



# The Christian Life: An Evangelical Spiritual Theology

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## ITS Learning Guide

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INSTITUTE OF  
**THEOLOGICAL**  
STUDIES



**Updated 2006**



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Dear student,

Welcome! We are glad you chose *The Institute of Theological Studies* for your independent study and count it a privilege to share in your learning journey. We trust you will find this course both academically stimulating and spiritually uplifting.

This Learning Guide is designed with you in mind. In it you will find the following items to help you master the content of the course:

- ♦ Your *syllabus* (If you are taking this course through a school, check with them to see if there are any changes.)
- ♦ A *Learning Schedule* to help you plan ahead.
- ♦ *Individual Lessons* to accompany the lectures: overviews, learning objectives, lecture outlines, note-taking space, and corresponding reflection questions.

Independent studies offer many benefits. Consider the following insights that will help you develop this discipline:

- Start early! Like any course, it's easy to put things off until the last minute. With no "classes" to attend, time can quickly slip away!
- Chart your course. The Learning Schedule can help prevent last minute "cram sessions." Make a plan and stick to it.
- Communicate with your proctor/grader often. Regular feedback is essential in the learning process. Submit assignments regularly and ask questions!
- Study in "chunks." Set aside time to complete a whole lesson in one sitting. Doing a lesson in segments adds distraction and hinders learning continuity.

***Keep studying!*** We at *The Institute of Theological Studies* know the value of continued growth in the study of God's Word. Our 60 courses on Biblical Theology, Historical Theology, Christian Education, World Missions, and more are available to *anyone, anywhere, any time*. Schools across North America offer them in their programs, and ***you can keep taking ITS courses even after finishing your degree!***

Whether you want greater ministry skills, theological insights or personal enrichment, ITS courses offer in-depth, inspiring study for the years ahead. Although ITS does not grant credit or degrees, individuals, churches and missionaries are using them for personal or group study, church-based institutes, and to help train believers worldwide!

For more information on our courses, go to [www.ITScourses.org](http://www.ITScourses.org) to learn what ITS is doing in the arena of *theological education* and *leadership development*. We want to serve you throughout your life and ministry.

By His grace,

The Staff of *The Institute of Theological Studies*

#### Developing Church Leaders Through Distance Education

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# Syllabus

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# Syllabus

## Course Description

With the contemporary interest in spirituality, it is imperative that the Church establish a comprehensive theology of Christian spirituality that can inform the life and witness of Christian believers. This course presents such a theology of spirituality: a theology that is Biblical, practical, and contemporary, accounting for and enabling spiritual formation and nurture in a post-modern, pluralistic, materialistic society. In addition, the course provides a theological foundation for a life of prayer that will empower and sustain the believer in life and ministry.

## Course Objectives

*Upon completion of this course the student should be able to:*

1. Have a thorough understanding of the biblical and historical foundations of Christian spirituality.
2. Appreciate the diversity of theological traditions in Christian spirituality - particularly the Reformed, Wesleyan and Roman Catholic - but in particular understand the stream that has shaped their own experience (that is, their own denominational heritage).
3. Understand the theology of spirituality adequately such that he or she is able to develop a practical model of spiritual formation within congregational life.
4. Develop a model of spiritual life and discipline that has theological consistency but also practical application to one's own life and witness.

## Course Text

Lovelace, Richard. *Dynamics of Spiritual Life: An Evangelical Theology of Renewal*. Downers Grove, IL: InterVarsity Press, 1979.

### COLLABORATIVE LEARNING

Whether you sit in a traditional classroom or study from a distance, you will benefit from interaction, collaboration, and spiritual formation (ATS schools, note Standards 3.2.1.3; 10.3.3.3; 10.3.4.3). In order to meet this need in distance theological education, ITS is developing structures and resources to encourage spiritual formation and community interaction in our courses. In this course, we have included three collaborative learning features:

1. ITS Online Interactivity Forum (see course requirements) - fosters peer-to-peer interaction in a global, threaded discussion (required for all students)
2. Spiritual Formation Project (see course requirements) - fosters mentor-to-learner interaction in a mentor-guided reflection, discussion and application (required for all students)
3. Learning Community Assignments (see end of syllabus) - fosters peer-to-peer collaboration in a group approach to assignments (optional but recommended where possible)

Go to [www.ITScourses.org/interactivity/](http://www.ITScourses.org/interactivity/) for the most up-to-date ITS resources.



# Syllabus

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## Course Requirements

*Each student is expected to listen carefully to all 24 lectures for this course. Reflection questions are given for each lecture, yet the student is NOT required to answer these questions. They are given to assist in higher levels of thinking and interaction as well as assist in the completion of the assignments required.*

### 1. Book Reviews:

Each student will write **two** book reviews. One will deal with the course textbook, and the other can be from any source contained in the course bibliography. Each report should total no more than five (5) pages. This report should be a true critical evaluation and a personal response rather than simply a summary of content.

### 2. Evaluation of a Spiritual Heritage:

Each student will write a critical evaluation of the spiritual heritage from his/her particular denomination. Therefore, a student from a Wesleyan tradition would examine his/her own heritage. The critical review would answer **two components**: 1) The historical origins of the spiritual tradition and 2) The contemporary application or expression of that particular spiritual tradition. The student should identify the distinctive features and strengths as well as the limitations or weaknesses of the particular tradition. The student should also describe how this tradition is expressed today. Listening carefully to the lectures and taking time to reflect upon the questions after each lecture will greatly assist in the completion of this project. The body of this essay should be no more than **ten (10) pages** in length. The better essays will include some documented external research.

### 3. Textual Study:

Each student will choose **one** of the following passages of Scripture for a textual study project.

- Ephesians 4 (Church Ministry)
- Romans 6 (Personal Sanctification)
- I Timothy 3 (Church Leadership)

The student will analyze the passage chosen and identify the key themes related to a theology of the Christian life. The student will then make specific applications from these texts to his/her program of spiritual formation. The purpose of this assignment is to make sure that the student is grounding his/her theology of the Christian life in Scripture rather than simply giving opinions. The student should include correlations from both the Old and New Testaments relevant to his/her chosen text. The study should be more in-depth than just a surface reflection. Original language work is not required but could be of benefit to the student who is able to do so. This report should not exceed **eight (8) pages** in length.



# Syllabus

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## 4. Program of Spiritual Formation for a Local Church:

Each student will formulate a platform of spiritual formation for a particular local church. This program should take account of the course lectures and other reading. The model of formation developed should make practical application of the theology of the Christian life. The model should be developed out of a theological rationale and should demonstrate theological consistency. The student should consider a variety of issues when articulating his/her program. Some are as follows: 1) Does the program appropriately outline duties for church leadership and volunteers? 2) Is the program age appropriate? 3) Does the program address traditional spiritual disciplines such as prayer, Bible study, fellowship, and discipleship? 4) Does the program meet true needs of people? The student should articulate his/her plan for this program in essay form. Careful attention to the lectures and the reflection questions following each lecture is crucial for understanding and completing this assignment. The body of this essay should be no more than **twelve (12) pages** in length. Though this program is to be developed by the student, the better essays will include some documented external research, especially to ensure theological consistency.

## 5. Reflective Essay:

Each student will write a reflective essay describing his/her own spiritual experience. The description of his/her spiritual experience should include: a description of their own conversion experience, their current practice of spiritual disciplines, a critical evaluation of their spiritual life, and a plan of action for their own spiritual development. This essay should take full account of the lectures and reading. It should be no more than **eight (8) pages** in length.

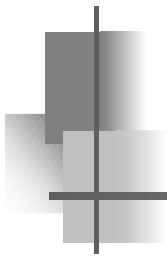
## 6. ITS Online Interactivity Forum:

Each student will participate with other students worldwide in an ongoing asynchronous threaded discussion of two major course topics. Go to [www.ITScourses.org/interactivity/](http://www.ITScourses.org/interactivity/) to register for and enter the ITS Online Interactivity Forum. In order to get the fullest benefit from the Forum, complete the assignment **after** you have listened to *all* the lectures. Be sure to return to the forum after finishing the course to see how others respond. Follow these steps to complete the assignment:

- ◆ Post an original answer to each question for your course (75 word min.).
- ◆ Post your response to any previous answer given to each question (75 word min.).
- ◆ Submit a document to your proctor that contains the original questions, your postings, and the postings to which you responded.

**NOTE:** Please read the “Assignment Instructions” in the Forum for details.

Objective: to develop critical thinking skills through personal interaction with the content of the course and the responses of others within a diverse community of learners.



