

Intimacy with God

Walking in the Holy Spirit

John J Mercer



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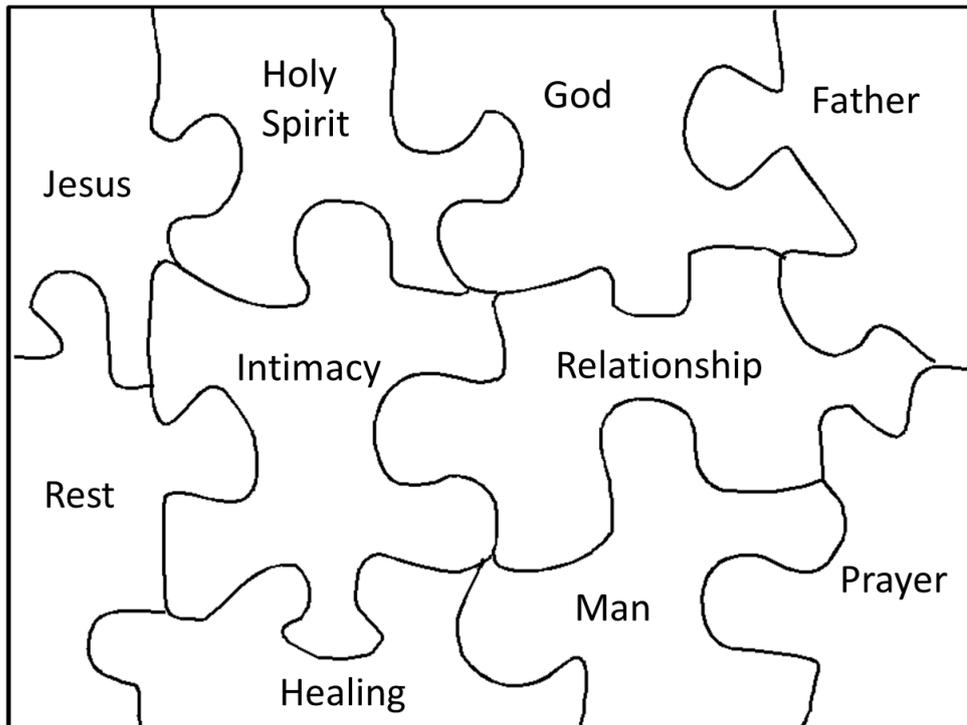
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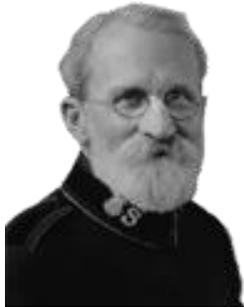


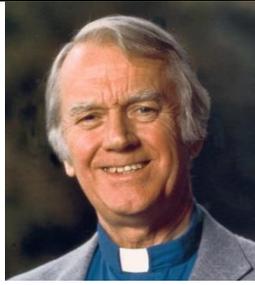
INTRODUCTION

This is a book about intimacy with God. The Jigsaw picture below gives an outline of what is in the book.



The quotes below add colour to this outline.

 <p>Samuel Brengle¹</p>	<p>Then one day, with amazement, I said to a friend: ' This is the perfect love about which the Apostle John wrote but it is beyond all I dreamed of. In it is personality. This love thinks, wills, talks with me, corrects me, instructs and teaches me.' And then I knew that God the Holy Ghost was in this love, and that this love was God, for ' God is love '. Oh, the rapture mingled with reverential, holy fear- for it is a rapturous, yet divinely fearful thing to be indwelt by the Holy Ghost, to be a temple of the Living God! ²(1954)</p>
 <p>Smith Wigglesworth³</p>	<p>From Him there is an inward flow of divine power that changes your own nature until you live, move and act in the power of God.⁴ (1940)</p>



Dennis Bennett

5

These “fired up” people claimed to have had some kind of experience with the Holy Spirit. I had to admit that the Holy Spirit was a vague, “theoretical” Being to me. Oh “officially” I could give a good lecture on Him; I had often done so to confirmation classes in my church, but I had never stopped to think what he was really like. Could a lack of experience with the Holy Spirit be the reason why Christians today don’t show the same joy, power and assurance that we see in the New Testament.⁶ (1970)



Mel Tari

7

I believe that there are two different experiences when you accept Jesus. First, you have a relationship with God, a peace with God, and you know one day you will go to heaven. Second, when I came into the experience of the infilling of the Holy Spirit, that was the time when God dealt with me in such a way that He used my life to overflow and reach others.⁸ (1971)



Francis Nemeck

9

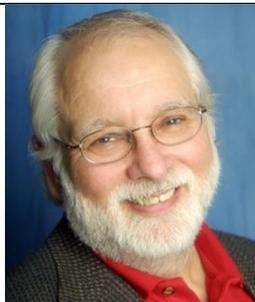
Integral to the experience of being acted upon by God within and without is the experience of oneself as creature, intimately and infinitely loved by God.¹⁰ (1982)



James Packer

11

So I ask you now to check before God your willingness to learn this new supernatural life-style, at whatever cost to your present way of living; for there is nothing so Spirit quenching as to study the Spirit's work without being willing to be touched, humbled, convicted, and changed as you go along.¹² (1984)

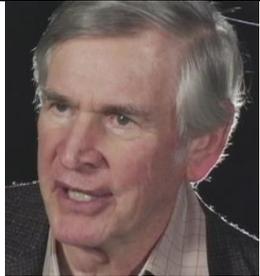


Richard Foster

13

‘Today the heart of God is an open wound of love. He aches over our distance and preoccupation. He mourns that we do not draw near to him. He grieves that we have forgotten him. He weeps over our obsession with muchness and manyness. He longs for our presence. And he is inviting you – and me – to come home, to come home to where we belong, to come home to that for which we were created. His arms are stretched out wide to receive us. ... For too long we have been in a far country: a country of noise and hurry and crowds, a country of climb and push and shove, a country of frustration and fear and intimidation. And he welcomes us home: home to serenity and peace and joy, home to friendship and fellowship and openness, home to intimacy and acceptance and affirmation.’¹⁴ (1992)



 15 Bill Johnson	<p>Under Grace I don't get a road map ...I get a tour guide-the Holy Spirit. He directs, reveals, and empowers me to be and do what the Word says.¹⁶ (2003)</p> <p>Jesus' death made it possible to not only come into the Presence of God daily, but for the Presence of God to come into us permanently. We have become the eternal dwelling place of God (see Eph. 2: 22). Incomprehensible! (2012) ¹⁷</p>
 18 Francis MacNutt	<p>God intends for us to live a new life in the Spirit, a living law working from inside to help us become Christ like rather than a law written on stone and working from the outside, motivating us by promising reward and threatening punishment. The inner presence of God, brought to us by the Spirit, is meant to transform us, while the charisms enable us to help others be transformed.¹⁹ (2006)</p>
 20 Peter Maiden	<p>Jesus' call to discipleship is not an invitation to participate in a programme or even to share in a cause but to be with a Person, so that he can make us into the people he wants us to be. We were made for relationship with God, but sin put distance between our Father and us. Jesus has come from the Father and, at great cost, has opened the door to relationship again. Discipleship is the outworking of that restored relationship.²¹ (2007)</p>



What is in the Book

After the fire comes a gentle whisper 1 Kings 19:11.

God does awesome things for which we did not look He acts for the one who waits on Him. Isaiah 64:1-5

Part 1 Prayer - is a prayer time which introduces 'soul walk', and moves you into contemplation and then into 'pasture'.

You may wish to go to your secret room, if that is your practice or whatever and read the first section as a prayer. It takes about one hour.

Part 2 God - is a brief resume of the awesomeness of God as described in Scripture.

Part 3 Man - describes man and how we are made for intimate personal relationship with God.

Part 4 Relationship - considers what this relationship is between God and man.

Part 5 Unity - how the Holy Spirit has already united us through intimacy with Him.

Who's Who – the 50 or so authors referenced in the book.



A word for the Reader on SIMULTANEITY

In western society it is the norm for most people to have been brought up in a culture where the mind rules the heart. The mind controls and dominates our hearts.

mind → heart

It is not surprising, when it comes to a spiritual life that we begin with the mind. It is the mind that prays. We approach silent prayer by trying to still the mind, and some engage in exercises to do just this. It is always a struggle. We follow a spiritual path mind first, then soul, and then for very few, spirit. Spirit is associated with contemplative prayer, which is viewed as some height in our prayer life to which we may aspire but few achieve.

mind → soul → spirit

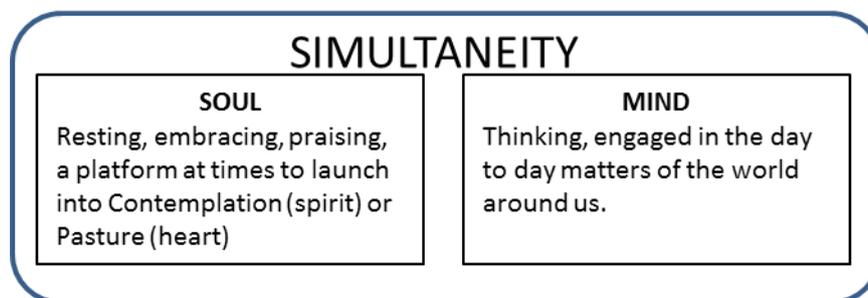
There is a better way which Jesus has taught us. In my research I have found it echoed across the centuries and throughout all denominations, the call is everywhere. It begins with Jesus teaching, “Come to me... and I will give you rest for your soul.²²” The starting point for prayer is the soul, the soul at rest. When the soul is at rest in Jesus two other aspects surface, ‘praise God’ and ‘longing for/embracing God’. Put these three together and you have basis for engaging the spirit in contemplative prayer.

soul → spirit²³

It gets even better, when you engage in this practice you find your spirit is a lamp for the heart²⁴, it takes the lead not the mind. Also you experience the regenerative power of the living water in your heart²⁵. You find you ‘come out into pasture’²⁶ which is the prayer of the heart. Prayer of the heart (engaging the whole heart including the mind) includes repentance, forgiveness, meditation, supplication, listening and supplication.

soul → spirit → heart (including mind)

Finally, it gets better still. You begin to move throughout the day in a way that Thomas Kelly calls ‘simultaneity’²⁷. You find you are ‘walking with the Holy Spirit’²⁸. It does fit in, in practice, with keeping in step with the Holy Spirit²⁹.



It can be summed up no better than in words of Thomas Kelly. Thomas Kelly received notification that his book would be published by Harper, the day he went to the Lord, he died of a heart attack, in 1941. Matters were left unresolved. The manuscript was later taken up by Douglas van Steere³⁰ who saw it through to publication. The book was found by Richard Foster and these words surfaced



again in 2009³¹ in his book. Such a slender thread brings us these words today, which I believe, is advice from the heart of our God.

Keep contact with the outer world of sense and meanings. Here is no discipline in absentmindedness. Walk and talk and work and laugh with your friends. But behind the scenes, keep up the life of simple prayer and inward worship. ... entering the experience of a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well.³² 'Thomas Kelly (1941)

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June 2013



Part 1

Prayer Time

PRAYER TIME

HOLY GROUND³³

Then the Lord said to him, "Take your sandals off your feet, for the place where you stand is holy ground. I have surely seen the oppression of My people who are in Egypt; I have heard their groaning and have come down to deliver them." Acts 7:33-34

Lord, I declare, the ground around where I pray as Holy Ground, because you are present here with me now. Heavenly Father I come before You in praise, worship and adoration. Thank you for sending me Your Son Jesus to give me life, to give me forgiveness, to give me a place in your family. Thank you for sending the Holy Spirit to guide me and empower me in my daily life.

I place myself now under the cross of Jesus Christ and cover myself with the precious blood of Jesus. I surround myself with the light of Christ and say in the mighty name of Jesus that nothing shall interfere with the Lord's work being accomplished in my life.

I put on God's armour to resist the devils tactics. I stand my ground with truth buckled around my waist and integrity for a breastplate. I carry the shield of faith to put out the burning arrows of the evil one. I accept salvation from God to be my helmet and receive the Word of God from the Holy Spirit to use as a sword (Ephesians 6)

Heavenly Father please show me any way that satan has a hold of my life. I let go of all those ways now. Any territory I have handed over to satan I now reclaim and place under the Lordship of Jesus Christ

In the name of Jesus Christ I bind all spirits of the air, fire, water, ground, underground and netherworld.

I bind the spirit of Jezebel (1 Kings 16:30-33) and Ahab (1 Kings 21:25). I bind the spirits of senility, drug abuse, occult worship and witchcraft, illicit sexual sins, terror, psychic nights and astrology.

I bind the spirit of the antichrist (2 Thessalonians 2:3-4).

I bind the dark angels of death and hell (Revelation 6:8) and all spirits of sickness, pain, guilt and condemnation.

I bind all control spirits which deny the truth, the spirit guides and spirit masters masquerading behind the relaxation and healing practices which have evolved from eastern religions and occult practices.

I bind all forces of evil and claim the blood of Jesus over all of them. In the name of Jesus I seal this room and all members of my family, relatives and associates. I thank you Lord Jesus that you have



disarmed all principalities and powers (Colossians 2:15). In the name of Jesus Christ I forbid every spirit from any source from harming me in any way.

In the name of Jesus Christ I reject the seductive lure of evil in all its forms and refuse to let sin have dominion over me. I reject satan and all his works and all his empty promises. Heavenly Father, I ask forgiveness for myself, my friends, relatives and ancestors for calling upon powers that set themselves up in opposition to Jesus Christ and the establishment of the Kingdom of Heaven.

I renounce all openness to the occult, all false worship and benefits from magical arts. I renounce every power apart from God and every form of worship that does not offer true honour to the one true God, I AM WHO AM, Yahweh, the Father, Son and Holy Spirit.

I specifically renounce _____

(For example, astrology, psychic nights, crystals, lucky charms, tarot cards, horoscopes, ouija boards or any occult games, reiki, yoga, reflexology, transcendental meditation, new age visioning, divination)

In the name of Jesus I now break any curses that may be coming against me or my family, and stop the transmission of those curses through my ancestry

In the name of Jesus Christ, I bind you spirit of _____

(Ask the Lord to reveal the name. If you aren't sure about the name identify it by its negative fruit: anger, unforgiveness, fear, insecurity, illness, trauma.)

I bind you away from me now, in Jesus' name.

(Satan's kingdom is controlled by fear, God's Kingdom is controlled by God's love.)

Lord Jesus fill me with your love to replace the fear; fill me with your strength to replace the weakness, fill me with your understanding to replace confusion.

(Ask the Lord to fill you with the positive opposite of the negativity you remove ... doubt/faith, despair/hope, illness/health, weakness/strength, sadness/joy, unrest/peace, impatience/patience, unkindness/kindness, distrust/trust, anger/gentleness)

Loving Father, let the cleansing healing waters of my baptism flow back through the generations to purify my family line of contamination.

Thank you Lord for freeing me from oppression (Luke 4:18)

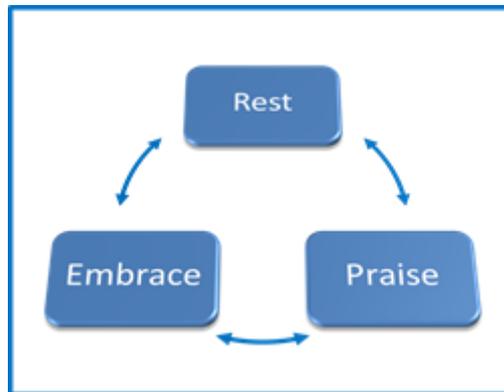
For he hides me away under his roof on the day of evil, he folds me in the recesses of his tent, sets me high on a rock. Ps 27:5

Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Romans 8:37-39



SOUL WALK

Your soul majors in three areas, REST, PRAISE and EMBRACING God. Let your soul come to the fore here, as you still your mind. Move as you feel led between these three areas.



REST

Come to Me, all you who labor and are heavy laden, and I will give you rest. (Matthew 11:28)

O my soul respond to this invitation to rest in the Lord.

Lord I come to you with my heart filled with ‘muchness’ and ‘manyness’, full of distractions, noise and haste. My heart is like a turbulent sea which cannot rest. If I shut my eyes to rest, my mind is active welling up thoughts, niggles, doubts, cares and concerns. I so much want to be still and at rest in your presence.

Commit your way to the LORD; trust in him and he will do this: Psalm 37:

I commit my way to You Lord, I trust in You, I know You will give rest to my soul now, no matter what burdens I carry, no matter how great my stress.

I give you my time, my resources, my health, my family, occupation, skills, relationships, time management, successes and failures. I give them all to your Lordship.

I surrender to you Lord all my beliefs and values. I give over to your Lordship my hopes and plans, any goals or targets I have set, or any lack of inertia which holds me down and keeps me from moving on. I surrender to You the promises I have kept and the promises I have failed to keep. I surrender my weaknesses and strengths to you. I surrender my emotions and my sexuality.

Lord I open up my heart and give you all the cares and concerns I carry, the worries and the fears. I open to you all the secret places of my heart, even those of which I am not aware, or have pushed into the background. I give you those areas that harbour sin and rebellion, those areas that carry hurts, and distrust, those areas that carry the scars and wounds of the past. I surrender to your Lordship every memory I have.



I surrender _____

(Continue to surrender other areas as the Holy Spirit reveals them to you. Hold nothing back. What you hold back, will hold you back.)

Lord you know my movements, my thoughts, all my ways; what I will say before it is on my lips (Psalm 139:1-4).

You have even counted the hairs on my head, You know me so well (Luke 12:7).

You have inscribed me on the palm of Your hand (Isaiah 49:16).

I picture the scene at the foot of the cross where you lay dead Lord Jesus, what more could You have given, in love for me? Where was 'self' in any of this? You gave all to me.

I now reciprocate, and make a 100% commitment to You, I give all to You. I want to love You back with ALL my heart, and with ALL my soul and with ALL my mind and with ALL my strength. I know if I do not give You all, there will always be a part given over to myself, an area of rebellion, which will influence the way I go, a platform for the enemy to influence the way I go too.

So, without any reservation, I surrender my entire life to you, the past, the present and the future. In sickness and in health, in life and in death I give all to You.

Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm. (Mark 8:26)

I thank you Lord for the calm settling on my soul now. As I give all to You I sense a calm settling in my heart. Whatever troubles me, in whatever way, I have entrusted into the hands of my Father, full of mercy and compassion, to Jesus, in whom is given all authority, and to the almighty power of Holy Spirit.

The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; Psalm 23:2-3

Lord, my heart is not haughty, Nor my eyes lofty. Neither do I concern myself with great matters, Nor with things too profound for me. Surely I have calmed and quieted my soul, Like a weaned child with his mother; Like a weaned child is my soul within me. O Israel, hope in the Lord from this time forth and forever. Psalm 131

I thank you Lord for restoring your rest in my soul, as I now lay down to rest beside the still waters in my heart.

My soul is calm and quiet, like a weaned child in its mothers arms. Like a weaned child is my soul within me now. My mind is still.



RESTING - Stillness, silence, my soul at rest, like still waters.

PRAISE



PRAISE - like drops of gentle rain falling on still waters, I PRAISE You my God with my soul.

Praise the LORD, my soul; all my inmost being, praise his holy name. (Psalm 103:1)

O my soul you have in you the inherent desire to praise God. I open my heart to this desire to praise You Lord. Like a drop on the calm stillness of the water, may my praise gently fall on the stillness of my restful soul, a praise so gentle, the ripple on the water hardly discernible.

(Praise with softly spoken words or phrases, or with groans and sighs, or with Tongues as they well up from your spirit to find expression in the soul.)



EMBRACE



EMBRACING - like drops of gentle rain falling on still waters, I EMBRACE You my God.

As the deer pants for the water brooks, So pants my soul for You, O God. My soul thirsts for God, for the living God. Psalm 42:1-2

O my soul you have in you the inherent desire to long for God. I seek You now. My God I long for your embrace. O Lord, I just want You more, more and more.

You will seek me and find me when you seek me with all your heart. Jeremiah 29:13

Lord you are present to me now, closer than I can ever imagine. You love me at this moment, just as I am, a sinner, not as I could be. You delight in me.

Father you are compassionate, gracious, loving and faithful to me, I thank You. Father, You run to meet me and embrace me as your daughter/son in total love.

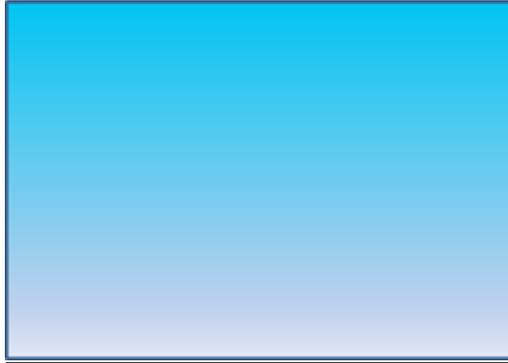
Jesus, You know all about me. You understand me totally, and in your kind, loving way you are listening to me and looking at me. You are interceding for me right now. Jesus you embrace me as your brother/sister. You call on the Holy Spirit.

Holy Spirit, dwelling in me, present to me in the depths of my heart; You could be no closer. Holy Spirit you anoint me in the still silence of your presence as a child of God. I just am, present to you, my soul resting, my mind still, my will obedient, my emotions stilled like a weaned child.

In this moment of stillness, silence beyond words, my whole being and my God embrace.

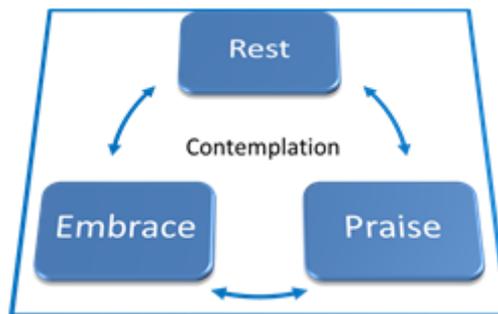


CONTEMPLATION



CONTEMPLATION - there is not a ripple on the silent still water, as my spirit gives glory to God, and He glorifies me.

At some point everything becomes totally still, not a ripple anywhere, just stillness. Almost imperceptibly you are drawn, almost imperceptibly you make a move of faith, almost imperceptibly you find yourself in the secret place of the Father, the Holy of Holies, your innermost being.



There you remain in total silent stillness; on your part you are held there by your free will, there may well be the faint emotion of joy, and rarely much joy, the mind is silent, no thoughts invade the stillness.

Something very special goes on. Deep calls unto deep, the Holy Spirit and my spirit.

What is happening is that God glorifies you, as you in return, give glory to God. This is a meeting of love at its most intimate, Holy Spirit to spirit.

And there is more, in Jesus (for we are in Jesus as He is in each of us) we are taken up into the dynamic embrace of the love between the Father and Jesus.

What if a thought bubbles up? – return to your soul activity – rest (give up the thought to Jesus), gently praise and embrace as before, and then return to the silent still water of your spirit at prayer.

Stay in this silent stillness as you are led.



THE HEART AT PRAYER

When you have been held in contemplative prayer, something special happens in your heart.

THE LIGHT OF CHRIST

For God, who said, "Let light shine out of darkness," [Gen. 1:3] made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ. 2 Corinthians 4:6

The spirit of a man is the lamp of the Lord, Searching all the inner depths of his heart. Proverbs 20:27

The everlasting light of God infuses our spirit, and has profound effects. The spirit gives light, God's light, to all our heart.

THE LIVING WATER OF THE HOLY SPIRIT

"Indeed, the water I give him will become in him a spring of water welling up to eternal life." John 4:13-14

"Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." John 7:38

He saved us, through the washing of regeneration and renewing of the Holy Spirit, Titus 3:5

The spring of living water promised by Jesus, wells up in our heart.



For God, who said, "Let light shine out of darkness," [Gen. 1:3] made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ. 2 Corinthians 4:6



He saved us, through the washing of regeneration and renewing of the Holy Spirit, Titus 3:5



Our heart is filled with God's light in our spirit. Streams of living water well up from our innermost being.

NEW HEART

I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. Ezekiel 11:19

I will give them a heart to know me, that I am the LORD. They will be my people, and I will be their God, for they will return to me with all their heart. Jeremiah 24:7

The Spirit heals our hearts, teaches us and leads us. As He continues to move in us we begin to sense the beauty of the Kingdom of God – the Kingdom like a treasure hidden in a field, like a pearl of great price.

"When we begin to sense this transformation of the Spirit, this quiet, this stillness, this hope, this peace, then we begin to realise that the possessions we have valued are a weight that we need to throw off. Things begin to mean less because know we have something else – peace and liberty, a stillness, a richness of heart."³⁴ Vanier, Jean.



PASTURE

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. John 10:9

We do come in and go out of the contemplative experience, and we do find PASTURE.

Six PASTURE areas are outlined.

You may wish to visit each one (starting with Repentance) or you may wish to move around in any order, stopping at any one as long as you wish.

PASTURE



Repentance



Forgiveness



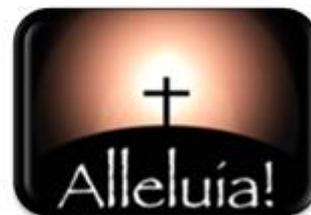
Meditation



Listening



Supplication



Thanksgiving



REPENTANCE

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9

But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' Luke 18:13

A prayer of Healing through Repentance³⁵

Loving Father, I am sorry for all the ways I have offended You, knowingly or unknowingly. I have sinned in thought, word and deed. I have sinned in what I have done and in what I have failed to do. I come before You and ask for the grace of a deeply repentant heart. You know my innermost secrets. I open my heart to You today and ask You to show me the ways I have blocked the flow of Your love. Forgive me, Father, for all my sins, faults and failings. For all the times I have gone astray and not chosen life, I am deeply sorry. I repent of lack of faith, acting in fear instead of faith, unbelief in Your goodness, or lack of true believing in Your love for me.

I ask forgiveness for sins against purity; lust, fornication, adultery, unclean TV and Videos, unclean internet access, foul thoughts and sexual fantasies, especially _____. I turn away from all these activities and turn to You. I deeply regret having an abortion or encouraging someone to have an abortion. Forgive me Lord.

I ask forgiveness for blasphemous thoughts and ideas, blaming God for confusion and aridity, doubting God, impatience with God, even anger and resentment towards God, and especially _____. I repent of being involved with any spiritual power not of God and any form of worship that does not offer true honour to the one true God, I AM WHO AM, Yahweh, the Father, Son and Holy Spirit. I specifically renounce _____

(For example, astrology, psychic nights, crystals, lucky charms, tarot cards, horoscopes, ouija boards or any occult games, reiki, yoga, reflexology, transcendental meditation, new age visioning, divination)

I repent of any compulsive, addictive behaviour: drinking, drugs, gambling, sex, food, and all addictions, especially _____

I repent of not taking care of my emotional health: lack of balance in nutrition, rest and exercise; any unhealthy suppression of emotions. I make a commitment today to take care of myself.

I repent of any unhealthiness in relationships with those closest to me, especially with my spouse. I repent of the need to be in control. I repent of any unhealthy need to seek reassurance or affirmation about myself. I repent of not putting my partner or others first before my needs. I repent of not being patient, of not bearing with them in love. I especially repent _____

I am sorry for the times I have hurt other people. I repent of stealing, lying, deceiving and defrauding. I regret any lack of affirming others, brushing people off, coldness, unloving and inconsiderate behaviour. I am sorry for gossiping, betrayal of confidences and all breaches of faith. I repent of any envy, hatred, resentment, unforgiveness, jealousy, criticising or judging others, not receiving love in the way it is offered, and withholding expressions of love. I especially ask forgiveness for _____.



I repent of not loving my enemies, of not praying for those who persecute me. If someone strikes me on the right cheek, I repent of not turning to him the other also. If someone wants to sue me and take my tunic I repent of not giving them my cloak as well. If someone forces me to go one mile, I repent of not going with them two miles. I repent for not blessing those who curse me. I repent for not praying for those who mistreat me.

I repent of turning away from someone who wants to borrow from me. I repent for not lending without expecting anything back. I repent of having material possessions, seeing a brother or sister in need, having no pity for them and doing nothing to help them.

I bring to you now those areas that I am most ashamed to bring to You; areas that I have hidden such as certain personal habits, secret guilt, dark areas I have previously refused to bring to You. I bring to You all areas about which I am the most ashamed, especially _____. Lord, I will no longer hide them from You or from myself. Today is my day of healing and liberation.

Holy Spirit, what else should I bring to you? (Be still and listen)_____

I have swept away your offences like a cloud, your sins like the morning mist. Return to me, for I have redeemed you.' Isaiah 44:21-23

I tell you there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous people who do not need to repent. Luke 15:7

For all these offences I beg pardon today. I accept Your forgiveness. Thank You, Lord

FORGIVENESS

If he sins against you seven times a day, and seven times comes back to you and says, 'I repent', forgive him. Luke 17:4

Here again we give over areas of rebellion in our hearts to the Lordship of Jesus, and our sins are blotted out.

"And whenever you stand praying, if you have anything against anyone, forgive him that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses." Mark 11:25-26

A Prayer of Healing through Forgiveness³⁶

Loving Father, I choose to forgive everyone in my life, including myself, because You have forgiven me. Thank You, Lord, for this grace.

I forgive myself for all my sins, faults and failings, especially _____ I forgive myself for not being perfect, I accept myself and make a decision to stop picking on myself and being my own worst enemy. I release the things held against myself, free myself from bondage and make peace with myself today, by the power of the Holy Spirit.

