

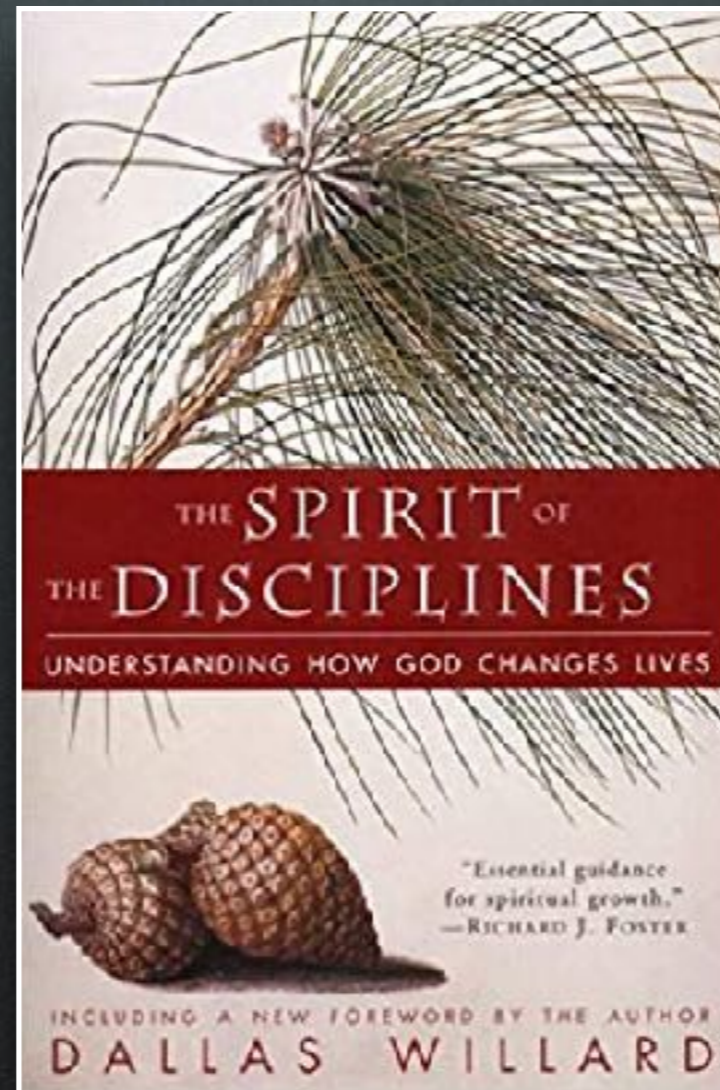
WELCOME to an eleven week Course sponsored by
Dallas Willard Ministries & Jesus College

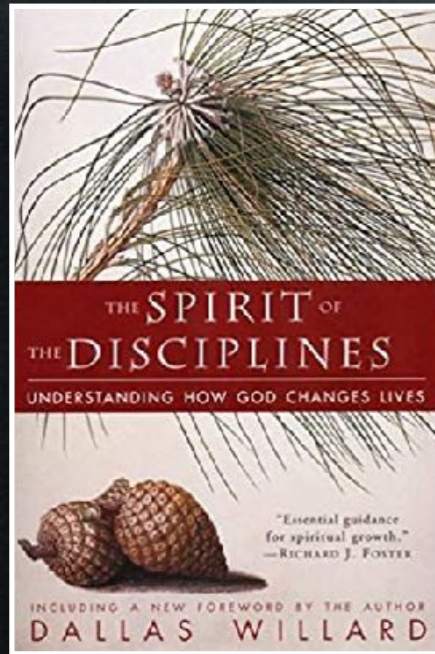


The Spirit of the Disciplines

Session 8 - *"History and Meaning of the Disciplines"*

Book Chapter 8





Session 7 Summary

Paul lived like Jesus because he intentionally and wholeheartedly participated by grace and his action in the habits embodied by Jesus.

The secret of the easy yoke is to choose to live your life the way Jesus lived His life.