# Syllabus

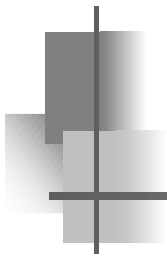
## 7. Spiritual Formation Project:

**RATIONALE:** Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. **With this in mind**, ITS includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Each student will write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on his/her life. *Identify your mentor early in the course*, and submit the essay to your grader at the end of the course. This last project should not be a summary of course content, but an application of course principles. Complete the following:

1. **Personal Reflection and Evaluation: *Reflect on the course*** – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.
  - a. Follow these steps in your reflection:
    - Step 1: What **one** theme, principle, or concept in the course is the most significant to you personally? Why is it significant?
    - Step 2: What portion(s) of the course brought this theme/principle/concept to light?
    - Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?
    - Step 4: How should this affect your thoughts and actions, and what *specific steps* should you take to *concretely* apply what you have learned?
  - b. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: **approximately three pages**)
  - c. Give a copy of this reflection to your mentor (see #2).
2. **Community Reflection and Interaction: *Interview a mentor*** – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:
  - a. Who should you interview? (1-3 are required; 4-6 are recommended)
    1. Someone with whom you have a reasonably close relationship.
    2. Someone who is a mature Christian ministry leader (i.e. a pastor).
    3. Someone who is **not** your grader or a family member.





# Syllabus

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4. Someone who values the spiritual formation process.
5. Someone who is familiar with and values the subject of the course.
6. Someone who has experience using the content of the course in ministry.

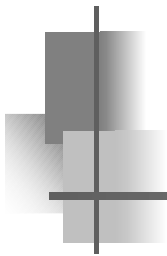
NOTE: ***Identify your mentor early in the course***, and give him/her the page entitled “Guidelines for Mentors.”

- b. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
  - ♦ What feedback can your mentor give in response to your essay?
  - ♦ In light of the course content, are the conclusions you made appropriate? Why or why not?
  - ♦ What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do **not** use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

**3. Synthesis and Application: *Draw your final conclusions*** – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

- a. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
- b. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
  - ♦ What were the mentor’s comments regarding your essay?
  - ♦ What advice did he/she give?
  - ♦ How did his/her comments expand or correct your application of the course?
  - ♦ Include the person’s name, occupation, and the length of the interview.
- c. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
  - ♦ If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?



# Syllabus

- ♦ Synthesizing your thoughts from section one and your mentor's insight in section two, what final conclusions have you reached? How is this different from section one?
- ♦ In light of the interview and further reflection, what additional, *specific* changes need to occur in your life and what *concrete* steps will you take to implement them?

**NOTE TO STUDENTS:** Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. **The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life.** If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

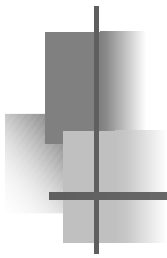
Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

Revised 10/05

## Course Grading

The grade for the course shall be determined by the following:

1. Book Reviews .....	20% (10% each)
2. Spiritual Heritage Evaluation.....	20%
3. Program of Spiritual Formation for a Local Church .....	20%
4. Textual Study .....	15%
5. Reflective Essay .....	10%
6. ITS Online Interactivity Forum .....	5%
7. Spiritual Formation Project .....	10%
	100%



# Syllabus

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## Course Outline

### Part 1: Theological and Historical Foundations

- Lesson 1: Evangelical Spirituality: An Historical Overview (Lectures 1, 2, 3, and 4a)
- Lesson 2: True Spirituality as Knowing and Loving the Triune God (Lectures 4b and 5)
- Lesson 3: Thinking Christianly About the Self (Lectures 6 and 7a)
- Lesson 4: The Theological Logic of the Christian Life (Lectures 7b, 8, and 9)
- Lesson 5: Spiritual Theology and Christian Community (Lectures 10 and 11)
- Lesson 6: The Essential Foundation: A Thorough Conversion (Lectures 12 and 13)

### Part 2: Themes in an Evangelical Spirituality

- Lesson 1: Prayer and Discernment (Lectures 14, 15, and 16)
- Lesson 2: The Christian in the World: Mission, Vocation, Work, Leisure (Lectures 17 and 18)
- Lesson 3: With Heart and Mind: The Christian Mind; The Christian Heart (Lectures 19 and 20)
- Lesson 4: Sexuality, Gender, and Christian Spirituality (Lecture 21)
- Lesson 5: Suffering and the Christian Life (Lecture 22)
- Lesson 6: Spiritual Formation and the Disciplines of the Spiritual Life (Lectures 23 and 24)

## Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's ITS coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking ITS courses are required to complete a final assignment called the "*Spiritual Formation Project*." This assignment involves two parts: an **essay** and an **interview**:

**The ESSAY:** After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the **one** theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

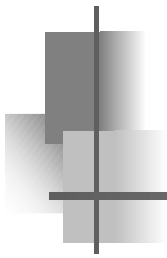
**The INTERVIEW:** After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. **The goal of this interview is to facilitate the student's growth through interaction with a mature believer.**

### NOTES ON THE INTERVIEW:

- ♦ You do **not** need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- ♦ Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
  1. What feedback can you give the student in response to his/her essay?
  2. Are the student's conclusions from the course appropriate? Why or why not?
  3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- ♦ Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- ♦ Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

**NOTE:** If the student's school makes any changes to this assignment, their requirements should replace those described here.



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# Learning Schedule

This Learning Schedule can benefit you in a number of ways. First, it provides you with a course overview at a glance. Second, it gives you the opportunity to plan your work at the beginning so that you don't fall behind at the end and sacrifice learning for "cramming." Third, it allows both you and your proctor/grader a way to measure your progress at any given point in the academic term. Used effectively, this chart will allow you to maximize learning and minimize stress!

Assignment	Target	Complete
<i>Identify your mentor for the Spiritual Formation Project right away.</i>		
<b>Lesson Completion - Part 1:</b>		
Lesson 1: (Lectures 1-4a)		
Lesson 2: (Lectures 4b-5)		
Lesson 3: (Lectures 6-7a)		
Lesson 4: (Lectures 7b-9)		
Lesson 5: (Lectures 10-11)		
Lesson 6: (Lectures 12-13)		
<b>Lesson Completion - Part 2:</b>		
Lesson 1: (Lectures 14-16)		
Lesson 2: (Lectures 17-18)		
Lesson 3: (Lectures 19-20)		
Lesson 4: (Lecture 21)		
Lesson 5: (Lecture 22)		
Lesson 6: (Lectures 23-24)		
<b>Book Reviews</b>		
Lovelace, <i>Dynamics of Spiritual Life</i>		
Other book (your choice from the bibliography)		
<b>Other Written Assignments</b>		
Evaluation of your Spiritual Heritage		
Textual Study		
Program of Spiritual Formation for a Local Church		
Reflective Essay		
ITS Online Interactivity Forum		
Spiritual Formation Project		
<b>Total Course Completion</b>		





# PART 1

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## THEOLOGICAL AND HISTORICAL FOUNDATIONS



# Lesson One

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## Evangelical Spirituality: An Historical Overview

– *Lectures 1-4a* –



# Lesson One

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## **Part 1: Theological and Historical Foundations** **Lesson 1: Evangelical Spirituality: An Historical Overview**

*Lectures 1-4a*

### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

### **Learning Outcomes**

At the end of this lesson, you should be able to:

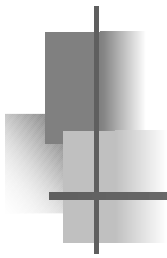
1. Identify strengths and weaknesses of evangelical spirituality.
2. Appreciate the breadth of evangelical spirituality as it is considered in many different forms.
3. Explain the historical developments of evangelical with a sympathetic view of the variety of spiritual traditions which have shaped our current expressions.
4. Evaluate your own spiritual traditions in terms of historical foundation and contemporary expression.
5. Value the importance of history as it teaches us concerning the Christian life.

### **Lesson Outline (Lectures 1-4a)**

*Introduction: The Importance of a Theology of the Christian Life*

#### **A. A Theological Introduction: Twelve Affirmations Regarding Evangelical Spirituality**

1. Evangelical Spirituality is centered on an experience of the Gospel.
2. Evangelical Spirituality is both trinitarian and christocentric.
3. Evangelical Spirituality is intentionally biblical.
4. Evangelical Spirituality is historical.



# Lesson One

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5. Evangelical Spirituality is ecumenical.
6. Evangelical Spirituality is conversionist.
7. Evangelical Spirituality is teleological.
8. Evangelical Spirituality is communal.
9. Evangelical Spirituality is both mystical and practical.
10. Evangelical Spirituality is liturgical.
11. Evangelical Spirituality is missiological.
12. Evangelical Spirituality is eschatological.

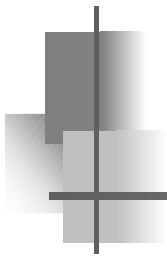
Conclusion: We must build on the strengths and address the potential points of weakness or limitation in historic evangelical spirituality.

