need to have expectations that people would learn in such a way they would automatically do the things Jesus said. That would solve most of the problems we have in the local congregations. All the problems come out of failure at the lower level. If we want to do with those problems, we don't deal with them directly, we deal with the roots that cause that.

2.) **Announce** you teach people to do the things Jesus said to do. [32:50]

That will be misperceived. Communication will not be smooth but it can be done.

\* Kilmake Presbyterian Church, Ireland now states it.

What does your church say it does? You can't get very far in transformation unless you say what it does.

"We teach people in such a way that they do \_\_\_\_\_"

"We teach people to do everything Jesus said."

That's not expected of churches.

You don't have to have it worked out before you start. You trust God. You learn as you go. You're bound to make mistakes. The bigger mistake is to stay where you are.

We can do something. It will be a challenge. The challenge will be a part of the refining in the process.

I've never seen a church that just did it.

It's the only thing that really works.

**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

We look back at times of power in the earlier church. We have to ask ourselves, "Are we saying what they said? Are we doing what they did?"

**Winding Up**

[36:45]

The most important thing is for you to take care of yourself.

**Proverbs 4:23**, *"Watch over your heart with all diligence because what your life amounts to comes out of your heart."* (Paraphrase)

Basically that's discipline. Get a vision of what it is like to rest in Christ in the fruit of the Spirit and do the things that will hold you solidly there.

Paul, **II Timothy 4:16**, *"Pay close attention to yourself and to your teaching. Consider what you teach. Be careful about it." "In so doing you will both save yourself and those who hear you."*

Make sure you're teaching what Jesus taught.

That would be the gospel of the Kingdom.

When you think about success, think about it in those terms not consequences, results. Think of it in the health and integrity of your own self and your message. What God gets out of your life is the person you become. He's got plans for you that makes your issues down here look pretty small. How quickly can you step into it.

Don't try to make things happen. Abandon outcomes to God. Do your best but don't try to control outcomes.

\* Bowling - body English after you let go. When you throw, let it go. Now it is God's turn and you can praise Him for the outcome.

**Q** - "To teach people to do all the things Jesus said..." not "all things Jesus did" in light "greater works will you do because I go to the Father."

**A** - If you do what Jesus did, the effect will be you are now working with the Holy Spirit and He had to do things we don't have to do.

Being with the Great Commission, you will wind up doing things greater than Jesus did.

\* Peter on Pentecost - Jesus never had a result like that.

You'll be doing things together that are greater than Jesus did. Now He works in you with greater instrumentalities. Be hopeful about it. Whatever is good you're trying to bring about you'll be hopeful because you don't carry the load. You're working with God and He can bring it to pass.

**Q** - [43:50] - Distractions in Charismatic Churches

**A** - Someone is taking that as a tradition and everything should fit into this and if you don't, you're less that you should be. That is Peter Wagner's book title. When gifts break out, it cause a distraction. Usually it is drawn away from life in Christ to a tradition.



**"Teaching Teachers of the Nations  
to Teach People to Do What Jesus Taught"**

Dallas Willard at Denver Seminary, 2010

\* Gifts are so impressive, people forget about the fruit. If you've got the fruit, the gifts will not cause any problem at all. Generally speaking, where this happens, the character of Christ has not been developed in the people. They are apt to say, "I speak with the tongues of men & angels. Do you?"

Plain teaching of scripture, "Love is the center of it all" is disregarded.

Others will say, "Gifts are the devil" and they'll write a book and be very unloving and judgmental. They will suggest these folks aren't even Christians.

Distraction results from not centering on the things we have been talking about. If you are centered on these, whatever come up will be dealt with in the body in a way that you can stay on course in discipleship, trinitarian fellowship and teaching people to do what Jesus said.

**Course Benediction** - *And now may the Lord bless you and keep you, may He make His face to shine on you, be gracious unto you, the Lord look right at you and lift up His countenance upon you and give you peace. Amen*

~ ~ ~ End of Session 17 (YouTube 17/17) @ 47:20 ~ ~ ~

—> END of THE COURSE <—

**For more Dallas Willard teachings & writings:**

[dwillard.org](http://dwillard.org)

[JesusCollege.com](http://JesusCollege.com)

**Contact Doug Webster**

[doug@JesusCollege.com](mailto:doug@JesusCollege.com)

@OneAfterJesus

Facebook/JesusCollegeUS