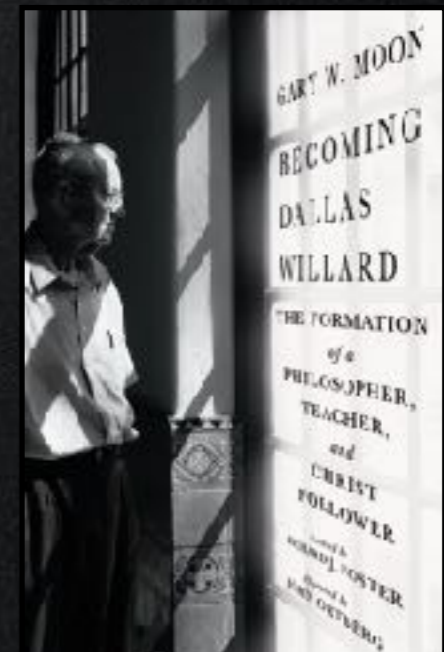


“Pay very, very careful attention to Paul. Paul was a man way ahead of his time. He understood things that no one else understood. Read him carefully.”

Dallas Willard, nearing his death, to J.P. Moreland

BECOMING DALLAS WILLARD

Chapter 15



The Spirit of the Disciplines

Session 8 - *“History and Meaning of the Disciplines”*

Book Chapter 8

Why this chapter?

To address the negative attitude we have acquired toward the spiritual disciplines, to move from seeing things as they “must be” rather than as they “are”.

(130)

In memory of Dallas Willard

September 4, 1935 - May 8, 2013

Beloved Professor of Philosophy (1965-2012)

“You cannot ‘opt out’ of having a worldview.

You can only try to have one that most accords with reality,
including the whole realm of facts concerning what is genuinely good.

The four questions any worldview must answer are:

What is reality?

Who is well-off?

Who is truly a good person?

How does one become a truly good person?

The Spirit of the Disciplines

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Book Chapter 8

The “Good Life” Now

Contemporary Westerners think everyone has a right to do what they [we] want, to pursue happiness, to feel good, to lead a “productive and successful life” understood largely in terms of self-contentment and material well being.

(130)

The threshold of discipleship to Christ is —

“To hate one’s own life.” (Luke 14:26) (131)

This call is incomprehensible to our plans for living.

Rejection of Spiritual Disciplines

Protestantism, or just the progress of enlightenment, refuted Christian salvation requiring disciplines for the spiritual life.

“The whole train of monkish virtues, for what reason they are rejected everywhere by men of sense, but because they were to no manner of purpose...”

David Hume (132)



Justification by faith *“struck at the root of monkery and mortification”*. (McClintock & Strong)

(133)

Misunderstanding of Spiritual Disciplines

Such practices were often conducted as expressions of fear and hatred of the material world, or attempts to manipulate or impress God and others. (134)

Self-flagellation came into practice in the 13th Century and continued into the 19th Century, even the 20th Century in some places. (135)



Jesus & Judaism

The Sensible Ascetic — Master of life in the spirit.

When we look at Jesus - the disciplines have no value in themselves. The aim of the spiritual life is effective and full enjoyment of active love of God and humankind in all the daily rounds of normal existence.

“Practice what you are not good at.”



(137-138)



The History and Advance of Monasticism

The Holy Spirit + Persecution = a Diaspora

Nothing has done more harm to sensible asceticism than monasticism. (139)

As the Roman Empire stumbled toward its end*, people hungry for God took to the Egyptian desert as a refuge in which to find holiness and union with God. Abhor the world, appetite for God. (140)

But then...taking pains about taking pains
- a variety of narcissism. (144)

* *Are we witnessing the same in 21st Century Western Culture?*



The Protestant Reaction against Spiritual Disciplines

The obsession with merit and forgiveness of sins as the only essential issue for the Christian's concern simply would not permit the monastic system of Christianity to develop a pattern of spiritual disciplines that was biblical as well as psychological and spiritually sound. (145)

Salvation - new life in Christ - was replaced by one of its components - forgiveness of sins - for monks and the Protestant reaction against monasticism. (147)

- > Monks — avoid sin or merit (earn) forgiveness
 - to be “*out*” to not be “*of*” *the world*, but not “*in*” the world
- > Protestants — Rejecting disciplines as essential to new life in Christ.



