

I. OUR SUBJECT

A Definition of Discernment

Discernment: "to know, understand, distinguish." Doctrinal discernment involves knowing and understanding biblical teaching and distinguishing truth from error, balance from imbalance, and clear explanation from unclear.

N.T. word is *anahrino*, examine, judge, question, discern (1 Cor. 2:15; Luke 23:14)..

B. Some Undiscerning Examples

In the early church. False asceticism, non-literal hermeneutic, deity cannot unite with human flesh, no bodily resurrection.

In contemporary church. Genesis 1-11 not historical. Miracles denied. Inerrancy redefined so as not to mean without error. Universalism. Open theism, Preterism, Replacement theology, Hell not eternal. Redemptive hermeneutics. Adding another book alongside the authority of the Bible (cults).

C. Some Sloppy, Imprecise Statements

Hypostatic union ("fully human"?). Writers of the Bible inspired? Baptism necessary for salvation? Repentance. Church. Israel.

D. Importance of Semantics

Semantics is the study of meanings of words. Examples: repentance (Matt. 21:28-32), saved (Phil. 1:19), lord (John 4:15).

II. WHY SOUND DOCTRINE IS IMPORTANT.

If You do not think doctrine is important, the foundation of your teaching and preaching will be unstable, and the content will be superficial.

A. Some Reasons Why Doctrine is Often Neglected

1. It is too difficult to understand, especially prophecy (Rev. 6:2, John 3:16)
2. It is not relevant; it is impractical. But see 2 Timothy 3:16-17 (artios—fit, proficient)
3. It divides believers, but it also unites believers (1 Cor. 11:19).

B. Some Reasons Why Doctrine is Important

1. It bring spiritual health and wholeness to believers (2 Tim 1:13; 4:3; Titus 1:9, 13, 2:1, 7).
2. It is especially important for ministers (1 Tim. 4:13, 16; 5:17; Titus 2:1,7,10)
3. It can counter false teaching and living (1 Tim. 1:10; 6:3)
4. It becomes more important as we approach the end of the age (3 Tim 4:3-4).
5. What you believe and teach will shape your ministry and churches after you are gone (2 Tim. 2:2).
6. It is an important part of obeying the Great Commission (Matt. 28:20).

III. HOW SHOULD WE INTERPRET THE BIBLE?

A. The Meaning and Importance of Hermeneutics.

Definition: Study of the principles of interpretation; then you apply those principles to the material you are interpreting. One can assume they will be able to be applied consistently.

B. The Rational for a Plain, Normal Hermeneutic.

1. God to us. 2. We to God. 3. We to each other. What kind of language do we use for 2 and 3? Therefore, how should we interpret God's speaking to us? In the normal way language is used.

C. Some Hermeneutical Systems

They vary from consistently literal to consistently non-literal with various combinations thereof.

Non-literal reduces the Bible mostly to fiction.

Semi-literal includes interpreting much of the Bible plainly but some of it non-literally (usually prophecy). Note a deliteralized interpretation of Isaiah 11:6 if it to be understood spiritually, not literally—"How wondrous is the grace which brings the wolfish rebel into the mildness and meekness of the lamb."

D. Some Guidelines for Consistent, Normal Interpretation

1. Figures of speech have plain meanings. Sometimes interpreted, Rev. 1:19. Often illustrative, Psa. 98:8; John 10:6. What about 1000 in Rev. 20? Is it literal? If not, then what about "forever and ever" in v. 10?

2. Words and tenses and number must be carefully noted .to get the exact meaning. Matt. 16:18; 22:32; Gal. 3:16.

3. Context may be important for the meaning. 1 Cor. 2:9-10, Matt. 24:14.

4. Recognize progress of revelation/dispensational distinctions. Deut. 14:8,10 (1 Tim. 4:4). Gen. 17:10 (Gal. 5:2). Matt. 10:5-7 (Matt. 29:18-20. John 1:17; 16:24. .

E. The Presuppositions of Interpreters.

F. Is Genre (e.g. apocalyptic literature) significant? It is good if focusing on historical backgrounds. It is not good if genre determines the meaning of a passage.

IV. APPROACHES TO THE STUDY OF DOCTRINES

I will list the various approaches to studying doctrines with a brief explanation of each one. Then I will attach some examples of each approach.