I forgive my MOTHER for any negativity and unlove she may have extended to me throughout my life, knowingly or unknowingly, especially _____ For any abuse of any sort I do



forgive her today. For any way that she did not provide a deep, full, satisfying mother's blessing I do forgive her today. I release her from bondage and make peace with her today.

I forgive my FATHER for any negativity and unlove he may have extended to me throughout my life, knowingly or unknowingly, especially _____ For any and all abuses, unkind acts, hurts, and deprivations I do forgive him today. For any way that I did not receive a full, satisfying father's blessing I forgive him today. I release him from bondage and make peace with him today.

I forgive my SPOUSE for any negativity and unlove extended throughout our time together, especially _____ For all the wounds of our relationship I do forgive my spouse today.

I release my spouse from bondage and make peace between us today.

I forgive my CHILDREN for any hurts, especially _____ I release them from bondage and make peace with them today. Bless them, Lord.

I forgive my SISTERS and BROTHERS for any negativity and unlove, especially _____

I forgive my BLOOD RELATIVES for any abuses, especially _____

I forgive my ANCESTORS for any negative actions that affect my life today and make it harder for me today to live in the freedom of a child of God. I release them from bondage and make peace with them today, in Jesus' name.

I forgive my FRIENDS for any actions of negativity and unlove, especially _____ For any time they abused our relationship or led me astray, I do forgive them. I release them from all bondage and make peace with them today, in the power of the Holy Spirit.

I forgive my EMPLOYERS of the present and the past for any negativity and unlove, especially _____ I release them from all bondage and pray a blessing on them today, in Jesus' name.

I forgive all SCHOOL TEACHERS for any negative, abusive actions, especially _____ .

I forgive LAWYERS, DOCTORS, NURSES, and other professionals, especially _____

I forgive MINISTERS and all representatives of the church, especially _____

I release them all, in Jesus' name.

I forgive every member of SOCIETY who has hurt me in any way; those who have hurt me by criminal action or who have harmed my family. I forgive all in public life who have passed laws opposing Christian values. I forgive all the unfair, anonymous sources of pain and annoyance in my life.

Heavenly Father I now ask for the grace to forgive the ONE PERSON IN LIFE WHO HAS HURT ME THE MOST, _____. The one who is the hardest to forgive, I now choose to forgive, though I may still feel angry and hurt.

Lord, is there anyone else I need to forgive? (pause for silent reflection)

Thank You, loving Father, for setting me free.



I now pray a blessing on those who have hurt me. Lord, do something special for each of them today. Thank You, Lord. I praise You. Amen.

MEDITATION

He guides me along the right paths for his name's sake. Psalm 23:3

This is what the LORD says: "Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls. Jeremiah 6:16

Turn to the Bible and go to an area you sense is right for you now. (If you are not sure the Psalms are a wonderful starting point.)

As you read alight on a passage that speaks to your heart.

This is the covenant I will establish with the people of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. Hebrews 8:10

Think about this passage and 'write it on your heart'. How is this passage relating to you.

Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. Joshua 1:8

Are you being given an answer, comforted, challenged, reassured, or prompted to action?

You may wish to write down any thoughts you have.

God has spoken to me countless times through the years from the pages of His book. It is now a habit to immediately go to His Word when I need direction, comfort, insight or wisdom. If I'm troubled by something, I go to the Psalms. Every emotion is well represented in that book. And I read until I hear my voice in a psalm. Once I hear my heart's cry, I know I have found the place for me to stop and feed. It's probably much like sheep that have found a pasture of bounty to feed from. They just stop and enjoy. That's my life. I stop and feed on the wonderful interaction, the voice, the actual Presence of God that is manifested in and through His Word.³⁷ Bill Johnson

LISTENING

Be still before the LORD and wait patiently for him. Psalm 37:7

Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, "This is the way; walk in it." Isaiah 30:21

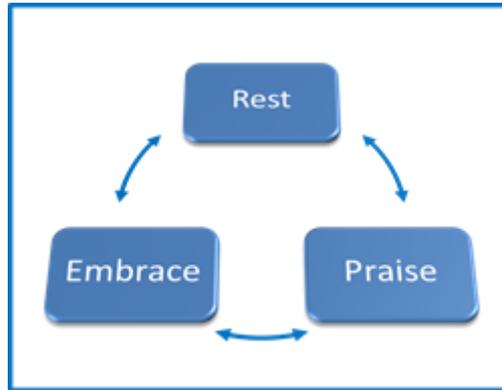
Use this time simply to listen.



However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. John 16:12-14

You will be guided by the Holy Spirit who listens to Jesus.

You may wish to rest in soul walk at this time. The Holy Spirit will prompt you.



My sheep listen to my voice; I know them, and they follow me. John 10:27

How is God encouraging you? How is God directing you? Most often we sense a word of edification, the Lord is giving you words of encouragement, hope and healing. God may be working in the silence too, binding wounds, healing painful memories.

SUPPLICATION

My Spirit who is on you, and my words that I have put in your mouth will not depart. Arise, shine, for your light has come, and the glory of the Lord rises upon you. Is 59:21 – 60:1

In our prayers of Intercession we pray for others, in prayers of petition we pray for ourselves.

I desire to do your will, my God; your law is within my heart." Psalm 40:8

May he give you the desire of your heart and make all your plans succeed. Psalm 20:4

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

Dear Lord I desire to do your will, give me the desires of my heart, your desires. I want to serve you now whole heartedly with a willing, listening mind and respond.

In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. Romans 8:26

(We may not exactly know what to prayer for, we can just hold the person or situation up before the Lord, and pray in 'wordless groans', or in personal tongues.)



O Holy Spirit bring to my attention, people and situations you want me to pray for right now.

I hold up to You now _____

I now pray the greatest prayer of supplication, the prayer you taught us to pray, Lord Jesus.

(You may wish to pause after each sentence, for prayer. For example, after 'Give us today our daily bread'. I hold up each member of my family.)

'Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.'
Matthew 6:9-14

Is there anything else You wish me to hold before You now _____

Before a word is on my tongue you, LORD, know it completely. Psalm 139:4

Thank you for hearing these prayers of supplication. I know even before a prayer is on my tongue, you know it completely, and move to answer it.

If you believe, you will receive whatever you ask for in prayer." Matthew 21:22

And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it. John 14:12-14

I know what I ask You Father in Jesus name, will be given, so that You, Father will be glorified in the Son.

THANKSGIVING

Thanks be to God for His indescribable gift! 2 Corinthians 9:15

Thank You Father for sending us Your Son, our Lord Jesus Christ.

But the Helper, the Holy Spirit, whom the Father will send in My name, John 14:26

Thank you for sending us the Holy Spirit.

We give You thanks, O Lord God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned. Revelation 11:17

We give You thanks, O Lord God Almighty, because You reign in Your Great power

But thanks be to God, who gives us the victory through our Lord Jesus Christ. 1 Corinthians 15:57



We thank You Lord that ours is the victory now!

*always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.
Ephesians 5:20*

We give thanks to you, God Our Father for everything, for creating me, for Your relationship with me, for this time together, and for anything special I now call to mind _____.

You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over. Psalm 23:5

In this Prayer time, you set a banquet before me. You anointed my head with oil, and your blessings on me fill and overflow my heart. For this and everything you are and do, I thank You, my God.



Part 2

GOD

GOD

Any book on 'Intimacy with God' would be incomplete without a consideration of what Scripture says about God. Below is a brief summary based on Scripture. When I read it, it reminds me over again of the awesomeness and wonder of our God.

God is the one Lord³⁸, but at the same time three persons in one Lord³⁹. In the Old Testament we have the description of God as one Lord, and in the New Testament the description of the three persons is revealed.

God in the Old Testament

God gives himself the name, 'I AM WHO I AM'⁴⁰, the Lord our God who is holy⁴¹. There is no other⁴².

He has great power⁴³. Nothing is too hard for Him⁴⁴. Nothing shall be impossible for Him⁴⁵. His understanding is infinite⁴⁶.

He is God in heaven above and earth below⁴⁷. His presence is everywhere⁴⁸. He stretches out the heavens⁴⁹. All the heavens proclaim his righteousness⁵⁰.

As the heavens are higher than the earth, his ways and thoughts are higher than ours⁵¹.

He created my inmost being⁵². He formed and made me⁵³. He formed my spirit⁵⁴. He knit me together in my mother's womb⁵⁵. He forms my heart⁵⁶. He calls me by my name⁵⁷.

The Lord God is compassionate and gracious; slow to anger, and abounding in loving kindness and truth⁵⁸. He is full of compassion and mercy⁵⁹. He is a merciful God⁶⁰. He is a God of justice⁶¹. His tongue is a consuming fire⁶².

He is the Rock⁶³, his ways are perfect⁶⁴, and all his ways are just⁶⁵.

He remembers the covenant made with our ancestors⁶⁶. He is a faithful God⁶⁷. He hears those who do His will⁶⁸.

He looks from heaven and sees all of us⁶⁹. He weighs the heart of man⁷⁰. He considers everything we do⁷¹. He guards our lives⁷². His hand leads us⁷³. His right hand holds us⁷⁴.

He longs to be gracious to us⁷⁵. He shows us compassion⁷⁶. He is our everlasting light⁷⁷. He can open our hearts⁷⁸.

God is love⁷⁹. God lives in us and we are in Him⁸⁰, and His love is made complete in us⁸¹.

He is my glory⁸². I am created for His glory⁸³.



Three Persons in the New Testament

JESUS

"I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty." Revelation 1:8 NKJV

...who is...

Jesus is gentle and lowly in heart⁸⁴. He is kind and loving⁸⁵. He is the image of the invisible God⁸⁶.

Jesus is risen⁸⁷. The stone rejected by the builders, He has become the cornerstone⁸⁸. He is the firstborn from among the dead⁸⁹. He is the firstborn over all creation⁹⁰. He is the head of the body, the church⁹¹. His body is the Temple⁹².

In everything He has supremacy⁹³. God has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father⁹⁴.

Jesus does nothing of Himself, but as the Father taught Him⁹⁵.

He searches our hearts⁹⁶. Jesus knows our thoughts^{97,98}. He knows our hearts⁹⁹. He purifies our hearts by faith¹⁰⁰.

Jesus is the Shepherd and Overseer of our souls¹⁰¹. Jesus is the good Shepherd¹⁰². The sheep listen to His voice¹⁰³. He calls his own sheep by name and leads them out¹⁰⁴. He knows his own sheep and they know him¹⁰⁵. He is the Way, the Truth and the Life. No one comes to the Father except through him¹⁰⁶. He is able to save to the utmost those who come to God through Him¹⁰⁷. He makes intercession for us¹⁰⁸, at God's right hand¹⁰⁹ according to the will of God¹¹⁰. He is our 'advocate with the Father'¹¹¹.

We have redemption through His blood¹¹². We have forgiveness of our sins, according to the riches of His grace¹¹³. Jesus is the bread of life¹¹⁴. He who comes to Jesus shall never hunger¹¹⁵, and he who believes in Jesus shall never thirst¹¹⁶. Jesus is the true vine¹¹⁷ and we are the branches¹¹⁸. I am in Jesus, and Jesus is in me¹¹⁹.

"Take my yoke upon you and learn from me¹²⁰," "and you will find rest for your souls¹²¹."

"Let not your heart be troubled¹²², neither let it be afraid.¹²³"

"Peace I leave with you, My peace I give to you; not as the world gives do I give to you¹²⁴."

"Trust in me¹²⁵."

"Whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it¹²⁶."



“Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him¹²⁷.”

“Whoever eats my flesh and drinks my blood remains in me, and I in him¹²⁸.”

...and who was...

While on earth, Jesus went about cities and villages, teaching in synagogues, preaching the gospel of the kingdom, healing every sickness and every disease¹²⁹. Anyone who has seen Him has seen the Father¹³⁰.

Jesus was crucified¹³¹. Jesus died for us. He laid down His life for His sheep¹³². Jesus is a sacrifice of atonement, through the shedding of His blood – to be received by faith¹³³. He gave Himself for our sins, that He might deliver us from this present evil world¹³⁴. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world¹³⁵. His blood cleanses us from all sin¹³⁶.

Jesus came to save the world, not to judge it¹³⁷.

...and who is to come...

Jesus is going to come in His Father’s glory¹³⁸. He will bring to light what is hidden in darkness and will expose the motives of people's hearts.¹³⁹ He will reward each person according to what he has done¹⁴⁰. All judgement has been entrusted to Jesus¹⁴¹.

HOLY SPIRIT

Jesus sends the Holy Spirit to us from the Father¹⁴². He proceeds from the Father¹⁴³. In these last days the Holy Spirit is being poured out onto all flesh¹⁴⁴.

The Holy Spirit searches all things and knows the deep things of God¹⁴⁵. He will not speak on His own authority, but whatever He hears He will speak¹⁴⁶. He exposes the guilt of the world¹⁴⁷.

The Holy Spirit is our Comforter¹⁴⁸. The Holy Spirit pours out the love of God in our hearts¹⁴⁹. He is our Helper¹⁵⁰. He is the Spirit of truth¹⁵¹. He gives us life¹⁵².

He renews our minds¹⁵³. The Holy Spirit testifies about Jesus¹⁵⁴. He teaches us all things and brings to remembrance what Jesus has said¹⁵⁵.

He guides us into all truth¹⁵⁶. He will tell us things to come¹⁵⁷. The Holy Spirit reveals to us the things which God has prepared for those who love Him¹⁵⁸.

He is our Advocate to the Father¹⁵⁹. The Spirit makes intercession for us with groanings which cannot be put into words¹⁶⁰. The Holy Spirit intercedes in the hearts of men¹⁶¹. The Holy Spirit prays for us in the sense that He makes us the vehicle of His praying¹⁶². He prays on our behalf by enabling us to pray, helping us in our weakness, as we do not know how to pray as we ought¹⁶³.



FATHER

“And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.” Luke 15:20

The parable of the Prodigal Son, show us the Father’s heart for each one of us.

The Father lavishes his love on us¹⁶⁴. We are His children¹⁶⁵. He knows you so well, the very hairs on your head are numbered¹⁶⁶. He has blessed you with every spiritual blessing in the heavenly places¹⁶⁷. It is the Father’s good pleasure to give us the Kingdom of Heaven¹⁶⁸.

If we forgive those who have wronged us, the Father will forgive us our sins¹⁶⁹. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness¹⁷⁰.

As Jesus is the vine and we are the branches¹⁷¹, so the Father is the Gardener¹⁷². He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful¹⁷³.

Jesus is in the Father, as the Father is in Him¹⁷⁴



Part 3

MAN

MAN

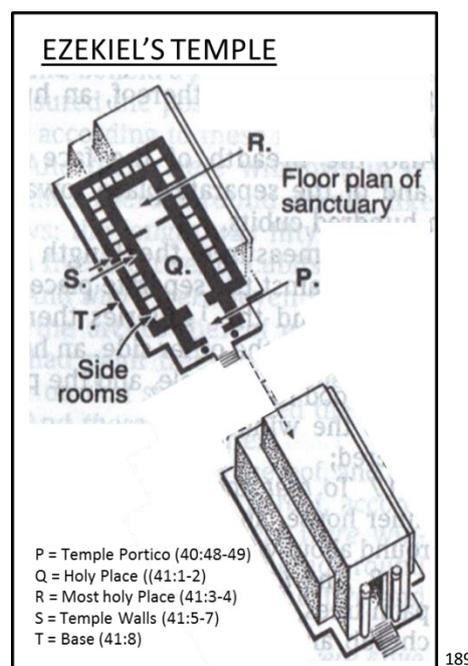
Temple of God

The description of man in Scripture uses words like heart, spirit, soul, mind, eyes or tongue. These do not relate to the physical appearance of man, but to an image which is spiritual. Scripture refers to man as a temple¹⁷⁵, and when the Holy Spirit dwells inside a person they become a temple of the Holy Spirit¹⁷⁶. We become walking, mobile temples of the Holy Spirit¹⁷⁷, but not just that, as Jesus and the Father make their home there also¹⁷⁸, the Three Divine Persons come to dwell in us¹⁷⁹. The God that comes to live in us is the Blessed Trinity, the infinite source of divine life¹⁸⁰.

The 'temple design' has been described in detail three times, each description an embellishment of the previous one.

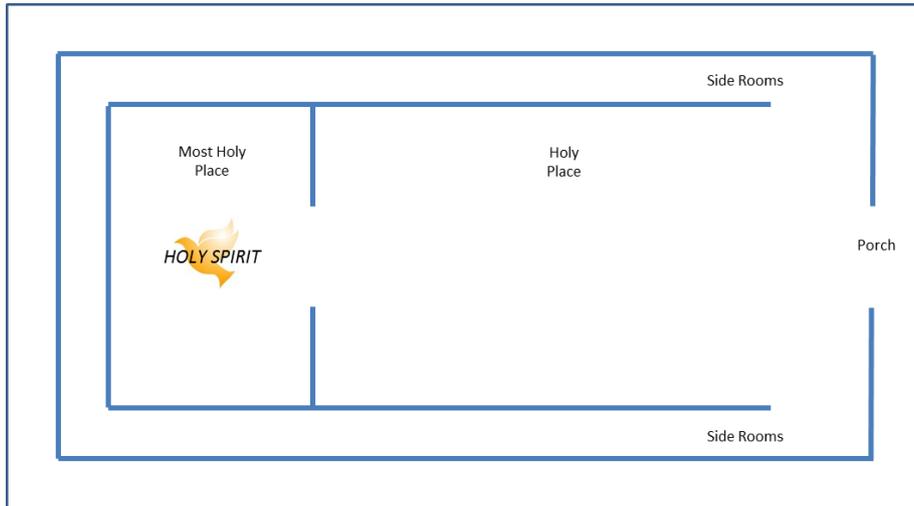
The first is the Tabernacle of Moses, made to a specification exactly as God showed Moses¹⁸¹. It was a portable structure with a most holy place, holy place, wash bowl and altar¹⁸².

The next is the Temple of Solomon, made to a design from the hand of the Lord upon David¹⁸³, that the Spirit had put in his mind¹⁸⁴. This building had side rooms around the most holy place and holy place¹⁸⁵. Solomon built this temple in Jerusalem upon Mount Moriah¹⁸⁶. The temple was destroyed by Nebuchadnezzar in 586 BC¹⁸⁷. A second temple based on this design was built at the return from Exile around 520 BC¹⁸⁸. It was completed by Herod in 20 BC, before it was completely destroyed by the Romans in 70 AD.



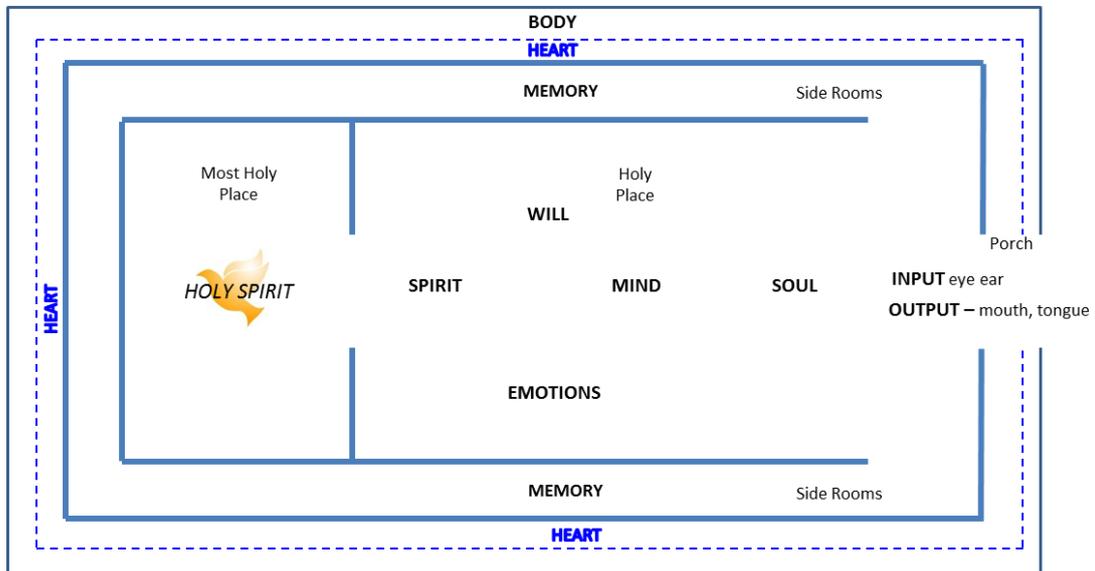


The third development is the Temple of Ezekiel, described around 570 BC. It was never built. It is based on the same design of David, but in addition describes living water flowing out from the entrance.¹⁹⁰



Floor Plan of the Sanctuary

We can take the floor plan of the sanctuary as a spiritual model of ourselves and add the various components to it. This is not merely a model or metaphor. I believe there is so much more here, the design is God's given us through Moses, David and Ezekiel.



A spiritual model of man.



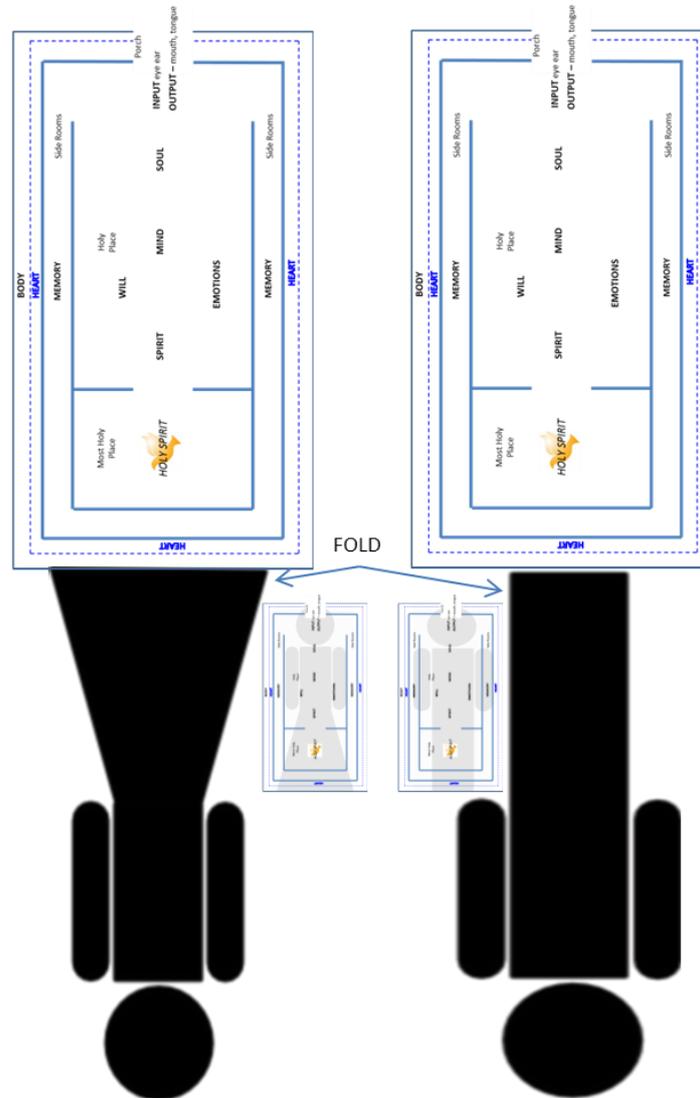
STRUCTURE	COMMENT
Most Holy Place, where the Ark was placed, God resided there.	Where the Holy Spirit resides
Holy Place, where they carried out the everyday activities of the Temple	The spirit, soul, mind, will and emotions reside here
Store Rooms, where they stored all the books with God's laws, commands and precepts	Our beliefs, values and memories are housed here
Portico, the entrance to the Temple, things entered or left the Temple here	Scripture uses eye and ear for input, and mouth and tongue for output
Temple Building, made up of the Temple walls, houses the components of the temple	Heart in Scripture is like the Temple building, collectively describing the components
Courtyard where the Temple Building resides	The Body where the Heart resides

As a sort of 'litmus test' of the model I have not found any reference in Scripture to spirit, soul, mind, heart or body which is inconsistent with the model, checking over 1,000 references¹⁹¹



A 'kinaesthetic' exercise – the HUMAN BODY

There is a physical side and a spiritual side, like two sides of the same coin - the physical side 100 trillion cells¹⁹² arranged in a level of complexity and functional interrelatedness that is breath-taking - the spiritual side a temple of the Holy Spirit formed by God¹⁹³.



Photocopy the page, cut out each shape. Fold them over and glue the sides together.

This exercise helps to give an understanding how intricate each one of us is. Jesus refers to his own body as a temple of God¹⁹⁴.

Psalm 139 captures this whole landscape perfectly.

For You formed my inward parts; You covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well. My frame was not hidden from You, When I was made in secret, And skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them. Psalm 139:13-16



The wonderful description of the living water flowing out of the temple given by the prophet Ezekiel, is referenced Jesus when he said,

Whoever believes in me, as the Scripture has said, streams of living water will flow from within him. John 7:38

What others say....

 <p>195</p> <p>St Augustine of Hippo</p>	<p>"I sought God in many places, and found Him at last within himself." (circa 400)¹⁹⁶</p>
 <p>197</p> <p>Samuel Brengle</p>	<p>Oh, the rapture mingled with reverential, holy fear- for it is a rapturous, yet divinely fearful thing to be indwelt by the Holy Ghost, to be a temple of the Living God!(1909)¹⁹⁸</p>
 <p>199</p> <p>Adolphe Tanquary</p>	<p>The three Divine Persons inhabit the sanctuary of our soul, taking their delight in enriching it with supernatural gifts and in communicating to us a Godlike life, similar to theirs, called a life of grace.(1923)²⁰⁰</p>
 <p>201</p> <p>Bill Johnson</p>	<p>But when I receive Him, He comes to make my body His temple-the eternal dwelling place of God. He has come in an increased measure of His presence.(2007)²⁰²</p>

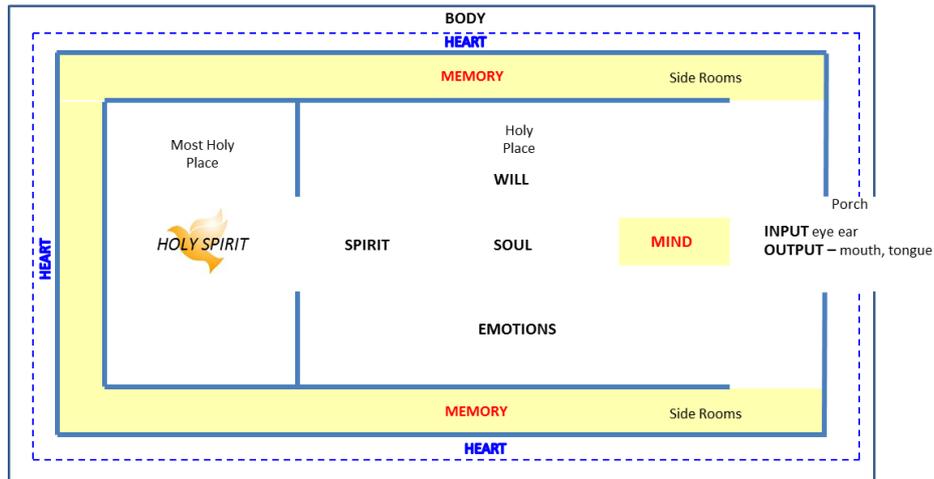


MIND

The mind has a number of faculties which include thought, memory, imagination and consciousness,²⁰³ as well as perception, learning, reasoning and judgement.²⁰⁴

Faculties of the mind mentioned in Scripture specifically are, 'study and explore'²⁰⁵, 'understand, investigate, and search out'²⁰⁶, and 'ponder'²⁰⁷.

The mind thinks, and its function is inextricably bound up with memory, whereby it stores and retrieves²⁰⁸ representations of the world in the form of memories, perceptions, beliefs, intentions, and plans²⁰⁹.



The mind (thinking) and memory (storage of information) work as a unit.

Some Judaist tradition has taught that "moach shalit al halev", the mind rules the heart²¹⁰. In our Western culture the mind dominates and directs our whole being²¹¹. The big problem, in the grand scheme of things is that God never designed the mind to have such an elevated position in our hearts. The mind makes a wonderful servant, but a terrible master²¹².

When the mind is dominant it is inherently unreliable to rule our hearts. Science is unravelling the tendency towards unreliability of the human mind as these four observations show:-

Cognitive dissonance: We can't hold conflicting values in our memories. When we find we hold two contradictory beliefs, we *unconsciously* adjust one to make it fit with the other. Usually the new belief is the one that is changed or explained **away**²¹³.

Placebo effect: Perhaps you've had the experience that a headache improves seconds after you take an aspirin? This can't be the drug because it takes at least 15 minutes to kick in. That's the placebo effect: your mind knows you've taken a pill, so you feel better²¹⁴.

Obedience to authority: Most of us like to think of ourselves as independently-minded. We feel sure that we wouldn't harm another human being unless under very serious duress. Certainly something as weak as being ordered to give someone an electric shock by an authority figure in a white coat wouldn't be enough, would it? Stanley Milgram's famous study found it was. 63% of participants kept giving electric shocks to another human being despite the victim screaming in agony and eventually falling silent. Situations have huge power to control our behaviour and it's a power we don't notice until it's dramatically revealed in studies like this²¹⁵.



Choice blindness: We all know the reasons for our decisions, right? For example, you know why you're attracted to someone? Don't be so sure. In one study people were easily tricked into justifying choices they didn't actually make about who they found attractive. Under some circumstances we exhibit choice blindness: we seem to have little or no awareness of choices we've made and why. We then use rationalisations to try and cover our tracks²¹⁶.

