

NEW HOPE CHRISTIAN FELLOWSHIP

6240 VERNER AVE.
SACRAMENTO, CA 95841
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AGONIA[©] STUDENT'S MANUAL

DOUGLAS AND SITA SHEARER • AUTHORS AND FOUNDERS

AUTHENTIC SPIRITUALITY

“AUTHENTIC SPIRITUALITY” IS THE FIFTH OF EIGHT SEPARATE MANUALS WHICH TOGETHER CONSTITUTE THE ENTIRE COURSE

OCTOBER 1, 1999 EDITION

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Special Note: This manual is meant only for students enrolled in properly certified Agonias. The changes it presses cannot be effected by single individuals or by counselors attempting one-on-one therapy. A small group setting is essential - overseen by instructors who have been properly trained. This manual is meant to build the church of our Savior Jesus Christ and bring peace and joy into the homes of the saints for whom he died.

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AUTHENTIC SPIRITUALITY[®]
CHAPTER 1
AUTHENTIC SPIRITUALITY
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #2				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #3				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #4				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #5				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #6				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #7				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Average for Week Eliminate the high and low				Your's	Your's		Your's	Your's	Your's	
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

AUTHENTIC SPIRITUALITY

WHAT IS HOLINESS?

Galatians 5:22-23 provides us with a good working definition of holiness.

Galatians 5:22 But the fruit of the Spirit is love, joy, peace,
longsuffering, gentleness, goodness, faith,
Galatians 5:23 Meekness, temperance: *against such there is no law.*

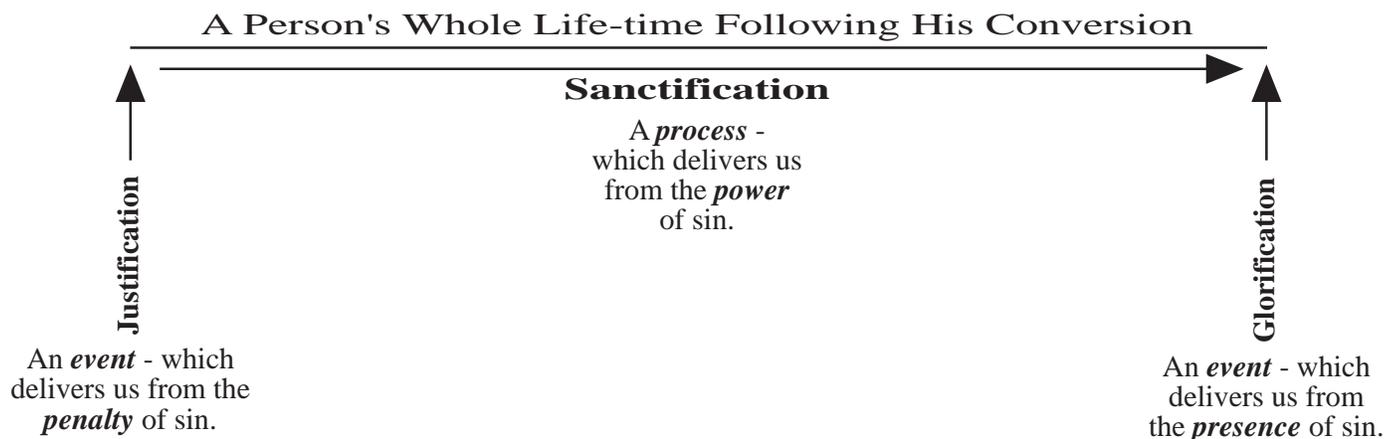
Note carefully the phrase in verse 23, "...*against such there is no law.*" What it means is really quite profound: anyone whose life exhibits the *fruit of the Spirit* - outlined here in Galatians 5:22-23 - walks free of condemnation - not simply in the sense of having been *declared* "justified," but in the more existential sense of *concrete behavior*. The law stands mute - it can find no basis to accuse - no warrant to condemn or censure, no grounds for blame.

LOOKING MORE CLOSELY

Let's examine what we have here a little more carefully. Salvation is not a simple, single-dimensional phenomenon. It actually consists of three quite distinct stages:

1. first, we're justified - delivered from the *penalty* of sin;
2. then, we're sanctified - delivered from the *power* of sin; and, finally,
3. we're glorified - delivered from the very *presence* of sin.

Two of the stages are instantaneous *events* - justification and glorification; one, however, is a long-term *process* - sanctification. It's "sandwiched" in between the two events. Let me try to depict graphically the relationship between justification, sanctification, and glorification.



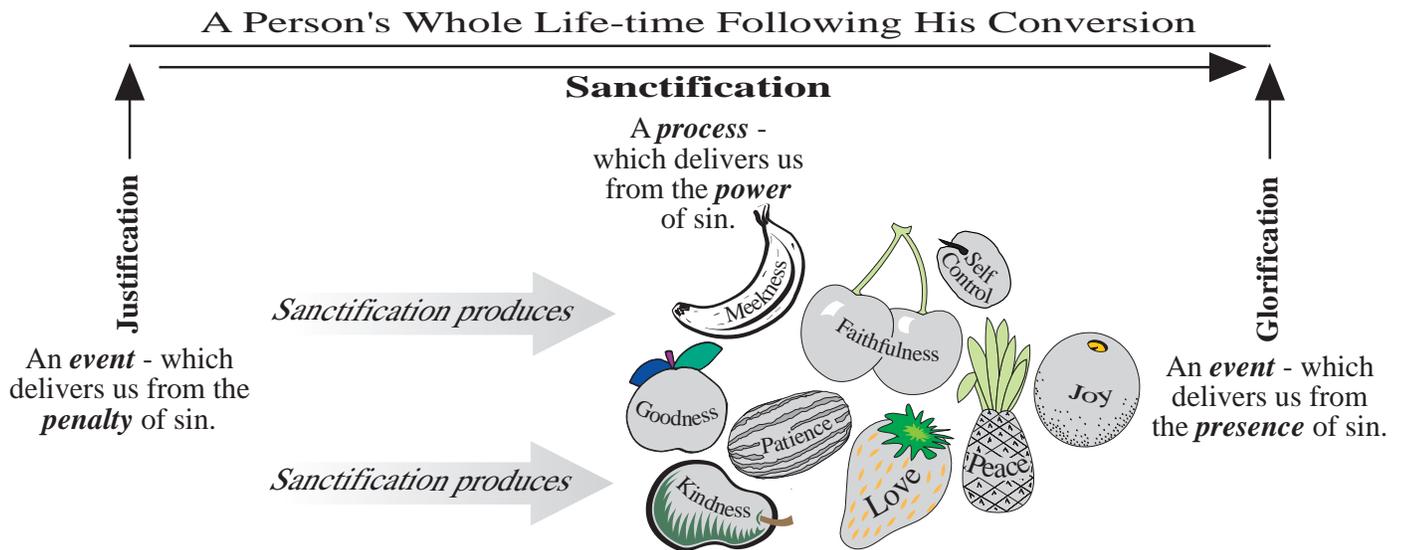
The Greek word that's translated "*sanctify*" is derived from the same Greek word that's translated "*holy*." Sanctification is "*αγιαζω*" (*hagiazō*); "*holy*," on the other hand, is "*αγιος*" (*hagios*). "*Sanctify*," then, means "*to make holy*." What Galatians 5:22-23 is telling us, therefore, is that a person is sanctified (made holy)

through a process that produces nine concrete, existential virtues: love, joy, peace, patience, kindness, goodness, faithfulness, meekness, and self-control. That's what holiness "looks like;" that's what it "feels like;" that's what it "tastes" like; that's its "texture;" that's its "touch." Try not to think of "holiness" simply in terms of an almost endless catalogue of "thou shalt nots."

"I don't smoke; and I don't chew; and I don't run with girls who do."

That's not an accurate definition. It's a cheap, misleading parody. It's a farce. Let me repeat: a holy person is someone who is loving; whose life radiates joy; who is filled with peace; who is patient; who is kind; who is good; who is faithful; who is meek; and, finally, who is able to bridle his passions. **That's** what it means to be holy.

It's the Holy Spirit who oversees sanctification and whose ministry effects it. That's why it's called the "fruit of the Spirit."