A. The Approach of Systematic Theology

This approach uses all the Bible teaches about a doctrine from passages wherever they are in the entire Bible. Do not necessarily use "standard" labels (example: instead of "Personality of the Holy Spirit" use "The Holy Spirit: It or He?")

B. The Approach of Biblical Theology

This approach deals with the historically conditioned progress of the revelation of God in the Bible. The approach may be by time periods (Mosaic Theology) or by authors (theology of Paul).

C. Expound Central Passages as you come across them in your preaching. Do not skip over them. Philippians 2 (kenosis). Romans 3:21-16 (justification). 2 Cor. 8-9 (giving).

D. Do Word Studies from a Concordance. You may not be able to use all the references to a word, but this approach is almost limitless. Some interesting words are vain/empty, male, gold, fruit.

E. Expound Illustrations the Bible Uses. If possible use and display the actual object (pot, flower, milk, salt, speck, needle).

THE ANOINTING OF THE HOLY SPIRIT

I. The Meanings of Anointing

A. A cosmetic use, Ruth 3:3

B. A consecration use, Gen. 28:18 (pillars). Exod. 30:23-25 (people). 2 Sam. 1:21 (shields).

This meaning of being especially commissioned by God and set apart for His service is the meaning in 2 Cor. 1:21—probably a reference to Paul and the other apostles.

C. A coronation use for kings when formally inducted into their office, 1 Sam. 10:1.

D. A designation of Jesus as the Messiah, Isa. 61:1; Acts 4:27.

E. A medicinal use, Luke 10:34; Mark 6:13.

F. A discernment use, to discern the false teachings of antichrists, 1 John 2:20, 27. Verse 27 says the anointing has been received (past tense) and abides (present tense) so it is something all believers have and it does not come and go.

II. False Anointings.

A. For special power.

B. For spectacular experiences.

C. For prophesying.

WAYS TO PREACH DOCTRINE--1

From the viewpoint of systematic theology.

Objection: Too dry. Granted the Bible does not organize doctrines in the way systematic theology does, so that becomes the preacher's job. One way to overcome "dryness" is to package the material in the most attractive gift wrap possible. Note below on the HS that one does not use the systematic theology labels (e.g. Personality, deity, etc.) but hopefully more engaging ones.

Objection: Not relevant. Think: Relevance (and the introduction to sermons) can be demonstrated for the areas of theology either by citing errors people know about or interests people have. E.g., errors in authority and interpretation of Bible. Or in concepts of God. Or in the person and work of Christ. Or in understanding the HS. Or in Satan and demons. Or in the "goodness" of people. Or in what the church is and what it should do. Or in what will happen in the future, especially as 2000 approaches.

Doctrine of the Holy Spirit

First example which is pure systematic theology

- I. The Holy Spirit--It or He?
 - A. He is Person (personality)
 - B. He is God (deity)
- II. The Holy Spirit--Where is He?
 - A. He is in the world (omnipresence)
 - B. He is in the believer (indwelling)
- III. The Holy Spirit--What is He doing Today?
 - A. Making our gospel preaching clear (conviction, John 16)
 - B. Effecting the new birth (regeneration, John 3)
 - C. Joining us to the body of Christ (baptizing, 1 Cor 12:13)
 - D. Securing our salvation (sealing, Eph. 4)
 - E. Desiring to control our lives (filling, Eph. 5)
 - F. Giving us spiritual gifts (gifting)
 - G. Helping our praying
 - H. Teaching us
 - I. Exhorting local churches (Rev. 2-3)

IV. How Can Anyone Commit the Unpardonable Sin?

Second example which uses Ephesians as the basis for the series. Title: What the Spirit Does and What He expects from Churches (note Eph. was a circular letter).

- I. What He Does
 - A. Seals, 1:13 and 4:10
 - B. He pledges, 1:14
 - C. He opens our access to the Father, 2:18
 - D. He unites us to God, 2:22
 - E. He gives understanding of the mystery, 3:5
 - F. He strengthens us, 3:16
- II. What He Expects
 - A. He expects us to keep His unity, 4:3
 - B. He expects us to use His spiritual gifts, 4:11; 1 Cor 12:7 ff.
 - C. He expects us not to grieve Him by our speech, 4:29-31
 - D. He expects us to be filled with the Spirit, 5:18

HOW TO PREACH DOCTRINE--2

From the viewpoint of biblical theology

What is biblical theology and how does it differ from systematic and how can it be used to preach doctrine engagingly?