A dominant mind resists us resting in God. The moment we seek to enter into silent stillness before the Lord it is as though every demand screams for attention²¹⁷. And even when we enter into silent, stillness, rest and quiet, we can sometimes have the greatest difficulty in waiting upon the Lord, as the mind has a very strong tendency to stray away from the Lord²¹⁸. There are ways to still the mind. The real way to do this involves Jesus straight away; he says come to me all you who are weary... and I will give you rest²¹⁹. This is a function of the soul not the mind²²⁰.

A dominant mind is an obstacle to us receiving the new²²¹ and undivided²²² heart the Lord promised us. Our hearts can become callous²²³, hardened²²⁴ and unyielding²²⁵. People will interpret the same information in radically different ways to support their own views of the world. 'The same sun that melts the ice, hardens the clay'²²⁶. When deciding our view on a contentious point, we conveniently forget what jars with our own theory and remember everything that fits²²⁷. Old beliefs and values, upon which the mind takes its compass, remain firmly entrenched in our hearts, leaving us unable to see or hear the truth all around us²²⁸. We forget or ignore what is not compatible with our own view, even forget God²²⁹, and worship²³⁰ and trust²³¹ false gods (including self²³²).

A dominant mind, through cognitive dissonance, plays a part in sustaining the lukewarm compromise approach to Christianity, "neither hot, nor cold"²³³, so well expressed by Isaiah, "these people draw near with their mouths and honour Me with their lips, but have removed their hearts far from Me"²³⁴.

However a mind attuned to God, in service to the heart, is open, listening and receptive²³⁵. Jesus stands at the door of our heart and knocks and if any one hears he comes in to 'dine with us' in our hearts²³⁶. We begin to follow the nudgings of the Holy Spirit. The old writers have a term for this dynamic of change – *conservation morum*. It is a hard phrase to translate. Negatively, it means death to the status quo, death to things as they have always been. Positively, it means constant change, constant conversion, constant openness to the movings of the Spirit²³⁷. The mind allows surrender, responsiveness, obedience, sensitiveness, pliability, "lost in His love" openness²³⁸, as it takes its place alongside a spirit and soul attuned to God.

Our memory is the tablet of our heart²³⁹. All our beliefs, values and memories are written on our hearts. We imbibe the beliefs and values of our parents, of society around us. Much we imbibe as though it were the truth without ever questioning it. We imbibe emotional hurts and traumas. Our memory is basically a mess, a tangled mass of beliefs and values, - altruistic and selfish, merciful and hateful, loving and unloving²⁴⁰. And this is what a mind relies upon.

Little wonder God advises us to remember His Commands²⁴¹ and His Law²⁴², to meditate on them²⁴³ and to write them on our hearts²⁴⁴. It is all part of us receiving a new heart²⁴⁵ and a new self²⁴⁶!

Who are you? As you wake up each morning, hazy and disorientated, you gradually become aware of the rustling of the sheets, sense their texture and squint at the light. One aspect of yourself has reassembled. As wakefulness grows so does your sense of having a past, a personality and motivations. Your self is complete, as both witness of the world and bearer of your consciousness and identity²⁴⁷. Science has concluded that man's fundamental experience of self changes over time²⁴⁸. Paul talks of an old self and a new self²⁴⁹.



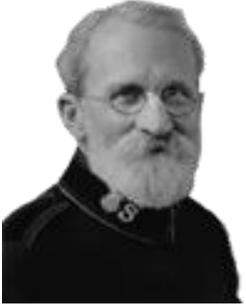
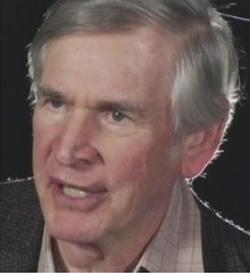
Paul summarises this section when he says, -

You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be (A) made new in the attitude of your minds; and to (B) put on the new self, created to be like God in true righteousness and holiness. Ephesians 4:22-24

(A) Made new in attitude of your minds – the mind serves the heart, not dominates it.

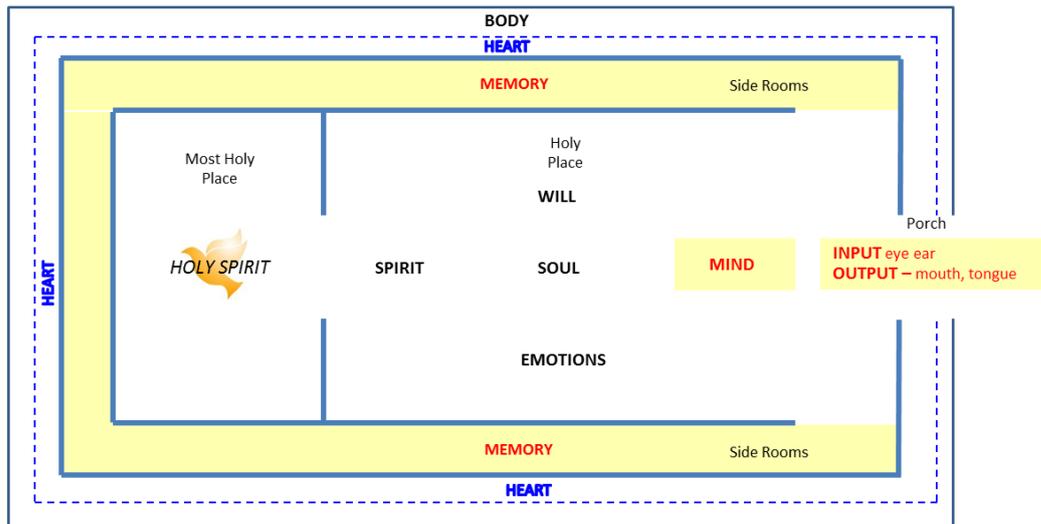
(B) Put on the new self – created to be like God in true righteousness and holiness²⁵⁰, and which is being renewed in knowledge in the image of its Creator²⁵¹.

What others say

 <p>252</p> <p>Samuel Brengle</p>	<p>In the ordinary affairs of life we grasp facts, and hold them fast, without puzzling ourselves over the how of things. Who can explain how food sustains life; how light reveals material objects; how sound conveys ideas to our minds? It is the fact we know and believe, but the how we pass by as a mystery unrevealed. What God has revealed we believe. We cannot understand how Jesus turned water into wine; how he multiplied a few loaves and fish and fed thousands; how he stilled the stormy sea; how he opened blind eyes, healed lepers and raised the dead by a word. But the facts we believe²⁵³. (1909)</p>
 <p>254</p> <p>David Pytches</p>	<p>Our world view blinds our understanding of the spirit world. Everyone has a world view, which is a set of assumptions about the world around us that affects, even controls, our thinking about any given situation or on any given subject we are not taught it; we imbibe it with our mother's milk. We pick it up from the society we live in. The Western world view is both materialist and rationalist. Our materialism blurs our perception of the spiritual. Our rationalism (which has helped the West to advance rapidly in the world of science) is incapable of understanding the spirit, which can never be reduced to rules of logic, or theories requiring proof²⁵⁵. (1985)</p>
 <p>256</p> <p>Bill Johnson</p>	<p>God is so foreign to our natural ways of thinking that we only truly see what He shows us-and we can only understand Him through relationship²⁵⁷. (2003)</p>
 <p>258</p> <p>Francis MacNutt</p>	<p>God intends for us to live a new life in the Spirit, a living law working from inside to help us become Christ like rather than a law written on stone and working from the outside, motivating us by promising reward and threatening punishment. The inner presence of God, brought to us by the Spirit, is meant to transform us, while the charisms enable us to help others be transformed²⁵⁹. (2006)</p>



INPUT AND OUTPUT



Input

In Scripture the two senses most associated with input are seeing and hearing, the eye and the ear.

When the message of the Kingdom is seen and heard²⁶⁰ it becomes a lamp for the body. That is why Jesus said, “The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light”²⁶¹, and, “blessed are your eyes because they see, and your ears because they hear”²⁶².

But if your eyes are unhealthy, your whole body will be full of darkness. Here are some examples of unhealthiness Closing their ears and not listening²⁶³, making hearts as hard as flint and not listening to the law or to the words that the LORD Almighty had sent by his Spirit through the earlier prophets²⁶⁴, gathering slander²⁶⁵, eyes lusting after idols²⁶⁶, looking at a woman lustfully²⁶⁷, and eyes full of adultery²⁶⁸.

Your eye is the lamp of your body. When your eyes are healthy, your whole body also is full of light. But when they are unhealthy your body also is full of darkness²⁶⁹. If the light within you is darkness, how great is that darkness!²⁷⁰

The health of your eyes depends on what beliefs, values and memories you carry in your heart.

Output

The two senses most associated with output are the mouth and tongue, what is spoken.

It is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved²⁷¹. A soothing tongue is a tree of life²⁷². When the heart is glad, the tongue can rejoice²⁷³. When the heart is overflowing with goodness, it can be the pen of a ready writer²⁷⁴.

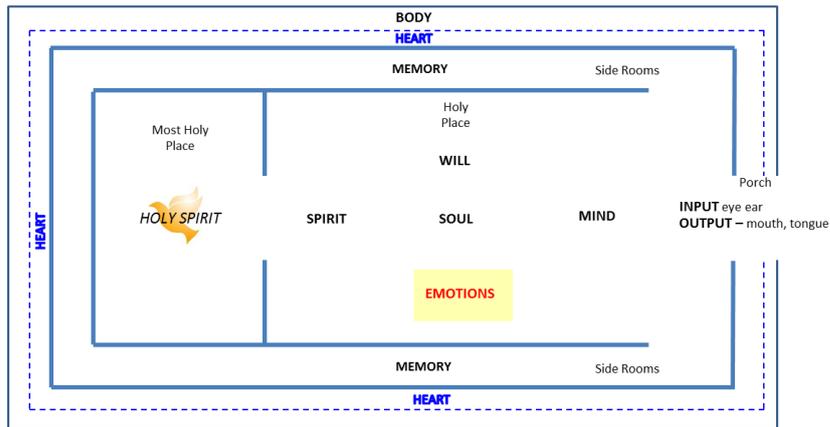
But there are things that come out of the mouth which come from the heart, that can defile you²⁷⁵. From callous hearts comes iniquity; the evil conceits of minds know no limits²⁷⁶, a perverse tongue crushes the spirit²⁷⁷. From the heart a tongue can be a deadly arrow, speaking deceitfully, and setting traps²⁷⁸.



Good people bring good things out of the good stored up in their heart, and evil people bring evil things out of the evil stored up in their heart. For out of the overflow of the heart the mouth speaks²⁷⁹.



EMOTIONS



Emotions are any of the feelings of joy, sorrow, fear, hate, love, etc²⁸⁷.

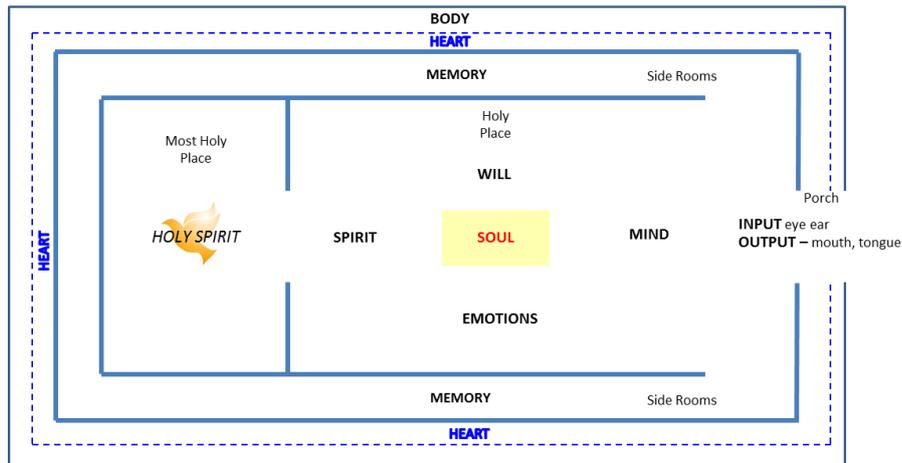
The psalmists seemed to give full vent to their feelings. They were unashamed in their passionate hunger for God, in the intense joy they felt in his presence, and the tears they shed over their sin or his absence²⁸⁸.

Jesus showed great emotion at times like the time he wept for Lazarus²⁸⁹, and the time He wept over Jerusalem²⁹⁰. He was also full of joy through the Holy Spirit²⁹¹. Peter wept bitterly when he was filled with grief at having denied Jesus three times²⁹².

Let us sing praises out of the joy in our hearts²⁹³, and as we read Scripture may our hearts burn within us²⁹⁴.

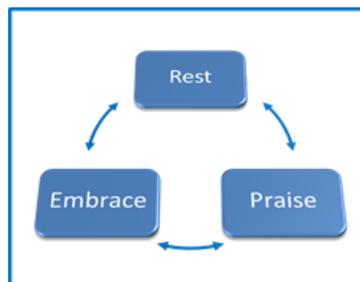


SOUL



God designed our soul for relationship with Him. When you look at the 300 or so references to our 'soul' in Scripture, three significant areas stand out as being functions of the soul. These areas are 'resting', 'embracing', and 'praising God'.

Resting



In this world of 'muchness and manyness', of 'noise, hurry and crowds'²⁹⁵, with the cares of this life weighing down our hearts, our minds can be like a turbulent sea when it cannot rest, whose waters cast up mire and dirt, there is no rest and no peace²⁹⁶. We turn to our soul to help us.

God is so good to us; He allows our soul to rest in Him²⁹⁷. In this rest is our salvation²⁹⁸. Jesus encourages us to come to Him. He encourages those who labour or are heavy laden to take up his support and receive His rest²⁹⁹. To be His disciple we give up to Him all we have³⁰⁰, we love God with all our heart, soul, mind and strength³⁰¹. As the Psalmist says, 'truly my soul finds rest in God'³⁰².

As the noisy workshop of the heart ceases, and it becomes a holy sanctuary of adoration where we are kept in **perfect peace**³⁰³.

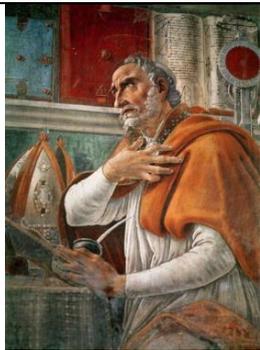
When our mind reminds us of a burden, our soul hands it to Jesus straight away, and we find rest.

The real way to come to stillness involves Jesus *straight away*. We cannot come to a place of rest on our own. Any way purporting to bring calm, peace and serenity which does not involve Jesus right at the start is not of God. The truth is that you can only come to the Father through Jesus³⁰⁴. For anyone using other ways in prayer, please try the 'Jesus' way.

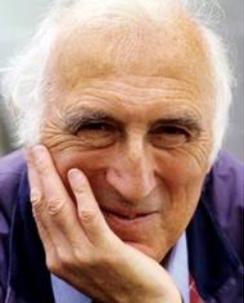


	<p style="text-align: center;">RESTING Stillness, silence, my soul at rest, like still waters.</p>
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What others say....

 <p style="text-align: right; margin-right: 5px;">305</p> <p>St Augustine of Hippo</p>	<p>Our hearts are restless until they rest in God. (circa 600)³⁰⁶.</p>
 <p style="text-align: right; margin-right: 5px;">307</p> <p>Thomas à Kempis</p>	<p>Leave yourself behind, surrender yourself, and you will enjoy great inward peace. Give all for all; look for nothing, ask nothing back. Rest on me, sincerely and without faltering, and you shall have me. Your heart will be free and no darkness lie heavy upon you³⁰⁸. (1441).</p> <p>The more you leave yourself behind, my son, the more you will be able to enter into me. Just as desiring no outward pleasure gives you inward peace, so does the surrender of your inmost self unite you with God³⁰⁹.(1441)</p>
 <p style="text-align: right; margin-right: 5px;">310</p> <p>William Law</p>	<p>We readily acknowledge that God alone is to be the rule and measure of our prayers. In our prayers we are to look totally unto him and act totally for him, and we must pray in this manner and for such ends as are suitable to his glory³¹¹. (1720)</p>

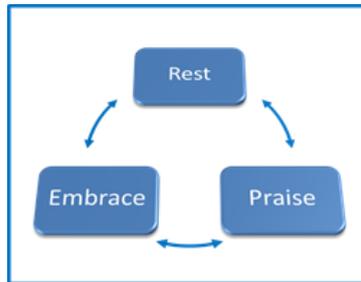


 312 Clive Staples Lewis	<p>The terrible thing, the almost impossible thing, is to hand over your whole self -all your wishes and precautions -to Christ. But it is far easier than what we are trying to do instead. For what we are trying to do is to remain what we call "ourselves," to keep personal happiness as our great aim in life, and yet at the same time be "good." We are all trying to let our mind and heart go their own way centred on money or pleasure or ambition -and hoping, in spite of this, to behave honestly and chastely and humbly³¹³. (1952)</p>
 314 Mel Tari	<p>Although I did not know what I lacked, I still followed the Lord, until one day I came to this part of the Bible, John 10:10, "I am come that they might have life, and that they might have it more abundantly." There are many people who have accepted Christ all over the world, but it is so sad to say that many people stop there and do not want to come unto this life that Jesus explained as the life more abundantly³¹⁵. (1971)</p>
 316 Jean Vanier	<p>The rich man is rich precisely because he does not know how to give, because he does not know how to share. If he had known how to share he wouldn't be rich any longer. He who has shut himself into a world of defensiveness and pride cannot enter into the kingdom of sharing³¹⁷. (1975)</p>
 318 Peter Maiden	<p>We must realise this is going to cost everything but it is going to gain us everything. The one question is: are we ready to follow, giving him everything, making him the Lord of our lives?³¹⁹ (2007)</p> <p>The call to discipleship is a call to self-denial. Jesus made this quite remarkable statement: 'If anyone would come after me, he must deny himself and take up his cross and follow me' (Mk. 8:34). Who but the Son of God could ever give such a call?³²⁰ (2007)</p>
 321 Bill Johnson	<p>The bottom line is that we give all of ourselves to obtain all of Him. There's never been a better deal. When we go through with the exchange, we find that what used to matter doesn't anymore³²².</p> <p>Trading anything for more of God really is the greatest deal ever offered to mankind. What could I possibly have that would equal His value?³²³</p>



 Richard Foster	Remember God does not come uninvited. If certain chambers of our heart have never experienced God's healing touch, perhaps it is because we have never welcomed the divine Scrutiny ³²⁵ . (2009)
 Sister Wendy Beckett	God communicates to us in silence. This is the first age in which there has been very little silence unless it is sought for. Entertainment is a constant obstacle to prayer. ³²⁷ (2012)

Praise



Praise the LORD, my soul; all my inmost being, praise his holy name. (Psalm 103:1)

PRAISE - like drops of gentle rain falling on still waters, I PRAISE You my God with my soul.

O my soul you have in you the inherent desire to praise God. I open my heart to this desire to praise You Lord. Like a drop on the calm stillness of the water, may my praise gently fall on the stillness of my restful soul, a praise so gentle, the ripple on the water hardly discernible.

(Praise with softly spoken words or phrases, or with groans and sighs, or with Tongues. Praise from the soul can radiate out so ones whole being praises God.)

Praise Exercise 1

As the heavens³²⁸, mountains³²⁹ and all the trees of the forest³³⁰ sing for joy, so does my soul in praise of You now. As the heavens³³¹, all the earth³³², the valleys³³³, the meadows³³⁴ shout for joy, so does my soul in praise of You now. As the fields and everything in them³³⁵ are jubilant, so is my soul



in praise of You now. As the earth³³⁶, mountains³³⁷, forests and all the trees³³⁸ burst into song, so does my soul in praise of you now.

(Though you may be anywhere you may experience this joy all around you as you praise God. And not just experience it, you are part of it, and what praise your soul is drawn to express, sometimes in awesome silence. The significant aspect here is that it is the beauty of your surroundings which moves you from the 'mind' into 'soul walk', all part of simultaneity³³⁹.)

Praise Exercise 2

- Praise Your Greatness³⁴⁰.
- Praise Your Word³⁴¹.
- Praise Your Name for your unfailing love and faithfulness³⁴².
- Praise be to my Rock³⁴³.
- Praise be to the Lord who counsels me³⁴⁴.
- Praise to the Lord who daily bears my burdens³⁴⁵.
- Praise You because I am fearfully and wonderfully made³⁴⁶.
- Praise be the Lord who gives me rest³⁴⁷.

(Take these as 'one liners from the Psalms', or pray the list.)

	<p style="text-align: center;">PRAISE Like drops of gentle rain falling on still waters, I PRAISE You my God with my soul.</p>
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What others say....

 <p style="text-align: right; margin-right: 5px;">348</p>	<p>In the prayer of adoration we love God for himself, for his very being, for his radiant joy³⁴⁹. (1938)</p>
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Douglas Van Steere



350

Merlin Carothers

Praise is based on a total and joyful acceptance of the present as part of God's loving, perfect will for us. Praise is not based on what we think or hope will happen in the future. Praise is not a bargaining position. We don't say, "I'll praise you so that you can bless me, Lord."³⁵¹ (1972)



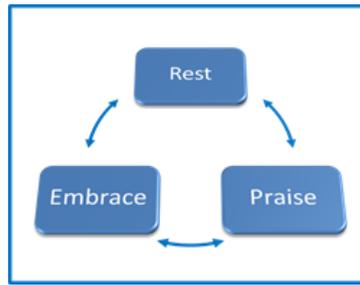
352

Bill Johnson

One of the most important teachings that I have ever received came from Derek Prince about thirty years ago. It was a wonderful message on praise. In it he suggested that if we only have ten minutes to pray we should spend about eight praising God. It's amazing how much we can pray for with the two minutes we have left. That illustration helped me to reinforce the priority of worship that I was learning from my pastor . . . my dad.³⁵³ (2003)



Embracing



When the soul is allowed to rise in our hearts above the business of our minds we find there a longing³⁵⁴ and yearning³⁵⁵ for God. This leads to us seeking God in our souls³⁵⁶, finding³⁵⁷, and then embracing God as a son³⁵⁸ of the Father, a brother or sister³⁵⁹ of Jesus, and as a child³⁶⁰ of the Holy Spirit.

Sometimes Scripture refers to God forgetting us³⁶¹, withholding compassion³⁶², our voice worn out calling³⁶³, or eyes failing looking for God's promise³⁶⁴. This is mystery, but one small observation is that all these references refer to input (eyes), and output (voice) and the attendant mind. God has given us a soul to do the job, and when we do we always find God³⁶⁵. We strive with the mind, but we rest with the soul.



EMBRACING
Like drops of gentle rain falling on still waters, I
EMBRACE You my God.

What others say...



Arthur Wallis

366

When we cry "Abba ! Father !" it is the Spirit Himself bearing witness with our spirit that we are children of God.' Notice what Paul is saying, 'When we cry ...it is the Spirit.' We do the crying, but the Holy Spirit does the inspiring of the cry³⁶⁷. (1970)



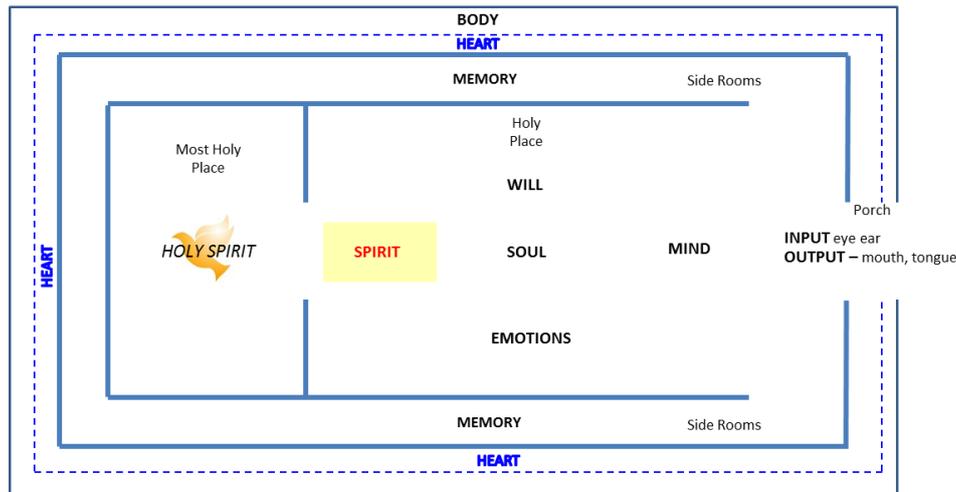
 <p>368</p> <p>Catherine Doherty</p>	<p>There is no man or woman living who deep down doesn't long to become a child. Jesus expressed this secret longing when he said, 'Unless you become as little children, you shall not enter the kingdom of heaven.' This is why my favourite prayer is, 'Lord, give me the heart of a child and the awesome courage to live it out as an adult'³⁶⁹. (1979)</p>
 <p>370</p> <p>Francis Nemeck</p>	<p>The first and principle effect of contemplation is the experience of God within oneself. This is the very core of contemplation: the fact that God himself from within the soul directly and immediately communicates himself to it in love. And the second principle effect is like the first: namely, God communing with the soul in love elicits the souls loving response causing it to commune with him³⁷¹. (1982)</p>
 <p>372</p> <p>Basil Hume</p>	<p>Sometimes we remain quite silent and still, knowing that he is there and wants our presence. Then, with no words said by Him and no sight of him given to us, we seem to become more and more aware of His presence³⁷³. (1984)</p> <p>I imagine that it might be like this: I am sitting in a dark room with someone I love very much. I do not see that person, for there is no light; I do not hear her voice, for we are not speaking. I just know that she is present. She is happy to be in my company and I am happy to be in hers. We are enjoying each other. That experience can suggest how it can sometimes be in prayer³⁷⁴. (1984)</p>
 <p>375</p> <p>James Packer</p>	<p>Worshiping God should be a personal realising of fellowship with the Father and the Son through the Spirit and thereby a realizing of spiritual community with the rest of God's assembled family³⁷⁶. (1984)</p>
 <p>377</p> <p>Richard Foster</p>	<p>Abba and imma – daddy and mummy – are the first words Jewish children learn to speak. And Abba is so personal, so familiar a term that no one ever dared to use it in address to the great God of the universe – no one until Jesus³⁷⁸. (1992)</p> <p>We receive from the Spirit the spirit of adoption, through which we cry, "Abba! Father!"³⁷⁹ (1992)</p> <p>The Prayer of the Heart is the prayer of intimacy. It is the prayer of love and tenderness of a child to Father God. Like the mother hen, who gathers her chicks under her wings, we, through the Prayer of the Heart, allow God to gather us to himself – to hold us, to coddle us, to love us (Luke 13:34).³⁸⁰ (1992)</p>



	<p>The wonderful verse “Behold, I stand at the door, and knock” was originally penned for believers, not unbelievers (Rev 3:20 KJV). Jesus is knocking at the door of our heart – daily, hourly, moment by moment. He is longing to eat with us. He desires a perpetual Eucharistic feast in the inner sanctuary of the heart. Jesus is knocking; meditative prayer opens the door.³⁸¹ (2009)</p> <p>All that is needed to draw us into a habitual orientation of our heart toward God are little glances heavenward and quiet whispers of submission³⁸². (2009)</p>
 <p>383 Rolland Baker</p>	<p>How hungry are you for God? Go after him seek Him. Jeremiah tells us seek Him and you will find Him. God knows what is going to make you happy better than you know yourself. He knows how to hit the spot³⁸⁴. (2011)</p>
 <p>385 Bill Johnson</p>	<p>Sometimes when I enter that place of rest I get a picture of Him pouring honey-coloured oil all over me as a symbol of His love. It's an overwhelming picture of drowning in His love. Something wonderful begins to happen as He awakens every part of my life to His presence³⁸⁶. (2007)</p> <p>I will sit down and generally close my eyes and pray something like this, “God, I’m going to sit here quietly, just to be the object of your love.” The flow of His love for us is huge, likened to the water that flows over Niagara Falls— except Niagara is too small. Becoming aware of that love and experiencing that love is wonderful beyond words. It has the side benefit of driving out all fear³⁸⁷. (2012)</p>



THE SPIRIT



A spirit with no deceit is blessed³⁸⁸. Blessed are the poor in spirit for theirs is the kingdom of heaven³⁸⁹. A lowly spirit is honoured by God³⁹⁰. The unfading beauty of a gentle, quiet spirit is of great worth in God's sight³⁹¹.

God gives us a new spirit³⁹². He can renew a steadfast spirit in us³⁹³. He can revive a humble spirit³⁹⁴, and stir it up³⁹⁵. He gives us a willing spirit to sustain us³⁹⁶, and helps us grow strong in spirit³⁹⁷.

The spirit gives us life, without it we die³⁹⁸. Our spirit can sustain us in sickness³⁹⁹ and help us endure sickness⁴⁰⁰,

Contemplation

In a heart moved by God, the spirit longs for God⁴⁰¹. The spirit worships God⁴⁰², and rejoices in God⁴⁰³.

When the soul is at rest⁴⁰⁴, everything becomes totally still, not a ripple anywhere, just stillness. At some point almost imperceptibly you are drawn, almost imperceptibly you make a move of faith, almost imperceptibly you find yourself in the secret place of the Father⁴⁰⁵, the Holy of Holies, your innermost being.

There you remain in the total silent, stillness of contemplation.