## B. Historical Foundations and Sources for an Evangelical Spirituality

1. The Early Church
  - a. The Desert Fathers (St. Anthony)
  - b. St. Augustine

**END OF LECTURE ONE. Please review the questions for this lecture on page 24 of this Learning Guide. Then move on to Lecture 2 following the outline below.**

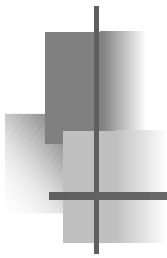
2. The Monastic movement
  - a. The importance of the Monastic movement.
  - b. St. Benedict
  - c. Rule of St. Benedict
  - d. Renewal movements
  - e. Benefits and significance of the Monastic movement



# Lesson One

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3. Late medieval mystics
  - a. St. Bernard
  - b. St. Francis
  - c. Rhineland mystics
  - d. The Brethren of the Common Life (The Imitation of Christ) (St. Thomas A'Kempis)
4. The 16th century
  - a. The Protestant reformers and the reformation of spirituality (Martin Luther; John Calvin)
    - (1) The principle of gratitude
    - (2) The transforming power of the Holy Scripture
    - (3) Rejection of the distinction between the sacred and the secular
  - b. The Catholic Reformation and the spirituality of St. Ignatius Loyola
    - (1) Appreciating the significance of the Catholic Reformation
    - (2) Union with Christ . . . in the world; finding God in all things
    - (3) The place of the will and the importance of obedience
    - (4) Apostolic service as a soldier
5. The renewal movements of the 16th to the 19th century: renewing and extending the Reformation.
  - a. The Puritans (Richard Baxter; Jonathan Edwards)
    - (1) Scripture
    - (2) Conversion
    - (3) Personal Holiness



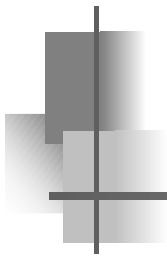
# Lesson One

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- (4) Spirituality that affirmed heart and mind
- b. The Pietists (John Wesley)
  - (1) The call for a full salvation, reflected in faith and obedience
  - (2) Crisis and process in the perfection of love
  - (3) The need for order and discipline

**END OF LECTURE TWO. Please review the questions for this lecture on page 24 of this Learning Guide. Then move on to Lecture 3 following the outline below.**

- c. The Holiness movements of the 19th century
  - (1) The experience of the Spirit through a second "crisis" of "blessing," and a call to practical, experienced holiness
  - (2) Later or renewed Methodism (Phoebe Palmer)
  - (3) Keswick Convention
  - (4) The Christian and Missionary Alliance (A. B. Simpson)
  - (5) The Pentecostal Movement
  - (6) Revivalism (Charles Finney)
- 6. The 20th century
  - a. The demise of Modernism and the rise and fall of liberalism
    - (1) The move away from rationalism
    - (2) Postmodernism (anti-foundationalist; the emphasis on self-actualization; and the tendency towards a holistic approach to life)
  - b. The Pentecostal movement
    - (1) The emphasis on the Holy Spirit (and the priority of experience)
    - (2) The call to an affective faith



# Lesson One

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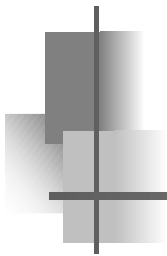
- c. The missionary movement and the rise of a Third World theology
  - (1) A missionary theology
  - (2) Theology in context (contextual; diversity)
  - (3) Spiritual theology informed by the Third World

**END OF LECTURE THREE. Please review the questions for this lecture on page 25 of this Learning Guide. Then move on to Lecture 4 following the outline below.**

C. Conclusion: What We Must Take from this Historical Overview

1. The priority of affirming both heart and mind
2. True spirituality as a call to be in but not of the world
3. The call for a personal and immediate encounter with Christ
4. The potential and priority of personal transformation
5. To draw on the wisdom of both Reformed and Wesleyan sources
6. The need to be fully trinitarian and recover the place of the Holy Spirit in Christian piety (need for discernment)
  - a. Sustained by the Word of God
  - b. Focused on the Lord Jesus Christ
  - c. Experience in connection with the Community of Faith
7. The building blocks of a theology of the Christian life
  - a. The theology of God and the theology of self
  - b. The theological logic of the Christian life and the context of Christian community

**NOTE: At this point, you should be about half way through lecture 4. You will finish this lecture for the beginning of your next lesson. At this time, please review the reflection questions over lecture 4a on page 25 of this Learning Guide before proceeding to the next lesson.**



# Pause to Reflect

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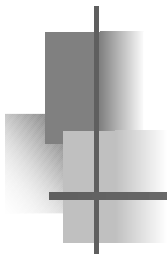
## Reflection Questions for Lecture 1

1. Why has there been an avoidance of a theology of the Christian life in evangelical spirituality?
2. Dr. Smith uses some typically "frightening" words when describing evangelical spirituality (e.g. mystical, ecumenical, experiential, worldly, etc..) In what way does he use these words, and are you comfortable using them yourself? Why or why not?
3. What is to be the center of the liturgy of evangelical spirituality according to Dr. Smith? What has been the center of liturgy in your spiritual tradition?
4. Analyze the place and importance of "solitude" in contemporary spiritual expression.
5. Augustine is often noted more for his theological contribution to the church, yet Dr. Smith makes a good case for recognizing Augustine's spiritual contribution. What is the focus of Augustine's spiritual contribution?

## Reflection Questions for Lecture 2

1. What were some of the benefits of Monasticism in reference to society and education? Have those benefits continued through today? Explain.
2. What was the role of prayer in the lives of the Medieval mystics? Compare that with your own tradition's teaching concerning the role of prayer. What are some similarities and differences?
3. Explain the "principle of gratitude" as expressed by the Reformers.
4. The Reformers sought to reject the distinction between sacred and secular. What does this mean, and do you agree that this distinction should be rejected? How would you teach or avoid this distinction in the instruction of those God has placed under your care?
5. Reflect upon St. Ignatius Loyola's view of himself as a soldier of Christ. How does this impact your view of serving God?
6. Summarize the contributions of the Puritans and Pietists with regards to personal holiness and spirituality. What are some strengths found in each movement? What are some weaknesses?





# Pause to Reflect

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## Reflection Questions for Lecture 3

1. How does Dr. Smith describe the "second work of grace"? Have you been taught something similar to this in your spiritual upbringing? Do you see this as theologically accurate? Why or why not?
2. Analyze the influence of Charles Finney. What are some glaring weaknesses with his approach to revivalism? Have you detected any of Finney's tactics in your spiritual tradition? If so, what kind of impact have they had upon you?
3. As you seek to develop a spiritual formation program for one of your assignments for this course, consider what you may include in your program methodologically. Are your methods going to be similar or different from some of the methods used in revivalism?
4. Evaluate the shift from modernism to post-modernism. How will this impact future spiritual formation efforts in the local church?
5. What is an "affective faith"? How can we redeem this valuable concept according to Dr. Smith?
6. In your opinion, is a Third World theology necessary for the spiritual growth of its people or a hindrance to the truth? Explain.

## Reflection Questions for Lecture 4a

1. What does it mean to be in the world and not of the world? What may this concept look like in today's culture if practiced correctly?
2. Why do we need to draw upon strengths from each evangelical denomination in order to have a well-rounded view of spirituality? Would you agree with this notion? Why or why not?
3. Describe the necessity of the Community of Faith in the spiritual development of the individual. Do you think that every spiritual formation theology ought to have a similar viewpoint concerning the church?
4. Briefly summarize the building blocks of Dr. Smith's theology of the Christian life.



## Lesson Two

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# True Spirituality as Knowing and Loving the Triune God

– *Lectures 4b-5* –



# Lesson Two

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## **Part 1: Theological and Historical Foundations**

### **Lesson 2: True Spirituality as Knowing and Loving the Triune God**

*Lectures 4b-5*

#### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

#### **Learning Outcomes**

At the end of this lesson, you should be able to:

1. Understand the importance of the knowledge of God.
2. Value more fully God's magnificent character.
3. Apply the principles of loving God to your own spiritual development identifying strengths and weaknesses you have.
4. Explain the major images of the Christian life that are found through a theological consideration of the teaching of Scripture.

#### **Lesson Outline (Lectures 4b-5)**

- A. True Spirituality as Knowing God
- B. The God Whom We Seek to Know
  1. God as Spirit (God is Free)
  2. God as Triune
  3. God the Creator
  4. God the Father Almighty
  5. The God who is holy



# Lesson Two

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6. The God who suffers

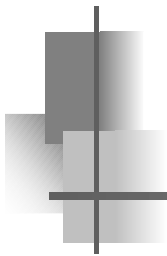
**END OF LECTURE 4. Please review the questions for this lecture on page 29 of this Learning Guide. Then move on to Lecture 5 following the outline below.**

C. From God and Towards God: God is the Source and Goal of Christian Spirituality.

1. The fear of the Lord in response to his Self-Revelation
2. Faith in God (the example of Abraham)
3. Love of God in response to God's love
  - a. Exclusive (a covenantal love)
  - b. Trust and radical dependence
  - c. Obedience
  - d. Joy and delight in God

D. The Christian Life as a Relationship with God

1. Motifs and images of the Christian life
  - a. A spiritual child; a child of the Father
  - b. Union with Christ
  - c. Walking in the Spirit
2. The priority of prayer and spiritual transformation



# Pause to Reflect

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## **Reflection Questions for Lecture 4b**

1. Give a summary of the idea that God is free. What is He free to do or not do?
2. Dr. Smith emphasizes the truth that God is Triune. How does he define this statement, and how does the proper understanding of this truth effect one's theology of spirituality?
3. What is meant by the notion that God suffers? Does this idea make you uncomfortable, and if so, why?