1. What is it? Not simply doctrine based solely on the Bible. Not simply doctrine presented practically or popularly in contrast to academically. Technically it is the orderly presentation of the historically conditioned progress of revelation contained in the Bible.

2. How does it differ from systematic theology? Systematic primarily concerns the product. Biblical theology investigates the people, times, and process that went into the writing of Scripture. It also places a spotlight on the fact that God's revelation was given progressively and not all at once. The Bible gives us the records of revelation in progress.

3. How to use this approach in preaching doctrine. (1) Put flesh and bones on the writer. James and Jude grew up in our Lord's family. Paul's formal rabbinic training. Then think how their background might affect their writings. (2) Try to bring to the surface what seem to be the main themes in their thinking as reflected in their writings. Of course, not all areas of systematic theology will necessarily be represented. E.g., when you think about more modern theologians, how would you label their principal emphases? Buswell--somewhat philosophical and apologetic. A.A. Hodge--catechistic. (3) Sometimes you may find a link between (1) and (2). If so, exploit it. Too, some doctrinal messages may combine elements of systematic and biblical theology, and that's perfectly appropriate (e.g., The HS in Ephesians).

An Apostle's Opinion of the Bible or

What Christ's Brother Thought About the Bible

[How I came to develop this message was through a statistic; i.e., in the 108 verses in the book James refers or alludes to 22 O.T. books and 18 sayings of Christ. This said to me that the Bible had a prominent place in his thinking. Then I remembered the home into which he was born and especially Mary's knowledge of the O.T. The I read James a number of times to see not simply his use of the Bible but what he made of its importance.]

Introduction and Background. Picture James' home. In Luke 1:46-55 there are 15 quotes from the O.T. Even though he was an unbeliever when Christ was ministering (John 7:5) he still was exposed to a lot of His teaching.

I. The Scripture Is Authoritative, Jas 4:5-6

II. The Scripture Conveys the Gospel which saves us because it is truth, 1:18

III. As the Perfect Law of Liberty It Tells Us How to Live, 1:25; 2:8

IV. It Requires Hearing and Doing, 1:22-25.

WHAT JESUS BELIEVED . . .

[I have found this series to have a built-in attraction simply because it has to do with what Jesus believed. (Some people still seem to think that red letters are more inspired than black letters!) I have used in in home Bible classes and in churches. It can be shortened or expanded to suit the occasion. In one sense this is the Biblical Theology approach because it surfaces from our Lord's teachings various facets of the several subjects. It is not simply a concordance study, though one would consult a concordance to be sure something has not been overlooked.]

[I am going to list some of the subjects I have used from time to time and then reproduce a sample or two of how I developed them. You are welcome to use the samples as you wish, but if you do use them and then invite me to your church, be sure to warn me; otherwise your people will be certain that I got the messages from you!]

What Jesus Believed . . . OR What Jesus Taught About . . . (Some subject would lend themselves better to one or the other of these two topic).

1. About Himself
2. About His Bible
3. About Sin
4. About Forgiveness
5. About Prayer
6. About Money
7. About the Future

And other subjects as they come to your mind.

WHAT JESUS BELIEVED ABOUT HIS BIBLE

I. What Was Jesus' Bible?

It was the O.T. as we have it today. In Luke 11:51 He focuses on a martyr from the first book of the Bible (Abel, Gen. 4:8) and from the last (Zechariah, 2 Chron. 24:20 which was last in the Hebrew Bible). Our Lord did not have the N.T. though he preauthenticated it (John 14:26).

II. What Were Jesus' Attitudes Toward His Bible?

A. He believed it was accurate to its very details. Matthew 4:4; 5:18; 22:32.

B. He believed it was historically reliable.

1. The account of Adam and Eve, Matt. 19:3-5.
2. The flood, Luke 17:26-27.
3. The destruction of Sodom, Luke 17:28-29.
4. The account of Jonah and the great fish, Matt. 12:40
5. The historicity of Isaiah (Matt. 12:17), Elijah (Matt. 17:11-12), Abel (Matt. 23:35), Abiathar (Mark 2:26), David (Matt. 22:45), Moses and his writings (Matt. 8:4; John 5:46), Abraham, Isaac, and Jacob (Matt. 8:11; John 8:39).