Something very special goes on. Deep calls unto deep⁴⁰⁶, the Holy Spirit and spirit.

What is happening is that God glorifies you, as you in return, give glory to God. God is your glory⁴⁰⁷, and you His⁴⁰⁸. It is the mutual expression of the Fruit of the Spirit, love, joy, peace, patience, kindness, trustfulness, gentleness and self-control⁴⁰⁹, in silent stillness.

And there is more, in Jesus (for we are in Jesus as He is in each of us⁴¹⁰) we are taken up into the dynamic embrace between the Father and Jesus⁴¹¹.

Your mind is still, there are no thoughts at all, no pictures or words.

Your will is focussed on the embrace⁴¹².



Your emotions are held in the expression of the Fruit of the Spirit to whatever degree the Holy Spirit chooses at the time, sometimes none, sometimes much⁴¹³.

You stay in this silent stillness of contemplation as you are led.

If a thought or picture bubbles up you can return to the focus of your soul activity – rest (give up the thought to Jesus), gently praise and embrace as before, and then return to the silent stillness of your spirit at prayer.

Praying in Tongues

Through the anointing of the Holy Spirit we may receive the personal gift of praying in tongues. It is our spirit that prays in this way making utterance through the inspiration of the Holy Spirit⁴¹⁴. The section 'Holy Spirit and me' covers this topic.

Resting in the Spirit

St Teresa of Avila in sixteenth century Spain discussed 'trances' in her book on prayer Interior Castle and viewed them positively. Revivals in the eighteenth and nineteenth century have been notable for manifestations of power, among which were 'prostrations'. John Wesley, in his Journal, records a meeting where: 'One and then another sunk to the earth. They dropped on every side as thunder-struck'. The phenomenon was also common in many Welsh revivals between 1762 and 1905⁴¹⁵. It is often helpful to talk to people 'overcome', following such an experience. Usually the responses will be a feeling of deep peace and calm⁴¹⁶.

The silent stillness of contemplation is indistinguishable an experience from the deep peace and calm of resting in the Spirit. You know you are in contemplation when you experience the same as resting in the Spirit.

What others say...

 <p>417</p> <p>St Teresa of Avila</p>	<p>It is called the Prayer of Recollection because in it the soul collects, or gathers together, all her powers, and enters into her own interior with God. I wish I knew how to describe to you this holy intercourse which, without disturbing in the least her perfect solitude, is carried on between the [spirit] and her Divine Spouse and Companion, the Holy of Holies, and which takes place as often as ever she pleases to enter into this interior paradise in company with her God, and to shut the gate to all the world besides. I say, as often as she pleases ; for you must understand that this is not altogether a supernatural thing, but is quite within our own power, and we can do it whenever we chose ; I mean, of course, with God's help, for without this we can do nothing at all, not so much as have a single good thought. For you must observe that this recollection is not a suspension of the powers of the soul, but only a shutting them up, as it were, within ourselves⁴¹⁸. (1500)</p>
 <p>419</p>	<p>O Friend, do you not have a sense of the way to the Father? Then you must press your spirit to bow daily before and wait for breathings to you from his Spirit⁴²⁰. (1670)</p>



Isaac Pennington	
 <p>421 Brother Lawrence</p>	<p>At other times when I apply myself to prayer, I feel all of my spirit and all of my soul lifts itself up without any care or any effort on my part. It continues as if it were suspended and firmly fixed in God, as in its centre and place of rest⁴²².(1690)</p> <p>But when we are faithful in keeping ourselves in his holy presence, keeping him always before us, this not only prevents our offending him or doing something displeasing in his sight (at least wilfully), but it also brings to us a holy freedom, and if I may say so, a familiarity with God wherein we may ask and receive the graces we are so desperately in need of. In short, by often repeating these acts they become habitual, and the presence of God becomes something that comes naturally to us. Give God thanks with me for his great goodness toward me, which I can never sufficiently admire, and for the many favour's he has done for so miserable a sinner as I⁴²³. (1690)</p>
 <p>424 Jean-Nicholas Grou</p>	<p>Imagine a soul so closely united to God that it has no need of outward acts to remain attentive to the inward prayer. In these moments of silence and peace when it pays no heed to what is happening within itself, it prays and prays excellently, with a simple and direct prayer that God will understand perfectly by the action of grace. The heart will be full of aspirations towards God without any clear expression. Though they may elude our own consciousness, they will not escape the consciousness of God. This prayer, so empty of all images and perceptions, apparently so passive and yet so active, is, so far as the limitations of this life allow, pure adoration in spirit and in truth. It is adoration fully worthy of God in which the soul is united to him as its ground, the created intelligence to the uncreated, without anything but a very simple attention of the mind and an equally simple application of the will. This is what is called the prayer of silence, or of quiet, or of bare faith⁴²⁵. (1800)</p>
 <p>426 Adolphe Tanquary</p>	<p>Behold that I stand at the gate and knock; if any man shall hear my voice and open to me the door, I will come into him and I will sup with him; and he with me." (Apoc III 20) What an unspeakable familiarity this is! Never would man have dared dream of it or aspire to it had not the Friend Divine taken the initiative! This very intimacy has been and is an everyday fact not only between Almighty God and His Saints, but between Him and every man who by leading an interior life consents to throw open the gates of his soul to the Divine Guest⁴²⁷. (1923)</p> <p>Contemplation, being essentially a free gift, God grants it to whom He wills, when He wills, and in the way He wills. Usually, however, He bestows it only upon souls well prepared for it⁴²⁸. (1923)</p>
 <p>429</p>	<p>The secret places of the heart cease to be our noisy workshop. They become a holy sanctuary of adoration and self-oblation, where we are kept in perfect peace if our minds be stayed on Him who has found us in the inward springs of our life⁴³⁰. (1940)</p> <p>Let us explore together the secret of a deeper devotion, a more subterranean sanctuary of the soul, where the Light Within never fades, but burns, a perpetual Flame; where the wells of living water of divine revelation rise up continuously, day by day and hour by hour, steady and transfiguring⁴³¹. (1941)</p>



<p>Thomas R Kelly</p>	
 <p>432</p>	<p>How infinitely richer this direct first hand grasping of God himself is, than the old method which I used and recommended for years, the endless reading of devotional it seems to me now that the very Bible cannot be read as a substitute for meeting God soul to soul and face to face⁴³³. (1950)</p>
<p>Frank Laubach</p>  <p>434</p> <p>Juan González Arintero</p>	<p>Thus He dwells in us, not only sealing us with the living image of Christ whose features he imprints upon us, but also anointing us and illuminating us with the gentleness, sweetness and splendour of his grace, which is in substance the whole of mystical life and eternal life itself, hidden and immanent within us⁴³⁵. (1957)</p> <p>To pray is to converse with God himself, honouring him with the virtue of religion and entering into the intimacy and familiar company with him by means of the three theological virtues [FAITH, HOPE, CHARITY] which, since they cause us to share in the mutual knowledge and love of the three divine Persons, unite us with them in ever-increasing measure⁴³⁶. (1957)</p>
 <p>437</p> <p>Kenneth E Hagin</p>	<p>The spirit of man is the candle of the Lord. . . -Proverbs 20:27. Someone might ask, "How can I tell whether it is my own spirit, or the Holy Spirit telling me to do something?" The spirit of man is the candle of the Lord. "But it may just be me wanting to do it." Define your terms. If by "me" you mean the flesh, of course you cannot always obey the flesh. But if by "me" you mean the inward man, the real you, then it is all right to obey the inward man. Go ahead and do what he wants you to do⁴³⁸. (1978)</p>
 <p>439</p> <p>Catherine Doherty</p>	<p>Deserts, silence, solitudes are not necessarily places but states of mind⁴⁴⁰. (1977)</p> <p>Jesus said that his Father and the Holy Spirit would come and dwell within us. That's what the journey inward is all about⁴⁴¹. (1979)</p> <p>Silence has a love dimension as well. It is the silence of two people who love each other immensely and passionately and therefore are unable to speak. They enter into the essence of love and are not able to communicate that to anyone else. This silence of the loving soul is an echo of the incredible silence within The Most Holy Trinity⁴⁴². (1979)</p>



 <p>443</p> <p>Francis Nemeck</p>	<p>Most simply, contemplation is being loved by God himself from within oneself and loving him with all one's being in return: <i>Estarse amando al Amado – "Remaining loving one's beloved"</i>⁴⁴⁴. (1982)</p> <p>Solitude is the basis of all personalism and altruism: If you are not at home with yourself, you will never be at home with anyone else. Solitude is risk, leap forward into the Other. It is being alone to let the full light in. Aloneness (being alone with God) and aridity (the emptiness one experiences when the created, finite heart is being opened to uncreated, infinite Love) are characteristic accompaniments of true solitude⁴⁴⁵. (1982)</p>
 <p>446</p> <p>Pierre Teilhard de Chardin</p>	<p>Pierre Teilhard de Chardin expresses well the attitude of the contemplative soul: "To lose oneself in the Unfathomable, to plunge into the Inexhaustible, to find peace in the Incorruptible To give one's deepest to him whose depth has no end"⁴⁴⁷.</p>
 <p>448</p> <p>James Packer</p>	<p>Worshiping God should be a personal realising of fellowship with the Father and the Son through the Spirit and thereby a realizing of spiritual community with the rest of God's assembled family⁴⁴⁹. (1984)</p>
 <p>450</p> <p>Ruth Hawkey</p>	<p>The functions of the human spirit</p> <ul style="list-style-type: none">• To communicate life to the soul and body• To communicate comfort and strength to the soul and the body• To empower and to strengthen the soul and the body• To communicate truth to the soul and the body• To convict through the conscience• To be creative• To facilitate God's work⁴⁵¹ (2004) <p>"But of the tree of knowledge of good and evil you shall not eat" (Gen 2:17) When Adam disobeyed this commandment God's order was reversed. The soul and the body took control and the human spirit took a subordinate position. A healthy spirit is under the control of the Holy Spirit ... and has control over the soul and body (Godly order).⁴⁵² (2004)</p>



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Bill Johnson

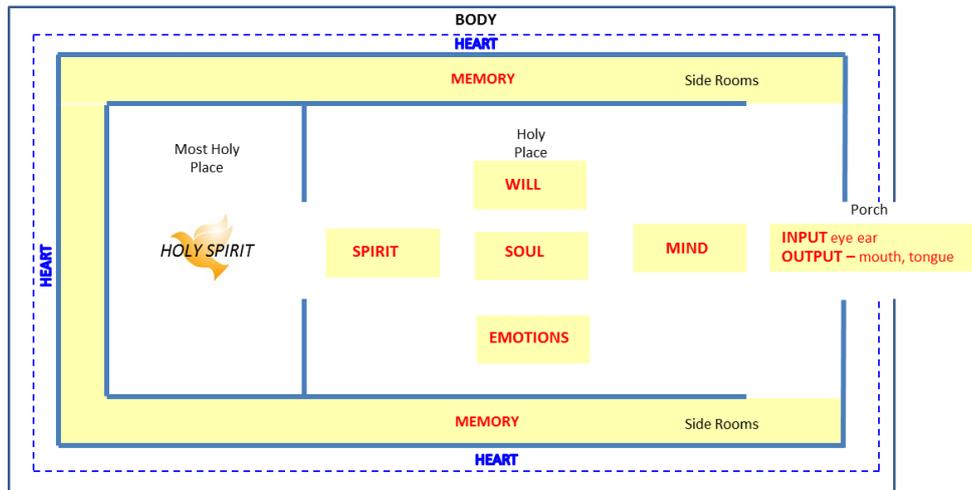
We were created for intimacy. From that intimacy comes our commission to rule. Keep in mind that He views ruling differently than most of us. We rule through service⁴⁵⁴. (2003)

Whereas power demonstrates the heart of God, holiness reveals the beauty of His nature. This is the hour of the great unveiling of the beauty of holiness⁴⁵⁵. (2003)

Behold Him with the heart, His actual presence, and desire not to be distracted⁴⁵⁶. (2012)



THE HEART



The heart is enclosed within the dotted line in the diagram. It is the aggregation of all the parts working as a 'whole'. All references in Scripture to heart, spirit, soul, mind, will, emotions, memory, eye, ear, mouth or tongue are compatible with this model.

Heart without God

FOLLOWING THE WAY OF THE WORLD

It is a wide way that many follow. Wide is the gate and broad is the road that leads to destruction, and many enter through it⁴⁵⁷.

They follow the ways of this world, and the ruler of the kingdom of the air [satan], is at work in them⁴⁵⁸.

They do not seek God⁴⁵⁹. Ignorance is in them due to the hardening of their hearts⁴⁶⁰, and they slumber in their ignorance⁴⁶¹. Although they claim to be wise, they become fools⁴⁶². They have no room for God in their thoughts⁴⁶³.

They believe in their prosperity⁴⁶⁴, and God's Laws are far from them⁴⁶⁵. They believe nothing will shake them⁴⁶⁶, they will always be happy⁴⁶⁷, and never have trouble⁴⁶⁸. They are faithless and live at ease⁴⁶⁹. They are proud⁴⁷⁰ and haughty⁴⁷¹, and they are devious⁴⁷².

Some desire the degrading of their bodies with one another in sexual impurity⁴⁷³. A spirit of prostitution leads some astray, they are unfaithful to God⁴⁷⁴. Men and women practice unnatural relations, committing indecent acts with one another⁴⁷⁵. They give themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more⁴⁷⁶.

Some follow, worship⁴⁷⁷, bow down to⁴⁷⁸, and serve other gods⁴⁷⁹, they walk about in darkness⁴⁸⁰, in dark ways⁴⁸¹, and make idols to worship them⁴⁸². They exchange the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles⁴⁸³. They defile themselves⁴⁸⁴ and lust after vile images⁴⁸⁵. They worship and serve created things rather than the Creator⁴⁸⁶.

They do all kinds of detestable things the Lord hates⁴⁸⁷, evil ways⁴⁸⁸, evil practices⁴⁸⁹, vile ways⁴⁹⁰, wicked ways⁴⁹¹. They carry out practises detestable to the Lord such as burning incense to idols, even under every spreading tree, practicing sorcery, divination and witchcraft, and consult mediums and spiritists⁴⁹². They consult [spirits, spirit gods, spirit guides etc] Baals⁴⁹³.



Although they know God, they neither glorify Him as God, nor give thanks to Him⁴⁹⁴. They turn away from God⁴⁹⁵. They revile the Lord⁴⁹⁶. They refuse to give up evil practices and stubborn ways⁴⁹⁷. Although they know God's righteous decrees, they continue in their evil ways and also approve of those who practice them⁴⁹⁸.

They become filled with every kind of wickedness⁴⁹⁹, evil⁵⁰⁰, greed⁵⁰¹ and depravity⁵⁰². Some even sacrifice their children in fire⁵⁰³, sacrificing their sons and daughters⁵⁰⁴, and murder their own brothers⁵⁰⁵.

They are full of envy⁵⁰⁶, murder⁵⁰⁷, strife⁵⁰⁸, deceit⁵⁰⁹ and malice⁵¹⁰. They are gossips⁵¹¹, slanderers⁵¹², God-haters⁵¹³, insolent⁵¹⁴, arrogant⁵¹⁵ and boastful⁵¹⁶; they invent ways of doing evil⁵¹⁷; they disobey their parents⁵¹⁸; they are senseless⁵¹⁹, faithless⁵²⁰, heartless⁵²¹, ruthless⁵²². Their mouths are full of curses⁵²³, lies⁵²⁴ and threats⁵²⁵, and under their tongue is trouble and evil⁵²⁶. The wicked prosper⁵²⁷.

They are experts in greed⁵²⁸. They turn aside after dishonest gain⁵²⁹, accept bribes⁵³⁰, pervert justice⁵³¹, act wickedly⁵³². They make alliances with those who are wicked⁵³³. They are dogs with mighty appetites; they never have enough⁵³⁴. Their feet rush into sin⁵³⁵.

They hunt down the weak, who are caught in the schemes they devise⁵³⁶. They devise ways to trip our feet⁵³⁷. They hide snares for us⁵³⁸. They draw the sword and bend the bow to bring down the poor and needy, to slay those whose ways are upright⁵³⁹. They murder the innocent⁵⁴⁰, and catch⁵⁴¹ and crush⁵⁴² the helpless. They are swift to shed innocent blood⁵⁴³. They pursue evil schemes⁵⁴⁴. Acts of violence mark their ways⁵⁴⁵. Ruin and misery mark their ways⁵⁴⁶, and the way of peace they do not know⁵⁴⁷. They believe God has forgotten and never sees⁵⁴⁸.

They suppress truth by their wickedness⁵⁴⁹. They exchange the truth of God for a lie⁵⁵⁰.

WORSHIP OF OTHER GODS

God commands us not to worship other gods⁵⁵¹, follow them⁵⁵², serve them or bow down to them or sacrifice to them⁵⁵³. They are a bitter poison⁵⁵⁴. They are evil⁵⁵⁵.

These gods want people to bow down and worship them⁵⁵⁶. They set snares for us⁵⁵⁷, they try to entice us⁵⁵⁸ to worship them⁵⁵⁹. Prophets for them announce signs and wonders that take place⁵⁶⁰.

People forsake God⁵⁶¹ and serve them⁵⁶², worship them, prostitute themselves to them⁵⁶³, and bow down to them⁵⁶⁴. They make idols⁵⁶⁵ and set up objects⁵⁶⁶ to them. They arouse God's anger⁵⁶⁷ and He will pronounce judgement⁵⁶⁸.

WHEN THE RIGHTEOUS FALL

If they have escaped the corruption of the world by knowing our Lord and Saviour Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning⁵⁶⁹.

Many become lukewarm towards God, and believe that with their acquired wealth they do not need a thing⁵⁷⁰. In their riches their ways become perverse⁵⁷¹, they are neither hot nor cold towards God, and God finds their behaviour detestable⁵⁷². They want to be left alone and not confronted with the Holy One of Israel⁵⁷³. They feel secure⁵⁷⁴.

They fall into a pit⁵⁷⁵. Their mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people⁵⁷⁶. They promise them freedom, while they themselves are slaves of depravity—for a man is a slave to whatever has mastered him⁵⁷⁷.

God warns them, but they will not listen⁵⁷⁸. God warns them through prophets to turn away from their wicked ways and reform their actions; not to follow other gods and serve them. They pay no attention or listen to them⁵⁷⁹.



They are like a muddied stream or a polluted well⁵⁸⁰. They are like springs without water⁵⁸¹.

FALSE LEADERS

The spirit of Jezebel can be tolerated by some in the Church and by her teaching she leads people into sexual immorality⁵⁸².

The spirit of the antichrist is coming⁵⁸³, even now many antichrists have come⁵⁸⁴, and have gone out into the world⁵⁸⁵. This spirit is a liar and deceiver⁵⁸⁶. It does not acknowledge Jesus⁵⁸⁷ as coming in the flesh⁵⁸⁸, it denies Jesus is the Messiah⁵⁸⁹, it denies the 'Father and the Son'⁵⁹⁰. It is not from God⁵⁹¹.

False Christ's, false prophets⁵⁹², false apostles, deceitful workmen, masquerading as apostles of Christ⁵⁹³, will appear and perform signs and miracles. Paul expressed concern that some would be led astray from sincere and pure devotion to Christ by those who preach a Jesus other than the real one⁵⁹⁴.

Some prophets incite rebellion against the Lord⁵⁹⁵, try to turn us from the Way of the Lord⁵⁹⁶. Some prophets prophesy lies⁵⁹⁷. There is a way that appears to be right, but in the end it leads to death⁵⁹⁸.

Some are shepherds who lack understanding, who turn to their own way and seek their own gain⁵⁹⁹. Some priests rule by their own authority⁶⁰⁰. They turn from the Way and by their teaching cause many to stumble⁶⁰¹. They cause divisions⁶⁰². They put up stumbling blocks or obstacles⁶⁰³ for those who wish to follow the Way. Many will follow them in their depraved conduct and they will bring the Way of truth into disrepute⁶⁰⁴.

WHAT HAPPENS TO THOSE WHO FOLLOW THE WAY OF THE WORLD

No one who walks along crooked roads will find peace⁶⁰⁵.

Their hearts go astray⁶⁰⁶. Some become fools through their rebellious ways⁶⁰⁷ and say there is no God⁶⁰⁸.

They will eat the fruit of their ways and be filled with the fruit of their schemes⁶⁰⁹.

They will stumble in the deep darkness of their way⁶¹⁰. Their path will become slippery⁶¹¹; they will be banished to darkness, and there they will fall⁶¹². They suffer affliction because of their iniquities⁶¹³.

The way of the unfaithful leads to their destruction⁶¹⁴. They will be destroyed⁶¹⁵. Their way will be destroyed⁶¹⁶. Disaster will fall upon those who do evil in the sight of the Lord⁶¹⁷.

They are like chaff that the wind blows away⁶¹⁸.

The faithless will be fully paid for their ways⁶¹⁹. They will not inherit the kingdom of heaven. God will banish them⁶²⁰.

OUR HEARTS CAN BE FAR FROM GOD

Our heart can be set on dishonest gain, shedding innocent blood, distortion, oppression, extortion⁶²¹, malice⁶²². It can be greedy for unjust gain⁶²³. It can entertain evil thoughts⁶²⁴ and be bent on evil⁶²⁵, murder, adultery, sexual immorality, theft, false testimony, slander⁶²⁶. Evil things can come from an evil heart⁶²⁷. It can prophesy delusions⁶²⁸, it can harbour a spirit of prostitution⁶²⁹, be devoted to vile images and detestable idols⁶³⁰, and be far from God⁶³¹. Satan can fill our hearts⁶³².

Because of wealth⁶³³, or beauty⁶³⁴ our heart can become proud. It can be deceitful⁶³⁵, deceive through pride⁶³⁶. In pride of heart, we can say, "I am a god⁶³⁷", and through pride become arrogant and hardened⁶³⁸. Jesus is humble in heart⁶³⁹.



The heart can be stubborn⁶⁴⁰, unrepentant⁶⁴¹, haughty⁶⁴², adulterous⁶⁴³, hardened⁶⁴⁴, and as hard as stone⁶⁴⁵, as hard as flint⁶⁴⁶, calloused⁶⁴⁷, and darkened⁶⁴⁸.

It can cry out⁶⁴⁹, be broken⁶⁵⁰, disturbed⁶⁵¹, faint⁶⁵², pierced⁶⁵³, be without joy⁶⁵⁴, and have sorrow and anguish⁶⁵⁵.

Through a hardening of heart our understanding may be darkened and we may be separated from the life of God⁶⁵⁶. Satan sows doubt, our own pride casts doubt⁶⁵⁷. This is rebellion in our hearts, it can make us hard of heart, with views so fixed we cannot see the truth⁶⁵⁸. We can develop a sinful and unbelieving heart⁶⁵⁹. Paul warns us not to harden our hearts if we hear the Lord's voice⁶⁶⁰.

God tells us to take care in case our hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you suddenly like a trap⁶⁶¹.

God knows us

The purposes of the human heart are deep waters⁶⁶². God considers everything we do⁶⁶³. Great is the sum of the thoughts God has for each of us, more in number than the sand⁶⁶⁴. The very hairs of your head are all numbered⁶⁶⁵.

The Lord tests us⁶⁶⁶ to see if we love Him with all our heart and our soul⁶⁶⁷. The Lord tests the heart and mind⁶⁶⁸.

Our hearts lie open before the Lord⁶⁶⁹. The Lord weighs the heart⁶⁷⁰, and perceives it⁶⁷¹. The Lord probes the mind and heart⁶⁷² and examines it⁶⁷³. He searches the heart and mind⁶⁷⁴.

The LORD does not look at the things human beings look at. People look at the outward appearance, but the LORD looks at the heart⁶⁷⁵.

He knows our thoughts⁶⁷⁶. He knows the secrets of our hearts⁶⁷⁷. The Lord knows every human heart⁶⁷⁸. He understands every desire and every thought⁶⁷⁹.

The word of God judges the thoughts and attitudes of the heart⁶⁸⁰.

God's Plan

I will give them a new heart⁶⁸¹, an undivided heart⁶⁸² and put a new spirit in them⁶⁸³;

I will remove from them their heart of stone and give them a heart of flesh⁶⁸⁴.

I will put My Spirit within you and cause you to walk in My statutes⁶⁸⁵.

You will keep My judgments and do them⁶⁸⁶.

I will give them a heart to know me, that I am the LORD⁶⁸⁷.

This is the covenant I will make with them after that time, says the Lord⁶⁸⁸. I will put my laws in their hearts, and I will write them on their minds⁶⁸⁹. I will put my law in their minds and write it on their hearts⁶⁹⁰. The commands are to be fixed⁶⁹¹ on our hearts⁶⁹².



They will be my people, and I will be their God⁶⁹³, for they will return to me with all their heart⁶⁹⁴.

I will give them singleness of heart and action⁶⁹⁵, so that they will always fear me and that all will then go well for them and for their children after them⁶⁹⁶.

The LORD will call you back as if you were a wife deserted and distressed in spirit— a wife who married young, only to be rejected⁶⁹⁷. You are turning hearts back to You again⁶⁹⁸.

I will forgive their wickedness and will remember their sins no more."⁶⁹⁹

JESUS COMES.

The Lord will call Him in righteousness, And will hold His hand; He will keep Him and give Him as a covenant to the people, As a light to the Gentiles, To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house⁷⁰⁰.

Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed⁷⁰¹.

THE HOLY SPIRIT COMES.

God will pour out of His Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants He will pour out His Spirit in those days; And they shall prophesy. God will show wonders in heaven above and signs in the earth beneath⁷⁰².

Redemption Plan

The Aim

Love the LORD your God with all your heart⁷⁰³ and with all your soul and with all your strength⁷⁰⁴, and with all your mind⁷⁰⁵.and, 'Love your neighbour as yourself⁷⁰⁶.

The End Result

I will put on my new self, created to be like God in true righteousness and holiness⁷⁰⁷. I will get a new heart⁷⁰⁸ (a pure heart⁷⁰⁹, an undivided heart⁷¹⁰), and a new spirit⁷¹¹ (a steadfast spirit⁷¹².)

The Process

I will turn to the Lord my God with all my heart and with all my soul⁷¹³. I will give Him my heart⁷¹⁴.

He will be like a refiner's fire or a launderer's soap⁷¹⁵. Through Him, I will rid myself of all the offenses I have committed⁷¹⁶. I will be made new in the attitude of my mind⁷¹⁷. I will banish anxiety from my heart⁷¹⁸. I will take His yoke upon me and find rest for my soul⁷¹⁹. I will not worry about it⁷²⁰. I will not let my heart be troubled. I will trust in God⁷²¹.



I will be taught God's ways⁷²². I shall come to know His truth and it will set me free⁷²³. Wisdom will enter my heart⁷²⁴, and I will be given understanding⁷²⁵.

I will take hold of God's Words with all my heart⁷²⁶. I will write them and bind them⁷²⁷ on the tablet of my heart⁷²⁸. I will keep God's commands⁷²⁹ and decrees written in the Book of the Law⁷³⁰

I will be strengthened with power through the Holy Spirit in my inner being⁷³¹, I will come to grasp how wide and long and high and deep is the love of Christ, and be filled with this love that surpasses knowledge⁷³². I will give glory to the Father⁷³³.

The Spirit of God will anoint me to preach good tidings to the poor, to heal the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all who mourn, to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness⁷³⁴.

I will walk in the Holy Spirit⁷³⁵. I will walk in His Truth⁷³⁶. Walk in obedience to Him⁷³⁷. I will obey His voice⁷³⁸. I will hold fast to him⁷³⁹, and cling to him⁷⁴⁰. I will serve him faithfully⁷⁴¹ with all my heart and with all my soul⁷⁴²

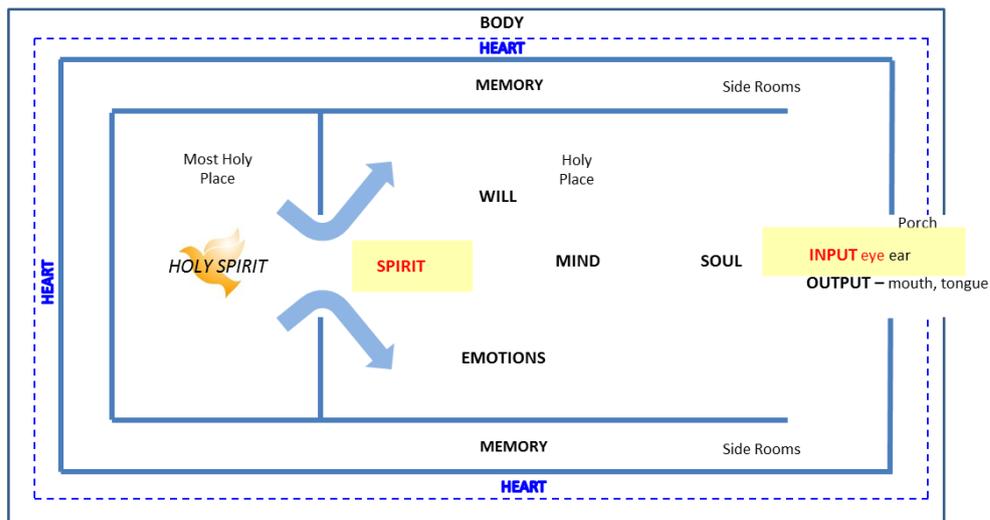
The deaf shall hear⁷⁴³. The blind shall see⁷⁴⁴. The humble shall increase their joy⁷⁴⁵. The poor among men shall rejoice⁷⁴⁶.