VIRTUE BY VIRTUE DEFINITION

Let's examine each of the nine virtues - one by one. However, in doing so, it's important to keep in mind that this whole passage of scripture is cast in the form of an "asyndeton" - a figure of speech which binds together each of the separate virtues which comprise the fruit of the Spirit into a comprehensive, unified whole¹. The implication should be obvious: *it's not possible for any one specific virtue to be cultivated apart from the others*. If one is genuinely present, the others are present as well. If one is being cultivated, the others are being cultivated alongside of it. None is cultivated alone. It's impossible to cultivate love apart from joy; patience apart from kindness; goodness apart from meekness; faithfulness and temperance apart from peace,

FOOTNOTE

¹ The purpose of an asyndeton, of course, is not limited to unifying various items into a comprehensive whole. It's primary purpose is to point to a climatic conclusion which sums up what the list is intended to reveal. In the case of Galatians 5:22-23, for example, the concluding phrase is "against such there is no law." Anyone whose life can be characterized in terms of the nine virtues which comprise the fruit of the Spirit stands free of all condemnation.

etc. If someone appears to be faithful and temperate without, at the same time, evidencing love, joy, and peace, it's unlikely that his faithfulness and temperance have been produced by the Spirit. They're simply virtues his upbringing has instilled. Perhaps he's the fortunate beneficiary of good parents; *but that does not make him spiritual.*

You'll note in the various definitions how each one "spills over" into the others - how each points to the others and subsumes them. That's Paul's intention.

1. **Love**

αγάπη

Agapê. Love, of course, is the crux of 1 Corinthians 13 - and is given more prominence there than here in Galatians 5:22-23. There, love is the "*most excellent way.*"

1 Cor 12:31 But desire earnestly the greater gifts. And moreover a *most excellent way* show I unto you.

1 Cor. 13:11 If I speak with the tongues of men and of angels, but have not *love*, I am become sounding brass, or a clanging cymbal.

Scholars point out that it's not certain that there was any use of the word agapê (αγάπη) before the Septuagint and the New Testament. The rarity of agapê made it easier for Christians to use this word to denote Christian love in contrast to erôs (sexual love). The word is seldom used in the Gospels, but is common in the epistles of Paul, John, Peter, and Jude.

Agapê (αγάπη) *is not an emotionally based impulse.* It does not always spring from our spontaneous inclinations. It's almost wholly a matter of *choice* - and is expressed in actual behavior.

One of the most celebrated verses of scripture is the "*shema*" - found in Deuteronomy 6:4-5; and the word "*love*" is its hub: *the whole passage revolves around it.*

Deut. 6:4 Hear, O Israel: The Lord our God is one Lord:
Deut. 6:5 And thou shalt **love** the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

The word "*love*" translates the Hebrew word "*ahab*." And here in Deuteronomy 6:5, it conveys the sense of "*making a choice.*" God is commanding Israel "*to choose him.*" That's what love is: *it's a choice.* Once again, love is *not* fundamentally an affective impulse; *it's rooted in the will and assumes the form of a concrete choice.* Deuteronomy 6:5, therefore, may be properly translated...

Deut. 6:5 And thou shalt **choose** the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

The meaning that "*ahab*" conveys in Deuteronomy 6:5 is exactly what the word "*agapê*" is meant to evoke in the New Testament; *that love is basically a choice.* The Apostle Matthew gives it that meaning in Matthew 22:37 where he quotes Deuteronomy 6:5, substituting the Greek word "*agapê*" for the Hebrew word "*ahab*."

Matt. 22:37 Jesus said unto him, Thou shalt love (i.e., choose) the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"LOVE" IN "POP" CULTURE

More than perhaps any other medium, popular songs reflect cultural paradigms. *"I've Lost That Loving Feeling,"* a well known song first recorded by the Righteous Brothers in the late 1950's and then repopularized in the hit movie *Top Gun*, is a case in point. It pretty much sums up how Americans have been cued to the whole notion of "love" - that it's first and foremost a "feeling" - and if the "feeling" is gone, that's the end of love; and very little can be done to recover it. It's just gone - or, as the song itself puts it: *"it's gone, gone, gone...."*

Or what about *"It can't be wrong because it feels so right"* - a line from *"You Light up My Life"* - a song recorded by Debbie Boone in the late 1970's? Again, what we have here is *love* equated with *feeling*.¹

Love is a feeling! It's not at all scriptural; but we buy into it time and time again. But the Bible tells us that love is not first and foremost a feeling; *it's a choice - and then, if acted out in faith, that choice acquires an emotional dynamic*¹. What that means is simple: if the "feeling" is lost, love itself is not thereby lost. Why? Because love is a choice. **Choose** to love; "walk it out" in faith; don't give yourself over to despair; you're not so much flotsam on the stream of life - helpless and out of control; resolve whatever offenses have dampened your ardor and generated animosity and strife between you and your spouse; and the "feeling" - which all of us do indeed treasure - can be recovered. Put the choice first, and the "feeling" will follow².

MORE ABOUT LOVE

Love, because it's not a *feeling*, but instead a *choice*, seeks the welfare of even the hateful and spiteful - and seeks the ill of none.

Rom. 5:8 But God demonstrates His own *love* (αγάπη) toward us, in that while we were yet sinners, Christ died for us.

Luke 6:27 But I say unto you that hear, Love your enemies, do good to them that hate you.

Love causes a person to set aside his own preferences for the sake of others...

Rom. 14:15 For if because of food your brother is hurt, you are no longer walking according to love (αγάπη). Do not destroy with your food him for whom Christ died.

Love knits hearts together - and binds us into an organic unity...

Col. 2:2 ...that their hearts may be encouraged, having been knit together in love...

FOOTNOTE

1. What's so intriguing here is how so many Evangelical Christians during the 1970's and 1980's naively assumed that the song celebrated Jesus Christ. What could never be resolved, of course, was that one line, *"It can't be wrong because it feels so right."* More sophisticated Evangelicals were quick to raise the very point I'm making here: that "agapé" love is a choice, and is not simply an emotionally driven impulse. The line in question is more akin to the kind of remark you'd expect from someone contemplating either adultery or fornication.
2. Be sure to review "Manual 4 • Faith" to sharpen your remembrance of exactly how faith breaks the bondage of the emotions - establishing the dominance of the mind - with the emotions following behind the mind and the will to beautify and enrich the lives of believers.

Once again, there is little sense of an affective impulse; instead, the definition stresses conscious choice - and attaches a premium to deeds. It's based upon a sense of "high value" - and, therefore, *is far more deeply rooted in the intellect and the will than in the emotions.*

2. **Joy**

χαρά

Chara. Joy is the *face* of love¹ - which is why almost invariably love and joy are linked together. Joy implies delight and gladness. It conveys the sense of being well-pleased. It produces endurance. In contrast to contemporary definitions, New Testament joy, like love, does not spring from an emotional impulse, but, instead, revolves around a comprehensive, value-centered complex of behavior and attitudes - including friendliness, generosity, self-sacrifice, and patience. It's often used to *sum up* a Christian's behavior and his general outlook on life. A good example is 1 Peter 1:3-9.

1 Peter 1:3	Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
1 Peter 1:4	To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
1 Peter 1:5	Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
1 Peter 1:6	Wherein ye greatly rejoice , though now for a season, if need be, ye are in heaviness through manifold temptations:
1 Peter 1:7	That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:
1 Peter 1:8	Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory...

3. **Peace**

εἰρήνη

Eirênê. The New Testament definition of peace is very broad and sweeping. We begin with 1 Thessalonians 1:1

1 Thes. 1:1	Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace (εἰρήνη).
-------------	-----------------------------------------------------------------------------------------------------------------------------------------------------

It describes the *harmonious relationships between Christians*, and, by implication, the tendency for such relationships to be *mutually edifying*.

FOOTNOTE

1. "*Joy is the face of love!*" Pastor Chuck Smith of Calvary Chapel is the person who first employed this description of joy. It's an excellent observation on his part and does more than any other description I've ever heard of or read about to establish the relationship between "joy" and "love."

Romans 14:19 So then let us follow after things which make for peace (εἰρήνη), and things whereby we may *edify one another*.

Acts 9:31 So the church throughout all Judaea and Galilee and Samaria had peace (εἰρήνη), *being edified*; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

It describes *friendliness*.

Acts 15:33 And after they had spent some time there, they were dismissed in peace (εἰρήνη) from the brethren unto those that had sent them forth.

1 Cor 16:11 ...let no man therefore despise him. But set him forward on his journey in peace (εἰρήνη), that he may come unto me: for I expect him with the brethren.

Heb. 11:31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with (εἰρήνη) peace.

It describes *freedom from molestation*.

Luke 11:21 When the strong man fully armed guardeth his own court, his goods are in peace (εἰρήνη)...

Luke 19:42 ...saying, If thou hadst known in this day, even thou, the things which belong unto peace (εἰρήνη)! but now they are hid from thine eyes.

Acts 9:31 So the church throughout all Judaea and Galilee and Samaria had peace (εἰρήνη), being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

It describes *order*.

1 Cor.14:33 ...for God is not a God of confusion, but of peace (εἰρήνη). As in all the churches of the saints...

It describes *harmonized relationships between God and man effected via the gospel*.

Acts 10:36 The word which he sent unto the children of Israel, preaching good tidings of peace (εἰρήνη) by Jesus Christ (He is Lord of all.)

