

## 第五堂：平息躁动的灵魂(第一部分)

### 观看视频!

视频连结: <https://youtu.be/hyKc577mFW0>

### 学习!

现代生活充满了喧嚣，远远超过了历史上的任何其他时刻。人们越来越多地从农村转移到都市，并带来噪音（“有害声音”）。从地面到空中-从高速公路上不间断的交通到民航机的头顶轰鸣-我们被噪音轰炸。

噪音不仅存在于我们外在环境，而且也在我们内心深处。在我们的罪过，痛苦和忧虑的重压之下，重担挤满了我们的内心，直到我们无法听见上帝的声音。声势浩大的外在环境下，静默对我们而言几乎没有任何吸引力，并且更懒得要腾出与神独处的时间。

然而，更重要的是，我们需要操练静默和独处。耶稣经常撤离到孤僻的地方，在上帝的同在中保持静默。但以理经常在祷告中寻求神。摩西不止一次地与神独处40天，保罗在耶稣的引导下独自在阿拉伯度过了三年。

我们也需要学习如何从世界的喧哗中退出，以便我们可以接近上帝。断开不必要的声音，以便重新连接到上帝。只有当我们独自静默进入上帝的同在中，放下自我；我们的心怀意念和环境才会发生转变。

### 重点经文：诗篇62（和合本）

在神保佑中安稳自在  
大卫的诗，照耶杜顿的作法，交与伶长。

1我的心默默无声，专等候神；  
我的救恩是从他而来。  
2惟独他是我的磐石，我的拯救；  
他是我的高台，我必不很动摇。  
3你们大家攻击一人，把他毁坏，  
如同毁坏歪斜的墙、将倒的壁，要到几时呢？  
4他们彼此商议，专要从他的尊位上把他推下；  
他们喜爱谎话，口虽祝福，心却咒诅。（细拉）

5我的心哪，你当默默无声，专等候神，  
因为我的盼望是从他而来。  
6惟独他是我的磐石，我的拯救；  
他是我的高台，我必不动摇。  
7我的拯救、我的荣耀都在乎神；  
我力量的磐石、我的避难所都在乎神。

8你们众民当时倚靠他，  
在他面前倾心吐意；  
神是我们的避难所。（细拉）

9下流人真是虚空；  
上流人也是虚假；  
放在天平里就必浮起；  
他们一共比空气还轻。

10不要仗势欺人，  
也不要因抢夺而骄傲；  
若财宝加增，不要放在心上。

11神说了一次、两次，我都听见：  
就是能力都属乎神。

12主啊，慈爱也是属乎你，  
因为你照着各人所行的报应他。

## 课程大纲：操练静默与独处

阅读圣经时，我们必须注意重复的单词，主题或短语。让我们专注于以下两节经文。它们几乎是相同的，但细微的差别表明了大卫内心的两次转变。

### 转变#1

“我的心默默无声，专等候神”（第1节）

“我的心哪，你当默默无声，专等候神”（第5节）

在语法中，有“疑问句”（问题），“陈述句”（声明）和“祈使句”（命令）。在这里，我们可以看到大卫的言语从陈述转换为命令。大卫命令他的心静默等待。

### 转变#2

“我必不很动摇”（第2节）

“我必不动摇”（第6节）

注意单词“很”不见了。内心的景况从“必不很动摇”到“必不动摇”。这是一种从躁动到平静的转变，这种经历是当一个人有意地脱离世界的喧嚣，在上帝面前默默地倾心吐意。

“静默对我来说并不是自然形成的  
静默对你来说一定也是陌生的  
如果你和我想要在我们躁动的心中保持静默  
我们就需要去培养静默  
如果你珍视、珍惜并渴望滋养静默

你就可以在躁动的心中培养静默”