What is our part in salvation?

We have not developed
a coherent view. * *

(148)

** In Doug Webster's humble opinion, many Protestant believers today would take umbrage at the very question,
"What is our part in salvation?"

A New Look at Classical Asceticism and Spiritual Disciplines (148-151)

“Watch and pray.” Matthew 26:41

Joshua 1:8; Psalm 119; Psalm 1

We sleep, Jesus prays. We run, Jesus stands.

Asceticism is simply a matter of adaptation of suitable means to obviously valuable ends. (149)

Spiritual Disciplines (described) — Voluntary practice of activities of mind and body undertaken with all the strength we have to make our total being cooperate effectively with the divine order. (150)

Goal — *To effectively lay hold of the life in the Kingdom of God.*
(134, 150)

What can we do?

Take appropriate measures (153)
for unconscious readiness. (154)

Activities of mind and body with
our embodied personality



Q&C

Your Questions & Comments are welcome!

(Use the Q&A on the bottom of your Zoom screen)



Q&A

Meditation – *Matthew 24:36-46*

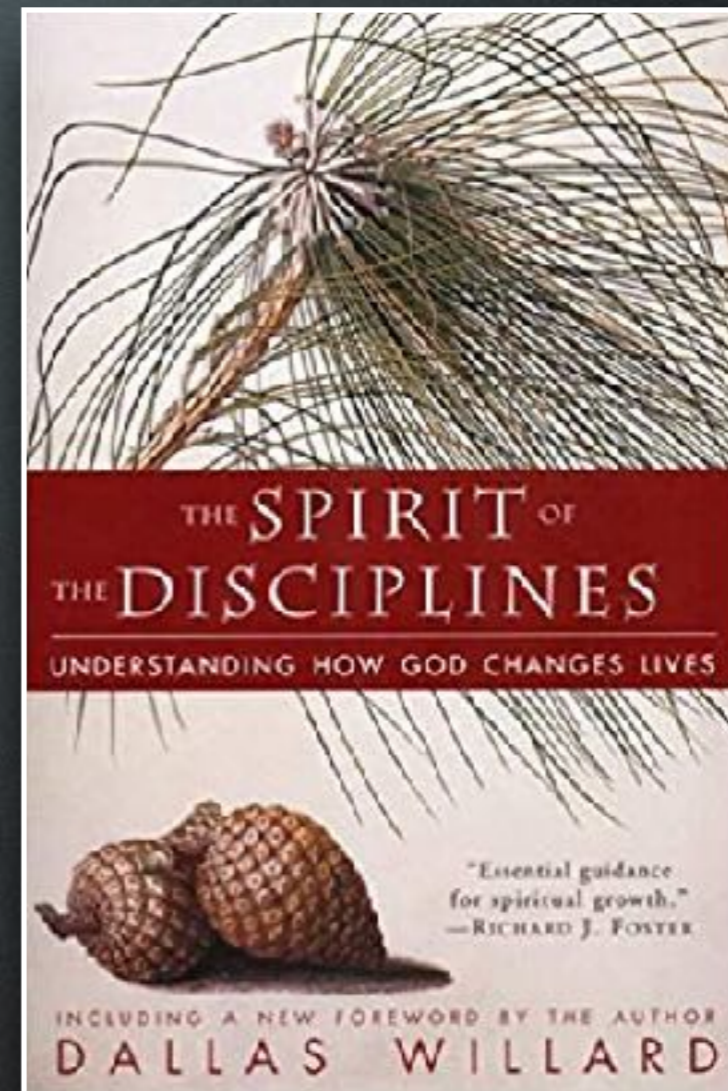
Application

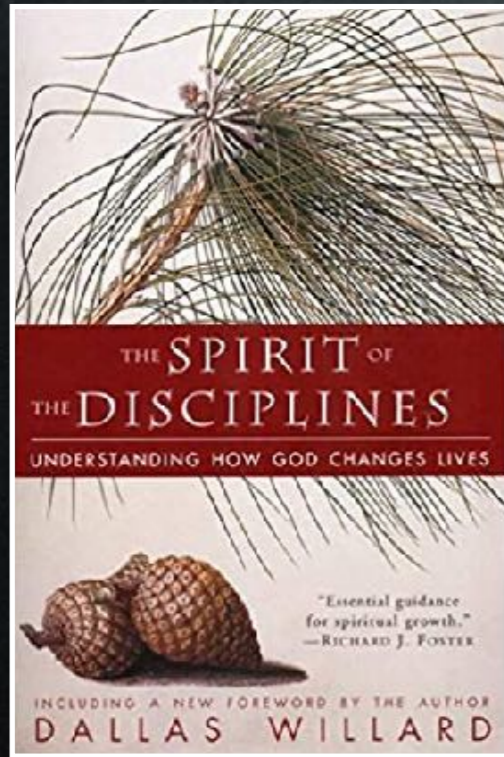
- 1.) How has my faith tradition and theology shaped my view of “spiritual disciplines”?