## **Reflection Questions for Lecture 5**

1. The phrase used to begin this lecture was "from God towards God." Briefly explain the meaning of this statement, and apply it to your view of the Christian life.
2. What are the key concepts found in Deuteronomy 6 which inform a theology of spirituality? Where and how are these concepts repeated in the New Testament?
3. Dr. Smith suggests that we must love God exclusively. What is his point? Do you agree with his conclusions concerning our love for God?
4. Can you demonstrate from Scripture that obedience is an UNCONDITIONAL result of true love for God?
5. Has joy been a large part of your own spiritual tradition? If so, how has this been expressed? If not, why do you think joy was avoided?
6. Of the three images of the Christian life given by Dr. Smith, which one impacts your understanding the most? Explain.
7. How can Dr. Smith say that not all prayer is true prayer?



# Lesson Three

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## Thinking Christianly About the Self

– *Lectures 6-7a* –



# Lesson Three

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## **Part 1: Theological and Historical Foundations**

### **Lesson 3: Thinking Christianly About the Self**

*Lectures 6-7a*

#### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

#### **Learning Outcomes**

At the end of this lesson, you should be able to:

1. Explain the problems with viewing yourself too high or too low.
2. Apply the concept of the Image of God to any individual, no matter their condition.
3. Understand the importance of accepting humanity as a gift from God.
4. Value yourself in light of who you are in God.
5. Reject the notion that true spirituality is having the lowest possible view of yourself.

#### **Lesson Outline (Lectures 6-7a)**

- A. Introduction
- B. Characteristics About the Self
  1. Humanity and the individual in the image of God
  2. Sanctification as both self-affirmation and self-denial
  3. The human self is a being of limited freedom
  4. The human self as unique
  5. The human self as a unitary being



# Lesson Three

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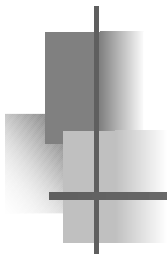
6. The human self as an emotional being with an emotional center

**END OF LECTURE 6.** Please review the questions for this lecture on page 33 of this Learning Guide. Then move on to Lecture 7 following the outline below.

7. The human self or person as a volitional entity
8. The human person as a thinking, rational being
9. The goal of the human self is self-transcendence, and the human self is made complete through service (a life given in love).
10. The human person is a communal being

**NOTE:** At this point, you should be about half way through lecture 7. You will finish this lecture for the beginning of your next lesson. At this time, please review the reflection questions over lecture 7a on page 33 of this Learning Guide before proceeding to the next lesson.





# Pause to Reflect

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## **Reflection Questions for Lecture 6**

1. Dr. Smith holds quite a high view of the self. How has your spiritual tradition portrayed the self, and how would you maintain or change that teaching?
2. What has sin done to the image of God? Does this change the ontological value of the self?
3. How can we practice both self-affirmation and self-denial while maintaining an appropriate view of ourselves?
4. How has Dr. Smith defined our "freedom" as human beings? What has sin done to distort that freedom?
5. One of the hottest debates today is the place of emotional expression in worship and communal spiritual life. How do you see emotion's role in the spiritual life of the Christian?

## **Reflection Questions for Lecture 7a**

1. Does the human will have any ability in light of the fall? If so, how much?
2. What does Dr. Smith mean by self-transcendence as the goal of the self?
3. How does Dr. Smith handle the passage in Luke where the disciples were aspiring to greatness? What was the error of the disciples? How do you feel about this interpretation?
4. What are the conditions of what Dr. Smith calls "self-actualization"?
5. How important is the community to the self. How must the idea of community be brought into the process of an individual's spiritual growth?



# Lesson Four

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## The Theological Logic of the Christian Life

– *Lectures 7b-9* –



# Lesson Four

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## **Part 1: Theological and Historical Foundations**

### **Lesson 4: The Theological Logic of the Christian Life**

*Lectures 7b-9*

#### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

#### **Learning Outcomes**

At the end of this lesson, you should be able to:

1. Articulate the theological logic of the Christian life as presented in this lesson.
2. Apply the appropriate relationship between justification and sanctification to your own life.
3. Explain the way in which we are transformed into the image of Christ.
4. State the proper understanding of the "gift of the Spirit."
5. Express gratitude for God's unfailing mercy and grace.

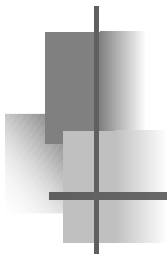
#### **Lesson Outline (Lectures 7b-9)**

##### **A. The Human Predicament**

1. The reality of guilt, bondage and alienation
2. The response in the atoning work of Christ

##### **B. Three Defining Acts of God**

1. The Incarnation
2. The Cross
3. Ascension and Pentecost



# Lesson Four

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Interlude: Kosuke Koyama, "No Handle on the Cross"

**END OF LECTURE 7.** Please review the questions for this lecture on page 39 of this Learning Guide. Then move on to Lecture 8 following the outline below.

## C. The Structure of the Christian Life

### 1. Justification

- a. Forgiveness
- b. Acceptance
- c. Adoption; set right with God
- d. Simultaneously sinner and saint

### 2. Sanctification

- b. God's transforming work in this life
- c. The relationship between justification and sanctification distinct but inseparable

## D. The Goal of the Christian Life

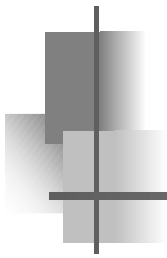
### 1. Freedom from sin (and bondage to sin)

### 2. The goal of transformation

- a. Holiness
- b. Wisdom
- c. Joy

### 3. The marks of spiritual maturity

- a. Finances
- b. Sexuality
- c. Speech



# Lesson Four

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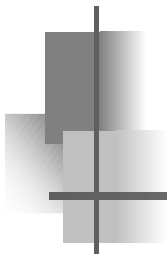
## E. The Means of Our Transformation

1. False alternatives
  - a. Legalism
  - b. "Supplementing" Christ
  - c. Otherworldliness
  - d. Religious ritual
2. The means of grace: word and deed within the Community of Faith
  - a. Scripture
  - b. Sacramental actions
3. The priority of faith that leads to obedience
  - a. Faith that trusts in the wisdom of God
  - b. Faith that trusts in the goodness of God
  - c. Faith that trusts in the power or capacity of God to do his will

**END OF LECTURE 8. Please review the questions for this lecture on page 39 of this Learning Guide. Then move on to Lecture 9 following the outline below.**

## F. The Gift of the Spirit

1. The gift that enables transformation
2. The possibility of transformation
  - a. The pessimists: human weakness and inability
  - b. The optimists: the purpose and provision of God
  - c. A third way: both/and
3. The sufficiency of Grace



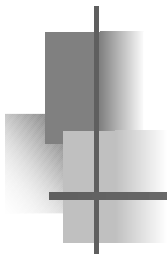
# Lesson Four

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## G. The Posture of the Christian

1. The mind
  - a. The focus of the mind: minds set on the Spirit
  - b. What goes into our minds
  - c. The mind and temptation
2. Christian discipleship
3. Humility and gratitude

Conclusion: The Mercy of God



# Pause to Reflect

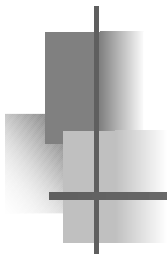
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## **Reflection Questions for Lecture 7b**

1. Analyze the importance of a biblical understanding of the result of sin. How does this impact the underlying principles of spiritual formation?
2. How does Dr. Smith describe what happens to us as a result of conversion? What then is our condition in relationship to sin?
3. What does the Incarnation teach about the need to be in the world? What does it teach about the value of being human?
4. The Ascension and Pentecost are often overlooked in a theology of the Christian life. How has Dr. Smith's discussion of these two significant events enhanced your outlook on the work of God in Jesus Christ?

## **Reflection Questions for Lecture 8**

1. Is forgiveness of sins a true reality in the life of the believer? If so, how might that determine how we view our past?
2. How is it that we can be both sinner and saint simultaneously?
3. Explain the notion that justification and sanctification are inseparable? What then might be said for those supposedly converted young yet living an ungodly life in the present? How should churches take care to ensure the unity of justification and sanctification?
4. Summarize the proper use of speech as a mark of spiritual maturity.
5. How does Dr. Smith describe the "way of legalism"? How much of a factor has legalism played in your own spiritual tradition? What are some solutions to this problem?
6. Why is religious ritual at times a replacement of Christ? Can you think of any current examples?
7. Faith that leads to obedience is different from so many contemporary expressions of faith. Why must we stand for this obedient faith? What will we lose if we do not?