C. He believed that He fulfilled certain O. T. passages. Luke 4:21; 24:25-27

D. He believed that the propositions of the Bible were true and practical. Matt. 4:1-11.

III. What Conclusions Do We Draw for Ourselves?

A. We cannot call ourselves a full follower of Christ without having the same attitudes toward the Bible as He did. This means trusting its historical accuracy and all its details.

B. Though we will never know the Bible as well as He did, we must seek to know it as well as possible.

C. We must use it for doctrine (Matt. 22:41-46), rebuke (Matt. 22:31), correction (Matt. 15:7-9), instruction in righteousness (John 17:17).

A concluding and summary verse: Psa. 119:11. "Your word have I treasured in my heart that I may not sin against You."

WHAT JESUS TAUGHT ABOUT MONEY

- I. Either poverty or riches can be a blessing, Luke 6:20: 8:3
- II. But riches may keep one from entering the kingdom of God
 - A. The principle, Matthew 13:22; 19:23-26
 - B. Several illustrations
 - 1. The wealthy, young ruler, Matt.19:16-22
 - 2. The rich fool, Luke 12:16-21
 - 3. The rich man, Luke 16:19-31
- III. Money can breed greed, Luke 12:12-15
- IV. People should work, work hard, and shrewdly, Luke 19:11-27; 16:1-8
- V. Money should be used to prepare for a rewarded future, Luke 16:9
- VI. Money can keep one from full commitment to the Lord
 - A. The Principle, Matt. 6:19-24
 - B. The Warning, Luke 14:25-33
- VII. All should give
 - A. Give even if poor, Mark 12:43
 - B. Give generously, Luke 6:38
 - C. Give privately, Matt. 6:2-4

Luke 12:15: "A man's life does not consist in the abundance of his possession."

HOW TO PREACH DOCTRINE--3

From the Exposition of Central Passages

A most obvious way to preach doctrine is to expound central passages that teach a particular doctrine. A single passage may not develop fully all facets of a doctrine, but a central passage will usually give a most important or basic aspect of that doctrine. One might deliberately choose to make a series of such passages or one might expound a doctrinal passage in the normal course of preaching through a book of the Bible.

Always remember to have attractive gift wrap (a.k.a. the title) and a compelling but not strained introduction (an heretical quote from the religion section of the newspaper or a quote from a false religious teaching or church which listeners might have run across or need to be warned about).

Here are some ideas.

What Difference Does It Make Whether I Believe the Bible Is Inspired or Not? (2 Tim. 3:16-17 and 2 Pet. 1:20-21.

To Give or Not to Give, Here is the Answer. 2 Cor. 8-9 will probably require more than one message.

What Happened to Our Lord When He Became Man. The Doctrine of the Kenosis from Phil. 2:5-11.

How Good Does a Person Have to Be to Get to Heaven? The doctrine of Justification from Rom. 3:21-26.

A SHORT SEMINAR ON SIN

Teacher: Son of Carmi (a.k.a. Achan)
Textbook: Joshua 7

Intro. The background in Joshua.

I. Do Not Flirt with Temptation, 7:21.

II. You Cannot Sin Only Against Yourself. All Sin is against self, others and God. 7:1,11,12,12..

III. Do Not Ignore Sin, 7:13. Consecrate to get God's viewpoint on this sin.

IV. You Cannot Hide Sin, 7:13.

V. You Cannot Escape the Consequences of Sin, 7:26.

VI. You Can Learn from a Bad Experience and Go On for the Lord Even If Restricted.

HOW TO PREACH DOCTRINE--4

From a Concordance Word Study

Studying words in a concordance is another way to preach doctrine. In some cases the teaching will not be so basic as doctrines like justification, etc., but a simple concordance study will often prove to be very helpful because it will touch some area of life we might not have thought much about. Remember that different translations will require the use of the concordance based on that translation. Also if a translation uses different English words to translate the same Greek word, you will have to be sure you have all the uses of the word by looking at the numbering system the concordance employs. If you know Greek and/or Hebrew then you can use those concordances and be confident that you have every use of the word you are studying.

Here are some subjects worth considering. Always define the word clearly and up front. Also do not feel you must refer to every reference listed. You will combine some, eliminate some, and focus on some.

1. κενος. vain, empty, without profit. How to Experience a Prosperous New Year. A good New Year's Sermon to emphasize what God would consider profitable for me to do and unprofitable not to do in the coming year.