It describes the *sense of rest and contentment resulting therefrom*.

Matthew 10:13 And if the house be worthy, let your peace (εἰρηνη) come upon it: but if it be not worthy, let your peace return to you.

Mark 5: 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace (εἰρηνη), and be whole of thy plague.

In the Septuagint, it's often used to translate the Hebrew word "shalom" - which means "wholeness," "fullness," "finished" or "made perfect." It's meant to convey the sense of "entirety." "Shalom" is also translated in the Septuagint using the Greek word "soteria," (σωτηρια) meaning "salvation." Peace and salvation, therefore, go hand in hand. The one, salvation, implies the other, peace.

Peace implies welfare, not just an absence of enmity. It also conveys the sense of harmony with God's intention - his will. In addition, it implies freedom from guilt and estrangement.

4. ***Long-suffering***

μακροθυμια

Makrothumia. It implies self-restraint in the face of provocation. It arrests the outbreak of retaliation and presses for the postponement of punishment - looking instead for repentance. It's the opposite of anger - and is associated with mercy. It does not surrender to circumstances or succumb under trial. It makes despondency impossible and is often associated with hope. It entails kindness. Kindness *leads to* patience.

5. ***Kindness***

χρηστοτης

Chrêstotês. It implies pleasantness, goodness, and graciousness. It's also associated with a "sweet disposition." It suggests beneficence in spite of ingratitude. It denotes goodness - in the sense of uprightness and integrity. It signifies not just an attitude, but behavior. It also conveys the sense of compassion.

It suggests generosity - especially on the part of a ruler for his subjects - a compassionate and merciful temperament. It's often linked to patience on the part of God - God holding back his wrath for the sake of lavishing mercy. It suggests restraint in rendering judgment. A kind person seeks to win over his adversaries - and is geared toward leading them to repentance and salvation.

6. ***Goodness***

αγαθωσυνη

Agathôsunê. It's often used in the same sense as "kindness." Here, though, it assumes the form of a *moral* virtue, not just charm and beauty. It implies thinking in terms of the best interests of others. It suggests a non-exploitative disposition - and reflects the absence of self-centeredness.

7. ***Faithfulness***

πιστις

Pistis. Faithfulness implies trustworthiness, dependability, fidelity, firmness, and stability - but based upon resolute moral conviction. It elicits trust and confidence.

8. **Meekness**

πραυτης

Prautés. It's an inwrought temperament which prompts us to trust God - to put ourselves in his care without resistance - whatever the circumstances might be. It stands in marked contrast to self-assertiveness and self-interest. It does not, however, imply weakness. Quite the contrary: it implies courage and moral conviction. It enables us to suffer rebuke and correction - whether at the hands of God or fellow believers.

Anyone who has cultivated a meek temperament *tries to avoid* being rough, hard, angry, or abrupt; and is *never* violent, contentious, or malicious. He forsakes intimidation as a means of getting his way - and, indeed, hides his strength to facilitate the development of friendships.

9. **Temperance**

εγκρατεια

Egkrateia. It implies self-control - especially the control required to bridle human passions which - though necessary and not inherently evil - tend to be self-destructive if not mastered; e.g., eating, drinking, sex, conversation, etc.. It leads to righteousness - and is often associated with it. It leads to freedom. Anyone who can't say "no" to his passions and make it stick is not really free.

HOMEWORK

Please read Chapter 2 - "*The Fruit of the Spirit and Its Relationship to Love.*"

AUTHENTIC SPIRITUALITY[©]

CHAPTER 2

The Fruit of the Spirit and Its Relationship to Love

WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #2	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #3	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #4	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #5	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #6	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Day #7	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>

IT'S TIME FOR "THE PERIODIC PLACATERS REPORT"

Take some time this evening to monitor the progress the placaters are making in overcoming their fear of "facing off" with their respective spouses. Go back to the last time they were scored - and compare that score with the score for this evening.

THE PERIODIC PLACATERS REPORT



Placaters are usually cast in the role of "victim" - and, in a very real sense, that's an accurate depiction - because they're so easily "pushed around" and "controlled." They "walk on egg shells" to preserve the peace. They won't confront! But the peace they purchase produces a profound bitterness - and dooms any possibility of intimacy. What we want to do is help the placaters - usually the wife, but sometimes the husband - to start holding their ground and "engaging" their spouses. And, toward that end, we'll be periodically monitoring the progress they're making in overcoming their fears. There will be three grades that are assigned: (1) the placaters will give themselves a grade; (2) their respective spouses will give them a grade; and, finally, the Agonia, as a whole, will grade their progress. The grades will be letter grades: A, B, C, D, and F. ***This will be a group effort. Let's work hard at it!***

Names of the Placaters	Placater's Grade	Spouse's Grade	Agonia's Grade
 _____			
 _____			
 _____			
 _____			
 _____			
 _____			
 _____			



A spouse who bullies and intimidates - usually the husband, but sometimes the wife - won't be backed off until his spouse starts to hold her ground and face off with him. When that begins, the whole weight of the Agonia can swing in behind her and provide support. ***But she is the key.*** She must begin standing her ground. Until that happens, the Agonia is paralyzed - and its resources can't be brought to bear. We aren't grading the progress he's making - because he's not the key here. ***She is.*** He'll begin to change when she starts to "engage."

THE FRUIT OF THE SPIRIT AND ITS RELATIONSHIP TO LOVE

GALATIANS 5:22-23 PARAPHRASED IN LIGHT OF 1 CORINTHIANS 13

The definition of holiness which Galatians 5:22-23 gives us...

Galatians 5:22 But the fruit of the Spirit is love, joy, peace,
longsuffering, gentleness, goodness, faith,
Galatians 5:23 Meekness, temperance: *against such there is no law.*

can be paraphrased in light of 1 Corinthians 13 to read...

Galatians 5:22 But the fruit of the Spirit is love¹ - ***which is*** joy,
peace, longsuffering, gentleness, goodness, faith,
Galatians 5:23 Meekness, temperance: against such there is no law.

In other words, the "fruit of the Spirit" is ultimately love. That's because the virtues which together ***comprise*** the "Fruit of the Spirit" in Galatians 5:22-23 are the very terms and concepts Paul uses to ***define*** "love" in 1 Corinthians 13:4-8...

1 Cor. 13:4 ***Love suffereth long*** (μαχροθυμια - makrothumei - patience - the same word used in Galatians 5:22-23), ***and is kind*** (chrêsteuetai - kindness - the same word used in Galatians 5:22-23); ***love envieth not*** (not self-assertive - implying meekness); ***love vaunteth not itself, is not puffed up*** (implying meekness and temperance),
1 Cor. 13:5 ***doth not behave itself unseemly*** (implying temperance), ***seeketh not its own*** (implies goodness - a non-exploitative disposition), ***is not provoked*** (conveys the sense of patience - makrothumia - μαχροθυμια), ***taketh not account of evil*** (implies kindness);
1 Cor. 13:6 ***rejoiceth not in unrighteousness, but rejoiceth with the truth;***
1 Cor. 13:7 ***beareth all things*** (implies patience), ***believeth*** (pisteuei - from the word pistis - meaning faithfulness) ***all things, hopeth all things*** (implies patience), ***endureth*** (again, conveys the sense of both patience and faithfulness) ***all things.***
1 Cor. 13:8 ***Love never faileth...***

FOOTNOTE

1. Pastor Ray Stedman of Peninsula Bible Church in Palo Alto is the person who taught me this paraphrase. It has proven to be one of the most helpful observations ever passed on to me. Knowing Ray Stedman was a real turning point in my Christian ministry. It was my privilege to have worked closely with him - along with several others - up on the Rogue River during the last several years of his life.

It's important for you to define "love" in terms of what *love does*, not in terms of what it supposedly feels like.

- Love **does** joy.
- Love **does** peace.
- Love **does** patience.
- Love **does** gentleness.
- Love **does** goodness.
- Love **does** faith.
- Love **does** meekness.
- Love **does** self-control.

This is how you've got to start comprehending "love." Love isn't first and foremost a noun; it's first and foremost a *verb*: love **does**.

Clearly, the consummating importance of love is made clear in many other passages of scripture - and always in a way that makes it far and away the most significant criterion underlying the definition of genuine spirituality. 1 John includes numerous verses:

1 John 4:7	Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
1 John 4:8	He that loveth not knoweth not God; for God is love.
1 John 4:16	And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

The overriding importance of love was stressed by Jesus very early on in his ministry. Indeed, it was among the very first principles he taught his followers after having chosen The Twelve (Luke 6:13-16). It, therefore, was **the fundamental governing principle** he wanted instilled in the hearts and minds of those who submitted themselves to his lordship.