# Pause to Reflect

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## Reflection Questions for Lecture 9

1. Consider carefully the question Dr. Smith puts forth concerning whether or not we can be holy at the present time. Does his "both/and" approach adequately answer the question? Please take time to defend your answer using Scripture.
2. Synthesize what you have heard in this lecture concerning the gift of the Spirit. How would you explain the gift of the Spirit to a child?
3. Evaluate today's popular teaching concerning the spiritual life in light of the concept of the sufficiency of grace.
4. If grace is truly sufficient, what is the place for spiritual formation programming?
5. Briefly describe the role of the mind in spiritual formation. Can we, with our mind, control our response to temptation? What does it mean when we fail and give in to temptation?
6. Dr. Smith maintains that to be a Christian is to be a disciple. What then do we mean when we talk about "discipleship" programs?
7. How is the mercy of God the "motivating source" for the Christian life?





# Lesson Five

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## Spiritual Theology and Christian Community

– *Lectures 10-11* –



# Lesson Five

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## **Part 1: Theological and Historical Foundations** **Lesson 5: Spiritual Theology and Christian Community**

*Lectures 10-11*

### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

### **Learning Outcomes**

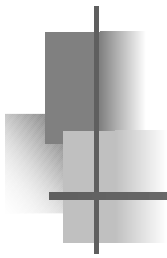
At the end of this lesson, you should be able to:

1. Recognize the value of the Christian community.
2. Analyze the problem of individualism in evangelicalism with a view toward solution.
3. Apply the concept of the church as a "witness to authentic community."
4. Understand the community as the appropriate place of spiritual formation.
5. Evaluate your own spiritual tradition in light of its emphasis (or lack thereof) upon community.

### **Lesson Outline (Lectures 10-11)**

#### **A. The Priority of Community in Spiritual Theology**

1. The Holy Trinity: A Being in community
2. The mission of God: to form for Himself a people
3. The human need for community (Ephesians 4:11-16)
4. The propensity towards individualism within evangelicalism
5. Culture does not foster true community (West and East)
6. The post-modern, pluralistic social context

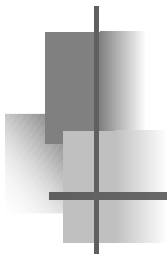


# Lesson Five

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- a. The demise of modernism
  - b. Cultural pluralism
- 7. The witness to authentic community
- B. Community: The Call to Love One Another
  - 1. The commandment to love
    - a. The obligation to love the other
    - b. To love is to fulfill the law
    - c. To love one's neighbor as oneself
  - 2. Learning to love one another (Romans 12:9-21)
    - a. Learning to listen
    - b. Seeking the resolution of wrongs
    - c. Service
- C. Spiritual Formation Happens in Community: The Church as a Learning Community
  - 1. The teaching ministry of the church
    - a. Doctrine (The whole council of God)
    - b. Scripture
    - c. Prayer and the spiritual disciplines
    - d. Practical ethics
  - 2. The value of learning together, in community
  - 3. Formal education as spiritual formation

**END OF LECTURE 10. Please review the questions for this lecture on page 45 of this Learning Guide. Then move on to Lecture 11 following the outline below.**



# Lesson Five

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## D. Formation and Worship: The Formative Place of the Liturgy

1. The liturgy as a transforming event
2. The character of worship leadership

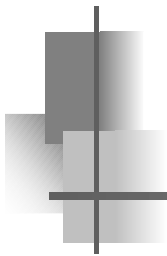
## E. A Community in Mission: Serving Together

1. The complementary gifts and contributions of each one
2. Need to learn mutual dependence (learning to work with others)

## F. The Community and Discernment

1. The resolve to free others to hear God
2. An atmosphere of honesty and self-knowledge
3. An environment of mutual encourage and hope

Conclusion: Thanksgiving for Christian Community



# Pause to Reflect

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## Reflection Questions for Lecture 10

1. Explain the notion that culture does not foster true community. Do you agree with this assessment?
2. Think through your experience in your own local church. Has your church been a witness to authentic community? How could it be a better witness? What are some things you would implement into the ministry at your church to make it a better witness to authentic community?
3. What type of love fulfill's the law? How is this love distinguished from contemporary expressions of love?
4. Study Romans 12:9-21 further. What are other key principles concerning our love for one another in the faith community?
5. What is the priority of teaching ministry in spiritual formation? What place would teaching have in a program you develop?
6. Why is learning in community said to be of greater benefit than individual learning?

## Reflection Questions for Lecture 11

1. Describe some of the characteristics of liturgy which make it a truly transforming event. How have you been influenced by liturgy in the past?
2. What are some qualities necessary to be an effective worship leader? How does the worship leader in your church measure up to the discussion in this lecture?
3. Explain the importance of recognizing the variety of gifts in a give congregation.
4. Dr. Smith uses the phrase "mutual dependence" as a way to describe how the faith community is to serve. Explain this concept.
5. What does it mean to "free others to hear God"?
6. Are you personally thankful for the Christian community to which you belong?



# Lesson Six

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## The Essential Foundation: A Thorough Conversion

– *Lectures 12-13* –



# Lesson Six

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## **Part 1: Theological and Historical Foundations** **Lesson 6: The Essential Foundation: A Thorough Conversion**

*Lectures 12-13*

### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

### **Learning Outcomes**

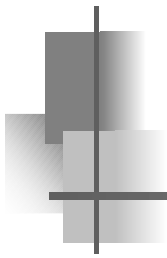
At the end of this lesson, you should be able to:

1. Distinguish between salvation and conversion.
2. Develop a greater appreciation for the gracious work of God in conversion.
3. Explain the biblical concept of conversion as it is discussed in the New Testament.
4. List the essential elements of a Christian conversion.
5. Evaluate various models of conversion in terms of the biblical teaching.

### **Lesson Outline (Lectures 12-13)**

#### **A. Conversion and Christian Spirituality**

1. Conversion is urgently and desperately needed
2. The centrality of Christ Jesus
3. Conversion is an experience of the transforming grace of God
4. The priority of divine initiative/grace
5. The critical place of human agency
6. The central place of faith and repentance



# Lesson Six

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7. Conversion is both an individual and a communal event
8. The place of St. Paul's conversion

## B. Conversion in the New Testament (Models of Conversion)

1. Synoptic Gospels (representative text: Luke 5:1-11)
2. Acts of the Apostles (representative text Acts 2:35-42)
3. The Epistles of Paul (representative text: Romans 6: 1-19)
4. John (representative text: John 3:1-16)

**END OF LECTURE 12. Please review the questions for this lecture on page 50 of this Learning Guide. Then move on to Lecture 13 following the outline below.**

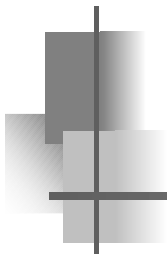
## C. Classic Models of Conversion and Sanctification

1. The Roman Catholic (Benedictine) model
2. The Evangelical/Reformed model
3. The Holiness/Pentecostal model
4. Affirming the strengths (and limitations) of each model

## D. Conversion as a Complex Experience: The Elements of a Christian Conversion

1. Belief: the intellectual component of a Christian conversion
2. Repentance: the penitential component of a Christian conversion
3. Trust and the assurance of forgiveness: the emotional component of a Christian conversion.
  - a. Assurance of forgiveness
  - b. Radical dependence
  - c. Joy
4. Water baptism: the sacramental component of a Christian conversion





# Lesson Six

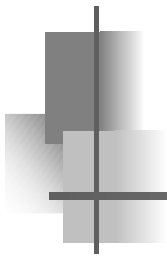
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5. Commitment, allegiance and devotion: the volitional component of a Christian conversion
  - a. Obedience and moral reform
  - b. Service and vocation
6. Reception of the gift of the Holy Spirit: the charismatic component of Christian conversion.
  - a. Two perspectives
  - b. The language of the gift of the Spirit
  - c. A potential resolution: the assurance of the Spirit's presence.
7. Incorporation into Christian community: the corporate component of Christian conversion

## E. Some General Observations about Conversion as a Complex Experience

1. The central place of faith and repentance
2. The New Testament expects all seven elements
3. The Seven are distinct but inseparable
4. No text of the New Testament identifies all seven; but any one element can be used to speak of the whole of the Christian conversion experience
5. These are not "stages"

Conclusion: The Personal Experience



# Pause to Reflect

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## Reflection Questions for Lecture 12

1. Dr. Smith asked you to reflect upon your own conversion. In this reflection, what unique things stood out to you concerning the work of God in your life?
2. Why does true conversion involve faith AND repentance?
3. In what sense is conversion both individual and communal?
4. Why did Dr. Smith spend some time discussing the place of Paul's conversion? What was he trying to communicate?
5. What are some key characteristics of each different model of conversion found in the New Testament?