-韦恩·奥茨Wayne Oats

## 静默与独处的实践

静默的操练就是停止说话，停止与周围的所有人对话，以便听见上帝说话。

独处的操练是从其他人身边抽身出来，独自一人，这样我们才能享受与上帝的亲密关系。

## 静默与独处的目的

### 1. 效法耶稣的榜样

圣经教导说耶稣行了静默与独处（路加福音4:1，路加福音4:14，马太福音14:23和马可福音1:35）。要像耶稣一样，我们必须自律，并寻找静默与独处的时间。我们必须这样做的原因，是要像耶稣那样，通过这些操练得到属灵的力量。

耶稣被圣灵充满，从约旦河回来后，随圣灵的引导来到旷野(路加福音4:1当代译本)

耶稣带着圣灵的能力回到加利利，祂的名声传遍了周围地区。（路加福音4:14当代译本）

待众人都离开了，祂就独自上山去祷告，在那里一直待到晚上。（马太福音14:23当代译本）

第二天清早，天还没亮，耶稣就起来独自走到旷野去祷告。（马可福音1:35当代译本）

### 2. 更好地聆听上帝的声音

远离世上噪音和人类声音的最明显原因之一，就是为了更好地聆听来自天堂的声音。

耶和华说：「你出来站在山上，站在我面前。」耶和华从那里经过时，疾风大作，劈山碎石，但耶和华不在风中。疾风过后又有地震，但耶和华不在其中。地震之后又有火，但耶和华也不在火中。之后，传来微小的声音。（列王纪上19:11-12当代译本）

我要登上瞭望塔，站在望楼上等候，

看耶和华要对我说什么，要怎样答覆我的抱怨。（哈巴谷书2:1当代译本）

“除了默想神之外，她几乎不关心任何事情  
她喜欢独自一人走在田野和树林中  
和似乎总是与一个看不见的人交谈”  
-爱德华兹(对他妻子的观察)

### 3. 寻求上帝的旨意

基督徒与神保持静默和独处的最常见原因之一，就是为了辨明祂的旨意。

一天，耶稣到山上整夜向上帝祷告。天明时分，祂召集门徒，从中选出十二人立为使徒。（路加福音6:12-13当代译本）

“当我们遵循上帝的旨意时，  
责任在于祂，而不是在我们这里。  
上帝在发出邀请的时候，承担了所有的负担。  
作为仆人我只要向前，把结果留给祂。  
当我离开那片沙滩的时候，是多么平静啊；  
矛盾解开了，只留下愉悦和宁静。  
我觉得我能飞到山顶皮尔斯先生的房子里。  
我昨晚睡的安稳！我妻子还以为布莱顿制造了什么奇迹呢！  
确实是的。”  
戴德生

#### 4. 寻求主的救恩

一个寻求主的救赎的静默与独处的时刻，可以指的是非基督徒寻求罪恶的救赎，也可以适用于在某些情况下寻求神救赎的基督徒。

耶和华必赐福给那些等候和寻求祂的人，因此，默然等候耶和华的拯救是美好的。（耶利米哀歌3:25-26当代译本）

“我要求任何寻求救赎的人首先学会独处，这样你们可以透过上帝眼光认清自己。  
很少有人能真正地了解自己。  
大多数人都会透过滤镜看自己，但还有另外一个滤镜，可以真实反映，却很少有人看。  
根据上帝的道省察自己，仔细省察自己的状况，省察内在和外在的罪过，  
并运用圣经中给我们的所有考验，将是一种健康的操练；  
但是几乎没有人如此行！”  
-司布真 Charles Spurgeon

#### 静默与独处的产物

主耶和华——以色列的圣者说：「你们回转、安息便可得到拯救；你们安静、信靠便可得到力量。但你们却不肯。（以赛亚书30:15当代译本）

31耶稣对他们说：「你们私下跟我到僻静的地方去歇一会儿吧。」因为当时来来往往找他们的人实在太多，他们连吃饭的时间都没有。（马可福音6:31当代译本）

静默与独处将带来三件事：

1. 我们开始寻找安息
2. 我们破碎的心得修复

### 3. 我们被误导的生活开始重新与神对齐

## 反思!

你多久一次能够独自安静的在神的面前?