The Heart at Prayer

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. John 10:9 (NKJV)

Let us explore together the secret of a deeper devotion, a more subterranean sanctuary of the soul, where the Light Within never fades, but burns, a perpetual Flame; where the wells of living water of divine revelation rise up continuously, day by day and hour by hour, steady and transfiguring⁷⁴⁷. Thomas R Kelly



Lamps (Spirit and Eye) and Living Water (springing up)

LAMPS



For God, who said, "Let light shine out of darkness," [Gen. 1:3] made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ. 2 Corinthians 4:6

God makes His light shine in our hearts to give us the light of the knowledge of God's Glory⁷⁴⁸. There are two sources.



First, the human spirit is the lamp of the Lord that sheds light on ones inmost being⁷⁴⁹. In the silent stillness of contemplation, in the intimacy of Deep to deep, Holy Spirit to our spirit, our spirits are infused by the light of the Lord⁷⁵⁰. God lights the lamp to enlighten our darkness⁷⁵¹.

Second the eye is a lamp for the body, if your eyes are spiritually healthy. Healthy eyes are draw to see what God wants us to. He wants us to put His Law in our minds and write it on our hearts⁷⁵². We do this, for example, in meditation⁷⁵³.

In this light is God's Glory, the fullest expression of the Fruit of the Holy Spirit - love, joy, peace, patience, kindness, trustfulness, gentleness and self-control. In this light is the Will of the Father for us. If our mind seeks guidance what better guidance than the light of God's Will shining in our hearts.

LIVING WATER



He saved us, through the washing of regeneration and renewing of the Holy Spirit, Titus 3:5

In intimate prayer a fountain of water springs up in our innermost being⁷⁵⁴. It is a spring of water whose waters do not fail⁷⁵⁵. It is poured out in our hearts⁷⁵⁶. It is a water of life⁷⁵⁷. It will satisfy our soul⁷⁵⁸ and strengthen our bones⁷⁵⁹. It will make us like a watered garden⁷⁶⁰. We will draw on this water with joy⁷⁶¹, and it will flow from within us⁷⁶².

In this water is the power of the Holy Spirit, for the washing of regeneration and renewing of our hearts⁷⁶³.

NEW HEART

The lamps and the living water help us to return to God with all our heart⁷⁶⁴. I will put on my new self, created to be like God in true righteousness and holiness⁷⁶⁵. I will get a new heart⁷⁶⁶ (a pure heart⁷⁶⁷, an undivided heart⁷⁶⁸), and a new spirit⁷⁶⁹ (a steadfast spirit⁷⁷⁰.)

The Spirit heals our hearts, teaches us and leads us.

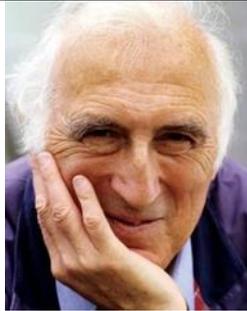
What others say ...



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Smith Wigglesworth

From Him there is an inward flow of divine power that changes your own nature until you live, move and act in the power of God⁷⁷². (1940)



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Jean Vanier

“When we begin to sense this transformation of the Spirit, this quiet, this stillness, this hope, this peace, then we begin to realise that the possessions we have valued are a weight that we need to throw off. Things begin to mean less because now we have something else – peace and liberty, a stillness, a richness of heart.”⁷⁷⁴ (1975)



PASTURE



I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.⁷⁷⁵ John 10:9

We do come in and go out of the contemplative experience, and we do find PASTURE.

Six PASTURE areas are outlined.



Repentance



Forgiveness



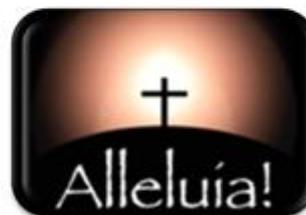
Meditation



Listening



Supplication



Thanksgiving



Repentance

Repentance takes us on our way to have the undivided heart God promised us⁷⁷⁶, an undivided heart with Jesus Lord and Master of it all.

Repentance is as simple as saying, from the heart, “Forgive me Lord, I have sinned.”, or like the tax collector who would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'⁷⁷⁷.

The four aspects of Repentance.

Recognize our sin and acknowledge it

This can be very difficult. We can be so caught up in the lies and deceit of Satan we cannot see the truth⁷⁷⁸, but we have abundant help because one of the roles of the Holy Spirit in us is to expose our guilt in regard to sin.⁷⁷⁹ We may have tried, have the right intentions but fall short in practice. One Greek word for sin, *hamartia*, literally means missing the target.

Be sorry - repent

The next step is to be sorry for our sin. Godly sorrow brings repentance.⁷⁸⁰ It is the sorrow which recognizes that my sin has hurt God and may have hurt my brothers and sisters. Jesus suffered, he was pierced for my transgressions and crushed for my iniquities.⁷⁸¹ Any sin of mine hurts God. Through this sorrow we repent. Repentance means to turn away (from sin), to think differently about our actions. 'After I strayed, I repented; after I came to understand, I beat my breast. I was ashamed.'⁷⁸²

Accept forgiveness – the hug from God

If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness⁷⁸³. Forgiveness of sin is through Jesus⁷⁸⁴. The blood of Jesus cleanses us from all sin⁷⁸⁵. Through His death Jesus has made atonement for our sin. This is not just an OK, you are forgiven. It is sweeping away an offence like a cloud, a sin like the morning mist.⁷⁸⁶ It is remembering our sin no more⁷⁸⁷. Forgiveness is real, forgiveness for all our sins is real.⁷⁸⁸ Sometimes we can weep, long deep sobs. It is often a sign that God has deeply touched our hearts in love. He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him.⁷⁸⁹ Returning to God brings joy, and the sheaves are the Fruit of the Spirit.⁷⁹⁰ Blessed are those whose transgressions are forgiven, whose sins are covered,⁷⁹¹ because we are healed⁷⁹².

Rejoice – because God is, in the presence of the angels!

The Lord comforts us, and turns our sorrow into joy⁷⁹³. We are blessed⁷⁹⁴. When we repent there is rejoicing in heaven, because we are loved.⁷⁹⁵ And when we are truly repentant we are grateful, we give thanks to God for his glory.

What others say...



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Bill Johnson

Repentance means much more than weeping over sin, or even turning from those sins to follow God. In fact, turning from sin to God is more the result of true repentance than it is the actual act. Repentance means you change your way of thinking. And its only in changing the way we think that we can discover the focus of Jesus’ ministry – the Kingdom. This is not just a heavenly mandate to have happy thoughts. Obeying this command is possible for those who surrender to the grace of God. The renewed mind is the result of a surrendered heart⁷⁹⁷. (2003)

Most Christians repent enough to get forgiven, but not enough to see the Kingdom⁷⁹⁸. (2003)

The focus of repentance is to change our way of thinking until the presence of His Kingdom fills our consciousness. The enemy’s attempt to anchor our affections to the things that are visible is easily resisted when our hearts are aware of the presence of His world. Such awareness aids us in the task of being co-labourers with Christ- destroying the works of the devil⁷⁹⁹. (2003)

Forgiveness

Forgiveness is an act of giving to God, because we give to God an area of our hearts that was previously in sin, in rebellion. It takes us on our way to having the undivided heart God promised us⁸⁰⁰, an undivided heart with Jesus Lord and Master of it all.

Jesus tells us to bear with one another and to forgive one another.⁸⁰¹ If we have a grievance against any one, forgive them.⁸⁰² And there is no limit to how many times we must forgive someone.⁸⁰³

Why is this so important? It is because God makes it a condition of our own forgiveness that we forgive others.⁸⁰⁴ This practice is taken as read in the Lord’s Prayer, “Forgive us our sins, for we also forgive everyone who sins against us.”⁸⁰⁵

There is a special case. This is to forgive our parents, in fact to honour them. Our parents were not perfect in bringing us up, and neither were their parents who brought them up. In one way or another any wrongs done to us amount to rejection of one sort or another, and for this we need to forgive them. The Sixth Commandment⁸⁰⁶ is the first one to carry a promise – you will enjoy a long life, not just have a long life but enjoy it.⁸⁰⁷

Three facts about Forgiveness

I listened to Richard Moore from Northern Ireland who had been blinded by a rubber bullet at the age of 10, fired by a British soldier. He gave the most incredible account of what forgiveness is all about. He summed it up in three facts:-

- (1) Forgiveness is for me.
- (2) You cannot change the past.
- (3) You can influence the future.

By not forgiving, you are causing suffering to yourself.



Meditation

The word meditation has become associated with eastern meditation and its techniques, and some eastern meditation techniques have become associated with Christian prayer.

True meditation is about relationship right at the start. It begins with resting in Jesus. If you have any meditation technique which does not begin with association with Jesus it is not of God. True meditation begins with filling the soul, not emptying the mind. Eastern meditation begins with emptying or stilling the mind.

Eastern meditation should not be confused with contemplation either. In contemplation, you are resting in God and embracing God as you move into the silent stillness of the love encounter between the Holy Spirit and your spirit in the innermost place of your heart.

The practice of meditation is part of the New Covenant - I will put my law in their minds and write it on their hearts⁸⁰⁸. It is about writing God's law on the tablet of your heart⁸⁰⁹.

What you meditate on is God's word in Scripture - the Book of the Law⁸¹⁰, all Your works⁸¹¹, all Your mighty deeds⁸¹², Your precepts⁸¹³, Your ways⁸¹⁴, Your decrees⁸¹⁵, Your statutes⁸¹⁶, Your promises⁸¹⁷.

The heart meditates⁸¹⁸, as the Holy Spirit teaches us all things⁸¹⁹. You take hold of the words with all your heart⁸²⁰, and apply your heart to understanding⁸²¹. This is exactly what Mary did. 'Mary treasured up all these things and pondered them in her heart'⁸²².

He who hears the word and understands it bears fruit⁸²³. If you do what the word says⁸²⁴, and abide in the word you are truly disciples of Jesus⁸²⁵.

You meditate any time of the day and night⁸²⁶. Sometimes a passage you read in the morning, you may carry with you all day.

There is no one single way though, to meditate on Scripture. Sometimes you may be drawn to study a whole Book, or read the whole Bible. At others you may be drawn to reflect on a passage or a parable.

Scripture is a living word⁸²⁷. Our hearts can burn within us as we ponder scripture⁸²⁸. God's word is like a hammer that breaks a rock into pieces⁸²⁹. Need an answer, go to God for it in Scripture⁸³⁰.

And while I believe in the intense study of Scripture, I mostly read for pleasure. In fact, I always read for pleasure. God has spoken to me countless times through the years from the pages of His book. It is now a habit to immediately go to His Word when I need direction, comfort, insight or wisdom. If I'm troubled by something, I go to the Psalms. Every emotion is well represented in that book. And I read until I hear my voice in a psalm. Once I hear my heart's cry, I know I have found the place for me to stop and feed. It's probably much like sheep that have found a pasture of bounty to feed from. They just stop and enjoy. That's my life. I stop and feed on the wonderful interaction, the voice, the actual Presence of God that is manifested in and through His Word⁸³¹. Bill Johnson (2012)

Example 1

Take delight in the LORD and he will give you the desires of your heart. Psalm 37:4 (NKJV)



A friend of mine gives witness to this scripture passage. She was drawn to this verse, and reflected on what it might mean. At first she believed that whatever was on her heart God would give her, but after meditation, she was shown a different interpretation. This was that God would give her the desires of her heart, in place of her own desires. When the desires of our heart are in tune with the will of God, their fulfilment can only mean one thing – happiness, the fruit of the Spirit given to you!

Example 2

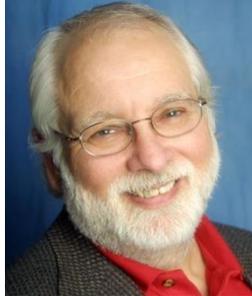
Then I restored that which I took not away. Psalm 69:4 (KJV)

When God had just given me the insight and personal experience of ‘simultaneity’ throughout the day, my heart stopped at this verse as I was reading through the Psalms. On reflection, I realised that God had restored my soul, to be active in ‘soul walk’⁸³². My soul had always been there, but had remained almost passive and unused in my relationship with God.

What others say...

 <p>833</p> <p>Thomas à Kempis</p>	<p>Let this servant of yours make your life his constant study; it is there that I find my salvation, and real holiness. Anything else that I read or hear of can neither feed my soul nor delight me so fully⁸³⁴. (1441)</p>
 <p>835</p> <p>St Francis de Sales</p>	<p>Represent to your imagination the whole of the mystery on which you desire to meditate as if it really passed in your presence. For example, if you wished to meditate on Our Lord on the Cross, imagine that you are on Mount Calvary, and that you there behold and hear all that was done or said on the day of the Passion⁸³⁶. (1600)</p>
 <p>837</p> <p>Frederick Faber</p>	<p>Only to sit and think of God, Oh what a joy it is! To think the thought, To breathe the name; Earth has no higher bliss⁸³⁸. (1800)</p>



 <p>839</p> <p>Romano Guardini</p>	<p>The masters of the spiritual life advise that we should when contemplating, make use of our imagination. For example, we should visualise an incident such as the miracle of the draught of fishes as vividly as we can. We can be present in mind as though we had just stopped on our way and were witnessing the event. This is most useful because it brings the event to life and makes it part of our inner experience⁸⁴⁰. (1963)</p>
 <p>841</p> <p>Mel Tari</p>	<p>Scientifically, we can never understand the entire Bible. It will never, never work. The message to Americans today is not only “back to the Bible,” but “back to the simplicity of the Bible.”⁸⁴² (1971)</p> <p>Everyone tries to figure out the Bible with his mind. That’s why we lose out on the wonderful experiences of the bible⁸⁴³. (1971)</p> <p>We had our own Bible. We read in the Bible about the power of the Lord Jesus, about His wonderful promise (there are about 30,000 of His promises) – but to be honest with you, I was in the church 19 years, but I never experienced one single promise that the Lord Jesus Christ made⁸⁴⁴. (1971)</p>
 <p>845</p> <p>David Marshall</p>	<p>All forms of yoga suspend the reasoning powers, empty the mind and enable spirits to possess it. The purpose of meditations in all forms of yoga is to make the mind blank. This is terribly dangerous. It’s like opening the door to a room. Whatever comes through you have no control over⁸⁴⁶. (1993)</p> <p>The world of New Age is an occult world in which every aspect of life is governed and manipulated by the spirits⁸⁴⁷.(1993)</p> <p>I asked Will Baron that if he had to crystallize in a few words the danger posed by the New Age movement, what would those words be. He answered; 'The principal danger? Demonic control through Eastern meditation techniques and through men, demonic control of the world.⁸⁴⁸, (1993)</p>
 <p>849</p> <p>Richard Foster</p>	<p>The weight of Christian teaching on meditation, however, focusses on filling the mind and heart with God, the Creator of all things⁸⁵⁰. (2009)</p>



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Bill Johnson

God is not that interested in our increased understanding of concepts if there's no relationship increasing with it. When God gives us revelation, He is inviting us to a new place of experience— knowing Him. "To know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God" (Eph. 3: 19). This verse states that we can know, by experience, what surpasses knowledge or more specifically, comprehension⁸⁵². (2012)

And while I believe in the intense study of Scripture, I mostly read for pleasure. In fact, I always read for pleasure⁸⁵³. (2012)

Listening

God can speak to us any time anywhere. 'On thee do I wait all the day'⁸⁵⁴. We can listen in silent stillness⁸⁵⁵. Often we hear when we are relaxed and doing a menial task, we can be taking a walk, doing a household task, washing dishes, cooking. Very rarely, we hear when we are concentrating hard on something, but that can happen.⁸⁵⁶

God wants to teach us⁸⁵⁷ even warn us⁸⁵⁸. He wants us to be wise and not disregard what He says⁸⁵⁹. The Father wants us to listen to Jesus⁸⁶⁰.

God will open our hearts to respond to His word⁸⁶¹. Disciples will listen and understand the word⁸⁶², and obey it⁸⁶³. The Holy Spirit has been sent to us now⁸⁶⁴, so whoever has ears can hear⁸⁶⁵.

We need not just to listen, but to take to heart⁸⁶⁶, to understand⁸⁶⁷, and to follow what is said⁸⁶⁸. We need to walk in obedience to all God commands us⁸⁶⁹. Jesus says, "Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him⁸⁷⁰. Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with him⁸⁷¹."

The Holy Spirit teaches us all things and reminds us of what Jesus said⁸⁷². He testifies about Jesus⁸⁷³. He guides us into all truth⁸⁷⁴, and will tell us of things to come⁸⁷⁵. He counsels us⁸⁷⁶, and gives us faithful instruction⁸⁷⁷. He speaks with wisdom⁸⁷⁸. He gives us the desire of our hearts (His desire not our desire)⁸⁷⁹.

He who is of God hears God's words⁸⁸⁰. We will hear His voice guiding us⁸⁸¹. If we listen we will live in safety, be at ease, without fear or harm⁸⁸².

The sanctification gifts of the Holy Spirit are expressed when we listen

"The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD" – Isaiah 11:2

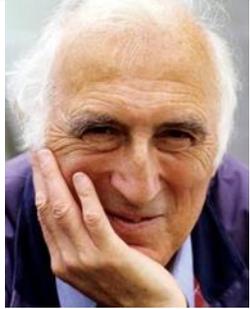
We receive words of knowledge, wisdom, understanding, counsel and knowledge. We are strengthened and our appreciation grows in awe and wonder of God. It is in my experience that these gifts are received as a blend, such as a word which brings knowledge, understanding and strength.



What others say...

 <p>883</p> <p>Isaac Pennington</p>	<p>Therefore we ought to wait diligently for the leadings of the Holy Spirit in everything we do. Thus we will be able to travel through all that is contrary to God and into the things that are of God⁸⁸⁴. (1650)</p>
 <p>885</p> <p>Brother Lawrence</p>	<p>I make it my business only to persevere in his holy presence wherein I keep myself by a simple attention and a general fond regard to God, which I refer to as an actual presence of God. Or, to put it another way, an habitual, silent, and secret conversation of the soul with causes me to have feelings of inward rapture outward ones! They are so great that I am forced to have to moderate them and conceal them from others⁸⁸⁶. (1690)</p> <p>In short, I am assured beyond any doubt that my soul has been with God for nearly thirty years. I have not shared it all so as not to bore you, but I think it is proper that I tell you what manner I imagine myself before God whom I behold as king. I imagine myself as the most wretched of all, full of sores and sins, and one who has committed all sorts of crimes against his king. Feeling a deep sorrow, I confess to him all of my sins, I ask his forgiveness, and I abandon myself into his hands so that he may do with me what he pleases. This king, full of mercy and goodness, very far from chastening me, embraces me with love, invites me to feast at his table, serves me with his own hands, and gives me the key to his treasures. He converses with me, and takes delight in me, and treats me as if I were his favourite. This is how I imagine myself from time to time in his holy presence?⁸⁸⁷ (1690)</p> <p>My most useful method is this simple attention, done with a passionate regard toward God to whom I find myself often attached with greater sweetness and delight than that of an infant at its mother's breast. So much so that if I dare use this expression – I choose to call this state the bosom of God because of the inexpressible sweetness which I taste and experience there. If sometimes my thoughts wander from God because of necessity, I am recalled back to God soon after by inward sensations so charming and delicious that I am afraid to speak of them. I desire you to see and know my great wretchedness rather than the great favours which God does for me, unworthy and ungrateful as I am.⁸⁸⁸ (1690)</p>
 <p>889</p> <p>Smith Wigglesworth</p>	<p>The power of the Holy Spirit is within us but it can be manifested only as we go into obedience to the opportunity before us⁸⁹⁰. (1940)</p>



 <p>891</p> <p>Thomas R Kelly</p>	<p>The basic response of the soul to the Light is internal adoration and joy, thanksgiving and worship, self-surrender and listening⁸⁹². (1941)</p> <p>There is a way of ordering our mental life on more than one level at once. On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship and a gentle receptiveness to divine breathings.⁸⁹³ (1941)</p>
 <p>894</p> <p>Jean Vanier</p>	<p>It is not we who are called to do good, but the Spirit of God in us. He comes to live in us as in a temple and flows out from us to awaken the spirit in the hearts of others, so that they too may become conscious of the beauty of their temple, so that they may discover under all the bitterness and despair the presence of God living in them and waiting to be awakened⁸⁹⁵. (1975)</p>
 <p>896</p> <p>Francis Nemeck</p>	<p>Obedience is the loving surrender of our will to the will of the Beloved. It disposes us to follow him in dark faith wherever he may lead, even when it is along a way we would rather not go. Obedience becomes concretized by fidelity in undergoing all that he reveals as his will, from within ourselves as well as through all the particular circumstances and persons that providently enter our lives⁸⁹⁷. (1982).</p> <p>Freedom of spirit then is the ability to love as God himself loves and to choose always what he wills⁸⁹⁸. (1982)</p> <p>Listening is distinguished from hearing. One hears noises, sounds, things. But one listens to a person. Listening is being lovingly attentive to the other's person, irrespective of words or actions. To listen is to commune lovingly with the other whether anything is said or heard at all⁸⁹⁹. (1982)</p> <p>If we are sent to do the will of God, there must be discernment regarding our particular mission. This presupposes openness, listening and receptivity of heart not only at the outset but all the way through. God only gradually unfolds the many nuances contained within any particular apostolate: "The Lord Yahweh has given me a disciple's tongue. So that I may know how to reply to the wearied, he provides me with speech. Each morning he awakens me to listen, to listen like a disciple". (Is 50:4)⁹⁰⁰ (1982)</p>
 <p>901</p> <p>Bill Johnson</p>	<p>"You prepare a table before me in the presence of my enemies." God is in no way intimidated by the devil's antics. In fact, God wants fellowship with us right before the devil's eyes. Intimacy with God is our strong suit. Never allow anything to distract you from this point of strength⁹⁰². (2003)</p> <p>Once in the middle of the night, God came in answer to my prayer for more of Him, yet not in a way I had expected. I went from a dead sleep to being wide-awake in a moment. Unexplainable power began to pulsate through my body, seemingly just shy of electrocution. It was as though I had been plugged into a</p>



	<p>wall socket with a thousand volts of electricity flowing through my body. My arms and legs shot out in silent explosions as if some- thing was released through my hands and feet. The more I tried to stop it, the worse it got. I soon discovered that this was not a wrestling match I was going to win. I heard no voice, nor did I have any visions. This was simply the most over- whelming experience of my life. It was raw power.. .it was God. He came in response to a prayer I had been praying for months-God, I must have more of You at any cost! (2003) ⁹⁰³</p> <p>Faith is not the absence of doubt; it's the presence of belief. I may not always feel that I have great faith. But I can always obey, laying my hands on someone and praying. It's a mistake for me to ever examine my faith. I seldom find it. It's better for me to obey quickly. After it's over I can look back and see that my obedience came from faith⁹⁰⁴. (2003)</p> <p>Faith comes by hearing. It does not say that it comes from having heard. It is the listening heart, in the present tense, that is ready for heaven's deposit of faith⁹⁰⁵. (2003)</p> <p>We steward the presence of God by learning to obey the commands "Do not grieve the Holy Spirit" (Ephesians 4:30) an, "Do not quench the Spirit" (1 Thessalonians 5:19). We grieve Him when we do something wrong; we quench Him when we fail to do what is right, stopping the flow of His love and power that comes from the Father⁹⁰⁶. (2007)</p> <p>This was the model that Jesus gave us. He only did what He saw His Father do and said what He heard His Father say⁹⁰⁷. (2007)</p>
 <p>908</p> <p>Richard Foster</p>	<p>Jesus in his intimate relationship with the Father modelled for us the Heart of this life of constantly hearing and obeying.⁹⁰⁹ (2009)</p> <p>The Lord speaks to Elijah not in the ferociousness of nature but in silence, in “the soft whisper of a voice”⁹¹⁰ (1 Kings 19:12 TEV).’ (2009)</p>
 <p>911</p> <p>Heidi Baker</p>	<p>You don't obey because you're compelled to obey as a slave or compelled to obey as one who's gripped by duty, but you obey for love. What marks my life is that I am radically in love and I have obeyed Him in everything he has ever asked of me. I said 'yes' no matter what it cost. And as I have fallen more and more in love with Him the cost seems like nothing. I want to be one who radically believes and radically obeys for loves sake. When you are in love it is so easy to obey. John 14 If you love me you will obey what I command. What does He command – that we glorify him, that we carry his presence into a dark and dying world. Is that a difficult thing for a child in love? Obedience when you are in love is full joy.⁹¹² (2011)</p>



Supplication

Supplication means to ask for something earnestly or humbly⁹¹³, and intercession is a special case of supplication, it means to intervene on behalf of another⁹¹⁴. You can be asked to intercede for strangers.

Everyone who asks receives⁹¹⁵. If you believe, you will receive whatever you ask for in prayer⁹¹⁶, even believe that you have already received it⁹¹⁷. Particularly mentioned in Scripture is asking for the outpouring of the Holy Spirit⁹¹⁸, and asking for wisdom⁹¹⁹.

There are conditions. You have faith in God⁹²⁰. You remain in Jesus, and His Word remains in you⁹²¹. Your heart does not condemn you, and you have confidence before God⁹²². The Father knows what you need before you ask Him⁹²³.

Ask in the name of Jesus⁹²⁴, and the Father answers⁹²⁵, and Jesus will do it, so that the Father may be glorified in the Son⁹²⁶. Whatever you ask in His name, the Father will give you⁹²⁷. Jesus says we will no longer ask Him anything, we ask the Father ourselves in His name⁹²⁸. He explains that this is because the Father himself loves you, because you have loved Jesus⁹²⁹.

Again in faith, even greater things than Jesus did will be accomplished⁹³⁰. Jesus has chosen you and appointed you so that you might go and bear fruit, joy⁹³¹, the fruit of the Spirit⁹³².

A 'no' is an answer. You may be asking with wrong motives⁹³³. In my own experience, when you pray in the will of the Father⁹³⁴, there is only one answer, 'yes', but the way may be different to the one we may expect, for God's ways are higher than our ways, and His thoughts higher than our thoughts⁹³⁵.

There is an invitation from Jesus to pray the prayer of supplication in small groups of two or three⁹³⁶. There is great strength in a group of three⁹³⁷, and power when anointed with the Holy Spirit⁹³⁸, who makes intercession with you⁹³⁹.

The Lord's Prayer

This is the prayer taught by Jesus⁹⁴⁰, in the will of the Father⁹⁴¹, to release the word of the Father which will accomplish what it sets out to achieve⁹⁴². It is the disciples prayer.

Below is the translation from Matthew 6:9-13⁹⁴³.

Much has been written on the Lord's prayer, we will keep our commentary simple and let it simply reflect the words of scripture.

	Commentary
'Our Father in heaven, hallowed be your name,	May your name be held holy by us
your kingdom come,	Your kingdom come into lives and situations now
your will be done on earth as it is in heaven.	Clearly it is not done, and we want it to be done on earth.
Give us today our daily bread.	Our needs for today
Forgive us our debts, as we also have forgiven	Debt is moral debt, and our own forgiveness is



our debtors.	conditional on us forgiving others first.
And lead us not into temptation, but deliver us from the evil one.	Consider the opposite – ‘lead us into temptation and deliver us up to the evil one’ – well this verse is exactly the opposite of that.

Thanksgiving

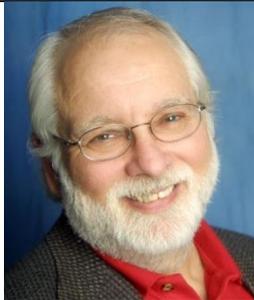
Every event, every moment of our lives can be an offering of thanksgiving. In thanksgiving we give glory to God for what he is doing. Are we not moved when people thank us? God is moved also. It brings joy to his heart when we acknowledge him, and this is His desire⁹⁴⁴. We always giving thanks⁹⁴⁵. We give thanks in all circumstances⁹⁴⁶.

We glorify God with thanksgiving⁹⁴⁷. We give thanks with all our heart⁹⁴⁸.

There are so many things to be thankful to God for - He has begun to reign in His great power⁹⁴⁹, we have received His Kingdom which cannot be shaken⁹⁵⁰, He is Good⁹⁵¹, He is righteous⁹⁵², His unfailing⁹⁵³ love endures forever⁹⁵⁴,

Generosity that supplies people’s needs overflows into many expressions of thanks to God⁹⁵⁵.

What others say...

 <p style="text-align: right; margin-right: 5px;">956</p> <p>Richard Foster</p>	<p>Our God is not made of stone. His heart is the most sensitive and tender of all. No act goes unnoticed, no matter how insignificant or small. A cup of cold water is enough to put tears in the eyes of God. Like the proud mother who is thrilled to receive a wilted bouquet of dandelions from her child, so God celebrates our feeble expressions of gratitude⁹⁵⁷. (1992)</p>
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The Thief

The thief does not come except to steal, and to kill, and to destroy. John 10:10 (NKJV)

(These are some of the quotes I came across researching for this book.)