Synoptic Gospels:

Acts of the Apostles:

Pauline Epistles:

John's Writings:

## Reflection Questions for Lecture 13

1. What are some of the strengths and weaknesses of the classic models of conversion? In which category would you place what you have been taught?
2. Briefly synthesize the seven elements of conversion mentioned in this lecture. What are some key truths we must incorporate into our teaching of conversion in order to give the most complete picture?
3. According to Dr. Smith, all seven elements of conversion are needed? Do you agree? Explain.
4. Is conversion a one-time act or a lifelong process? Depending on your answer, what implications does this have for ministry?



## PART 2

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# THEMES IN AN EVANGELICAL SPIRITUALITY

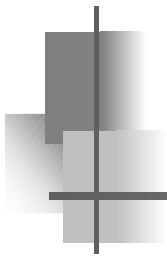


# Lesson One

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## Prayer and Discernment

– *Lectures 14-16* –



# Lesson One

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## **Part 2: Themes in an Evangelical Spirituality**

### **Lesson 1: Prayer and Discernment**

*Lectures 14-16*

#### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

#### **Learning Outcomes**

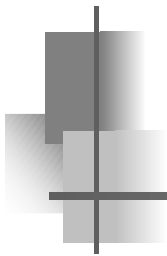
At the end of this lesson, you should be able to:

1. Understand the true significance of praying "in Jesus' name".
2. Apply the learned principles to personal and corporate prayer life.
3. Motivate yourself and others to further develop discipline and purpose in prayer.
4. Evaluate different interpretations of the inner witness of the Spirit.
5. Fully recognize the importance of the objective truth of God's Word as well as the affective elements of our being.

#### **Lesson Outline (Lectures 14-16)**

##### **A. Prayer and the Christian Life**

1. Theological foundations
  - a. The Ascension (Hebrews 4:14-16)
  - b. In the name of Jesus
2. Spiritual foundation in humility
  - a. Prayer that is "hidden"
  - b. Prayer that is "simple"



# Lesson One

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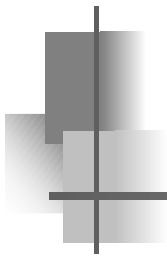
- c. Prayer that is "penitential and forgiving"
- 3. The content of prayer (consider the Lord's Prayer)
  - a. The Structure of the prayer is instructive
  - b. The all-inclusive content of the prayer
- 4. Prayer as communion
  - a. The goal of knowing God
  - b. The place of silence
- 5. The art of prayer (and the discipline of prayer)
  - a. The place of discipline
    - (1) The discipline of order
      - (a) Thanksgiving
      - (b) Confession
      - (c) Silence
      - (d) Attentiveness (Listening)
      - (e) Intercession
    - (2) The discipline of place
  - b. The Place of a spiritual director or mentor, the value of spiritual direction

Conclusion: The Test of True Prayer

**END OF LECTURE 14. Please review the questions for this lecture on page 57 of this Learning Guide. Then move on to Lecture 15 following the outline below.**

B. Discernment: Prayer as Listening to God

Introduction: The Importance of Discernment



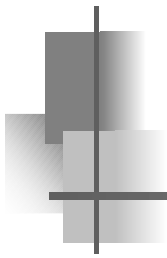
# Lesson One

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1. The inner witness of the Spirit
2. Three voices on the inner witness
  - a. Ignatius Loyola
  - b. John Wesley
  - c. Jonathan Edwards
  - d. Bringing the three perspectives together

**END OF LECTURE 15. Please review the questions for this lecture on page 57 of this Learning Guide. Then move on to Lecture 16 following the outline below.**

3. The four dimensions of the Spirit's witness
  - a. The assurance of divine love (Romans 5:5; Romans 8:13-17)
  - b. The conviction of sin (John 16:8)
    - (1) Three forms of false guilt
      - (a) The condemnation of the evil one
      - (b) Our self condemnation
      - (c) The condemnation of others
    - (2) The Importance of confession
  - c. The illumination of the mind (John 16:11)
    - (1) The Spirit and truth and the exponential growth of knowledge
    - (2) Learning to meditate
  - d. Guidance in times of choice
    - (1) The two key principles or rules of discernment:
      - (a) We do not act in desolation - when there is no peace

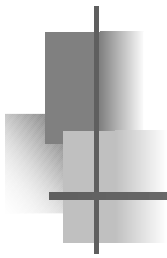


# Lesson One

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- (b) We must discern in peace or consolation - to see if the peace comes from God.
- (2) We test the peace by examining our motives:
  - (a) Is the peace motivated by the love or money?
  - (b) Is the peace motivated by the love or power?
  - (c) Is the peace motivated by a desire for honor and recognition?
- 4. A suggested format for daily prayer (or a Day of Prayer)





# Pause to Reflect

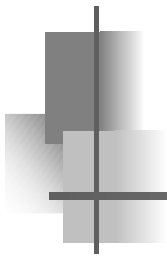
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## Reflection Questions for Lecture 14

1. Explain the significance of Hebrews 4:14-16 as it relates to the idea of prayer in Jesus' name.
2. How can we know that our prayers are significant and will be heard?
3. Why does Dr. Smith place such an importance on praying with humility?
4. Analyze the significance of the Lord's Prayer in terms of its ability to teach us to pray?
5. Dr. Smith quotes C. S. Lewis by stating that God does not need to be informed of anything. Given this statement, how should we view the act of prayer?
6. Evaluate Dr. Smith's suggested elements of prayer. Is this a model that you would choose to use in a spiritual formation ministry? Explain.
7. How have you typically dealt with the issue of "what time" and "what place" in your personal prayer life? Do you see anything in Scripture which would speak to this issue?
8. What is "the test of true prayer"?

## Reflection Questions for Lecture 15

1. What does Dr. Smith mean by "discernment" in this lecture?
2. Give a working definition of the inner witness of the Spirit.
3. Summarize the following voices concerning the inner witness of the Spirit:  
  
Ignatius Loyola:  
  
John Wesley:  
  
Jonathan Edwards:
4. According to Dr. Smith, what is the result of bringing the above three perspectives together?



# Pause to Reflect

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## Reflection Questions for Lecture 16

1. Summarize the role of divine love in the understanding of the inner witness of the Spirit.
2. What does it mean to be convicted of sin?
3. How has guilt been dealt with in your particular spiritual tradition? What has your pastoral leadership taught you concerning guilt? How would you teach others concerning guilt?
4. What is the proper role of "peace" in times of decision making? How should we evaluate our feelings of "peace"?
5. Briefly evaluate Dr. Smith's suggested format for daily prayer. What might you take from this discussion when developing your own practice of the discipline of prayer?

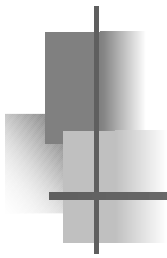


## Lesson Two

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# The Christian in the World: Mission, Vocation, Work and Leisure

– *Lectures 17-18* –



# Lesson Two

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## **Part 2: Themes in an Evangelical Spirituality** **Lesson 2: The Christian in the World: Mission, Vocation, Work and Leisure**

*Lectures 17-18*

### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

### **Learning Outcomes**

At the end of this lesson, you should be able to:

1. Apply the principle of living in but not of the world.
2. Articulate God's mission in the world based upon a proper understanding of spirituality.
3. Understand the difference between work and vocation and the importance of each.
4. Appropriately enjoy the recreation and leisure opportunities of life.
5. Value the tremendous theological significance of the Incarnation in relation to our spirituality.

### **Lesson Outline (Lectures 17-18)**

- A. The Reign of God and the Mission of God (What on Earth is God Doing?)
  1. Through word and deed
  2. Spirituality and God's mission
    - a. Mission as the expression of authentic spirituality
    - b. Mission is sustained by an authentic spirituality.
    - c. Mission is calling the nations of the world to be a true spirituality.