在之后的两周中，你要如何实践静默和独处？

## 讨论!

我们需要让我们的心安静下来，听听上帝的声音。大卫为我们树立了榜样。大卫一生中对审判和迫害的第一个反应是“向主打听”。当他这样做时，上帝一次又一次地向大卫证明了自己。另一件事：大卫默默地等待主，不仅增强了他对上帝的信心，而且向周围的每个人（无论是朋友还是敌人）展示了上帝的信实。

问题1：在上帝面前保持默默无声是什么意思（诗篇62：1，5）？你如何实践的？

问题2：在等候上帝时，你会坚守上帝哪些方面的属性？

问题3：如果你没有得到上帝的回音，你是否曾经用自己的方式解决事情？结果如何？

问题4：在诗篇62：8-10中，大卫对其他人做了什么指示，以应对困难的情况？

问题5：当他等待上帝的帮助时，人们继续攻击并施压大卫。你可以从中学到什么，了解生活中所有挑战的本质？

问题6：你如何提醒自己，不论外在环境如何，但上帝仍然掌控一切？

问题7：为什么有时很难在上帝面前静默等候？

问题8：当周围有其他人时，你仍可以在上帝面前保持安静吗？请解释。

问题9：为什么你不能信任自己不认识的人？如果你难以信靠上帝，那么有什么可以帮助你增长信心呢？

问题10：向上帝“倾心吐意”是什么意思（诗篇62：8）？在你遇到困难的时候，这会如何帮助你？

问题11：在接下来的两周内，您可以采取哪些步骤来操练静默和独处？

## 课后作业

### 挑战！

回答下列问题，并纪录在你的日记里。

1. 我对上帝的信心有多牢固？
2. 我有什么恐惧会影响我的生活？
3. 我的心有多滋润？是什么喂养我的心？
4. 我要对什么放手？
5. 我为他人做了什么样的妥协？我应该这样做吗？
6. 我过去的伤口如何塑造现在的我和将来的我？
7. 我感受到上帝绝对的爱吗？
8. 我羡慕别人吗？是谁？是什么让我羡慕他人？
9. 我可以在上帝里安息吗？
10. 在我混乱的生活里，对我来说一件重要的事情是什么？

### 背诵！

诗篇62:5-6和合本

5我的心哪，你当默默无声，专等候神，

因为我的盼望是从他而来。

6惟独他是我的磐石，我的拯救；

他是我的高台，我必不动摇。

预习！

Read the article below by Dallas Willard on Personal Soul Care.

**Personal Soul Care**  
(Dallas Willard)

*Watch over your heart with all diligence,  
For from it flow the springs of life.*  
Proverbs 4:23, NASB

The call of God to minister the gospel is a high honor and a noble challenge. It carries with it unique opportunities as well as special burdens and dangers for members of the clergy as well as their families. These burdens can be fruitfully born and the dangers triumphantly overcome. But that will not happen unless the minister's "inner person" (2 Corinthians 4:16) is constantly renewed by accessing the riches of God and His kingdom in the inner person.

**The Soul And The Great Commandment**

"Soul" is here defined as the hidden or "spiritual" side of the person. It includes an individual's thoughts and feelings, along with heart or will, with its intents and choices. It also includes an individual's bodily life and social relations, which, in their inner meaning and nature, are just as "hidden" as the thoughts and feelings.

The secret to a strong, healthy, and fruitful ministerial life lies in how we work with God in all of these dimensions. Together they make up the real person. They are the inescapable sources of our outward life, and they almost totally determine what effects, for good or ill, our ministerial activities will have. Natural gifts, external circumstances, and special opportunities are of little significance. The good tree, Jesus said, "bears good fruit" (Matthew 7: 17, NASB). If we tend to the tree, the fruit will take care of itself.