2. How Much Gold Should I Stockpile in View of. Y2K? Could add silver also to the discussion.

3. ανηρ. This word refers only to males in contrast to ανθρωπος which is generic for males and females. In my concordance there are 3 columns under this word. Obviously you pick out those exhortations that apply to males. Great for a men's retreat!

4. τελειος. True Biblical Perfection. Maturity Use both the adjective and the verb and select references that have to do with the believer's maturing.

5. N.T. teaching on fear (3 words are involved).

6. What is Fruit?

7. εγκοκκο. Intro--the meaning of the word and concept.

I. Don't lose heart in problems, 2 Cor. 4:16; Eph. 3:13

II. Don't lose heart in praying, Luke 18:1-8

III. Don't lose heart in performing good deeds, Gal. 6:9; 2 Thess. 3:13

IV. Don't lose heart in proclaiming the gospel, 2 Cor. 4:1.

SOME QUESTIONS (and answers, hopefully) ABOUT THE SPIRITUAL LIFE

1. How is the word spiritual used?

Of demons, Eph 6:12; Of the law, Rom. 7:14. Of the resurrection body, 1 Cor 15:44; Of some believers, 1 Cor 2:15. Of things related to spirit. For Xn emphasis on HS but true of whole person.

2. What does 1 Cor. 2:15 teach about spirituality?

Requires regeneration (cf. natural) and is in contrast to carnality, 3:1-4. Flesh=carnal. Babes, diapers, diet, 2; disturbance, 4

3. How many years between the founding of the church at Corinth and writing of 1 Cor.? 5.

4. What factors are involved in producing spirituality?

As expected, ministries of HS prominent Regeneration. Teaching, gifts, Eph 6:17 sword, pray in HS, 6:18. Time required for learning and discerning.

In one word, maturity, Heb 5:11-14. Knowledge of Word, Melchizedek. Practice righteousness so can discern (diakrino, distinguishes) (2:15 anakrino, examines and judges.

Filling of HS. Eph 5:18, control. 2 aspects: event of being overpowered by HS. (piplemi) Acts 2:4; 4:8, 31. State or character of being controlled (pleroo), Acts 6:3,5; 13:52; Eph 5:18 en is both agent and content.

5. How define spirituality? A mature and maturing rel. or grown up and growing rel to HS.

6. What are some ramifications of the concept of maturity?

A new Christian can be filled with the Spirit but not yet spiritual

A long time Christian will not necessarily be spiritual.

Maturing implies stages and progress in growth.

Backsliding does not necessarily lose everything.

Spirituality and carnality can co-exist in a believer.

7. Does a believer have 2 natures?

On theological level. The Reformed view. No. "Grace is progressively extirpating the old nature now. Gradual extermination.. No perfection. Sanctification is automatic, guaranteed. BBW.

Emphasis on sovereignty of God accomplishing this. Includes to greater or lesser degree our human responsibility. "The sovereign God of the universe will develop you to maturity in His timing and your will has little to do with it." "We must not fall into the error of quietism and fail to take account of the activity of the believer himself" Murray.

On popular level. MacArthur 4/90. "It is a serious misunderstanding to think of yourself as having both an old and new nature. Means dual personality. Old nature dead. And buried. No carnal Xn. Eph 4:21-22. Not commands but statements of fact. "Old man has ceased to exist." Calls old our humanness. Rom 7:17 P specified what part of him was responsible,, the sin that dwelled in his flesh. 2 Cor 5:17 parenchyma, passed by, lose force.

Caution: whatever the source of sin and goodness, I do it.

8. What do some movements say about spirituality?

(1) Keswick. Sun, worship. M, sinfulness, T, God's provision. W, consecration. Th, Spirit filled life. Fri service. "Received the Keswick blessing." Almost let go and let God.