# Lesson Two

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3. True spirituality as a spirituality of word and deed

## B. Work and Vocation

1. Recovering a biblical theology of work and vocation
  - a. A theology of work
  - b. A theology of vocation
2. Discerning vocation and the call to courage
  - a. Self knowledge: four questions we can ask (Romans 12:3-8)
    - (1) What are the gifts and abilities you have been given?
    - (2) Who are you in terms of your personality and temperament?
    - (3) What are the deepest desires of your heart?
    - (4) Where do you see the broken-ness in the world?
  - b. Living congruent with our call (Mark 1:35-42)
  - c. The call to courage (2 Timothy 1: 6,7)
  - d. The cross we bear

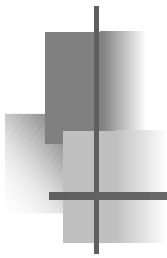
**END OF LECTURE 17. Please review the questions for this lecture on page 63 of this Learning Guide. Then move on to Lecture 18 following the outline below.**

## C. Leisure and Play

1. The call to recreation and Sabbath
2. Hobbies, music, the arts, and play
3. Friendship

## D. The Significance of the Incarnation

1. The reality of the Incarnation

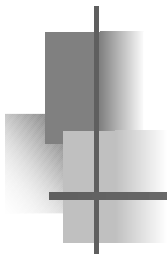


# Lesson Two

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2. The physicality of Christian spirituality (1 Timothy 3:16 - 4:11)
  - a. Sexuality
  - b. Food
3. The need to live consistently in light of the Incarnation
4. The ways we fail to take the incarnation seriously
5. A qualifier: living in the light of a Kingdom that is yet to come

Conclusion: Our lives in the world, sanctified by the Word of God and prayers: the need to sustain an interior life, if we are going to live in the world with Christian integrity



# Pause to Reflect

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## Reflection Questions for Lecture 17

1. List some examples of spirituality being both "retreat from" and "engagement in" the world.
2. Answer the question posited by Dr. Smith at the beginning of the lecture: "What on Earth is God doing?"
3. What is the difference between work and vocation? How has work typically been viewed in your life-setting? How do you react to Dr. Smith's thoughts concerning work?
4. What is the common vocation to which all Christians are called?
5. Take a moment to answer the four questions concerning the self knowledge needed for determining vocation.
6. What is the role of "need" in relationship to our vocation?

## Reflection Questions for Lecture 18

1. Summarize Dr. Smith's concept of "Sabbath Rest". How has your spiritual tradition articulated "Sabbath"? What are some key similarities and differences?
2. Describe the importance of friendship in relation to a theology of leisure. How are you fostering true friendships in your life?
3. Given your understanding of a theology of leisure, respond to the following statement: "I've been taught responsibility all my life. If there is work to be done, that comes first. Playtime is not appropriate to those who understand the urgency of the times."
4. How can we teach the ontological good of the entire created order in our ministries?
5. What are some ways in which we take the Incarnation too lightly?
6. Dr. Smith claims the need to sustain an "interior life". What does he mean by this, and how do you react to the concept?



## Lesson Three

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# With Heart and Mind: The Christian Mind and Heart

– *Lectures 19-20* –





# Lesson Three

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## **Part 2: Themes in an Evangelical Spirituality**

### **Lesson 3: With Heart and Mind: The Christian Mind and Heart**

*Lectures 19-20*

#### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

#### **Learning Outcomes**

At the end of this lesson, you should be able to:

1. Understand the need to emphasize both mind AND heart in Christian spirituality.
2. Explain the process for the renewal of the mind.
3. Evaluate your personal emotional health using appropriate criteria.
4. Apply the principles of meditation to a devotional reading of the Scriptures.
5. Value the importance of Scripture as a means to spiritual health.

#### **Lesson Outline (Lectures 19-20)**

Introduction: The Integration of Heart and Mind

##### **A. By the Renewing of the Mind**

1. The critical place of the mind in Christian thought and piety  
The influence of revivalism
2. Sanctification and the truth; the Spirit and truth
3. The call for the renewal of the mind
  - a. Developing a Christian mind



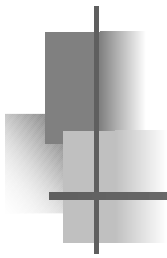
# Lesson Three

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- b. The focus of our thoughts (personal responsibility)
- 4. The television and the Christian mind
- 5. Understanding leads to obedience
- 6. Truth informed by generosity and compassion
- B. From the Heart: A Call to Emotional Maturity
  - 1. Emotional resilience and spiritual health
    - a. Emotion and the evangelical religious culture
    - b. The central place of joy and peace in Christian experience
  - 2. The signs of emotional health
    - a. Emotional self-knowledge
    - b. Delayed gratification
    - c. Capacity to empathize with others
    - d. Appropriate expression of emotion
    - e. Do not use emotional blackmail to get one's way
    - f. Able to accept both praise and criticism with grace
    - g. Joy as one's emotional center

**END OF LECTURE 19. Please review the questions for this lecture on page 68 of this Learning Guide. Then move on to Lecture 20 following the outline below.**

- 3. The means by which emotional health is attained
  - a. Emotional health in a broken world
    - (1) Anger
    - (2) Fear



# Lesson Three

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(3) Discouragement

(4) Mourning

b. A conscious choice to rejoice in God

## C. The Vital Place of Holy Scripture in Christian Spirituality

1. The priority of holy Scripture for the renewal of heart and mind

a. The historic place of the Bible in Christian spirituality

b. Developing an appetite for Scripture

2. The devotional reading of Scripture: meditation

a. The nature of meditation: the Word engaging heart and mind

b. A devotional reading that respects the character of Scripture

c. A pattern for meditation

(1) Collect self for meditation; receptivity

(2) Read the passage slowly, repetition

(3) Reflect on the associations that the text brings to mind

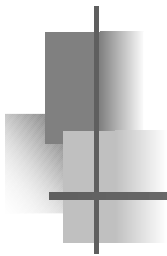
(4) Application of the text to our lives

(5) Pray the text

(6) Additional: the value of a spiritual journal

d. Meditation enables the Scriptures to remain "alive"

Conclusion: The place of worship and the exposition of Scriptures: the importance of teaching the skill of reading and meditation on Scripture.



# Pause to Reflect

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## **Reflection Questions for Lecture 19**

1. Explain the influence of revivalism on the view of the Christian mind.
2. Has your spiritual tradition emphasized more of the cerebral components of spirituality or more of the emotive components? How has this effected you in your development as a Christian?
3. Explain the notion that understanding leads to obedience. Is this principle a guarantee? Why or why not?
4. What has been the common view of the place of emotions in the lives of believers?
5. Describe what Dr. Smith means by joy having a "central place" in the experience of Christians.
6. How would you demonstrate a full expression of both heart and mind as a leader of a spiritual formation ministry?

## **Reflection Questions for Lecture 20**

1. What are the appropriate solutions for handling anger, fear, discouragement, and mourning in reference to emotional health?
2. How can we consciously choose to rejoice in God?
3. Summarize Dr. Smith's description of the historic place of Scripture in Christian spirituality. Would you concur with his assessment?
4. Having listened to this lecture, give a good working definition of meditation. How can meditation be brought to have a significant place in the faith community once again?
5. Evaluate Dr. Smith's suggested pattern for meditation. What components would you leave the same and which, if any, would you change?
6. Where should the teaching of reading Scripture and meditation be placed in an overall spiritual formation ministry?



# Lesson Four

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## Sexuality, Gender and Christian Spirituality

– *Lecture 21* –



# Lesson Four

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## **Part 2: Themes in an Evangelical Spirituality** **Lesson 4: Sexuality, Gender, and Christian Spirituality**

*Lecture 21*

### **Introduction**

Please listen carefully to the lecture for this lesson and consider the reflection questions that follow. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are given to assist in preparation for the other work of the course and in higher levels of thinking and interaction.

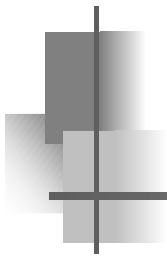
### **Learning Outcomes**

At the end of this lesson, you should be able to:

1. Understand the important relationship between sexuality and spiritual maturity in the life of the Christian.
2. Appreciate more fully the honorable institution of marriage as the only ordained setting for sex.
3. Articulate the principles of purity in community.
4. Commit to living under the God-given principles pertaining to sexual relationships.

### **Lesson Outline**

- A. The Importance of this Theme
- B. The Nature of the Human Sexuality (See I Thessalonians 4: 1-12)
  1. Humanity as male/female; the human person is a sexual being
  2. The Sex Act
    - a. Marriage is the only ordained and holy setting for sex
    - b. Sex is a destructive thing outside of marriage
    - c. Sex is not necessary for the fulfilment of human identity
  3. Homosexuality

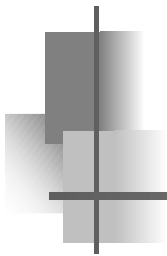


# Lesson Four

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4. Our identity as men and women is not determined by sex
- C. The Expectation: Redeemed Christian Behavior (See 1 Timothy 5:2: the call to live in purity)
  1. Negatively: what it means to avoid impurity
  2. Positively: towards purity in community
    - a. An environment in community of safety and acceptance
    - b. The possibility of cross-gender relationships
    - c. Foster good conversation regarding sexuality
  3. Fostering character development as sexual beings
    - a. The formative value of a sexual relationship within a marriage/covenant relationship
      - (1) Learning acceptance, love and mutuality
      - (2) Learning discipline and generosity
      - (3) The overcoming of our radical aloneness
    - b. Discipline
      - (1) Understanding: renewal of the mind.
      - (2) Emotional: Towards emotional maturity
      - (3) Will: enabling people to resist temptation
    - c. Accountability
      - (1) Affirming identifiable, reasonable and clear values and standards.
      - (2) Consequences: reasonable and consistent.