The inner dimensions of life are what are referred to in the Great Commandment: "Love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself" (Luke 10:27, NASB). This commandment does not so much tell us what we must do, as what we must cultivate in the care of our souls. This is true for all believers and is certainly true for ministers of the gospel.<sup>1</sup> Our high calling and sacrificial service can find adequate support only in a personality totally saturated with God's kind of love, agape (see 1 Corinthians 13).

But we must be very clear that the great biblical passages on love—those cited above and others, including 1 John 4—do not tell us to act as if we loved God with our whole beings, and our neighbors as ourselves. Such an attempt, without the love of God indwelling us, would be an impossible burden. We would become angry and hopeless—as, in fact, happens to many ministers and their families.

**Character and the "Fruit of the Spirit"**

The "sudden" failures that appear in the lives of some ministers are never really sudden but are the surfacing of long-standing deficiencies in "the hidden person of the heart" (1 Peter 3:4, NASB). Divine love permeating every part of our lives is, by contrast, a resource adequate to every condition of life and death, as 1 Corinthians 13 assures us. This love is, in the words of Jesus, "a well of water springing up to eternal life" (John 4:14, NASB). And from those possessed of divine love there truly flows "rivers of living water" to a thirsty world (see 7:38, NASB).

The people to whom we minister and speak will not recall 99 percent of what we say to them. But they will never forget the kind of persons we are. This is true of influential ministers in my past. The quality of our souls will indelibly touch others for good or for ill. So we must never forget that the most important thing happening at any moment, in the midst of all our ministerial duties, is the kind of persons we are becoming.



God is greatly concerned with the quality of character we are building. The future He has planned for us will be built on the strength of character we forge by His grace. Intelligent, loving devotion to Christ will grow in importance through eternity and will never become obsolete.

It is God's intention that our lives should be a seamless manifestation of the fruit of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23, NASB). He has made abundant provision for His indwelling our lives in the here and now. Appropriate attention to the care of our souls through His empowerment will yield this rich spiritual fruit and deliver us from the sad list of "deeds of the flesh" (vv. 19-21, NASB). We can be channels of the grace of the risen Christ, and through our ministerial activities—speaking, praying, healing, administering—He can minister to others. But we must attend to the means of His grace in practical and specific ways to experience His life into and through our lives.

### **“ Practicing the Presence of God”**

The first and most basic thing we can and must do is to keep God before our minds. David knew this secret and wrote, "I have set the Lord continually before me; because He is at my right hand, I will not be shaken. Therefore my heart is glad, and my glory rejoices; my flesh also will dwell securely" (Psalm 16:8-9, NASB).

This is the fundamental secret of caring for our souls. Our part in thus practicing the presence of God is to direct and redirect our minds constantly to Him. In the early time of our "practicing" we may well be challenged by our burdensome habits of dwelling on things less than God. But these are habits—not the law of gravity—and can be broken. A new, grace-filled habit will replace the former ones as we take intentional steps toward keeping God before us. Soon our minds will return to God as the needle of a compass constantly returns to the north. If God is the great longing of our souls, He will become the pole star of our inward beings.<sup>2</sup>

Jesus Christ is, of course, the Door, the Light, and the Way. We are privileged to walk in this profound reality, not just preach it. We first receive God into our minds by receiving Jesus. The way forward then lies in intentionally keeping the scenes and words of the New Testament Gospels before our minds, carefully reading and rereading them day by day. We revive them in word and imagination as we arise in the morning, move through the events of the day, and lie down at night. By this means we walk with Him moment by moment—the One who promised to be with us always.

As a beginning step in this "practicing" process, we can choose to practice constantly returning our minds to God in Christ on a given day. In the evening then we can review how we did and think of ways to do it better the next day. As we continue this practice, gently but persistently, we soon will find that the person of Jesus and His beautiful words are "automatically" occupying our minds instead of the clutter and noise of the world—even the church world.