<p>... many fail in mental prayer for want of a grim determination – it must be grim, especially of a priest living in the world, if it is to prevail – never to give up the practice of spending, say, at least half an hour daily in an attempt to pray, no matter how unsuccessful that attempt may seem to be⁹⁵⁸. (1944)</p>	<p>'Why should praying entail so much suffering? Why should our prayer life be a constantly flowing source of anguish? If we will reflect but for a moment, however, we shall see that it really cannot be otherwise.'⁹⁵⁹ (1948)</p>
<p>I think we will all admit, both to ourselves and to others, without any question, that to pray is difficult for all of us. The difficulty lies in the act of praying. To pray, really pray, is what is difficult for us. It feels like too much of an effort.⁹⁶⁰ (1948)</p>	<p>'Let us return to the striving which the apostle exhorts us to engage in when we pray for others.'⁹⁶¹ (1948)</p>
<p>'When I stand at the bedside of friends who are struggling with death, it is blessed to be able to say to them, 'Do not worry about the prayers that you cannot pray.'⁹⁶² (1948)</p>	<p>When we want to be truly "present" we feel how powerful are the voices trying to call us away. As soon as we try to be united and obtain mastery over ourselves, we experience the full impact and meaning of distraction.⁹⁶³ (1963)</p>
<p>For most of us prayer is incredibly difficult, and we have the hardest time being faithful to it. We can't stay quiet in God's presence; we can't stand the silence and the immobility which, alone, would carry us into him⁹⁶⁴. (1967)</p>	<p>We don't know how to pray any more. Prayer is a lost art, with very few teachers or schools left. Do you know any churches where, on Sunday, we learn how to pray, where we actually do pray and are lifted up on a wave of prayer? They're few and far between. We pray so little, so rarely and so poorly. Though we feel bad about it, we don't see what we could possibly do⁹⁶⁵. (1967)</p>
<p>I don't seem to have any real desire for prayer. I do it more out of a sense of duty than anything else. When I pray I feel as though God is a million miles away. I don't seem to have any real assurance that He hears me, and that I am truly talking to Him. I pray but nothing ever seems to happen. I get so discouraged and feel, What's the use? I suffer from wandering thoughts in prayer and cannot seem to concentrate. Such remarks are commonly expressed by believers both young and old, and provide a living commentary on what the apostle says concerning 'our weakness' in prayer, and the fact that 'we do not know how</p>	<p>An obvious reason why many of us do not pray when we should and as we should is lack of desire. A spiritual lethargy and inertia seem to settle upon us with paralyzing effect. The excuse may be that we are too busy to pray; the fact is, as we well know, we always find time for what we want to do, and are only too busy for what we don't want to do and don't have to do. Apathy is perhaps the major reason why the prayer life of so many pro fessed believers is minimal-just enough to main- tain, at least in their own eyes, their Christian respectability (horrible phrase!) and clear them- selves of the charge of backsliding. Lack of desire means that</p>



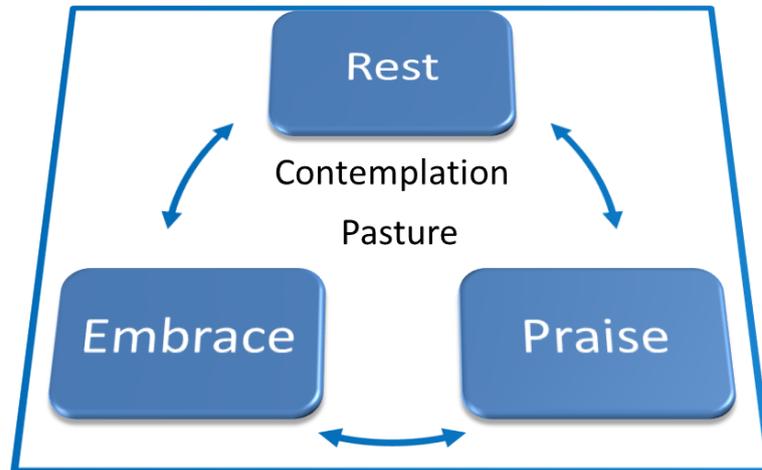
<p><i>to pray as we ought' (Rom. 8 :26)⁹⁶⁶. (1970)</i></p>	<p><i>prayer is perfunctory and legalistic, a duty instead of a delight⁹⁶⁷. (1970)</i></p>
<p><i>Private prayer is a secondary thing. That is not to say that it is not important but simply that it is derivative. It is a continuation of the common prayer of the believing community into the particular life of the individuals who compose it⁹⁶⁸. (1972)</i></p> <p><i>The word 'Abba' which he used is sometimes expounded as the equivalent of the word 'Daddy'. In a sense this is true but the fact that it immediately sets up an embarrassment within us shows that such exposition will not function helpfully for us today⁹⁶⁹. (1972)</i></p>	<p><i>Nevertheless, the experience of many of us is that prayer can be very hard work indeed. Quite often prayer is unrewarding and there is not much joy of doing it. It is at moments like these that we can be tempted to give up⁹⁷⁰. (1984)</i></p>



Prayer throughout the day

I have come that they may have life, and that they may have it more abundantly. John 10:10 (NKJV)

If we live in the Spirit, let us also walk in the Spirit. Galatians 5:25



Soul Walk

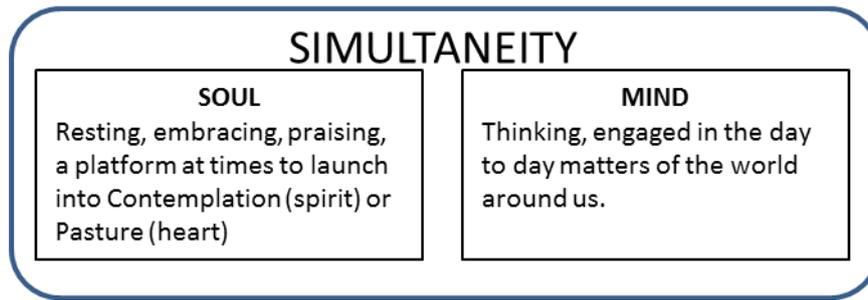
What you begin in a prayer hour in your secret room, you can take into the day, no matter what you are doing. This way may work for you. Your basic take on everyday life is one of peace. You give everything to the Lordship of Jesus. When something comes along, you attend to it, but always with the quiet assurance that you are sharing the yoke with Jesus.

You have an awareness of your soul active in the background right through the day, as you move from REST—giving to the Lordship of Jesus, to PRAISE—often just a quiet word, to EMBRACING—sometimes a longing desire. You may move into CONTEMPLATION, or you may LISTEN to the promptings of the Holy Spirit before returning.

Always you return to Rest, Embrace and Praise of your soul. I have called it 'soul walk', because I believe it is keeping in step with, walking in, the Holy Spirit.



SIMULTANEITY



What you find is that you can ‘soul walk’ and use your mind to carry out your normal business of the day at the same time. Thomas Kelly calls this ‘simultaneity’⁹⁷¹. Both your soul (soul walk) and your mind are operating in your heart at the same time. After a time doing this, you find you can slide effortlessly and harmoniously from one to the other, picking up where you left off as though you had never left.

Simultaneity is summed up well in the words of the Quaker, Thomas Kelly, who coined the term in relation to prayer.

*A life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well.*⁹⁷²

When simultaneity goes on all the time, you are ‘walking in the Holy Spirit’. It does not matter how stressful a situation you are in, you can when you have a small space move to ‘soul walk’ and give the whole situation to Jesus.

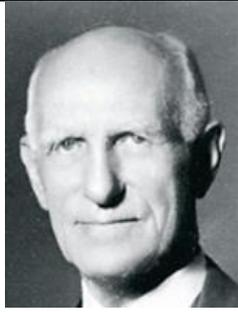
Simultaneity grows on you each day. As you move in simultaneity it becomes part of you, part of your way of life, in fact you way of life. I find it amazing how easily ‘soul walk’ can remain in the background, and how easily it can surface. I also find how suited it is as a jumping off point into ‘Pasture’ and ‘Contemplation’.

What others say....

 <p>973 Brother Lawrence</p>	<p>As for my set hours of prayer, they are only a continuation of the same exercise. Sometimes I imagine myself as a stone before a sculptor from which he will carve a beautiful statue. Presenting myself before God, I ask him to form his perfect image in my soul and make me entirely like himself⁹⁷⁴. (1690)</p> <p>Lawrence urges us to “make a private chapel of our heart where we can retire from time to time to commune with him, peacefully, humbly, lovingly.” He encourages us to make inward prayer the last act of the evening and the first act of the morning and in so doing discover that “those who have been breathed on by the Holy Spirit move forward even while sleeping.”⁹⁷⁵ (1690)</p> <p>There is no mode of life in the world more pleasing and more full of delight than continual conversation with God⁹⁷⁶. (1690)</p>
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	<p>'The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed sacrament.'⁹⁷⁷ (1690)</p>
 <p>978 Smith Wigglesworth</p>	<p>I warn you that if you want to continue to have the power of God manifested through you, you have to live in the Spirit continually; not occasionally, not once a day but always. Oh beloved, at any cost, pay any price to live in it, for it is worth the world.⁹⁷⁹ (1940)</p>
 <p>980 Thomas R Kelly</p>	<p>The first signs of simultaneity are given when at the moment of recovery from a period of forgetting there is a sense that we have not completely forgotten him. What takes place now is not reinstatement of a broken prayer, but a return to liveliness. The currents of his love have been flowing, but whereas we had been drifting in him, now we swim⁹⁸¹. (1941)</p> <p>Begin now, as you read these words, as you sit in your chair, to offer your whole selves, utterly and in joyful abandon, in quiet, glad surrender to him who is within. In secret ejaculations of praise, turn in humble wonder to the Light, faint though it may be. Keep contact with the outer world of sense and meanings. Here is no discipline in absentmindedness. Walk and talk and work and laugh with your friends. But behind the scenes, keep up the life of simple prayer and inward worship. Let inward prayer be your last act before you fall asleep and the first act when you awake⁹⁸². (1941)</p> <p>Continuously renewed immediacy, not receding memory of the Divine Touch, lies at the base of religious living⁹⁸³. (1941)</p> <p>'In the words of Thomas Kelly we are entering the experience of "a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well.'⁹⁸⁴ (1941)</p> <p>In secret ejaculations of praise, turn in humble wonder to the Light, faint though it may be. Keep contact with the outer world of sense and meanings. Here is no discipline in absentmindedness. Walk and talk and work and laugh with your friends. But behind the scenes, keep up the life of simple prayer and inward worship.⁹⁸⁵ (1940)</p>



986

Frank Laubach

Two years ago a profound dissatisfaction led me to begin trying to line up my actions with the will of God about every fifteen minutes or every half hour. Other people to whom I confessed this intention said it was impossible. I judge from what I have said that few people are trying even that. But this year I have started out trying to live all my waking moments in conscious listening to the inner voice, asking without ceasing, "What, Father, do you desire said? What, Father, do you desire done this minute?"⁹⁸⁷ (1950)

I am disgusted with the pettiness and futility of my unled self. If the way out is not more perfect slavery to God, then what is the way out? I am trying to be utterly free from everybody, free from my own self, but completely enslaved to the will of God every moment of this day⁹⁸⁸. (1950)

It is exactly that "moment by moment," every waking moment, surrender, responsiveness, obedience, sensitiveness, pliability, "lost in His love," that I now have the mind-bent to explore with all my might. It means two burning passions: First, to be like Jesus. Second, to respond to God as a violin responds to the bow of the master. Open your soul and entertain the glory of God and after a while that glory will be reflected in the world about you and in the very clouds above your head⁹⁸⁹. (1950)

I feel simply carried along each hour, doing my part in a plan which is far beyond myself. This sense of cooperation with God in the little things is what astonishes me. I seem to have to make sure of only one thing now, and every other thing "takes care of itself," or I prefer to say what is more true, God takes care of all the rest. My part is to live in this hour in continuous inner conversation with God and in perfect responsiveness to his will. To make this hour gloriously rich. This seems to be all I need to think about⁹⁹⁰. (1950)

The sense of being led by an unseen hand which takes mine while another hand reaches ahead and prepares the way, grows upon me daily. I do not need to strain at all to find opportunity. Perhaps a man who has been an ordained minister since 1914 ought to be ashamed to confess that he never felt the joy of complete hourly, minute by minute -now what shall I call it? -more than surrender⁹⁹¹. (1950)

So I will put something simpler and more attainable: "Any hour of any day may be made perfect by merely choosing. It is perfect if one looks to God that entire hour, waiting, for his leadership all through the hour and trying hard to do every tiny thing exactly as God wishes it done."⁹⁹² (1950)

This morning I started out fresh, by finding a rich experience of God in the sunrise. Then I tried to let him control my hands while I was shaving and dressing and eating breakfast. Now I am trying to let God control my hands as I pound the typewriter keys. There is nothing that we can do excepting to throw ourselves open to God. There is, there must be, so much more in Him than He can give us. It ought to be tremendously helpful to be able to acquire the habit of reaching out strongly after God's thoughts, and to ask, "God, what have you to put into my mind now if only I can be large enough?" That waiting, eager attitude ought to give God the chance he needs. Oh, this thing of keeping in constant touch with God, making him the object of my thought and the companion of my conversations, is the most amazing thing I ever ran across. It is working. I cannot do it even half a day -not yet, but I believe I shall be doing it someday for the entire day. It is a matter of acquiring a new habit of thought. Now I like God's presence so much that when for a half hour or so he slips out of mind -as he does many times a day -I feel as though I had deserted him, and as though I had lost something very precious in my life⁹⁹³. (1950)



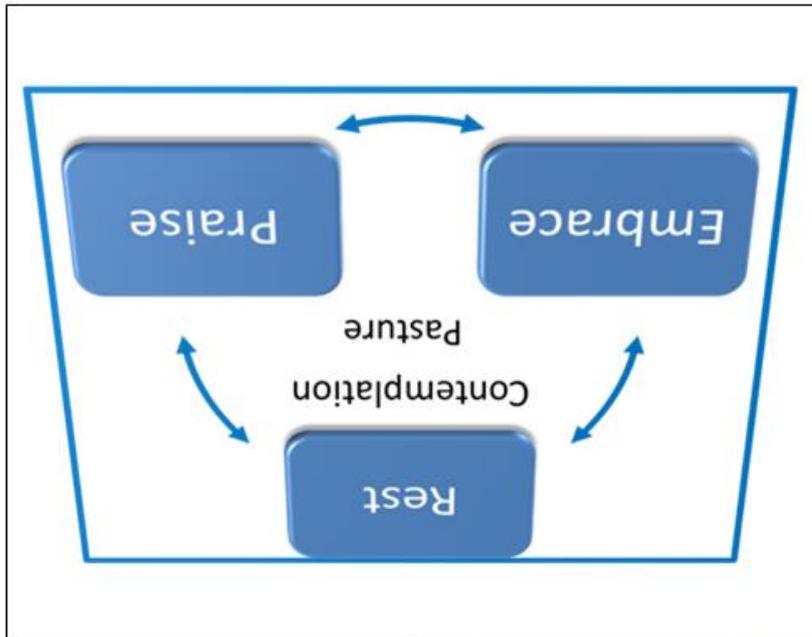
	<p>At this moment I feel something "let go" inside, and lo, God is here! It is a heart melting "here-ness," a lovely whispering of Father to child, and the reason I did not have it before was because I failed to let go⁹⁹⁴. (1950)</p>
 <p>995 Dennis Bennett</p>	<p>Then in the early days of my marriage, while I was working in the electronics business, I used to get up early and sit in the morning quiet to feel God's nearness, and I would feel it! The assurance of love, warmth, and well-being that God's Presence brought, I found to be what life was all about. I realised that if I could somehow keep this continually with me, all questions would be answered. The only trouble was, I couldn't. God seemed to be gone almost before He was there⁹⁹⁶. (1970)</p>
 <p>997 Francis Nemeck</p>	<p>Prayer is the opening up of one's deepest self to God abiding in the core of one's being⁹⁹⁸. (1982)</p> <p>The sincere follower of Christ cannot but do the same: namely consistently, regularly steal away to some solitary spot and pray. Daily time alone with God must be sought out, secured and made a priority, if we honestly desire God to deepen our loving communion with him⁹⁹⁹. (1982)</p>
 <p>1000 Dan Chesney</p>	<p>Prayer is the development and formation of a relationship. It is getting to know God so well that you know what to pray, when to pray and how to pray.¹⁰⁰¹, (1987)</p>
 <p>1002 Richard Foster</p>	<p>'Abba and imma – daddy and mummy – are the first words Jewish children learn to speak. And Abba is so personal, so familiar a term that no one ever dared to use it in address to the great God of the universe – no one until Jesus.'¹⁰⁰³ (1992)</p> <p>'We receive from the Spirit the spirit of adoption, through which we cry, "Abba! Father!"'¹⁰⁰⁴ (1992)</p> <p>'The Prayer of the Heart is the prayer of intimacy. It is the prayer of love and tenderness of a child to Father God. Like the mother hen, who gathers her chicks under her wings, we, through the Prayer of the Heart, allow God to gather us to himself – to hold us, to coddle us, to love us (Luke 13:34).'¹⁰⁰⁵</p> <p>God waits for us in the inner sanctuary of the soul. He welcomes us there where we can experience in the words of Madame Guyon a "continuous inner abiding"¹⁰⁰⁶. (1992)</p> <p>"Pray without ceasing," enjoins the Apostle Paul (1 Thess. 5:17). To the Romans he says, "Rejoice in hope, be patient in tribulation, be constant in prayer" (Rom</p>



	<p>12:12 RSV). To the Ephesians, “Pray in the Spirit at all times in every prayer and supplication” (Eph.6:18)¹⁰⁰⁷ (1992)</p>
 <p>1008 Bill Johnson</p>	<p>Intimacy is the main purpose of prayer. And it's through relationship that God entrusts to us the secrets of His heart, that we might express them in prayer¹⁰⁰⁹. (2003)</p> <p>This quest for His face is the ultimate quest. But to embrace the quest for the face of God, one must be ready to die. Thus, this quest is not a journey for the faint of heart. It is far too costly to pursue from mere curiosity¹⁰¹⁰. (2007)</p>



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Your **MIND** attending to the cares of the heart

--oo--along with--oo--

SOUL WALK (see web site)

IN STILLNESS, SILENCE and SOLITUDE (you and God)

—YOUR SOUL—

RESTING—give all to the Lordship of Jesus

PRAISING—a gentle word or phrase

EMBRACING—longing for God & embracing God.

AND NOW AND THEN—

CONTEMPLATION— not a ripple on the silent, still water, as my spirit gives glory to God, and He glorifies me.

PASTURE—repent, forgive, meditate, listen & do, supplication, thanksgiving

Simultaneity



If we live in the Spirit, let us also walk in the Spirit. Galatians 5:25

"A life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well."
Thomas Kelly

Walk in the **HOLY SPIRIT**
www.walkintheholyspirit.com

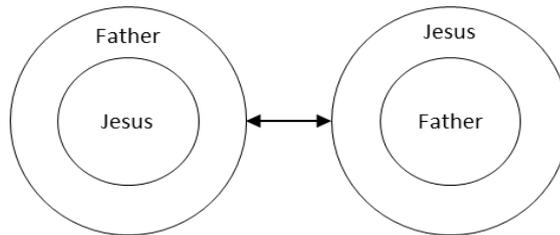


Part 4

Relationship

RELATIONSHIP

Father and Son



Jesus is Father, Father in Jesus

Jesus is in the Father and the Father is in Him¹⁰¹¹. So intimate is this relationship that Jesus describes it by saying that He and the Father are one¹⁰¹².

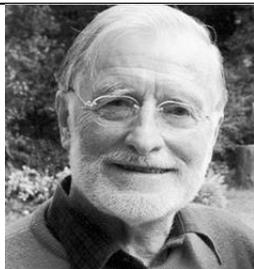
The Father loves Jesus, and has placed everything into his hands¹⁰¹³. He has given everything to Jesus.

The Father shows Jesus all he does¹⁰¹⁴. All that belongs to the Father belongs to Jesus¹⁰¹⁵. The Father has committed all things to Jesus¹⁰¹⁶. He has entrusted all judgement to Jesus¹⁰¹⁷.

Jesus does the will of the Father, he does exactly what the Father tells Him to do¹⁰¹⁸.

Jesus does not His own will, but the will of the Father. In the Garden of Gethsemane Jesus clearly did not want to go through the crucifixion, but He chose to do the will of the Father, not His own¹⁰¹⁹. He speaks not His words but what the Father has taught Him¹⁰²⁰. He does exactly what the Father has commanded Him¹⁰²¹.

What others say ...



1022

David Pytches

Leaving aside the mysterious moments of dereliction on the cross when he cried out to the Father 'Why have you forsaken me?' (Matthew 27:46), Jesus's communication with the Father was at all times apparently harmonious and totally unpolled by sin. Theologians have traditionally recognised a unique 'hypostatic union' between the nature of the Father and that of the Son¹⁰²³. (1985)

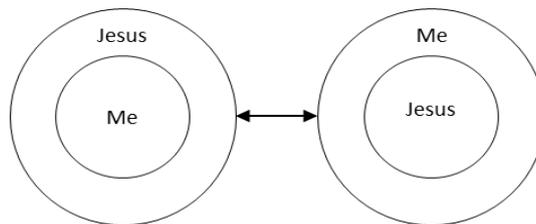
1 He maintained a right relationship to his Father, which He had from the beginning (John 1:2; Acts 10:38). The relationship was built on love, trust and commitment (John 8:16, 26-29, 38) Jesus always did what pleased the Father (John 8:29)

2. Jesus had an unbroken relationship with the father – he had no sin (1 John 3:5),



	<p>he knew no sin (2 Corinthians 5:21), he did no sin (Hebrews 4:15). He neither grieved, quenched nor resisted the Holy Spirit. The Spirit was with Him 'without limit' (John 3:34b).</p> <p>3 the Father and the Son were, as it where, continually in each other's presence, relating to each other – communicating. Jesus's prayer life was an integral part of this relationship (Luke 5:16). He worked together with the Father (John 5:19). Jesus spoke what He knew (John 3:11). This knowledge, like His power, flowed out of His relationship with the Father and the Holy Spirit. Jesus knew who and when to heal.¹⁰²⁴ (1985)</p>
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Jesus and me



Me in Jesus, Jesus in me

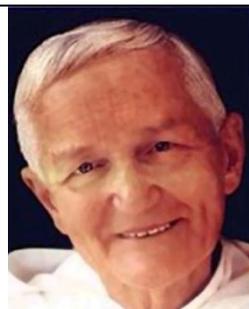
Jesus clearly states that 'you are in me and I am in you'¹⁰²⁵,

Jesus has laid down His life for us¹⁰²⁶. We are loved, loved to a depth we cannot grasp¹⁰²⁷. It is an understatement to say Jesus has made a 100% commitment to us. Picture Jesus taken down from the cross. What more could He give us?

On our part, we give everything to Jesus, no compromise. You simply cannot be a disciple unless you do¹⁰²⁸. Love God with all your heart¹⁰²⁹. On our part, in love, we obey His teaching¹⁰³⁰ and do the will of our Father in Heaven¹⁰³¹.

Jesus tells us to remain in Him¹⁰³², because we cannot bear fruit unless we do¹⁰³³. If we remain in Him we will bear much fruit, but apart from Him we can do nothing¹⁰³⁴. If we remain in Him, and His words remain in our hearts, we can ask whatever we wish and it will be done¹⁰³⁵. This is to the Father's glory, so we bear much fruit showing we are disciples of Jesus¹⁰³⁶.

What others say...



1037

Frere Roger

Christ is present, close to each one of us, whether we know him or not. He is so bound up with us that he lives within us, even when we are unaware of him. He is there in secret, a fire burning in the heart, a light in the darkness.¹⁰³⁸ (1980)



1039

Bill Johnson

Jesus modelled perfect faithfulness for us by taking on the form of a servant and perfectly fulfilling His Father's will. He showed us that the best service comes from those who aren't actually hired servants, but by intimate friends who take on a servant role as an expression of love.¹⁰⁴⁰ (2007)

The Father and me

The parable of the Prodigal Son describes how our Father in heaven relates to us,

And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him Luke 15:20 NKJV

The Father's relationship with each of us is a personal one, as personal and intimate as the father in the parable of the Prodigal Son. No one can come to Jesus unless the Father grants it¹⁰⁴¹. It is the father who draws us to Jesus¹⁰⁴². The Father will honour anyone who serves Jesus¹⁰⁴³. If we love Jesus, the Father will love us¹⁰⁴⁴, and make His home with us¹⁰⁴⁵. Whatever we ask the Father, in Jesus name, He will give us¹⁰⁴⁶. The Father seeks true worshipers who will worship the Father in spirit and truth¹⁰⁴⁷. It is to the Father's glory, that we bear much fruit, showing ourselves to be disciples of Jesus¹⁰⁴⁸.

What others say...



1049

Jack Deere

Divine power does not travel in words but in a personal relationship (John 5: 19; 15:5). We cannot simply go around saying the right words and shouting the right commands and expect results. Jesus had to be led by his Father, and so do we.¹⁰⁵⁰ (1994)



1051

Bill Johnson

The supernatural interventions of God were done to reveal the extravagant heart of the Father for people. Every miracle is a revelation of His nature. And in that revelation is embedded an invitation for relationship.¹⁰⁵² (2003)

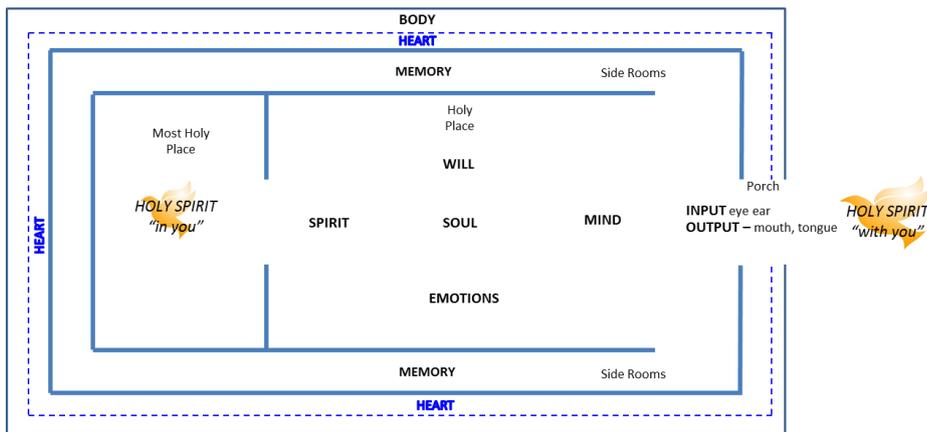
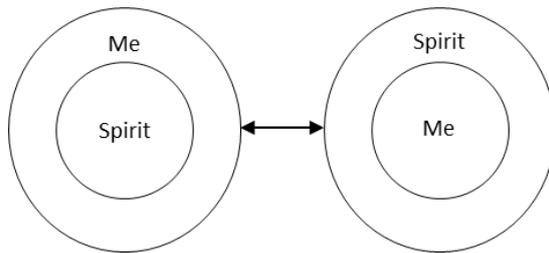


1053

Peter Maiden

Jesus' call to discipleship is not an invitation to participate in a programme or even to share in a cause but to be with a Person, so that he can make us into the people he wants us to be. We were made for relationship with God, but sin put distance between our Father and us. Jesus has come from the Father and, at great cost, has opened the door to relationship again. Discipleship is the outworking of that restored relationship.¹⁰⁵⁴ (2007)

The Holy Spirit and me



Holy Spirit in me, me in the Holy Spirit

Christians have one Lord, one Faith and one Baptism¹⁰⁵⁵.

Our body is a Temple of the Holy Spirit¹⁰⁵⁶. He is in our hearts¹⁰⁵⁷. At Baptism, God puts His seal on us¹⁰⁵⁸ and gives us the Holy Spirit in our hearts¹⁰⁵⁹.

The Holy Spirit is poured out on us¹⁰⁶⁰. We are immersed in the Spirit¹⁰⁶¹. He dwells with us¹⁰⁶². The Holy Spirit comes upon us¹⁰⁶³ in power¹⁰⁶⁴. When this happens at first it is referred to as Baptism with the Holy Spirit¹⁰⁶⁵. Some speak in Tongues and prophesy¹⁰⁶⁶.

For some, this happens all at once, for others it emerges in different ways. However, the end result is always the same - the Holy Spirit is in us and with us, as Jesus said He would be¹⁰⁶⁷.

The Holy Spirit can come upon us in power, or anoint us, many times in our lives.

The coming of the Holy Spirit is associated with Gifts and the Fruit of the Spirit.



Gifts

Praying in Tongues

It is our spirit that prays and our mind is unfruitful¹⁰⁶⁸. You do not use your mind, your own thinking when you pray in Tongues. When we pray in Tongues we speak mysteries to God by the Holy Spirit¹⁰⁶⁹. We are articulating prayer from our innermost being using our spirit, words the Holy Spirit is formulating for us.

Tongues allows us to focus on God in prayer and not on formulating words, thoughts and ideas to then articulate. Sometimes we just utter a sound like a groan. The Spirit helps us in our weakness, interceding for us with groans that words cannot express¹⁰⁷⁰.

Sanctification Gifts

Isaiah 11:2 lists what have been called, sanctification gifts, which help us become more holy.