Conclusion: the call to simplicity



# Pause to Reflect

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## Reflection Questions for Lecture 21

1. How has the issue of sexuality been handled by those who have assisted in your spiritual growth?
2. In many faith communities, sex is an avoided topic. How would you foster healthy conversation concerning this issue?
3. In light of I Timothy 5:2, how should we react toward others in the faith community who are of the opposite sex?
4. Summarize the role of discipline and accountability in relationship to sexual behavior.
5. Briefly describe the role of the intellect, emotions, and will in relationship to sexual discipline.
6. What does Dr. Smith mean by "simplicity" concerning the issue of sexuality?





# Lesson Five

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## Suffering and the Christian Life

– *Lecture 22* –



# Lesson Five

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## **Part 2: Themes in an Evangelical Spirituality** **Lesson 5: Suffering and the Christian Life**

*Lecture 22*

### **Introduction**

Please listen carefully to the lecture for this lesson and consider the reflection questions that follow. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are given to assist in preparation for the other work of the course and in higher levels of thinking and interaction.

### **Learning Outcomes**

At the end of this lesson, you should be able to:

1. Accept the simple reality that life is not fair, yet God is good.
2. Respond positively to suffering as an opportunity for ministry.
3. Summarize some key texts concerning the theology of suffering.
4. Appreciate God's grace in times of great difficulty.

### **Lesson Outline**

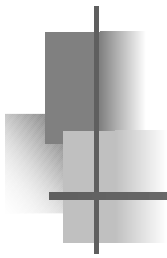
Introduction - The Reality of Suffering

1. We should not be surprised by suffering
2. We need a theology of suffering

#### A. Making sense of the Plan

1. Suffering as identification with Christ (Romans 8:17)
2. Suffering as our point of radical dependence on God, but also our bridge to ministry in a broken world. (2 Corinthians 4, 5 and 6)
3. Suffering and character formation (Romans 5:3-4)

#### B. Responding to Suffering Christianity (Responding Positively)

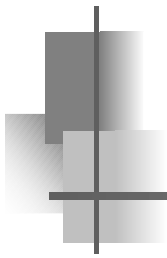


# Lesson Five

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1. Forgiveness and the resolution of the past
2. Seeing and accepting our limitations and our losses
3. Accepting the pain that is inherent in our vocations
4. Responding positively to failure and set-back

Conclusion: The presence of God is with us in our time of pain. In suffering, it is important that we draw on the means of grace.



# Pause to Reflect

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## Reflection Questions for Lecture 22

1. How should we evaluate today's popular "health and wealth" gospel in light of the theology of suffering?
2. What does Romans 8:17 teach concerning pain and suffering? What comforts do you see in this passage that can be helpful to others?
3. How have you typically sought to assist people in times of suffering? Will your approach change in light of this lecture? Explain.
4. Give specific examples of how suffering has strengthened your character.
5. Describe the "hope" that we can have in suffering. In light of this hope, Dr. Smith asserts that suffering actually brings opportunities for ministry. Has this typically been your perspective?
6. What types of pain are inherent in your vocation? How do you handle these struggles?
7. What does Dr. Smith mean by the notion that "God suffers with us"? Do you agree with this assertion? Explain

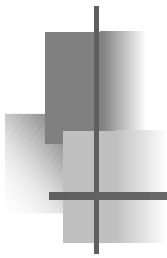


# Lesson Six

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## Spiritual Formation and the Disciplines of the Spiritual Life

– *Lectures 23-24* –



# Lesson Six

## **Part 2: Themes in an Evangelical Spirituality** **Lesson 6: Spiritual Formation and the** **Disciplines of the Spiritual Life**

*Lectures 23-24*

### **Introduction**

Please listen carefully to the lectures and consider the reflection questions following each lecture. The outline below is for the entire lesson, so beware of the lecture breaks indicated. When you come to the end of each lecture, you are encouraged to stop and reflect upon the questions given for the lecture you just completed. In doing so, you will find yourself more adequately prepared to complete the rest of the assignments for this course. Remember, you do NOT have to hand in answers to the lecture questions. They are simply given to assist in higher levels of thinking and interaction.

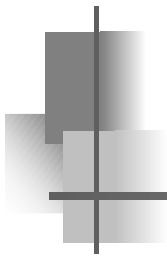
### **Learning Outcomes**

At the end of this lesson, you should be able to:

1. Understand the need to develop an intentional approach to spiritual development.
2. Evaluate various spiritual formation programs for their commitment to a Christocentric model.
3. List objective evidences of our union with Christ.
4. Begin the development of a holistic spiritual formation program.
5. Demonstrate ownership of the mandate to know, love, and serve Jesus Christ.

### **Lesson Outline**

- A. The Need for an Intentional Program of Spiritual Formation (Eph. 4:11-15; Titus 1:1-2:10)
  1. The need for intentionality
  2. The priority of character--behavior consistent with our confession
    - a. A call to the whole community of faith
    - b. The value of focused and specific instruction
  3. The need for leadership who fulfill clearly defined character qualities



# Lesson Six

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## B. The Goal of the Spiritual Life: Focused on Christ (Ephesians 4:15)

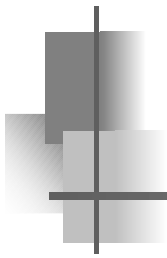
1. Union with Christ in His death and resurrection
  - a. Union with Christ as represented in Holy Communion
  - b. Christian spirituality is Christ-centered rather than church-centered
2. The evidence of this union
  - a. Holiness: integrity in finance, speech and sexuality
  - b. Joy
  - c. Wisdom

## C. The Structure of a Program of Spiritual Formation

1. The freedom of order
  - a. Sustain clarity about what is important
  - b. Accept with grace the limitations of life
  - c. Create and embrace the spaces in our schedule
2. Between solitude and community
  - a. Community as conversation
  - b. The priority of solitude

**END OF LECTURE 23. Please review the questions for this lecture on page 82 of this Learning Guide. Then move on to Lecture 24 following the outline below.**

3. Spiritual authority and accountability
  - a. Accountability to self (journal writing)
  - b. The need for accountability to others
  - c. Establishing structures and patterns of accountability

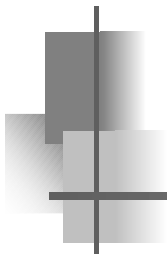


# Lesson Six

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- d. Two classic models or approaches to accountability
  - (1) The small group
  - (2) Spiritual direction or spiritual friend
  - (3) Spiritual reading
- 4. The danger of authoritarianism and spiritual dependence
- D. The Focus of a Program of Spiritual Formation
  - 1. The four dimensions of a program of formation
    - a. The relationship with God
    - b. Reconciliation with self
    - c. Reconciliation with others
    - d. Reconciliation with the created order
  - 2. The foci of a program of formation: to know, love and serve Christ
    - a. Foster radical surrender and consecration
    - b. Enabling and international response to the inner witness of the Spirit.
    - c. Attention to the mind: the importance of study and learning
    - d. Foster confession of and separation from sin
    - e. Enabling service and participation in mission
    - f. Stress the healing of the whole person
    - g. Attend to worship and the church's sacramental life
- E. Spiritual Formation that is Contextual
  - 1. An intentional program that is focused on the actual context and circumstances of our lives.



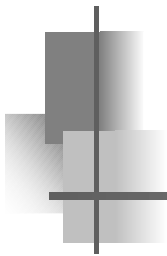


# Lesson Six

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2. Attending to every dimension of our current life circumstances.
3. Be alert to the dangers or unique points of vulnerability in our circumstances
4. The importance of routine and order: intentionality

Conclusion: To Know, Love and Serve Christ Jesus



# Pause to Reflect

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## **Reflection Questions for Lecture 23**

1. Why must a spiritual formation program be intentional?
2. Briefly summarize the spiritual qualifications for church leaders in I Timothy and Titus. Are these character qualities the actual standards with which we judge our leaders?
3. Explain the role of teaching in reference to character development as asserted by Dr. Smith.
4. Analyze the various evidences give to evaluate one's union with Christ. Are these evidences universal?
5. Would Christ have carried a Day-Timer? Why or why not?
6. Give some specific examples of how solitude and community can both be served in the life of the Christian. How can we resolve this tension between the two in our busy, fast-paced cultures?

## **Reflection Questions for Lecture 24**

1. Is it valid to call for the obedience people toward spiritual leaders? If so, what extremes must be avoided?
2. What is the primary difference between spiritual dependence and spiritual interdependence?
3. Summarize the four dimensions of a program of spiritual formation. Has your spiritual tradition given attention to all four components? If not, which component(s) have traditionally been avoided?
4. What are some key principles to ensuring relevance to a particular spiritual formation program?
5. Briefly analyze Dr. Smith's phrase "to know, love, and serve Christ Jesus".
6. Please take a moment to reflect on this course in terms of its overall impact upon your life. What have been some key principles you have learned? What will you take from this study to aid in spiritual ministry to others?