Our concentration on Jesus will be strengthened by memorization of great passages (not just verses) from Scripture. Passages such as Matthew 7, John 14-17, 1 Corinthians 13, and Colossians 3 are terrific "soul growing" selections. This practice of memorizing the Scriptures is more important than a daily quiet time, for as we fill our minds with these great passages and have them available for our meditation, "quiet time" takes over the entirety of our lives.

God's word to Joshua, as he undertook the great task before him, was, "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success" (Joshua 1:8, NASB). Psalm 1 demonstrates that this became a part of the recognized practice of spiritual living among the Israelites. Meditation on Him and His Word must become an integral part of our lives too.

But how does the law get *in your mouth*? By memorization, of course. It becomes an essential part of how we think about everything else as we *dwell on it*. Then the things that come before us during the day come in the presence of God's illuminating Word. Light dwells within us and enables us to see the things of life in the right way. "In Thy light we see light" (Psalm. 36:9, NASB). This is the true education for ministry and for life.



## Love and Worship

As the Living Word and the written Word occupy our minds we naturally—and supernaturally—come to love God more and more because we see, clearly and constantly, how lovely He is.

The wise Puritan, Thomas Watson, wrote:

The first fruit of love is the *musings of the mind upon God*. He who is in love, his thoughts are ever upon the object. He who loves God is ravished and transported with the contemplation of God. “*When I awake, I am still with thee*” (Ps. 139:18). The thoughts are as travelers in the mind. David's thoughts kept heaven-road. “*I am still with Thee.*” God is the treasure, and where the treasure is, there is the heart. By this we may test our love to God. What are our thoughts most upon? Can we say we are ravished with delight when we think on God? Have our thoughts got wings? Are they fled aloft? Do we contemplate Christ and glory? ... A sinner crowds God out of his thoughts. He never thinks of God, unless with horror, as the prisoner thinks of the judge.<sup>3</sup>

In this way we enter a life, not just *times*, of worship. The hymn of heaven will be a constant presence in our inner lives: “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and forever” (Rev. 5:13, NASB).

Worship will become the constant undertone of our lives. It is the single most powerful force in completing and sustaining restoration of our whole beings to God. Nothing can inform, guide, and sustain pervasive and radiant goodness in a person other than the true vision of God and the worship that spontaneously arises from it. Then the power of the indwelling Christ flows from us to others.

Remember, however, that we are not *trying* to worship. Worship is not another job we have to do. It is one aspect of the gift of “living water” that springs “up to eternal life” (John 4:14; 7:38, NASB). Our part is to turn our minds toward God and to attend to His graceful actions in our souls. This is the primary “care of the soul” we must exercise. Then love and worship, worship and love, flow in our lives as we walk constantly with God. By stepping with Him—in the flow of His grace—we live with spontaneity, love our neighbors, and minister the word and power of the gospel.

## Opening to the Fullness of Joy

Personal soul care also requires attending to our feelings. Emotions are a real component of life and of our lives in Christ. Some ministers allow their emotions to defeat them.

We do well to note, however, that love is the foundation of the spiritual life and joy is a key component in the Christ life. Joy is not pleasure, a mere sensation, but a pervasive and constant sense of well-being. Hope in the goodness of God is joy's indispensable support.

In a moment of worship and praise, Paul spontaneously expressed a benediction on the Christians in Rome: “Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit” (Romans 15:13, NASB). This verse addresses the profound needs of the emotional side of the Christian's life.

The great central terms of life in Christ are “faith,” “hope,” “love,” and “peace.” These are not just feelings; in substance, they are not feelings. They are conditions involving every part of an individual's life, including the body and the social context. They serve to equip us for the engagements of life. They do, however, have feelings that accompany them, and these positive feelings abundantly characterize those living in the presence of God. These feelings displace the bitter and angry feelings, that characterize life “in the flesh”—life in human energies only. They even transform the sickening emotional tones that permeate and largely govern the world around us—even many times the Church world.