John Ortberg. "When you flourish ... you don't just become holier. You become you-ier. ,

(2) Spiritual mysticism. Richard Foster. Life with God: Reading the Bible for Spiritual

8. What do some movements say about spirituality?

9. How will spirituality be seen?

10. How do I nurture my spiritual life?

11. What are some key verses and concepts relative to spirituality?

12. How am I doing?

HOW TO GET THE MOST OUT OF YOUR SPIRITUAL LIFE

I. AVOID WORLDLINESS

A. The Concept - I Pet 3:3; Jn 16:11; Gen 3:5; Matt 4; 2 Tim 3:5

B. The Defense

I Cor 7:31: Use but don't abuse

I Tim 6:17 & 1 Jn 2:15: Enjoy but don't love

I Cor 5:10 & Jas 1:27 (cf 1 Pet 1:19): Involved but unspotted

II. UNDERSTAND YOURSELF

A. He has personality

1. Intelligence - Eph 4:17-18; 2 Cor 10:5; 1 Pet 1:13; Rom 12:2

2. Emotions - Eph 4:18; Heb 10:22; 3:8

3. Will - Rom 6:20; 6:18

B. He has capacities - Eph 2:3; 2 Pet 1:4; Col 3:9-10

C. He is a unity - Gal 2:20

D. He experiences stages of growth - Heb 5:11 ff.

Know yourself; examine yourself

III. ACHIEVE SPIRITUALITY

A. The Concept - I Cor 2:15; Eph 5:18

B. The Characteristics

1. In relation to yourself - Heb 5:13-14; Eph 5:20

2. In relation to church life - I Cor 3:4; I Cor 12:25

3. In relation to home life - Eph 5:21

4. In relation to Christ - Gal 5:22

IV. HAVE A NORMAL EXPERIENCE

A. Involves dedication - Rom 12:1

B. Involves discipline - Rom 8:13

C. Involves dependence - Gal 5:16

D. Involves development - I Jn 1:7

"We may take comfort about our souls if we know anything of an inward fight and conflict. It is the invariable companion of genuine Christian holiness Do we find in our heart of hearts a spiritual struggle? Do we feel anything of the flesh lusting against the spirit and the spirit against the flesh, so that we cannot do the things that we would? Are we conscious of two principles within us, contending for the master? Do we feel anything of war in our inward man? Well, let us thank God for it! It is a good sign. It is strongly probable evidence of the great work of sanctification. . . . Anything is better than apathy, stagnation, deadness and indifference."

(J.C. Ryle, Holiness: Its Nature, Hindrances, Difficulties, and Roots, London: William Hunt and Co., 1889, p. 82)

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Q&A ON THE SPIRITUAL LIFE

1. How is the word spiritual used?

2. What does 1 Cor. 2:15 teach about spirituality?

3. How many years between the founding of the church at Corinth and the writing of 1 Cor.?

4. What factors are involved in producing spirituality?

5. How may we define spirituality?

6. What are some ramifications of spiritual maturity?

7. Does a believer have two natures?

Transformation. 2008. 30 yrs ago wrote Celebration of Discipline introducing Xn mystics to evangelicals. Quaker Bible study imp't but can become bibliolatry. Emphasizes spiritual formation by means of spiritual disciplines. Spiritual masters incl Ignatius, Wm Law, Gregory Gt. Dallas Willard, Aimee Semple McPerson, John Wimber, Rauschenbusch. Mother Teresa, Kierkegaard. Approach Bible and allow HS to speak beyond the written Word. Can achieve spiritual perfection. Others use and promote prayers of ch fathers.

(3) Be anointed. 1 Jn 2:27 received (a0r) abides (present).. For discernment not special power.

(4) Tongues. Like X without tongues.

8. How will spirituality be seen?

(1) in yourself, Heb 5 Word, discernmt. Thankfulness, Eph.:20.Character, Gal 5:22-23 re filling of HS.

(2) in church life. 1 Cor 3:4 no dissension (11:19). Gal 6:1.Gifts,Eph 4:12 perfecting (restore) no longer infants, 14 as 1 Cor 3:1 and Heb 5:13.

9. How do I nurture my spiritual life?

(1) Learn Word.

(2) Discernment. Worldliness=leaving God out. Name and work on 1 thing for a period of time. Use, abuse, 1 Cor 7:31. Enjoy, don't love, 1 Tim 6:17; 1 Jn 2:15. Involved, unspotted, 1 Cor 5:10; Jas 1:27.

(3) Pray without ceasing. 1 Thess 5:17. 2x in Thess +Rom 1:9.

10. What are some key verses and concepts relative to spirituality?

(1) Dedication, Rom 12:1-2 unfashionable, 1 Pet 1:14. Anything etc.

(2) Discipline, Rom 8:13

(3) Dependence, Gal 5:16. (2) and (3) have to work together

(4) Development, 1 Jn 1:7. Identify and work on one thing.

Fight is good sign.

11. How am I doing?