LUKE 6:27-28

Luke 6:27-28 is of decisive importance; but its radical nature is often missed: *love alone is the mark of genuine Christianity - and the most telling criterion defining authentic spiritual maturity.*

Luke 6:27	But I say unto you that hear, Love your enemies ¹ , do good to them that hate you,
Luke 6:28	bless them that curse you, pray for them that despitefully use you.

FOOTNOTE

1. "*Loving your enemy*" does not imply that you establish an on-going relationship with him; that you put yourself at risk with him and allow your life to be controlled by him. What it means - true to Galatians 5:22-23 - is that you're kind to him, gentle with him, patient with him, etc. What it means is that you forsake "*getting even*" with him; that you forsake malice and spite; and that you seek his welfare rather than his demise. No one should reestablish actual fellowship with an "enemy" unless he has repented of his sins and has tendered restitution - if required. Reread "Manual 2 • Forgiveness" for clarification of this subtle, but very important truth.

Think about the meaning of these two verses in light of your own marriage. It's not just that Jesus is telling you to free yourself from a vindictive attitude; he's telling you to go much further: *regardless of how your spouse treats you - regardless of her behavior, you're to love her*. Indeed, even if her behavior is such that she often casts herself in the guise of your enemy, *you're to love her*.

There are two truths here that you need to carefully note:

1. Luke 6:27 is one of the few instances in the Gospels where the word love translates the Greek verb "*agapao*" - meaning that the "love" Jesus has in mind is more an act of the *will and intellect* than it is an *emotional impulse*. You're being called upon to *act out love* - regardless of how "*you feel*."
2. Notice too that Luke 6:27 is cast in the form of a command. (It's in the present, active voice - and the mood is imperative.) Is she spiteful? *Too bad! Love her*. Do you think sometimes she hates you? *Too bad! Love her*. Do you feel that you're being maliciously exploited? *Too bad!* You're still called upon to *love her*. ***Otherwise, you're no better than a sinner***. Look carefully at Luke 6:33 - and ponder long and hard its rather obvious implications.

Luke 6:33 And if ye do good to them that do good to you, what
thank have ye? ***for even sinners do the same***.

And, once again, what does it mean to love? Remember, love is not a noun; it's a verb; love must be "acted out."

1. it means that you're joyful around her;
2. it means that you're filled with peace; that you're friendly; that you're wholesome; that you convey no sense of hostility toward her;
3. it means that you're patient - that you restrain yourself from calling down judgment on her; it means that you don't capitulate to anger;
4. it means that you're kind to her - that you're compassionate; that you don't lose hope - regardless of how she treats you;
5. it means that you're good - that you're not exploitative; that you think only in terms of your wife's best interests; that you're not self-centered;
6. it means that you're faithful - that even if she's peevish and fickle, you're dependable; you keep your word; you're reliable;
7. it means that you're meek; that you hide your strength for the sake of not intimidating her;
8. it means that you're temperate - that you're able to bridle your passions.

SPIRIT DRIVEN ONLY

You must remind yourself again and again that whatever the state of your marriage - however grievous it might be - it does not justify the absence in your life of the fruit of the Spirit. You must change the way you think - your whole mind-set. Our state of mind and heart is so often linked to the circumstances which comprise the existential context of our lives; e.g., income, job, bills, fatigue, health, etc. And that's got to change.

Your general disposition - your outlook on life - must become "*Spirit driven*," divorced from whatever circumstances beset you.

Regardless of whatever circumstances beset us, we can be joy-filled, peace-filled, patient, gentle, etc. Why? Again, because it's all *Spirit driven*.

Let's carefully examine 1 Peter 1:3-9.

1 Peter 1:3	Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead,
1 Peter 1:4	To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
1 Peter 1:5	Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
1 Peter 1:6	<i>Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:</i>
1 Peter 1:7	That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:
1 Peter 1:8	Whom having not seen, ye love; in whom, though now ye see him not, yet believing, <i>ye rejoice with joy unspeakable and full of glory:</i>
1 Peter 1:9	Receiving the end of your faith, even the salvation of your souls.

We rejoice in our salvation - in the fact that we've been "*born again unto a living hope...to an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for each of us.*" That's the basis of our joy - that's why we "*rejoice*" - and not just rejoice, but ***greatly*** rejoice. Note that the basis for our joy - its wellspring, its source - can't be snatched away from us. It's *reserved* in heaven for us. It's an inheritance that's incorruptible - that can never be defiled - that can never fade away.

Note too that Peter acknowledges that we may indeed find ourselves buffeted by trials - trials which bear down upon us - sometimes with an almost relentless fury. The more accurate translation of "*ye are in heaviness through manifold temptations*" is "*...though ye have been put to grief in manifold trials...*" The grief is real - and the trials that give rise to the grief are many, but *nothing* can steal away our joy - or rob us of our peace - nor can anything pervert and twist our character - *not, at least, if we're walking with God - filled with the Holy Spirit - our minds set upon Christ.* Our patience doesn't fail; we remain gentle; we retain control of our passions. We are not slaves to the circumstances that beat upon us; we're the liberated children of the living God - called into his presence - and it's there that we actually abide.

Ephesians 2:4	...but God, being rich in mercy, for his great love wherewith he loved us,
Ephesians 2:5	even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved),
Ephesians 2:6	and <i>raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus...</i>

*It's **already** occurred. We're **already** in the heavenlies - **already** seated with Christ. The verb tenses used in verse 6 are decisive - and indicate clearly and unmistakably that we **already** are with Christ - seated with him - and abiding in his presence¹. Our "walk" occurs on the earth; but our "rest" is in the heavenlies - *and the effectiveness of our "walk" depends on just how much, by faith, we appropriate our already established rest.**

HOMEWORK FOR NEXT WEEK

Please read Chapter 3 - "*Twisted Definitions of Spirituality.*"

FOOTNOTE

1. Three verbs are used in verses 5 and 6 to describe what God has done in our behalf. He has: (1) "*made us alive;*" (2) "*raised us up;*" and "*made us to sit.*" Each verb has been put in the aorist tense, the active voice, and the indicative mood. The aorist tense describes an event that takes place at a particular time and place - and most often it's translated into the English past tense. The active voice tells us that the subject is doing the acting - in other words, here in verses 5 and 6 it's God himself who has "*made us alive,*" "*raised us up,*" and "*made us to sit.*" It's not what we have done; it's what God has done. Finally, the indicative mood is meant to describe a simple statement of fact. In short, what we have here is a declaration on God's part of what has already occurred in time and space - and it's a fact that God himself has brought to pass. We can, in short, count on it. We can rely upon it. It's done!

AUTHENTIC SPIRITUALITY[©]
CHAPTER 3
TWISTED DEFINITIONS OF SPIRITUALITY
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #2				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #3				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #4				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #5				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #6				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Day #7				Your's	Your's		Your's	Your's	Your's	Overtures Attempted
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	Positive Responses
Average for Week Eliminate the high and low				Your's	Your's		Your's	Your's	Your's	
				Your Spouse	Your Spouse		Your Spouse	Your Spouse	Your Spouse	
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TWISTED DEFINITIONS OF SPIRITUALITY

Many Christians fall victim to twisted and perverted definitions of holiness; and usually that's because their lives aren't truly victorious; they can't conform themselves to the definition given in Galatians 5:22 and 23. Therefore, whether consciously or inadvertently, they begin to concoct their own crooked and misshapen definitions.

Paul warns us that this tendency will become a hallmark of the "last days."

1 Timothy 4:1 Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;
1 Timothy 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;
1 Timothy 4:3 *Forbidding to marry, and commanding to abstain from meats...*

Ask yourselves, "What false criteria are used in **this** passage of scripture?"

Jot down below the criteria you're able to identify.

- | | |
|----------|-----------|
| 1. _____ | 2. _____ |
| 3. _____ | 4. _____ |
| 5. _____ | 6. _____ |
| 7. _____ | 8. _____ |
| 9. _____ | 10. _____ |

Let's look again now at 1 Timothy 4:3.

1 Timothy 4:3 *Forbidding to marry, and commanding to abstain from meats...*

Why would we be encouraged to "not marry" and "to abstain from eating meat"? Look closely and you'll see that what we have here is a subtle shift to a new criterion for assessing spirituality; specifically, **asceticism**. Haven't we all fallen victim to this cunning ploy? Of course we have. We've all been taught that "flesh-beaters" (i.e., ascetics) are holy; that **asceticism** is a telling mark of godliness. *But it's not.*

Nevertheless, it's an uphill struggle to rid ourselves of that paradigm. Consider for just a moment the run-of-the-mill depiction of "holiness." What is it that "pops" into our heads? It's a remote wilderness hideout - a cave - and an austere figure with a long, flowing beard and a staff in his weather-beaten, calloused hands. He's wearing animal skins to keep warm and he's eating wild berries and honey. Isn't that what we think?