- 2.) What is my part in salvation? Can I even ask that question without triggering theology alarms?
- 3.) What am I not good at in emulating the life of Jesus? What disciplines can change this?



Session 8 Summary

Spiritual disciplines are activities of our mind and body to align ourselves with the order and power of the Kingdom of God.





Next — Session 9

“Some Main Disciplines for
The Spiritual Life”
Chapter 9

In your next 10,000 minutes, may you discern the obstacles preventing your practice of what you are not good at to engage disciplines to experience new life in Christ as you become more Christlike.

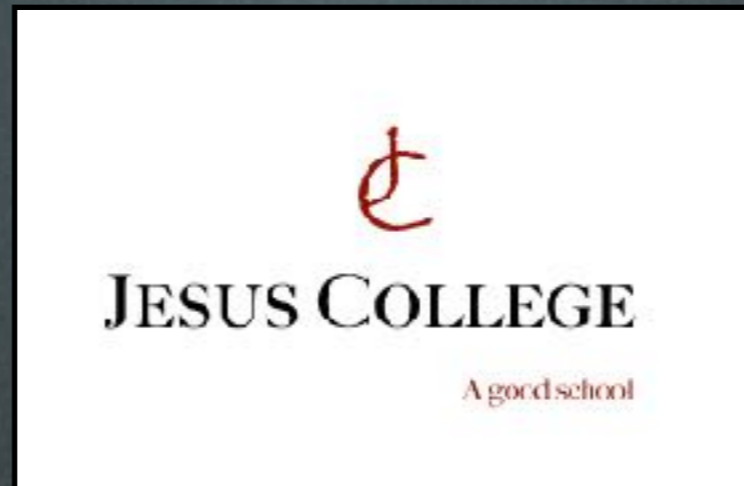
Doug



The SCHOOL of KINGDOM LIVING



Information...Registration — JohnC@dwillard.org



Apprentice to Master Love — //Nouns
“A Student of the Superior Benefactor”

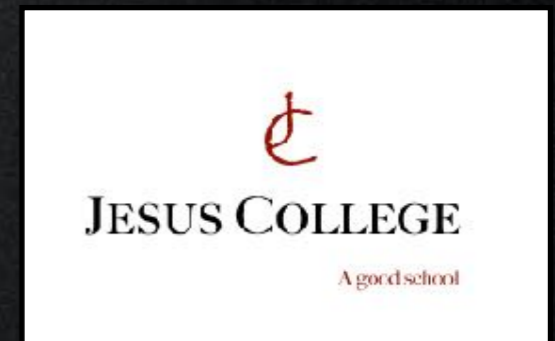
Apprentice to Master Love — //Verbs
“Training to be proficient in willing the good”

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The Vision of Jesus College - Equipping Trainers—Parents, Pastors, Professionals, Professors, Politicians—to mentor Senior Apprentices who will make Apprentices of Jesus.

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