“The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD” – Isaiah 11:2

We are to listen to words of knowledge¹⁰⁷¹ which come from the mouth of the Lord¹⁰⁷². We apply your heart to understanding which comes from the mouth of the Lord. ¹⁰⁷³ The Lord gives wisdom¹⁰⁷⁴, it is supreme¹⁰⁷⁵ among the gifts. God will guide us with his wonderful¹⁰⁷⁶ counsel¹⁰⁷⁷. God is my strength¹⁰⁷⁸ not me, and His strength is great¹⁰⁷⁹. Fear¹⁰⁸⁰ of the Lord is pure¹⁰⁸¹. An undivided heart reveres God.¹⁰⁸² The Lord asks us ask to revere Him¹⁰⁸³ It is the beginning of knowledge and wisdom¹⁰⁸⁴

Service Gifts

1 Corinthians 12-14 list what have been called gifts of service, because they are used to help others.

There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. 8To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. 1 Corinthians 12:4-11

They fall into three groups:-

- Gifts of revelation: knowledge, wisdom, discerning spirits
- Gifts of power: faith, healing, miracles
- Gifts of inspiration: prophecy, tongues, interpretation of tongues



Fruit

Gifts are given, Fruit is exchanged. Fruit is the currency of Relationship. God gives to us and we give to God and each other.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Galatians 5:22-23

It is ONE fruit¹⁰⁸⁵, not fruits. It is like a grape produced on the branch of a vine. A grape can have colour, texture, flavour etc. Fruit has love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. With the Fruit of the Spirit love is the greatest¹⁰⁸⁶.

In the parable of the vine, we see that Jesus is the vine¹⁰⁸⁷ and we are the branches, and if we abide in Him, in the vine, we bear much fruit¹⁰⁸⁸, without Him we bear no fruit¹⁰⁸⁹. The Father is the vinedresser¹⁰⁹⁰, every branch that bears fruit He prunes¹⁰⁹¹ so that it bears more fruit¹⁰⁹².

If we are in Jesus, and his Word is in us, in our hearts, we can ask for whatever we wish and it will be given us so that we bear much fruit. When we hear the word and understand it, we bear fruit, some a hundredfold, some sixty, some thirty¹⁰⁹³. In bearing fruit we glorify the Father, and show ourselves to be His disciples¹⁰⁹⁴.

The Fruit of the Spirit is God's glory. When God glorifies us¹⁰⁹⁵, He shows love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. When we glorify God¹⁰⁹⁶ we show love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

What others say...



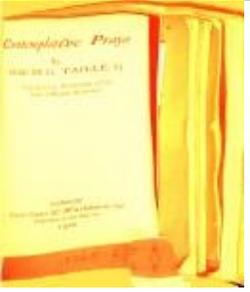
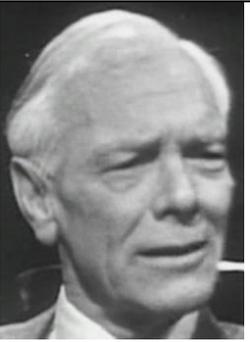
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Samuel Brengle

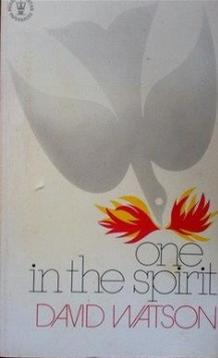
I shall never forget my joy, mingled with awe and wonder, when this dawned upon my consciousness. For several weeks I had been searching the Scriptures, ransacking my heart, humbling my soul, and crying to God almost day and night for a pure heart and the baptism with the Holy Ghost, when one glad, sweet day (it was January 9, 1885) this text suddenly opened to my understanding: ' If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ' (I John i. 9) ; and I was enabled to believe without any doubt that the precious Blood cleansed my heart, even mine, from all sin. Shortly after that, while reading the words of Jesus to Martha- ' I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die ' (John pi. 25, 26)-instantly my heart was melted like wax before fire; Jesus Christ was revealed to my spiritual consciousness, revealed in me, and my soul was filled with unutterable love. I walked in a heaven of love. Then one day, with amazement, I said to a friend: ' This is the perfect love about which the Apostle John wrote but it is beyond all I dreamed of. In it is personality. This love thinks, wills, talks with me, corrects me, instructs and teaches me.' And then I knew that God the Holy Ghost was in this love, and that this love was God, for ' God is love '. Oh, the rapture mingled with reverential, holy fear- for it is a rapturous, yet divinely fearful thing to be indwelt by the Holy Ghost, to be a temple of the Living God!¹⁰⁹⁸ (1909)

Jesus said to His disciples concerning the Holy Spirit, that ' the world (the unsaved, unrepentant) cannot receive 'Him, ' because it seeth Him not, neither knoweth Him ' ; because they resist Him, and will not permit Him to work in



	<p>their hearts. And then Jesus added, but ye know Him; for He dwelleth with you.' He had begun His work in them, but there was more to follow, for Jesus said, 'and shall be in you ' (John xiv. 17).¹⁰⁹⁹ (1909)</p>
 <p>1100</p> <p>Adolphe Tanquery</p>	<p>There is no doubt that God does live in us as the most intimate of friends.¹¹⁰¹ (1923)</p>
 <p>1102</p> <p>Maurice de la Taille</p>	<p>The contemplative, although he may feel he has received a totally new gift of grace, nevertheless he is really only coming to experience what has always been with him since his baptism. All true prayer is 'infused'; the contemplative knows it by experience. The beginning of contemplation is, in scholastic terms, the conscious coming to play of the gifts of the Spirit bestowed in principle at baptism, but only now beginning to exercise their proper role in actual life and experience.¹¹⁰³ (1926)</p>
 <p>1104</p> <p>Malcolm Muggeridge</p>	<p>I never wanted a God, or feared a God, or felt under any necessity to invent one. Unfortunately, I am driven to the conclusion that God wants me.¹¹⁰⁵ (1969)</p>
 <p>1106</p> <p>Mel Tari</p>	<p>I believe that there are two different experiences when you accept Jesus. First, you have a relationship with God, a peace with God, and you know one day you will go to heaven. Second, when I came into the experience of the infilling of the Holy Spirit, that was the time when God dealt with me in such a way that He used my life to overflow and reach others.¹¹⁰⁷ (1971)</p>
 <p>1108</p> <p>Simon Tugwell</p>	<p>There is one Lord, one baptism. Therefore, whoever baptises, it is the Lord who does it: 'whether Peter, or Paul or Judas, it is He who baptises', using the minister (as St Thomas will add) simply as an instrument¹¹⁰⁹. (1972)</p> <p>As the great Byzantine scholar, Nicholas Cabasilas, argues, baptism is a perfect and complete work, because of the complete perfection of the work of Calvary. If, therefore, the grace seems to be received in varying degrees, let us not blame the sacrament but rather the recipient¹¹¹⁰. (1972)</p> <p>We tried to grasp something of the full New Testament understanding of</p>

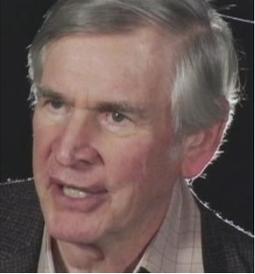


	<p>baptism, of what is to be reborn 'of water and the Spirit'. We saw that it should be, and indeed, so far as the evidence shows, really was a spiritual turning point, leading a person into a whole new world of experience and truth, with its own canons of understanding and behaviour, its own distinctive principles of action, both moral and charismatic. We saw that there was an indissoluble complex of: faith in the exalted Christ, metanoia (conversion, having a new heart), renunciation of Satan the Prince of this world (dropping out, apotaxis), the experience of the Spirit of God 'who explores even the hidden things of God', who 'convicts the world', who leads us 'into all truth'. We had to admit, however, that not many of us experienced our baptism in that way. Somewhere along the line, baptism (conversion) and the experience of the Spirit seem to have parted company. How can we face this all too-evident fact, without betraying the equally evident teaching of the New Testament?¹¹¹¹ (1972)</p> <p>Why is it that so often our baptism shows so little sign of bearing fruit? What has gone wrong, and what are we to do about it? One answer is, basically, moralistic. 'They have indeed the form of holy baptism, but none of the light, for they have been deprived of the light by a cloud of sin.' That answer is given by St. Catherine of Sienna.¹¹¹² (1972)</p> <p>Yet the experiential realisation of what has been given may not mature all at once. Each one of us must live up to whatever degree of realisation he has reached (Philippians 3:16) and, like Paul himself, press on, forgetting what lies behind and stretching out towards what lies ahead.¹¹¹³ (1972)</p>
 <p>1114</p> <p>David Watson</p>	<p>Indeed, I believe that part of the controversy about the Holy Spirit today stems from the fact that, in our weakness and foolishness, we try to tie up the Spirit with a set of neat doctrinal phrases. Therefore, we fight over words of secondary importance, such as 'baptism' and 'fullness', because we want to get the Holy Spirit 'taped'. But the Third Person of the Godhead will never be taped by finite man. It is like trying to bottle the wind; as soon as you have got it, you have lost it!¹¹¹⁵ (1973)</p>
 <p>1116</p> <p>Francis Nemeck</p>	<p>Integral to the experience of being acted upon by God within and without is the experience of oneself as creature, intimately and infinitely loved by God.¹¹¹⁷ (1982)</p>



 <p>1118</p> <p>Richard Foster</p>	<p>On the one hand we are called to silence, to stillness, to quieting “creaturely activity”, as the old writers often put it. On the other hand we are called to action to right behaviour, to obedience to the will and ways of God.¹¹¹⁹ (2009)</p> <p>God waits for us in the inner sanctuary of the soul. He welcomes us there where we can experience in the words of Madame Guyon a “continuous inner abiding”.¹¹²⁰ (1992)</p>
 <p>1121</p> <p>Roderick Strange</p>	<p>Our baptism joins us to Christ, brings us to share in his life, makes us members of the Church, and leads us to salvation. Our baptism lies, furthermore, at the basis of our search for Christian unity, for there is a bond between the baptized. The ecumenical movement is trying to make manifest what baptism has already established from within¹¹²². (1996)</p> <p>From time to time Christians note how rarely they pray to the Spirit. At Pentecost we may sing, ‘Come Holy Spirit’, but, in spite of the charismatic renewal movement, that is the exception rather than the rule. Occasionally we comment on the ‘forgotten’ person of the Trinity Why should this be so? Is it merely neglect or is there perhaps a more deeper, more instructive explanation? Of course I am not going to suggest that it is a mistake to pray to the Holy Spirit, but I think it is unsurprising that we direct so few prayers to him. And it does not worry me.¹¹²³ (1996)</p>
 <p>1124</p> <p>Bill Johnson</p>	<p>Likewise, salvation was not the ultimate goal of Christ's coming. It was the immediate target.. .the marker in the lane. Without accomplishing redemption, there was no hope for the ultimate goal-which was to fill each born again person with the Holy Spirit. God's desire is for the believer to overflow with Himself, that we might be filled with all the fullness of God.¹¹²⁵ (2003)</p> <p>I tell our folks, He’s in me for my sake, but He's upon me for yours. His presence makes anything possible!¹¹²⁶ (2003)</p> <p>This anointing is what enabled Jesus to do only what He saw His Father do, and to say only what He heard His Father say. It was the Holy Spirit that revealed the Father to Jesus.¹¹²⁷ (2003)</p> <p>The indwelling presence of the Spirit comes about at our conversion, when the Spirit of resurrection brings our spirits to life, just as He breathed into Adam's nostrils in the garden and he became a living being. In the lives of Christ's disciples, we see this take place in John 20:22, when Jesus met with them, "breathed on them and said to them, 'Receive the Holy Spirit.'" But at His ascension, Jesus told these same people that the Holy Spirit was going to come upon them. The Holy Spirit was already in them, but He was going to come upon them with power in order to make them witnesses¹¹²⁸. (2007)</p> <p>As we first see in the events of Acts 2, the outpouring of the Spirit is intrinsically linked to the baptism in the Holy Spirit. This experience has been the subject of debate for decades. But there was no debate when it was given to the church two thousand years ago¹¹²⁹. (2007)</p> <p>The Holy Spirit lives in every believer, but He rests upon very few. Why? It's not because He's fragile; it's because He is holy! Few people give Him a life to rest</p>



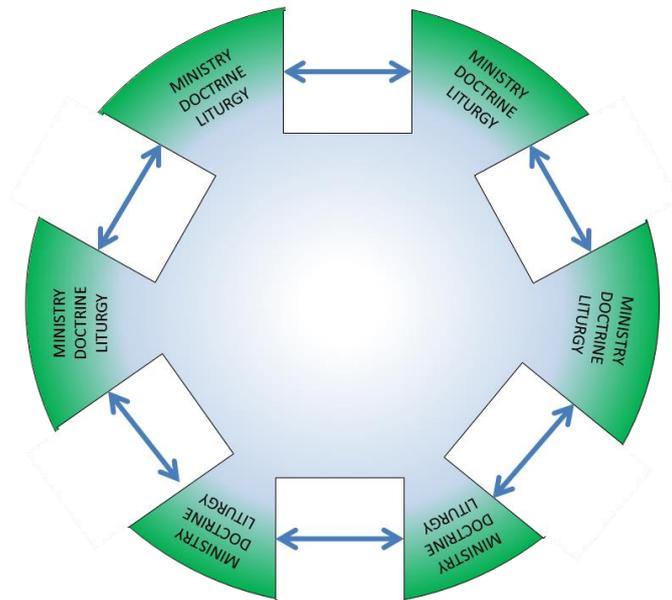
	<p>upon. The one whose life is not in agreement with God-which is what He calls "entering His rest - has not given Him a place to rest."¹¹³⁰ (2007)</p> <p>The outpouring of the Spirit really is the Bible's cure-all. It's not that there aren't things we are supposed to do in the natural; it's just that in the end we need more of Him than anything else. And He comes like rain-in heavenly downpours!¹¹³¹ (2007)</p>
 1132 Francis MacNutt	<p>What is the crime? Simply that the great gift of God sent to transform our lives – the “promise”, Luke calls it, the Holy Spirit – has mostly been taken away.¹¹³³ (2006)</p>
 1134 Peter Maiden	<p>When Jesus speaks of being 'born again' he is referring to the work of God in our lives whereby we receive his divine nature. We receive the Lord Jesus Christ into our lives, his Spirit takes residence within us and our bodies become the temple in which he lives¹¹³⁵. (2007)</p> <p>Disciples of business or fashion gurus can follow their ideas without any relationship with the gurus themselves. It can never be that way for disciples of Jesus; a personal, daily relationship with Jesus is at the very heart of discipleship. It is so vital that, at this point, we understand Christian discipleship is not just following teaching, keeping a set of rules or practising particular techniques; it is walking through life with a Friend.¹¹³⁶ (2007)</p>
 1137 Pope Francis	<p>Let us renew our trust in the Holy Spirit every day. The trust that He enacts in us, He is in us; He gives us courage, confidence and peace! Let us be guided by Him, men and women of prayer, witnessing the Gospel with courage, becoming instruments in our world of God's unity and communion.¹¹³⁸ (2013)</p>



Part 5

UNITY

UNITY

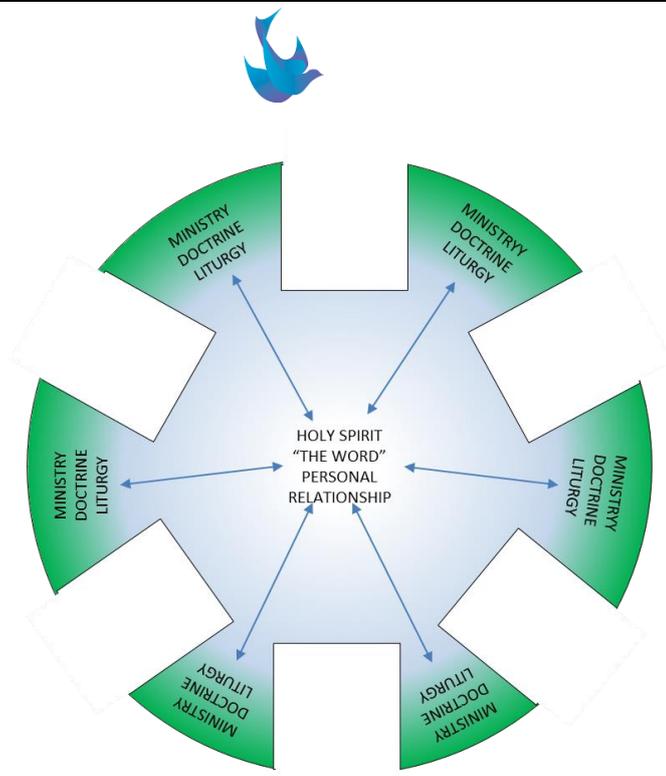


Diversity in the Church

Ministry, doctrine and liturgy show differences in the Church. This is representative at every level.

This pattern can be applied to different denominations, Protestant, Catholic, Pentacostal, Orthodox. The same pattern can be applied within a denomination, church or whatever, there are differences within. Again the same pattern can be applied to a fellowship, community, local church or whatever. And now the same pattern of differences can be present within a group of individuals meeting for prayer.

Group types with their own flavour of ministry, doctrine and liturgy come and go, wax and wane. The broad church is very dynamic and adaptable.



Unity in the Church

Everyone shares the Holy Spirit, the Holy Spirit unifies us. Everyone shares the word of God in Scripture. Everyone shares a personal relationship with God, we are all in Jesus, and we all share the Father as our Abba, Dad.

Meeting in Unity



1139

Then have them make a sanctuary for me, and I will dwell among them. Exodus 25:8-9



1140

*For where two or three are gathered together in My name, I am there in the midst of them.
Matthew 18:19-20*

The Holy Spirit has baptised us into one body¹¹⁴¹. There is one Lord, one faith, one baptism¹¹⁴². We are the body of Christ and each one is a part of it¹¹⁴³. We, ourselves, are God's Temple and the Holy Spirit dwells in our midst¹¹⁴⁴. God is not the author of confusion, but of peace¹¹⁴⁵.

Christians of all denominations and persuasions can meet for silent prayer together. There is no liturgy, ministry or doctrine expressed.

The soul and the spirit are given space for expression in a haven of peace, silence and stillness. You can sit still. Simultaneity is very suited to a time like this.

Fruit of the Holy Spirit

There is an exchange of the Fruit of the Holy Spirit at the meeting. God shows us love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control¹¹⁴⁶. We, on our part, show God love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control¹¹⁴⁷.

Sanctification Gifts of the Holy Spirit

The sanctification gifts of the Holy Spirit are expressed when we listen

"The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD" – Isaiah 11:2

We receive words of knowledge, wisdom, understanding, counsel and knowledge. We are strengthened and our appreciation grows in awe and wonder of God. It is in my experience that these gifts are received as a blend, such as a word which brings knowledge, understanding and strength.

Service Gifts of the Holy Spirit

There is also the opportunity for the expression of the gifts of service, though not in silence. We have found the time appropriate for us is after the silent time of about one hour.



Service gifts fall into three groups:-

- Gifts of revelation: knowledge, wisdom, discerning spirits
- Gifts of power: faith, healing, miracles
- Gifts of inspiration: prophecy, tongues, interpretation of tongues

They are gifts we receive for the edification of others.

I would like to share how a practice of this. This is by no means the only way to do this, but to share a way helps to illustrate how this can be done.

We divide up into small groups of 4 – 6. We take it in turns to sit on a chair while the others gather round. Those gathering round place a hand on the shoulder of the person sitting down. The person is asked if they have something(s) special for which they want prayer.



“Who touched me?” Jesus asked ... “Someone touched me. I know that power has gone out from me.” She told why she had touched him and how she had been instantly healed... he said to her, “Daughter, your faith has healed you, go in peace.” (Lk 8:45-48)

We take the inspiration of the story of the woman with a haemorrhage. In faith she touched the hem of Jesus. We invite the person in faith to reach out and touch the hem.

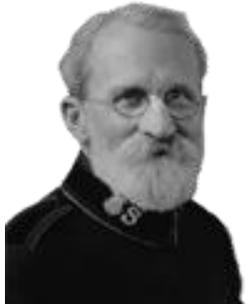
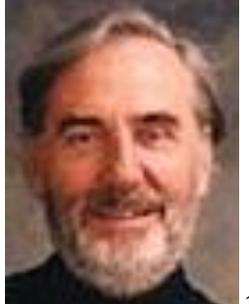
As we pray, we do not focus on the person we are praying for, but on Jesus. We listen for what to say, if we speak at all. Some pray in Tongues. It is not unusual for one or more of those praying to receive a word or picture of prophecy, which is always edifying for the person being prayed for.

Playing light, gentle background music minimises distraction between groups.

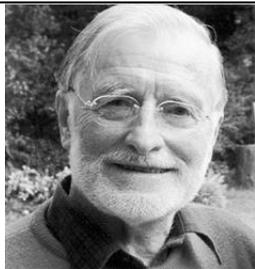
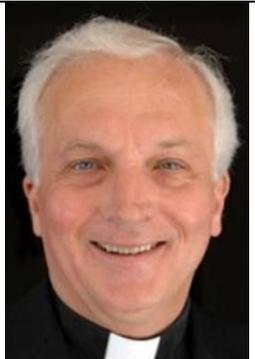
We have found this has been a time of great healing and support for those involved, and all credit and glory is given to the Father.



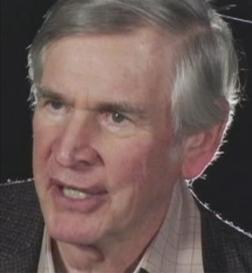
What others say

 <p>1148</p> <p>Samuel Brengle</p>	<p>The Holy Ghost begets a spirit of unity among Christians. People who have been sitting behind their sectarian fences in self-complacent ease, or proud indifference, or proselytizing zeal, or grim defiance, are suddenly lifted above the fence, and find sweet fellowship with each other, when He comes into their hearts. They delight in each other's society; they each esteem others better than themselves, and in honour they prefer one another before themselves. They fulfil the Psalmist's ideal: 'Behold, how good and how pleasant it is for brethren to dwell together in unity!'¹¹⁴⁹ (1909)</p>
 <p>1150</p> <p>Smith Wigglesworth</p>	<p>The person who wants to go through with God and exercise the gifts of healings must be a person of longsuffering¹¹⁵¹. (1940)</p>
 <p>1152</p> <p>Nick Cuthbert</p>	<p>It is interesting to observe trends and see what the Spirit is doing. There seems to be a move across the world for churches to begin to find one another and serve one ' another in the greater work of impacting towns and cities with the gospel. Since we have failed so badly in the past in this area, it must be a work of God that is enabling it to happen today. There is cost in this. Any act of giving, serving, laying our lives and reputations down for others has got to be costly, but if it helps to honour God and bring in a vast harvest, it is worth it. Who really cares which boat is most full of fish? But how sad if the catch is lost because the fishermen would not work together.¹¹⁵³ (1964)</p>
 <p>1154</p> <p>Michael Claude Harper</p>	<p>Throughout the history of the Christian Church there has been this instinctive desire to go back to square one and start again. When Billy Graham was once criticised for taking the Church back 50 years, he complained afterwards, 'Why, I'm trying to take the Church back 1900 years'.¹¹⁵⁵ (1965)</p>
 <p>1156</p>	<p>We found Mau Wong in an extremely unhappy state: he had a terrible stomach ache and was sweating profusely and retching. He could not listen to me telling him about Jesus, so the young American and I laid hands on him and prayed quietly in the Spirit for his healing. Very quickly his pain vanished, and a look of great surprise crossed his features. He could hardly believe what had happened to him, but he was now ready to sit down and listen. He accepted Jesus and was baptized in the Spirit there and then¹¹⁵⁷. (1980)</p>



Jackie Pullinger	
 <p>1158</p> <p>Francis Nemeck</p>	<p>Agape in its deepest sense is the loving indwelling of God in each soul: that is the Father loving the Son, the Son loving the Father and both spiriting in love the Holy Spirit. Agape is the soul loving God inasmuch as the Spirit interiorly enables it. Agape is God in one person loving God in another. Whether agape refers to God's love for us, our love for him, or our love for one another, the same simple mystery transpires: God loving God in and through each person. And it is precisely this simplicity of love that Paul proclaims is the greatest of all charismata.¹¹⁵⁹ (1982)</p>
 <p>1160</p> <p>David Pytches</p>	<p>Every time someone turns to Christ in repentance and faith, finding forgiveness, freedom and eternal life, the kingdom of God is extended. Each time Jesus heals, casts out demons, prevents destruction or raises the dead the kingdom of God is advanced. Every healing or deliverance in the name of Jesus is a curbing of the enemy's powers and the frontiers of darkness are pushed back. Speaking of his approaching death and triumph through the cross, Jesus said 'now the prince of this world will be driven out' (John 12:31). The process of 'driving out' still continues today. We are all meant to be actively involved in it¹¹⁶¹. (1985)</p>
 <p>1162</p> <p>Richard Foster</p>	<p>The Prayer of the Heart is the prayer of intimacy. It is the prayer of love and tenderness of a child to Father God. Like the mother hen, who gathers her chicks under her wings, we, through the Prayer of the Heart, allow God to gather us to himself – to hold us, to coddle us, to love us (Luke 13:34).¹¹⁶³ (1992)</p>
 <p>1164</p> <p>Roderick Strange</p>	<p>Many who are sceptical about Christianity presume that it can make no allowance for diversity of view. They expect complete and perfect uniformity. But Christianity is not like that. It has always recognized and respected a variety of interpretations, conscious that no single human expression of divine truth can be exhaustive. Some generations may have narrowed the variety more than others but the principle has been beyond serious dispute.¹¹⁶⁵ (1996)</p>
 <p>1166</p> <p>Jack Deere</p>	<p>So much of the church is afraid to try anything new or different from their traditions. They are afraid of being deceived. They are afraid of the New Age infiltration. In fact, they are afraid of anything that does not agree almost perfectly with the way they have been doing things for the last fifty years. Too much of the church has more confidence in Satan's ability to deceive us than in Jesus Christ's ability to lead us.¹¹⁶⁷ (1994)</p> <p>Don't get me wrong-I do think that various occult and New Age movements constitute a serious threat to the church. But there is a far greater threat to</p>



	<p>the life and power of the church than the New Age. Legalism, pharisaism, and enslavement to tradition are far greater threats within the church than anything that could attack us from without. This blind traditionalism sucks the very life out of the church and persecutes any new work the Holy Spirit wants to establish among us. It is absolutely imperative, therefore, that we put our confidence in the Lord's ability to lead us, not in Satan's ability to deceive us. And we must put our confidence in the power of the blood of Christ, not in our godliness or our traditions.¹¹⁶⁸ (1994)</p> <p>The miraculous ministry of Jesus was absolutely dependent on his intimacy with his Father. Likewise, the ministry of the apostles was absolutely dependent on their intimacy with Jesus, for without him they could do nothing (John 15:5). Therefore, the loss of intimacy means the loss of power for ministry. The loss of intimacy with God invariably leads to the loss of unity among believers. Unity rests on the foundation of hearing God's voice and following his present priorities for our lives. Jesus prayed for the unity of believers so that the world would know that the Father sent Jesus and loves the church (John 17:23). Without unity the church will never have credibility in the world or have power to fulfil its ministry.¹¹⁶⁹ (1994)</p> <p>How often do you lay hands on the sick in your church and pray for them? Most of the people I talk with who have never seen a miracle are people, by and large, who never take the trouble to go and lay their hands on sick people in believing prayer. Conversely, I have yet to find anyone who regularly lays hands on the sick in believing prayer who doesn't see at least some miraculous healing¹¹⁷⁰. (1994)</p>
 <p>1171 Bill Johnson</p>	<p>The great majority of the Christian world is still weeping at the foot of the cross. The consciousness of mankind remains fixed on the Christ who died, not on the Christ who lives. People are looking back to the Redeemer who was, not the Redeemer who is. Johnson, B. (2003). When heaven invades earth: a practical guide to a life of miracles. Shippensburg, PA, Treasure House. p.146.</p> <p>Under grace the commandments of the Lord come fully equipped with the ability to perform them.. .to those who hear from the heart. Grace enables what it commands. Johnson, B. (2003). When heaven invades earth: a practical guide to a life of miracles. Shippensburg, PA, Treasure House. p.41.</p>
 <p>1172 Francis MacNutt</p>	<p>The whole world is now somehow under the dominion of Satan. While tempting Jesus, Satan took Him to a high mountain and showed Him the kingdoms of the world and their splendour. "All this I will give you," he said. "if you will bow down and worship me" (Matthew 4:9). Notice that Satan assumed that the kingdoms of this world were under his dominion and now he dominated this world. Nor did Jesus contradict him. The gospels and epistles confirm this bleak view of the natural universe. "We know that we are children of God, and that the whole world is under the control of the evil one" (1 John 5:19) MacNutt, F. (2006). The healing reawakening: reclaiming our lost inheritance. Grand Rapids, MI, Chosen Books. p.29.</p>



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(This is only given as a guide, please stay in silent stillness as you feel led.)

INTIMACY WITH GOD (see web site)

IN STILLNESS, SILENCE and SOLITUDE (you and God)

—YOUR SOUL—

RESTING—give all to the Lordship of Jesus

PRAISING—a gentle word or phrase

EMBRACING—longing for God & embracing God.

AND NOW AND THEN—

CONTEMPLATION— not a ripple on the silent, still water, as my spirit gives glory to God, and He glorifies me.

PASTURE—repent, forgive, meditate, listen & do, supplication, thanksgiving

You may wish to bring your own Bible.

Unity Prayer



If we live in the Spirit, let us also walk in the Spirit. Galatians 5:25

We invite you to an *ecumenical* gathering, a meeting of silence and stillness in the company of friends.

"For where two or three are gathered together in My name, I am there in the midst of them."

Matthew 18:20

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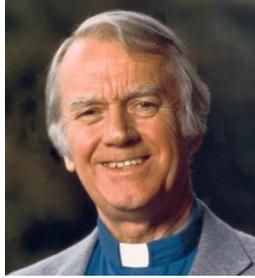


WHO'S WHO

This book is about what all these people share in common.