But that's way off base. Asceticism is not a mark of genuine spirituality; it's the fruit of the Spirit that marks out a spiritual person and defines true holiness. It's certainly true that a holy man might be called by God into asceticism. That was true of John the Baptist. But John's asceticism was not a badge of holiness. If it were, aren't we then forced to conclude that Jesus fell short of the holiness John attained? And isn't that absurd? Let's look closely at Matthew 11:18-19.

- Matt. 11:18 For John came neither eating nor drinking, and they say, He hath a devil.
- Matt. 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Here we have two radically different ways of life: John *was* an ascetic: he neither indulged himself in fine food nor drank wine. Jesus *was not* an ascetic - so much so that he was accused of being a glutton. The point here is that *asceticism* is a useless criterion for assessing holiness. And that's the basic meaning of "*wisdom is justified of her children.*"¹

The same point is made by the Apostle Paul in a long passage from his letter to the Colossians.

- Col. 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:
- Col. 2:17 Which are a shadow of things to come; but the body is of Christ.
- Col. 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,
- Col. 2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.
- Col. 2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
- Col. 2:21 (Touch not; taste not; handle not;
- Col. 2:22 Which all are to perish with the using;) after the commandments and doctrines of men?
- Col. 2:23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

A man with a long flowing beard and weather-beaten, calloused hands - living in a cave in the Judean desert is holy *only* if he has cultivated the fruit of the Spirit in his life. The fact that he lives in a cave out in the desert - the fact that he has grown a long flowing beard - the fact that his hands are covered with calluses - the fact that he eats wild berries and honey - *all that means nothing*. Asceticism is neither here nor there. *Only the fruit of the Spirit counts*. That and that alone.

One of the hallmarks of cults is their frequent use of asceticism to define and mark out genuine spirituality. Don't fall victim to that kind of thinking. Be on your guard. Once again, asceticism is neither here nor there. A truly spiritual Christian may or may not be ascetic. It really doesn't matter one way or the other.

FOOTNOTE

1. The actual Greek reads: "Wisdom is justified by the *works* of her. (και εδικαιωτη η σοφια απο των εργαων αυτης). In other words, it's not "style" that counts; it's actual deeds; and the "works" or "deeds" that count are love, joy, peace, patience, etc.

Can you cite examples of how you've been duped into thinking that asceticism is a mark of holiness - examples drawn from your own personal experience - or from your encounters with cults. Please also list *other* false criteria - again, drawn from your own personal experience. Examples include: praying; giving large amounts of money; attending church; participating in ministry; fasting; etc.

Write down your answers:

- | | |
|----------|-----------|
| 1. _____ | 2. _____ |
| 3. _____ | 4. _____ |
| 5. _____ | 6. _____ |
| 7. _____ | 8. _____ |
| 9. _____ | 10. _____ |

I don't want any of you to be misled here; it's not that praying, church attendance, Bible study, etc. are wrong; indeed, they're needed disciplines that help us to *cultivate* genuine spirituality; but they *can't* be used as criteria for *judging* spirituality. That's wrong! That's confusing "means" and "ends." For example, prayer is not a mark of spirituality; it's a *means* of cultivating spirituality. Bible study is not a mark of spirituality; it's a *means* of cultivating spirituality. If prayer and Bible study don't produce the fruit of the Spirit, they're useless. Prayer and Bible study, if used correctly, should produce joy and peace. And if they don't there's a serious error that's either being repressed or overlooked.

SPIRITUAL GIFTS

Finally, let's take a look at 1 Corinthians 13:1-3.

- | | |
|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 Cor. 13:1 | Though I speak with the tongues of men and of angels, and have not love (agapê), I am become as sounding brass, or a tinkling cymbal. |
| 1 Cor. 13:2 | And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love (agapê), I am nothing |
| 1 Cor. 13:3 | And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love (agapê), it profiteth me nothing. |

Paul is not telling us here that spiritual gifts are unimportant; that's ridiculous; the whole twelfth chapter is devoted to stressing the need for spiritual gifts - that without them, the church can't be edified - it can't be raised up and integrated. But the spiritual gifts - whatever they might be - whether tongues, or prophecy, or the gift of teaching, or faith, or mercy - whatever - can't be used to judge a person's holiness - his standing before God - his spiritual maturity. Four little words: "*It profits me nothing.*" Love alone is the proper criterion.

HAVE YOUR CRY - THEN GET BACK TO WORK

I remember vividly, in one of our first Agonias, a woman who had been taught that certain spiritual gifts - especially three: the gift of prophecy, word of knowledge, and discerning of spirits - were marks of genuine maturity. I went out of my way to acknowledge her "giftings;" and I wasn't being patronizing: there was no

doubt that God had imparted real spiritual insight to her. But I went on to explain that it couldn't be used to validate her claim to holiness; that it did *not* indicate that she was spiritually mature. The only criterion, I told her, was love. She was at a loss to withstand my argument; she knew I was right. But she was genuinely devastated.

She pretty much spent the entire next week in her bedroom crying. But at the end of that week, she emerged a new woman - determined to set aside her misconceptions and press on to real victory. It was a remarkable display of courage on her part. And I trust that if any of you have likewise been duped, you will display the same courage. *Have your cry; then get back to work; and don't stop pressing yourself forward until you've gained the victory.*

SCRIPTURE PASSAGES WHICH CONDEMN THE USE OF FALSE CRITERIA

Let's now examine several passages of scripture which specifically identify some of the false criteria that we're so prone to make use of.

- | | |
|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Matt. 23:23 | Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. |
| Luke 11:42 | But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone |
| Matt. 6:2 | Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. |
| Matt. 6:5 | And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. |

HOMEWORK

Please read Chapter 4 - "*The Glue That Holds Relationships Together.*"

AUTHENTIC SPIRITUALITY[©]
CHAPTER 4
HOLINESS AND HUMAN RELATIONSHIPS
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #2				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #3				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #4				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #5				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #6				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Day #7				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	Overtures Attempted Positive Responses
Average for Week Eliminate the high and low				Your's Your Spouse	Your's Your Spouse		Your's Your Spouse	Your's Your Spouse	Your's Your Spouse	
Totals	Yes or No					Total				Total Attempted____ Total Positives____ Ratio_____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia member other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

TONIGHT'S LESSON

HOLINESS AND HUMAN RELATIONSHIPS

HOLINESS CAN BE POSSESSED ONLY IN CONCRETE RELATIONSHIPS

It's vital to note that each of the virtues which together comprise the fruit of the Spirit is *relational* in nature. If I possess love, I possess it only *in my relationships* with others; I can't possess it by myself - in a state of isolation. If I possess joy - New Testament joy - I possess it only *in my relationships* with others; if I possess peace, I possess it only *in my relationships* with others; if I possess patience, I possess it only *in my relationships* with others; etc. All nine virtues are relational - and don't exist apart from the specific framework of concrete, existential *relationships* that link me to other persons - most especially my spouse.

The fruit of the Spirit, therefore, presses me toward others - into the Body of Christ - and out into the world with the message of God's reconciliation. The more I cultivate the fruit of the Spirit, the more I'm pressed into relationship with others; and the more my isolation breaks down.

The nine virtues listed in Galatians 5:22-23 are not baubles we hang around our neck to adorn and bedeck us. Each virtue strengthens my relationship with others - and serves to bind together the Body of Christ - concretely and existentially. Genuine spirituality was never meant to be an isolated venture. It doesn't produce isolation, nor does occur in isolation.

1. It's *produced* only in our relationship with others;
2. it's *sustained* only in our relationship with others; and, ultimately,
3. its purpose is to build the church - to "glue" it all together.

Holiness, then, is relational. Holiness builds us up with others. Stop thinking that holiness is best cultivated in lonely desert hideouts. Or that holiness separates us from others. It may separate us from their sins, but not from them - not in the sense that I ever abandon my efforts to reach out to them with the gospel. Jesus' holiness was absolute - it was perfect; but it never kept him from reaching out to sinners; he never stood apart from them and looked down his nose at them.