Jesus taught us to abide in God's love “that My joy may be in you, and that your joy may be made full” (John 15: 10-11, NASB). Our joy is full when there is no room for more. Abiding in God's love provides the

unshakable source of joy, which is in turn the source of peace. All is based in the reality of God's grace and goodness.

*Faith, hope, love, joy, and peace*—the “magnificent five”—are inseparable from one another and reciprocally support each other. Try to imagine any one without the others!

### **Solitude and Silence**

Among the practices that can help us attend to soul care at a basic level are *solitude* and *silence*. We practice these by finding ways to be alone and away from talk and noise. We rest, we observe, we “smell the roses”—dare we say it?—we do *nothing*. This discipline can be used of God as a means of grace. In it we may even find another reminder of grace—that we are saved, justified by His redeeming power—not by our strivings and achievements.

In drawing aside for lengthy periods of time, we seek to rid ourselves of the “corrosion” of soul that accrues from constant interaction with others and the world around us. In this place of quiet communion, we discover again that we do have souls, that we indeed have inner beings to be nurtured. Then we begin to experience again the presence of God in the inner sanctuary, speaking to and interacting with us. We understand anew that God will not compete for our attention. We must arrange time for our communion with Him as we draw aside in solitude and silence.

The psalmist said, “Cease striving and know that I am God” (Psalm 46: 10, NASB). And immediately following this, the writer affirms the success of God's mission on earth: “I will be exalted among the nations, I will be exalted in the earth.’ The Lord of hosts is with us; the God of Jacob is our stronghold” (vv. 10-11, NASB).

Other translations of this verse read, “Be still, and know” (NIV) or “Step out of the traffic! Take a long, loving look at me” (TM). God's provision for us and for His work through us is adequate. We do not have to “make it happen.” We must stop shouldering the burdens of “outcomes.” These are safely in His hands. Someone insightfully said, “The greatest threat to devotion to Christ is service for Christ.”

What a paradox! This is so easily a challenge for many ministers. Allowing service for Christ to steal our devotion to Him is a radical failure in personal soul care. But it is one from which the practice of communing with Christ in times of solitude and silence can deliver us.

### **Time is Made, Not “Found”**

A response to giving attention to personal soul care often is, “I don't have time for extensive solitude and silence. I have too much to do.” The truth is you don't have time not to practice solitude and silence. No time is more profitably spent than that used to heighten the quality of an intimate walk with God. If we think otherwise, we have been badly educated. The real question is, “Will we take time to do what is necessary for an abundant life and an abundant ministry, or will we try to 'get by' without it?”

So a couple of words of counsel are appropriate for our attending to the inner life. First, God never gives anyone too much to do. We do that to ourselves or allow others to do it to us. We may be showing our lack of confidence in God's power and goodness, though it may be that our models and education have failed us. Second, the exercise of God's power in ministry never, by itself, amends character, and it rarely makes up for our own foolishness. God's power can be actively and wisely sought and received by us only as we seek to grow by grace into Christlikeness. Power *with* Christlike character is God's unbeatable combination of triumphant life in the kingdom of God on earth and forever. Power without Christ's character gives us our modern-day Samsons and Sauls.

Knowing Christ through times away in solitude and silence will “let our joy be full” (see John 16:24). It will bring over us a pervasive sense of well-being, no matter what is happening around us. Hurry and the loneliness of leadership will be eliminated. We can allow the peace of God to sink deeply into our lives and extend through our relationships to others (see Matthew 10:12-13).