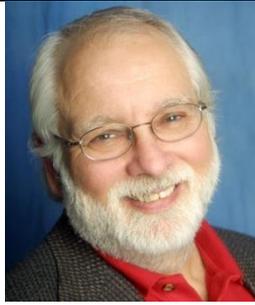
 <p>1173</p> <p>Juan González Arintero</p>	<p>Juan González Arintero OP, Dominican since 1875, Catholic priest, Spanish theologian, taught in Salamanca mainly and Apologetics and Sacred Theology . He founded the magazine in 1921 in Bilbao La Vida Sobrenatural, a first for journals Mystical Theology.</p> <p>Born: June 24 1860 Died: February 20 1928</p>
 <p>1174</p> <p>St Augustine of Hippo</p>	<p>Augustine of Hippo, also known as St Augustine, St Austin, or St Augoustinos, was a Father of the Church whose writings are considered very influential in the development of Western Christianity and philosophy¹¹⁷⁵.</p> <p>Born: November 13, 354 AD, Tagaste Died: August 28, 430 AD, Hippo Regius Full name: Aurelius Augustinus Hipponensis Nationality: Algerian Parents: Saint Monica, Patricius Aurelius</p>
 <p>1176</p> <p>Heidi Baker</p>	<p>Heidi Baker PhD is a Christian missionary and with her husband Rolland is co-founder of IRIS Ministries and the author of several books. Iris Ministries has a network of churches and orphanages across all ten provinces in Mozambique, feeding and caring for over 12,000 orphans daily. Wikipedia</p> <p>Born: August 29, 1959 (age 53) Education: Vanguard University of Southern California Movies: Mama Heidi</p>
 <p>1177</p> <p>Rolland Baker</p>	<p>Rolland Baker PhD is a third generation missionary, and with his wife is Heidi co-founder of IRIS Ministries and the author of several books Iris Ministries has a network of churches and orphanages across all ten provinces in Mozambique, feeding and caring for over 12,000 orphans daily. Filled with stories of miracles and faith, Rolland's message is one of love and childlike faith¹¹⁷⁸.</p> <p>Born: Education: Vanguard University of Southern California</p>



 1179 Sister Wendy Beckett	<p>Wendy Beckett, commonly known as just Sister Wendy, is a British hermit who became well known in the 1990s when she presented a series of documentaries for the BBC on the history of art. She lives under the protection of the Carmelite nuns at their monastery at Quidenham, Norfolk, in the east of England. She dedicates her life solely to solitude and prayer, but allotting two hours of work per day to earn her living.</p> <p>Born 25 February 1930</p>
 1180 Dennis Bennett	<p>Dennis J. Bennett was an American Episcopal Priest, who, starting in 1960, testified that he had received the Baptism of the Holy Spirit. Born in England but raised in California, Dennis was a seminal figure in the Charismatic Movement within the Christian church¹¹⁸¹.</p> <p>Born: October 28, 1917 Died: November 1, 1991</p>
 1182 Samuel Brengle	<p>Samuel Logan Brengle was a Commissioner in The Salvation Army and a leading author, teacher and preacher on the doctrine of Holiness. As a teenager, he was saved during a revival meeting and began a life of dedication to the Lord¹¹⁸³.</p> <p>Born: June 1, 1860, United States of America Died: 1936</p>
 1184 Merlin Carothers	<p>Lieutenant Colonel Merlin Carothers, U.S. Army, Retired; 82nd Airborne 1943, WWII, Demolition Expert; Guard for Dwight D. Eisenhower; Graduate Marion College, Marion, IN; Graduate Asbury Seminary, Wilmore, KY; Chaplain U.S. Army 1953-1971; Master Parachutist (90 jumps); Civil Air Patrol Pilot; Methodist Pastor. Seventeen million of Merlin's books have been distributed¹¹⁸⁵.</p> <p>Born 23 July 1933 Died 05 May 2003, in Minnesota City</p>
 1186 Dan Chesney	<p>Dan and Nori Chesney currently located in West Sussex, England, have been Christian ministers for 25 years. Wrote a book, Breaking through in Prayer in 1993.</p>



 <p>1187</p> <p>Nick Cuthbert</p>	<p>Nick Cuthbert has lived and ministered in Birmingham for 40 years, initially in youth and a national student ministry. With his wife, Lois, Nick founded Riverside Church which they led for 21 years. He is now a lay canon, co-founder of Lead Academy and is involved in consultancy, teaching and evangelism. Nick is author of <i>Church on the edge</i> and <i>How to survive and thrive as a church leader</i>. He has two children and four grandchildren.¹¹⁸⁸</p>
 <p>1189</p> <p>Jack Deere</p>	<p>Jack Deere is an American charismatic pastor and theologian. He was an associate professor of Old Testament at Dallas Seminary, a bastion of cessationism, the doctrine that the charismatic gifts of the Spirit, such as tongues, prophecy and healing, ended with the completion of the New Testament at the close of the 1st century. In the late 1980s, he abandoned his earlier theological position, announcing that he had experienced the charismatic gifts for himself through the ministry of John Wimber.¹¹⁹⁰</p> <p>Education: Dallas Theological Seminary</p>
 <p>1191</p> <p>Catherine Doherty</p>	<p>Ekaterina Fyodorovna Kolyschkine de Hueck Doherty, better known as Catherine Doherty CM Servant of God was a Roman Catholic social worker and foundress of the Madonna House Apostolate. God is a Lover who hungers to be loved in return. Burning with this vision of faith, Catherine Doherty challenged Christians of her day to live a radical Gospel life and to recognize God's image in every human being.¹¹⁹²</p> <p>Born: August 15, 1896, Nizhny Novgorod Died: December 14, 1985, Combermere, Ontario Spouse: Eddie Doherty (m. 1943–1975)</p>
 <p>1193</p> <p>Frederick Faber</p>	<p>Frederick William Faber, C.O., was a noted English hymn writer and theologian, who converted from Anglicanism to the Catholic priesthood. His best known work is <i>Faith of Our Fathers</i>. Though he was a Roman Catholic writing for fellow Catholics at that point, many of his hymns today are sung by Protestant congregations.</p> <p>Born: June 28, 1814, Calverley Died: September 26, 1863, London Education: University of Oxford, Balliol College, Harrow School</p>



1194

Richard Foster

Richard James Foster is a Christian theologian and author in the Quaker tradition. His writings speak to a broad Christian audience. Born in 1942, in New Mexico, Foster has been a professor at Friends University and pastor of Evangelical Friends churches. Foster resides in Denver, Colorado. He earned his undergraduate degree at George Fox University in Oregon and his Doctor of Pastoral Theology at Fuller Theological Seminary, and received an honorary doctorate from Houghton College.

He is best known for his 1978 book *Celebration of Discipline*, which examines the inward disciplines of prayer, fasting, meditation, and study in the Christian life, the outward disciplines of simplicity, solitude, submission, and service, and the corporate disciplines of confession, worship, guidance, and celebration.¹¹⁹⁵



1196

Pope Francis

Francis is the 266th pope of the Catholic Church, a position that also includes being the Sovereign of the State of the Vatican City and the bishop of the Diocese of Rome. Wikipedia

Born: December 17, 1936 (age 76), Buenos Aires, Argentina

Nationality: Argentine

Parents: Mario Jose Bergoglio, Regina Maria Sivori

Books: *On Heaven and Earth*

Education: Facultades de Filosofía y Teología de San Miguel, University of Buenos Aires



1197

St Francis de Sales

Francis de Sales, C.O., T.O.M., A.O.F.M. Cap. was a Bishop of Geneva and is honoured as a saint in the Roman Catholic Church. He became noted for his deep faith and his gentle approach to the religious divisions in his land resulting from the Protestant Reformation.¹¹⁹⁸

Born: August 21, 1567, Château de Sales, France

Died: December 28, 1622, Lyon, France

Education: Lycée Louis-le-Grand, University of Padua, University of Paris



1199

Romano Guardini

Romano Guardini was a Catholic priest, author, and academic. He was one of the most important figures in Catholic intellectual life in 20th-century. Wikipedia

Born: February 17, 1885, Verona, Italy

Died: October 1, 1968, Munich, Germany

Education: University of Bonn

Books: *Lord*, *The spirit of the liturgy*, *The end of the modern world*, *More*

Awards: Peace Prize of the German Book Trade, Erasmus Prize



1200

Jean-Nicholas Grou

Jean Nicolas Grou was a French Roman Catholic mystic and spiritual writer.

Philip Yancey says that Jean Nicolas Grou was "a mystic from the eighteenth century, [who] prescribed that healthy prayer should be humble, reverent, loving, confident, and persevering — in other words, the exact opposite of impatient."

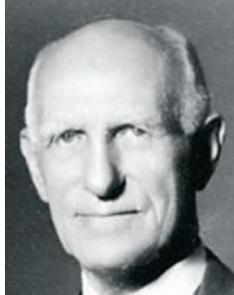
Born 23 November 1731

Died 13 December 1803



 1201 Kenneth E Hagin	<p>Kenneth Erwin Hagin was an influential American Pentecostal preacher. He is often referred to as the "father" (or "granddaddy") of the "Word of Faith" movement. Many of his followers often refer to him affectionately as "Dad Hagin", "Pappa Hagin" and more commonly "Brother Hagin".¹²⁰²</p> <p>Born: August 20, 1917, McKinney, Texas, United States Died: September 19, 2003, Tulsa, Oklahoma, United States</p>
 1203 Michael Claude Harper	<p>Michael Claude Harper was a priest of the Church of England who became a priest of the Antiochian Orthodox Church. He was a key leader of the British charismatic movement from the 1960s to 1980s. Harper was a curate at All Souls Church, Langham Place (London) when he received what Pentecostals and charismatics refer to as the Baptism of the Holy Spirit, a religious experience accompanied by speaking in tongues. This put him at odds with the church's evangelical rector, John Stott, and Harper left All Souls in 1964 to found the Fountain Trust, an organisation dedicated to spreading the charismatic message.¹²⁰⁴</p> <p>Born: 12 March 1931 Died: 6 January 2010</p>
 1205 Ruth Hawkey	<p>Joe & Ruth Hawkey. Joe and Ruth have been in the teaching and healing ministry for many years. They have helped to raise and lead ministry teams in England and Canada and many other countries. Joe initially trained as an engineer and Ruth as a teacher. They were Directors of Ellet Ministries Centres in England and Canada for several years and at present are involved in training and establishing Ministry Teams in local churches, as well as teaching how to move with the Holy Spirit in order to bring people into healing and wholeness. Ruth is the author of the books, Healing the Human Spirit, Healing Emotional Wounds, and Generational and Family Blessings.¹²⁰⁶</p>
 1207 Basil Hume	<p>Basil Hume OSB, OM was a monk of the English Benedictine monastery of Ampleforth Abbey and for 13 years its abbot until his appointment as Archbishop of Westminster in 1976. His elevation to a cardinal of the Roman Catholic Church followed during the same year.[1] From 1979 Hume served also as President of the Catholic Bishops' Conference of England and Wales.¹²⁰⁸</p> <p>Born: March 2, 1923, Newcastle upon Tyne Died: June 17, 1999, London Education: St Benet's Hall, Oxford</p>
 1209 Bill Johnson	<p>Bill Johnson and his wife Brenda (Beni) Johnson are the Senior Pastors of Bethel Church in Redding, California. Bill Johnson is a fifth generation pastor. He attended a 1987 conference led by John Wimber, and attended the Toronto Blessing revival. From then on – "everything we do either fuels revival or is fueled by revival"¹²¹⁰</p> <p>Born: January 1, 1951 Minnesota</p>



 1211 Thomas R Kelly	<p>Thomas Raymond Kelly was an American Quaker educator. He taught and wrote on the subject of mysticism. His books are widely read, especially by people interested in spirituality. Kelly was born in 1893 in Ohio to a Quaker family and died in 1941.</p> <p>Kelly received word on January 17, 1941 that Harper and Brothers was willing to meet with him to discuss the publication of a devotional book. He died of a heart attack later that same day. Three months later Kelly's colleague, Douglas V. Steere, submitted five of Kelly's devotional essays to the publisher along with a biographical sketch of Kelly. The book was published under the title A Testament of Devotion.</p> <p>Born: 1893, United States of America Died: January 17, 1941 Education: Wilmington College, Haverford College, Hartford Seminary</p>
 1212 Thomas à Kempis	<p>Thomas à Kempis, C.R.S.A. was a canon regular of the late medieval period and the most probable author of The Imitation of Christ, which is one of the best known Christian books on devotion. Kempis copied two Bibles, each in ten volumes¹²¹³.</p> <p>Born: 1380, Kempen, Germany Died: July 25, 1471, Zwolle</p>
 1214 Frank Laubach	<p>Frank Charles Laubach was an Evangelical Christian missionary and mystic known as "The Apostle to the Illiterates." In 1935, while working at a remote location in the Philippines, he developed the "Each One Teach One" literacy program.¹²¹⁵</p> <p>Born: September 2, 1884, Pennsylvania, United States Died: June 11, 1970, Syracuse, New York, United States</p>
 1216 William Law	<p>William Law was an Anglican priest who lost his teaching position at Emmanuel College, Cambridge when his conscience would not allow him to take the required oath of allegiance to the first Hanoverian monarch, George I. Law first continued as a simple priest (curate) and when that too became impossible without the required oath, Law taught privately, as well as wrote extensively. His personal integrity, as well as mystic and theological writing greatly influenced the evangelical movement of his day</p> <p>Born: 1686, Kings Cliffe Died: April 9, 1761, Kings Cliffe Education: Emmanuel College, Cambridge¹²¹⁷.</p>



1218

Brother Lawrence

Brother Lawrence of the Resurrection served as a lay brother in a Carmelite monastery in Paris. Christians commonly remember him for the intimacy he expressed concerning his relationship to God as recorded in a book compiled after his death, the classic Christian text, *The Practice of the Presence of God*.

Born: 1614, Hériménil, France
Died: February 12, 1691, Paris, France
Books: *The Practice of the Presence of God*

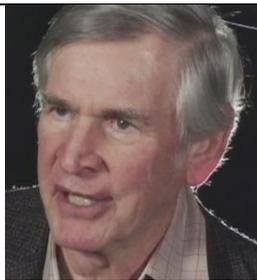


1219

Clive Staples Lewis

Clive Staples Lewis, commonly called C. S. Lewis and known to his friends and family as "Jack", was a novelist, poet, academic, medievalist, literary critic, essayist, lay theologian, and Christian apologist from Belfast, Ireland. He held academic positions at both Oxford University (Magdalen College), 1925–1954, and Cambridge University (Magdalene College), 1954–1963

Born: November 29, 1898, Belfast
Died: November 22, 1963, Oxford
Education: University College, Oxford, Malvern College, Campbell College, University of Oxford



1220

Francis MacNutt

Francis Scott MacNutt was a leading member of the Catholic Charismatic Renewal and is an author of books on healing prayer, including *Healing, The Healing Reawakening and Deliverance from Evil Spirits*. MacNutt grew up in St. Louis, Missouri. MacNutt learned of the charismatic movement through Pentecostal Protestant friends. As a young Roman Catholic priest, he was prominent and influential in the charismatic renewal in the 1960s. His decision to marry was controversial in the Catholic charismatic movement and due to a requirement of clerical celibacy it resulted in automatic excommunication. Since the beginning of their marriage, the MacNutt's have traveled widely, speaking and ministering together. In 1987, at the invitation of the Episcopal Diocese of Florida, they moved to Jacksonville, Florida, and expanded Christian Healing Ministries into a healing center for prayer ministry and teaching.

Born: 1925
Education: Harvard University, The Catholic University of America

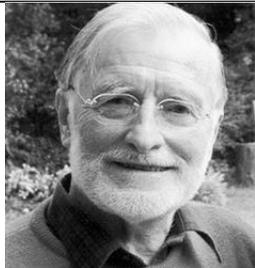


1221

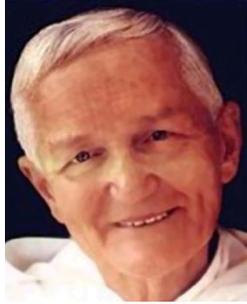
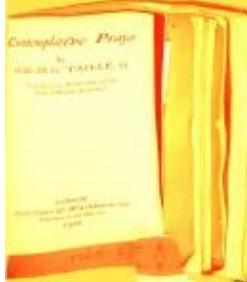
Peter Maiden

Peter and Win Maiden were born in Carlisle, in the north of England, not far from Keswick and the Cumbrian Lake District. They were raised in evangelical churches—Peter the Brethren and Win the Nazarene. Peter and Win met as teenagers and were married in 1971. In the 1970s Peter's Bible teaching ministry and the Maiden family grew with the birth of Becky, Tim, and Dan. Peter and Win joined OM in 1974, taking on the leadership of OM UK. Operation Mobilisation's role in the Church is to mobilise people to share the knowledge of Jesus and His love with every generation in every nation. OM pioneers and leads initiatives to redeem lives, rebuild communities and restore hope in over 110 countries.

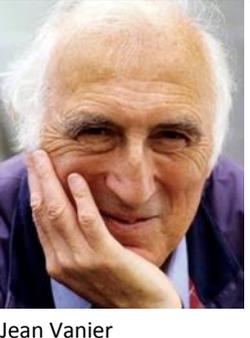


 1222 Francis Nemeck	<p>Fr. Francis Kelly Nemeck, O.M.I., has taught theology in the United States and Canada, besides having missionary and pastoral experience in Texas and Mexico.</p> <p>He earned a doctorate in spirituality from Les Facultés Catholiques de Lyon in France. Since 1974 he has served as director of Lebh Shomea, has authored and coauthored several books, and is a frequented spiritual director.¹²²³</p>
 1224 James Packer	<p>James Innell Packer is a British-born Canadian Christian theologian in the low church Anglican and Reformed traditions. Born in Gloucester, England, the son of a clerk for the Great Western Railway, Packer won a scholarship to Oxford University. He was educated at Corpus Christi College, obtaining the degrees of Bachelor of Arts (1948), Master of Arts (1954), and Doctor of Philosophy (1954). He currently serves as the Board of Governors' Professor of Theology at Regent College in Vancouver, British Columbia. He is considered one of the most influential evangelicals in North America.</p> <p>Born: 1926</p>
 1225 Isaac Pennington	<p>Isaac Pennington was one of the early members of the Religious Society of Friends. Pennington was the oldest son of Isaac Pennington, a Puritan who had served as the Lord Mayor of London. Pennington became an influential promoter and defender of the Quaker movement, writing extensively on many topics. Taking an oath was something that Friends were against doing (see Testimony of Integrity). Refusing to take an oath was prohibited by the Quaker Act of 1662. At other times Pennington was charged with attending a Quaker meeting, which was forbidden by the Conventicle Act of 1664.</p> <p>Born: 1616 Died: 1679</p>
 1226 Jackie Pullinger	<p>Jackie Pullinger MBE is a British Protestant Christian charismatic missionary to Hong Kong and founder of the St Stephen's Society. She has been ministering in Hong Kong since 1966. Her work has resulted in at least 500 drug addicts being saved from their drug addictions. The early years of her Hong Kong ministry are chronicled in the book Chasing the Dragon.</p> <p>Born 1944</p>
 1227 David Pytches	<p>George Edward David Pytches is a bishop of the Anglican Communion and the former Bishop of Chile, Bolivia & Peru. Pytches was also vicar of St Andrew's, in Chorleywood England. He is the author of many books, including Come Holy Spirit and his autobiography, Living at the Edge. He is the founder of the New Wine conferences with his wife Mary, who is also an author in the field of Christian counselling.</p> <p>Born: January 9, 1931 (age 82)</p>

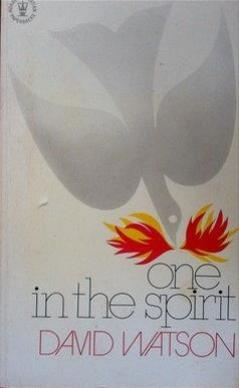


 1228 Frere Roger	<p>Frère Roger, baptised Roger Louis Schütz-Marsauche, also known as Brother Roger, was the founder and prior of the Taizé Community, an ecumenical monastic community. All his life, Roger devoted himself to reconciling the different Christian churches. Brother Roger was stabbed to death during the evening prayer service in Taizé on August 16, 2005</p> <p>Born: May 12, 1915, Provence, Switzerland Died: August 16, 2005, Taizé, France Books: Brother Roger of Taize, Essential writings, Life from within, The Wonder of a Love, Awakened from within</p>
 1229 Douglas Van Steere	<p>Douglas Van Steere was an American Quaker ecumenist. He served as a professor of philosophy at Haverford College from 1928 to 1964 and visiting professor of theology at Union Theological Seminary from 1961 to 1962.¹²³⁰</p> <p>Born: 1901 Died: 1995 Education: Harvard University</p>
 1231 Roderick Strange	<p>Monsignor Roderick Strange is the rector of the Pontifical Beda College in Rome. He has served in the position for many years, guiding men from all over the world into the priesthood. He has been a university chaplain at Oxford University, a parish priest in Cheshire, England, and chairman of the National Conference of Priests.</p>
 1232 Maurice de la Taille	<p>Fr. Maurice de la Taille, S.J. (1872-1933) was a French priest whose writings influenced the Liturgical Movement. He entered the Jesuit order in 1890 and taught theology at the Catholic University of the West in Angers. From 1916-1918 he was military chaplain to the Canadian army. From 1919 he taught at the Gregorian University in Rome.</p> <p>Born: 1872 Died: 1933</p>
 1233 Adolphe Tanquerey	<p>Adolphe Tanquerey PSS was a French Catholic priest of the Congregation of Saint-Sulpice, theologian and spiritual writer. After two years studying in Rome, he graduated in 1878 as doctor of theology, Collegium Divi Thomae de Urbe (Pontifical University of Saint Thomas Aquinas) in the same year he received the priesthood and became a member of the Community of St-Sulpice. Eventually, he became professor of dogmatic theology</p> <p>Born:1854 Died: 1932</p>



 1234		<p>Little did the Dutch missionaries to Indonesia realize when they proclaimed the miraculous Gospel of Christ that it would spark one of the wildest revivals in history! Miracles of healing, the dead being raised, miraculous provision and protection, and even water turning to wine are only a shadow of things that happened when Pentecost hit Indonesia in the early 1970s. Mel Tari was only 18 years old at the time, but the Life of GOD became so real that he has traveled the world for nearly forty years witnessing miracles, signs and wonders.¹²³⁵</p>
 1236		<p>Pierre Teilhard de Chardin SJ was a French philosopher and Jesuit priest who trained as a paleontologist and geologist and took part in the discovery of Peking Man and Piltdown Man. Teilhard conceived the idea of the Omega Point (a maximum level of complexity and consciousness towards which he believed the universe was evolving) and developed Vladimir Vernadsky's concept of Noosphere. Some of his ideas came into conflict with the Magisterium of the Catholic Church, particularly regarding the doctrine of Original Sin and his views concerning the origin of man. He was severely reprimanded and his works were condemned by the Holy Office.</p> <p>Born: May 1, 1881, Orcines, France Died: April 10, 1955, New York City, New York, United States</p>
 1237		<p>Teresa of Ávila, also called Saint Teresa of Jesus, baptized as Teresa Sánchez de Cepeda y Ahumada, was a prominent Spanish mystic, Roman Catholic saint, Carmelite nun, writer of the Counter Reformation, and theologian of contemplative life through mental prayer. She was a reformer of the Carmelite Order and is considered to be a founder of the Discalced Carmelites along with John of the Cross.</p> <p>Born: March 28, 1515, Gotarrendura, Spain Died: October 4, 1582, Alba de Tormes, Spain Full name: Teresa Sánchez de Cepeda y Ahumada Books: El Castillo Interior, Camino de Perfección</p>
 1238		<p>Simon Tugwell, OP, was educated at Lancing College, and Corpus Christi College, Oxford. He is a lecturer in theology at the Dominican study house in Oxford, and author of, 'Did you receive the Spirit? And numerous articles.'¹²³⁹</p>
 1240		<p>Jean Vanier, CC GOQ is a Canadian Catholic philosopher turned theologian, humanitarian, and the founder of L'Arche, an international federation of group homes for people with developmental disabilities and those who assist them. From 1950, Vanier travelled to Paris, France to study as an undergraduate. He eventually went on to complete a PhD in philosophy from the Institut Catholique de Paris, with a doctoral thesis on Aristotle. He subsequently taught philosophy at the University of Toronto.</p> <p>Born: September 10, 1928 (age 84), Geneva, Switzerland</p>



 1241 Arthur Wallis	<p>Arthur Wallis: itinerant Bible teacher and author. Through his teaching and writing, most notably his book <i>The Radical Christian</i>, Wallis gained the reputation of 'architect' of that expression of UK evangelicalism initially dubbed 'the house church movement', more recently labeled British New Church Movement.</p> <p>Born: 1922 Died: 1988 Education: Royal Military Academy Sandhurst</p>
 1242 David Watson	<p>David Christopher Knight Watson was an English Anglican priest, evangelist and author. Watson sought the religious experience known as baptism in the Holy Spirit and began to speak in tongues. Watson was involved with missionary enterprises throughout the world and was a high profile advocate of reconciliation and ecumenism in Northern Ireland.[6] He met the Vineyard Leader John Wimber in 1980, and was one of the first people to welcome him to the UK.</p> <p>Born:1933 Died:1984</p>
 1243 Smith Wigglesworth	<p>Smith Wigglesworth, was a British evangelist who was important in the early history of Pentecostalism. Smith Wigglesworth was born on June 8, 1859 in Menston, Yorkshire, England, to an impoverished family. During his childhood he was illiterate. Nominally a Methodist, he became a born again Christian at the age of eight. In 1907 Wigglesworth visited Alexander Boddy during the Sunderland Revival, and following a laying-on of hands from Alexander's wife Mary Boddy he experienced speaking in tongues. Wigglesworth is considered one of the most influential evangelists in the early history of Pentecostalism</p> <p>Born: June 8, 1859, Yorkshire Died: March 12, 1947, Wakefield</p>



Endnotes

¹ http://www.salvationarmyusa.org/images/usn.www_usn_2/brengle.gif

² Brengle, S. L. (1954, first published 1909). *When the Holy Ghost is come*. London, Salvationist Pub. and Supplies. p.7-8.

³ http://profile.ak.fbcdn.net/hprofile-ak-prn1/41787_21753193083_1437_n.jpg

⁴ YouTube (1995) Mark Conely Video on Smith Wigglesworth Quotes [Accessed Aug 2005]

⁵ http://www.emotionallyfree.org/C-DJB90_headshot.jpg

⁶ Bennett, D. J. (1970). *Nine o'clock in the morning*. Plainfield, N.J., Logos International. p.12.

⁷

http://www.images.elijahlist.com/paid_ad_bio_pics/mel_tari_162px.jpg

⁸ Tari, M., & Dudley, C. (1971). *Like a Mighty Wind*. Carol Stream, Ill, Creation House. p.111.

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http://www.satodayscatholic.com/resources/1/Archives/2009/081409/oblate_kelly.jpg

¹⁰ Nemeck, F. K., & Coombs, M. T. (1982).

Contemplation. Wilmington, Del, M. Glazier. p.121.

¹¹ <http://pjcockrell.files.wordpress.com/2011/09/ji-packer.jpg>

¹² Packer, J. I. (1984). *Keep in step with the Spirit*. Old Tappan, N.J., F.H. Revell. p.11.

¹³ <http://www.akrepublicans.org/foster/images/foster-lg.jpg>

¹⁴ Foster, R. (1992) *Prayer, Finding the Heart's True Home*. London: Hodder and Stoughton, p.1.

¹⁵

<http://hischarisisenough.files.wordpress.com/2012/02/bethel-church-bill-johnson-01-1.jpg>

¹⁶ Johnson, B. (2003). *When heaven invades earth: a practical guide to a life of miracles*. Shippensburg, PA, Treasure House. p.93.

¹⁷ Johnson, Bill (2012-05-15). *Hosting the Presence: Unveiling Heaven's Agenda* (p. 40). Destiny Image. Kindle Edition.

¹⁸ http://b.vimeocdn.com/ts/179/902/1799025_640.jpg

¹⁹ MacNutt, F. (2006). *The healing reawakening: reclaiming our lost inheritance*. Grand Rapids, MI, Chosen Books. p.212.

²⁰ <http://www.keswickministries.org/download-file/images/content/Peter-cropped-for-web.jpg>

²¹ Maiden, P. (2007) *Discipleship*. Milton Keynes: Keswick Ministries. p.15.

²² Matthew 11:28-29

²³ Hawkey, R. (2004) *Deeper Healing for the Human Spirit*. Chichester: New Wine Press, p.13-18.

²⁴ 2 Corinthians 4:6

²⁵ Titus 3:5

²⁶ John 10:9

²⁷ [Thomas Kelly] Foster, R. J., & Smith, J. B. (1993).

Devotional classics: selected readings for individuals and groups. [San Francisco], HarperSanFrancisco. p.306.

²⁸ Galatians 5:16

²⁹ Galatians 5:25

³⁰

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⁴⁰¹ Isaiah 26:9

⁴⁰² John 4:24

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⁴⁰⁴ See Soul, Rest

⁴⁰⁵ Matthew 6:6

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⁴⁰⁸ "everyone who is called by my name, whom I created for my glory [kaboud = splendour], whom I formed and made." Isaiah 43:7

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