Luke 5:30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

Luke 7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

THE SIXTY FOUR DOLLAR INSIGHT

If two people are committed to holiness, committed to walking with God and putting God at the center of their lives, *it's impossible that their marriage won't work.* Not only so, it's impossible that their marriage won't *thrive* - that it won't be filled with love and peace - that it won't be charged with a sense of romance

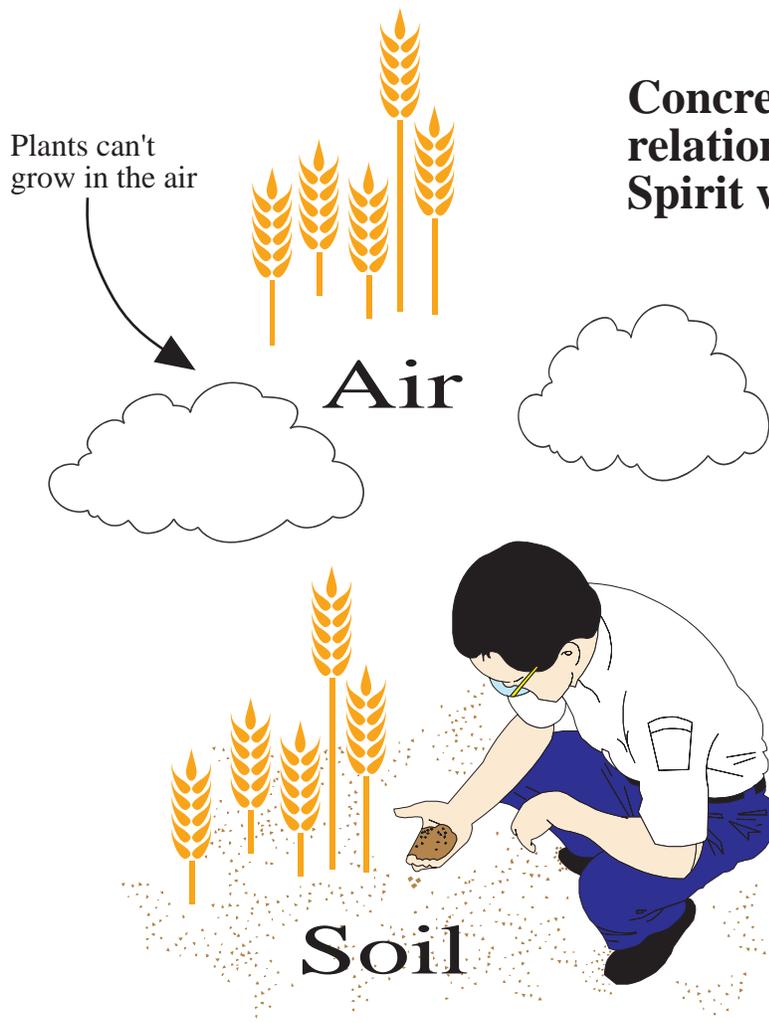
and high adventure. *It's simply impossible.* And why? Because a holy person is filled with the fruit of the Spirit - that's the very nature of holiness - that's its definition. Anyone's whose life does not exhibit the Fruit of the Spirit is not holy - he's not spiritual. And it's as simple as that! Don't make it any more complicated than that.

All you need for your marriage to be restored is truth and faith. The rest is the work of the Spirit. Commit yourself to knowing the truth - and to walking by faith in that truth - and the rest will follow. I'm not saying it's easy; but I am saying that it's inevitable if you stay committed. How can two persons fail in marriage if both have committed themselves to becoming ever more loving, ever more joyful, ever more peaceful, ever more patient, ever more kind, ever more meek, etc.? Show me a husband who's filled with love, joy, peace, patience, and kindness, and I'll show you a good husband! Show me a wife who's filled with love, joy, peace, patience, and kindness, and I'll show you a good wife!

RELATIONSHIPS AND COPING DEVICES

Let's "recap" now a few of the important truths we've learned about *authentic spirituality*.

1. The virtues which comprise the fruit of the Spirit - taken together - *define what it means to be holy*.
2. Each of those virtues is *relational* in nature - meaning that apart from *concrete, existential relationships* with *concrete, existential individuals* - especially *one's spouse* - the fruit of the spirit **can't** be cultivated. "*Relationship*" is the medium in which the fruit of the Spirit is nurtured - or, put slightly differently, "*relationship*" is the medium in which *holiness* is nurtured - the *soil* in which it's grown.

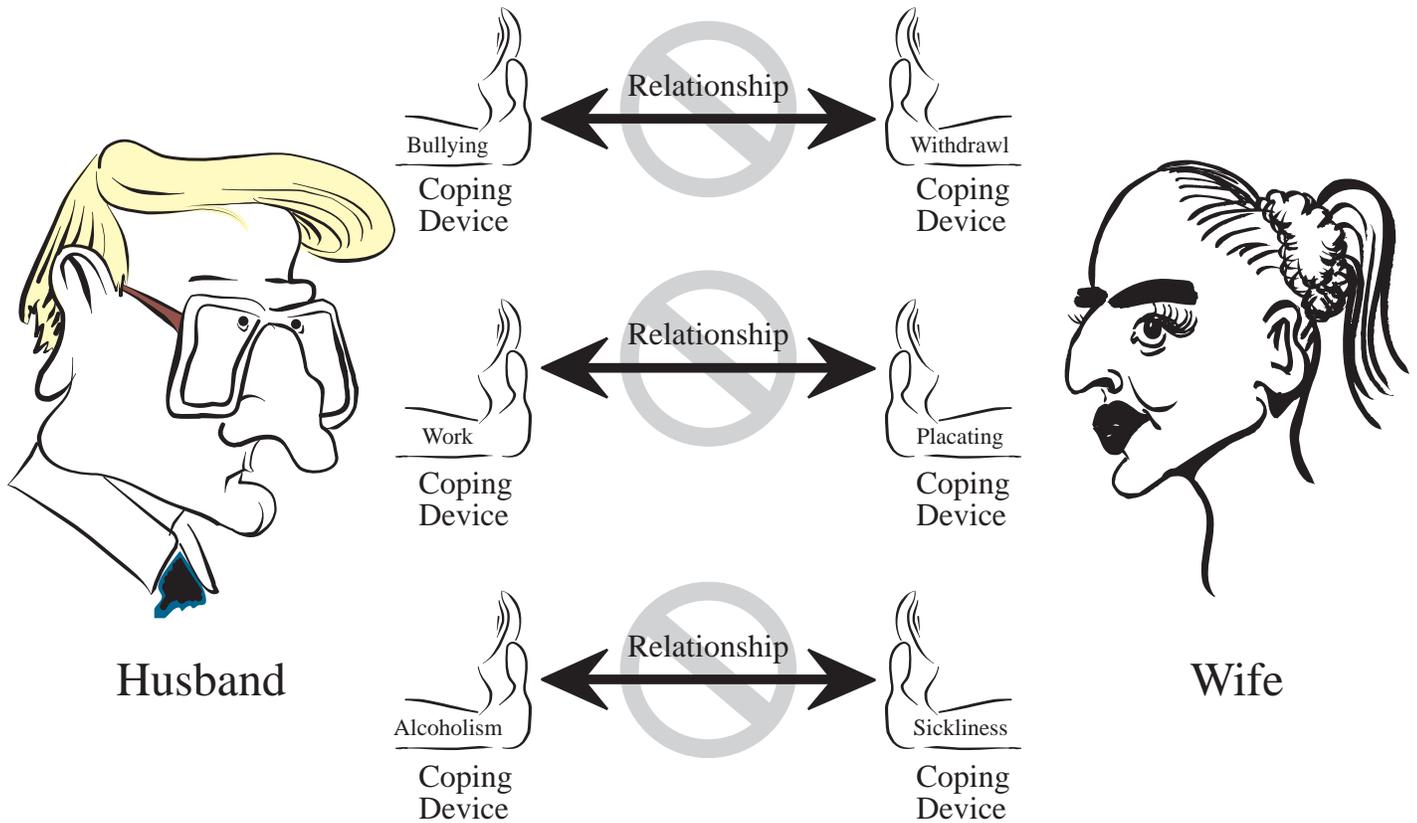


Concrete, existential relationships are to the Holy Spirit what soil is to a Farmer.

Plants need soil *in* which to grow. Plants don't grow *in* the air. They grow *in* the ground. Likewise, the "fruit of the spirit" isn't cultivated in the air. It's cultivated *in* concrete, existential relationships. Relationships provide the "soil" in which the "fruit of the Spirit" is nurtured.

3. If, then, relationships are so critically important to the development of holiness - so much so that holiness is impossible without them - ***you must spare no effort to dismantle your coping devices. Why? Because coping devices hinder the formation of relationships.***

COPING DEVICES HINDER THE FORMATION OF RELATIONSHIP



BY THE NUMBERS - STEP BY STEP - BEGIN NOW TO DISMANTLE YOUR COPING DEVICES: HERE'S HOW

1. You've listed all your coping devices; now, acknowledge that coping devices, by their very nature, are sinful - and, with that in mind, consciously and deliberately begin to discard each one. Remember, you don't need them anymore. You erected them to keep yourself from being hurt; but the Forgiveness Rules afford a more effective means of protecting yourself - *legitimately so - and without deadening your emotions*. The purpose here is to *clear the way* for "relationships" - because that's the "soil" in which you're going to cultivate the "fruit of the Spirit" - which, in turn, will enable you to produce a joy-filled marriage.
2. Remember too that you are your spouse's *shepherd*. Coping devices are resorted too *reflexively - without thinking*. Your spouse needs **you** to remind him when he's making use of them. You mustn't placate him; that's a terrible mistake. It hinders him from dismantling his coping devices; it prevents him from establishing a *relationship* with you - and without that, he won't be able to cultivate the fruit of the Spirit - joy, peace, patience, kindness, etc. You're inadvertently consigning him to a state of spiritual immaturity. Without **your** help, he will never become the husband you want. Likewise, a husband is called upon to shepherd his wife.