A young Christian who had been guided into the effective practice of solitude and silence had this to say:

The more I practice this discipline, the more I appreciate the strength of silence. The less I become skeptical and judgmental, the more I learn to accept the things I didn't like about others, and the more I accept them as uniquely created in the image of God. The less I talk, the fuller are words spoken at an appropriate time. The more I value others, the more I serve them in small ways, and the more I enjoy and celebrate my life. The more I celebrate, the more I realize that God has been giving me wonderful things in my life, and the less I worry about my future. I will accept and enjoy what God is continuously giving to me. I think I am beginning to really enjoy God.<sup>4</sup>

Experiencing God through the practice of connecting with Him via this discipline brings rich rewards.

### **Planning for Fullness of Life**

Our discussion so far has been more illustrative than expository. Solitude and silence are absolutely basic in our responsibility to soul care. But they also open before us the whole area of *disciplines* for the spiritual life. It is vital for us to keep before us that there are tried and true ways we can pursue toward abundant life in Christ. These ways are often referred to as “spiritual disciplines.”<sup>5</sup> We can and must incorporate these into our lives as completely reliable ways of personal soul care. There is no substitute for this.

A person could make a long list of such disciplines, drawing on the history of Christ's people. The list would certainly include fasting, which when rightly practiced has incredible power for the transformation of character and for ministry. On this list would also be such practices as frugality (*simplicity*), service, celebration, prayer (as a discipline of *surrender*), journaling, fellowship, accountability relationships, submission, confession, and many others.

There is no such thing as a complete list of the disciplines. Any activity that is in our power and enables us to achieve by grace what we cannot achieve by direct effort is a discipline of the spiritual life.<sup>6</sup>

As we seek to know Christ by incorporating appropriate disciplines into our lives, we must keep in mind that they are not ways of earning merit. They also are not paths of suffering or self-torment. They are not heroic. They are not righteousness, but they are wisdom.

Once we understand that grace is not opposed to effort (action)—though it is opposed to earning (attitude)—the way is open for us to “work out” all that is involved in our salvation, not only “with fear and trembling” but also with the calm assurance that it is God who is at work in us to accomplish all of His goodwill (see Philippians 2:12-13, NASB).

When we have settled into a life of sensible disciplines with our ever-present Teacher, then Peter's admonition (2 Peter 1:5-7) to add virtue to our faith, knowledge or understanding to our virtue, self-control to our knowledge, patience to our self-control, godliness to our patience, brotherly kindness to our godliness, and divine love (agape) to our brotherly kindness will prove to be a sensible plan for life. God will use this course of action to help others through our ministries as well.

“As long as you practice these things,” Peter continues (v. 10, NASB), “you will never stumble.” In our walk with God in Christ there will be provided to us, from “His riches in glory” (see Philippians 4:19, NASB), sweetness and strength of character, profundity of insight and understanding, and abundance of power to manifest the glory of God in life and in ministry—no matter the circumstances! And “entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you” (2 Peter 1: 11).

### **Notes**

1. For development of this point see my *Renovation of the Heart*, especially chapter 2 (Colorado Springs: NavPress, 2002).
2. For some illustrations of how this works, see Frank Laubach, “Letters of a Modern Mystic” and “Game with Minutes,” in *Frank C. Laubach: Man of Prayer* (Syracuse, NY: Laubach Literacy International, “New Readers Press,” 1990).
3. Thomas Watson, *All Things for Good* (1663; reprint, Carlisle, Penn.: The Banner of Truth Trust, 1986), 74.
4. Quoted from Dallas Willard, *The Spirit of the Disciplines* (San Francisco: Harper and Row, 1988), 165.

5. For further discussion see Richard Foster, *Celebration of Discipline* (San Francisco: Harper and Row, 1978), as well as his *Streams of Living Water* (San Francisco: HarperSanFrancisco, 1998). See also Dallas Willard, *The Spirit of the Disciplines*.
6. See Foster, *Celebration of Discipline*, as well as Chapter 9 of my *The Spirit of the Disciplines*, for ways of listing and classifying many of the disciplines and for discussions of any particular ones.

\* **Dallas Albert Willard** was an American philosopher, professor, speaker and author, known for his writings on Spiritual Formation.

### **Reference**

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