3. Use faith to set aside your coping devices! Don't rely on a change of emotional proclivities! Be prepared to stand in the "*faith gap*" for a long time - knowing that it won't be easy. Coping devices can be very compulsive; consequently, when you begin to dismantle them, you're apt to feel "stripped" and "torn." Stand fast! Gather your agonia-mates around you! You need their exhortation to keep your mind *fixed* on the truth - *so that the life-leap isn't aborted.*¹ The longer you stand fast, the more you'll weaken the emotional bondage that's entrapping you. And remember, the strain won't last forever. There's an end to it. And when it's over, your emotions, rather than forever tripping you up and leading you into temptation, will begin to enrich you.

4. Now, begin to *emotionally reinvest* yourself in your spouse. *The key here is to put yourself at risk.* "Hang yourself" way out on a limb. Respond to her overtures.² Expect her to respond to your overtures. Watch now for your emotions to come alive. Try to document it in a journal or a diary. Expect it to happen! Remember, the key here is faith.

5. If you've been gripped by a perversion - whatever it might be - expect its hold on you to weaken. Why?
 - a. Remember: most perversions amount to little more than heartbreaking, pathetic attempts to resuscitate deadened emotions.
 - b. It's your failure to emotionally invest yourself in others - most especially your spouse - that has led to those deadened emotions.³
 - c. But you have begun once again to reinvest yourself emotionally in others - most especially your spouse.
 - d. That means your emotions are once again stirring to life; you're reinvigorating them.
 - e. In so doing, you're draining the compulsive dynamic from whatever perversion "has your number;" you're breaking its grip on your life.

Here as well document the progress you're making in a diary or journal. Talk over the progress you're making with your spouse and fellow agonia-mates.

6. Finally, begin to nurture the fruit of the Spirit *in the relationship* between you and your spouse. You're ready to start. Now, just do it. Remember again that faith is the key. Don't rely on your emotions to drive you forward. Rely instead on faith. And remember our "working definition" of faith: *engaging your will apart from any emotional inclination to do so.*

NEW MONITORING TASKS

From here on out, I want you to begin assessing your own spirituality on a *daily* basis - how well you're doing *in terms of the fruit of the Spirit* - which is the true and only authentic measure of spirituality. I also want you to begin assessing your spouse's spirituality. You're to grade yourself and your spouse on a scale of 1 - 10. Think of "10" as an A+ and "1" as an abysmal failure - with "5" as just "middling." At the end of each day, you should give yourself and your spouse a grade. And at the end of the week, you're to throw out the high and the low - and take the average of the remaining five assessments. That score is to be reported to the instructors at the beginning of each class. ***You should start using column seven on your daily monitoring form.***

FOOTNOTE

1. Review *Manual 4 • Faith* for a discussion of the "*life leap*."
2. Review *Chapter 6 of Manual 3 • Relationships • Coping Devices • Perversions*
3. Review all of *Manual 3*.

Remind yourself over and over again that the fruit of the Spirit is **not** circumstantially driven; *it's Spirit driven*. It's not going to be easy to break yourself of the in-grained habit of making joy circumstantially driven. But don't allow yourself to make any excuses. You're being put in the "*driver's seat*;" you're being put in control of your own peace of mind and general outlook on life. You are being lifted up from a "*state of contingency*."

That's not the end of it. There's an additional discipline we're going to be imposing on you. It hammers away at the same theme; but here, rather than breaking your ingrained habit of making joy and peace circumstantially driven *generally*, we want to be **more specific** - and get you to **stop blaming your spouse** for any anger and general malaise you might be harboring. The grading method is the same. It's to be done daily - with a weekly average computed - setting aside the high and the low - and reported by you to your instructors during class. This discipline is simply a corollary of the other. ***You should start using column eight on the Daily Monitoring Form.***

ADDITIONAL MONITORING RESPONSIBILITY FOR THE AGONIA

Back at the very beginning of the Agonia, you were informed by your instructors that the focus of the Agonia was fourfold:

1. You were to cultivate an attitude of genuine transparency.
2. You were to eliminate among yourselves any specific on-going patterns of abuse and/or addictions; e.g., physical abuse, alcoholism, drug addiction, etc.
3. You were to cultivate a profound respect for the teaching staff - and give evidence of that respect in both public and private settings.
4. You were to monitor each other's adherence to the "Squabble Rules" - which we later modified to mean the Forgiveness Rules.

We're now inserting an additional point of focus and modifying a second: the agonia is to monitor each person in terms of the fruit of the spirit - and to make sure that nobody blames his/her spouse for the absence of joy, peace, patience, etc. Let's review carefully the *complete and total* monitoring focus of the Agonia up to this point:

1. You are to cultivate an attitude of genuine transparency.
2. You are to eliminate among yourselves any specific on-going patterns of abuse and/or addictions; e.g., physical abuse, alcoholism, drug addiction, etc.
3. You are to cultivate a profound respect for the teaching staff - and give evidence of that respect in both public and private settings.
4. You are to monitor each other's adherence to the Forgiveness Rules.
5. You are to monitor one another in terms of both the fruit of the Spirit and how well each of you resists blaming your spouse for any failure on your part to cultivate the fruit of the Spirit - most especially joy.

HOMEWORK

There's a test scheduled for next week. Have your students review the entire manual in preparation for it.

AUTHENTIC SPIRITUALITY[©]
CHAPTER 1
REVIEW AND TESTING
WEEKLY PRAYER JOURNAL

WEEK OF _____

	Prayer Items	When Answered How Answered
Day #1	_____ _____ _____	_____ _____ _____
Day #2	_____ _____ _____	_____ _____ _____
Day #3	_____ _____ _____	_____ _____ _____
Day #4	_____ _____ _____	_____ _____ _____
Day #5	_____ _____ _____	_____ _____ _____
Day #6	_____ _____ _____	_____ _____ _____
Day #7	_____ _____ _____	_____ _____ _____

DAILY MONITORING FORM

<i>Week</i> _____	Column #1	Column #2	Column #3	Column #4	Column #5	Column #6	Column #7	Column #8	Column #9	Column #10
Instructions for scoring have been provided by your instructors. However, a brief description is given below.	Two Chapters from the Gospels	15 Minutes of Prayer	Prayer Journal	Squabble Rule Violations	Response to Correction	Agonia Contacts	Fruit of the Spirit	Does Not Blame Spouse	Shares Joy with Spouse	Rebuffed Overtures
Day #1				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #2				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #3				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #4				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #5				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #6				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Day #7				Your's /	Your's /		Your's /	Your's /	Your's /	Overtures Attempted /
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	Positive Responses
Average for Week Eliminate the high and low				Your's /	Your's /		Your's /	Your's /	Your's /	
				Your Spouse /	Your Spouse /		Your Spouse /	Your Spouse /	Your Spouse /	
Totals	Yes or No					Total				Total Attempted _____ Total Positives _____ Ratio _____

INSTRUCTIONS: (1) The "Three Disciplines," columns 1-3: one "no" for any day for any of the disciplines results in a "no" for the entire week. (2) "Squabble Rules," column 4: keep daily track of (a) how many times you violate the rules and (b) how many times your spouse violates the rules; at the end of the week, eliminate the high and low and average the remaining scores. (3) "Response to Correction," column 5: keep daily track of how often you notice that either you or your spouse does not respond positively to correction and rebuke. The criteria consists of (a) non-defensiveness and (b) attentiveness. Grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and low and average the remaining scores. (4) "Agonia Contacts," column 6: (a) phone call to an agonia-mate over ten minutes = 1 pt.; (b) personal, face-to-face contact over a half an hour = 3 pts.; (c) Having an agonia couple over for dinner = 5 pts; (d) participate in a meeting of the full Agonia other than the class itself = 5 pts. (5) "Spirituality Indices," columns 7-9: grade yourself on a scale of 1-10 - with "10" an A+, "1" an abysmal failure, and "5" middling. Eliminate the high and the low for the week and average of the remaining scores. (6) "Overtures," column 10: keep daily track of how often you reach out to your spouse; and also keep track of how often, if at all, your overtures are rebuffed. At the end of the week, list the total overtures you undertook; and compute a ratio of positive responses to the total.

IT'S TIME FOR "THE PERIODIC PLACATERS REPORT"

Take some time this evening to monitor the progress the placaters are making in overcoming their fear of "facing off" with their respective spouses. Go back to the last time they were scored - and compare that score with the score for this evening.

THE PERIODIC PLACATERS REPORT



Placaters are usually cast in the role of "victim" - and, in a very real sense, that's an accurate depiction - because they're so easily "pushed around" and "controlled." They "walk on egg shells" to preserve the peace. They won't confront! But the peace they purchase produces a profound bitterness - and dooms any possibility of intimacy. What we want to do is help the placaters - usually the wife, but sometimes the husband - to start holding their ground and "engaging" their spouses. And, toward that end, we'll be periodically monitoring the progress they're making in overcoming their fears. There will be three grades that are assigned: (1) the placaters will give themselves a grade; (2) their respective spouses will give them a grade; and, finally, the Agonia, as a whole, will grade their progress. The grades will be letter grades: A, B, C, D, and F. ***This will be a group effort. Let's work hard at it!***

Names of the Placaters	Placater's Grade	Spouse's Grade	Agonia's Grade
 _____			
 _____			
 _____			
 _____			
 _____			
 _____			
 _____			



A spouse who bullies and intimidates - usually the husband, but sometimes the wife - won't be backed off until his spouse starts to hold her ground and face off with him. When that begins, the whole weight of the Agonia can swing in behind her and provide support. ***But she is the key.*** She must begin standing her ground. Until that happens, the Agonia is paralyzed - and its resources can't be brought to bear. We aren't grading the progress he's making - because he's not the key here. ***She is.*** He'll begin to change when she starts to "engage."

TONIGHT'S LESSON

REVIEW AND TESTING

Please close your manuals.

1. What is real spirituality? Define it scripturally.

Answer:

Galatians 5:22 But the fruit of the Spirit is love, joy, peace,
longsuffering, gentleness, goodness, faith,
Galatians 5:23 Meekness, temperance: ***against such there is no law.***

2. What does the phrase "*against such there is no law*" really mean?

Answer:

The law can find no basis for lodging an accusation. You're not only free of condemnation positionally, but existentially as well. It makes clear that the nine virtues enumerated in verses 22 and 23 constitute a definition of holiness.

3. These two verses are put in the form of a specific figure of speech. What is it? And what is it meant to convey?

Answer:

It's an asyndeton. Technically, it means "*without conjunctions.*" Its purpose is to hurry the reader through a list of specific items to a concluding phrase - which, in this case, is "*against such there is no law.*" In addition, it unifies the list into a comprehensive whole - with each item inextricably linked to all the others. For one item to be genuinely present, the others must be present as well. It's impossible to cultivate love apart from joy; patience apart from kindness; goodness apart from meekness; etc. If someone appears to be faithful without, at the same time, evidencing joy and love, it's unlikely that his faithfulness has been produced by the Spirit. It's simply a virtue that his upbringing has instilled.

4. Knowing what genuine spirituality consists of is vital to the restoration of your marriages. A misunderstanding here is likely to subvert the entire process. Tell me why.

Answer:

Genuine spirituality - defined in terms of Galatians 5:22-23 - is by its very nature *relational*. A truly spiritual individual can't help but be a good spouse.

5. Does the fact that you're undergoing severe trials give you any real justification for failing to bear the fruit of the Spirit? Can you simply waive off your failure with the explanation: "*It's been a horrible week.*"?

Answer:

No. The accurate definition of spirituality - when finally grasped and acted upon - *puts you in the driver's seat*. You're no longer left in a state of contingency - a victim of whatever circumstances might be buffeting you. You're not so much flotsam on the stream of life - without a motor and rudderless. You've been given the wherewithal to move *against the current* - to cultivate joy and peace even in the midst of tribulation - including the pain-filled trial of a less than perfect marriage.

Grief-filled tribulation can't touch the genuinely spiritual individual. The grief may be real; but the underlying joy and peace are not destroyed.

Can you give a verse to support your answer?

1 Peter 1:3	Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again <i>unto a living hope</i> by the resurrection of Jesus Christ from the dead,
1 Peter 1:4	To an <i>inheritance</i> incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
1 Peter 1:5	Who are <i>kept by the power of God</i> through faith unto salvation ready to be revealed in the last time
1 Peter 1:6	<i>Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness (sorrow, grief) through manifold (trials)...</i>

6. Is there ever any justification for blaming your spouse for any malaise that might be afflicting you - any loss of joy or peace?

Answer:

No. Knowing that spirituality is defined in terms of the “*fruit of the Spirit*” makes you less likely to blame your spouse for your own discontent and malaise. If you're unhappy, angry, and bitter, it's ultimately not the fault of your spouse at all - regardless of what he or she might be doing. It's your fault. You're not "drawing upon" the Spirit. Your walk with the Lord is defective. Your mind is not set on Christ.

Romans 8:35	Who shall separate us from the love of Christ? shall <i>tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?</i>
Romans 8:36	Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter.
Romans 8:37	<i>Nay, in all these things we are more than conquerors through him that loved us.</i>

7. What burden must you never ask your spouse to sustain?

Answer:

Your spouse must never be asked to sustain the burden of making you happy. It's unbearable. Your joy and peace are the “fruit of your own personal relationship with the Spirit;” *it's not the fruit of your relationship with your spouse.* God has given you your spouse to **share** joy with - joy you **already** have cultivated in the spirit. You must lift that burden from off your spouse; relieve him/her of bearing it. That alone will help to alleviate much tension - and put your marriage on a much surer foundation.

8. On what basis can we paraphrase Galatians 5:22 - 23 to read as follows?

Galatians 5:22 But the fruit of the Spirit is love - which is joy,
peace, longsuffering, gentleness, goodness, faith,
Galatians 5:23 Meekness, temperance: against such there is no law.

Answer:

Because 1 Corinthians 13 defines love **in terms of** the same virtues which are listed **alongside of** love in Galatians 5:22 and 23.

1 Cor. 13:4 Love suffereth long, and is kind; love envieth not;
love vaunteth not itself, is not puffed up,
1 Cor. 13:5 Doth not behave itself unseemly, seeketh not her
own, is not easily provoked, thinketh no evil;
1 Cor. 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;
1 Cor. 13:7 Beareth all things, believeth all things, hopeth all
things, endureth all things.
1 Cor. 13:8 Love never faileth:

9. What is the significance of 1 Timothy 4:1-3?

1 Timothy 4:1 Now the Spirit speaketh expressly, that in the latter
times some shall depart from the faith, giving heed
to seducing spirits, and doctrines of demons;
1 Timothy 4:2 Speaking lies in hypocrisy; having their conscience
seared with a hot iron;
1 Timothy 4:3 Forbidding to marry, and commanding to abstain
from meats...

Answer:

What we have here is a subtle shift to a new criterion for judging spirituality; specifically, **asceticism**. We are clearly warned that false teachers will use asceticism as a mark of spirituality in the Last Days - and, in so doing, justify their claim to leadership.

10. Can you list any other false criteria?

Answer:

Examine the following verses - and pull from them the false criteria they contain:

Matt. 23:23 Woe unto you, scribes and Pharisees, hypocrites! for
ye pay **tithe** of mint and anise and cummin, and have
omitted the weightier matters of the law, judgment,
mercy, and faith: these ought ye to have done, and
not to leave the other undone.

Luke 11:42 But woe unto you, Pharisees! for ye **tithe** mint and
rue and all manner of herbs, and pass over judgment
and the love of God: these ought ye to have done,
and not to leave the other undone

Matt. 6:2	Therefore when thou doest thine alms , do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
Matt. 6:5	And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
1 Cor. 13:1	Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
1 Cor. 13:2	And though I have the gift of prophecy , and understand all mysteries, and all knowledge ; and though I have all faith , so that I could remove mountains , and have not charity, I am nothing.
1 Cor. 13:3	And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
Colossians 2:20	Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances ,
Colossians 2:21	(Touch not; taste not; handle not;
Colossians 2:22	Which all are to perish with the using;) after the commandments and doctrines of men?
Colossians 2:23	Which things have indeed a shew of wisdom in will worship , and humility , and neglecting of the body ; not in any honour to the satisfying of the flesh.

HOMEWORK

1. Have your students read *Chapter 5 - Review and Testing.*" It includes the questions that we've posed this evening - along with all the correct answers.
2. Be sure to distribute the next Agonia Manual to your students; it's entitled *Manual 6 • Rediscovering One Another.* Have your students read the first chapter: "*Chapter 1 - Breaking into One Another's Spheres of Interest.*"

Be sure to collect \$20.00 for each manual you distribute. It' is a donation; but without it, we can't fund the course. Remember also to collect the \$10.00/month/person we're asking for as well. That's in addition to the cost of the manuals.

