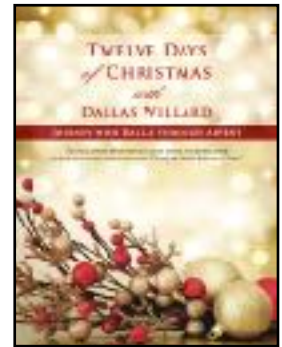


“Advent with Dallas Willard” Course Study Guide

Three sessions during Advent to recognize the birth, return and reign of Jesus Christ guided by Dallas Willard’s works: “Twelve Days of Christmas” devotional (PDF), his only available Christmas sermon “[Incarnation & Celebration](#)”, plus suggested Dallas speaking & writing on Advent themes of Incarnation, Faith, Hope, Peace, Love and Joy.



The devotional nature of the reading complemented by an inspiring sermon and brief teachings will help bring shalom into your home during the Christmas season.

The course offers wise application, winsome affirmation and weekly accountability to envision and experience intentional, Christlike thought and action naturally developing from a biblical, accurate and true understanding of life in Christ born in a manger, lived in abundant obedience, sacrificed on the Cross, resurrected from the grave, and reigning as King for all eternity.

Session 1 — “The Incarnation of Jesus Christ”

Session 2 — “The Humble King Redeeming the Human System”

Session 3 — “The Adoration of Jesus Christ in Christmas”

Each session presents key themes through interactive teaching, open Q&A, and practical application engaging a global community of friends of Jesus. A study guide and additional resources are provided for further personal transformation and group study.

This free course, the 33rd presented by [Jesus College](#), is our Christmas gift to you because of our generous supporters.

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Miss or re-watch a session? — The sessions and presentation slides (PDF) are recorded and posted in the [Jesus College Library](#) in case you miss a session, you want to study further, or lead others through the material.

Your "V-I-M" Participation

We encourage you to make your experience more than just a free webinar added to your Christian study routine. When you make this course an intentional discipline for spiritual growth—ideally with a partner to better learn, apply, and grow in Christlikeness—you will find the sessions will become launch pad to rocket your growth into the Kingdom of the Heavens.

Here are a few suggestions on how to make the most of this course.

1) WATCH/LISTEN to the recommended teachings by Dallas Willard available for free on the [Dallas Willard Ministries YouTube channel](#).



Session 1 – "The Incarnation"

["Incarnation and Celebration"](#) sermon [0:00-18:24]
[Sermon text in the Study Guide p. 20-23]

Session 2 – "The Humble King Redeeming the Human System"

["Incarnation and Celebration"](#) sermon [18:25-37:30]
[Sermon text in the Study Guide p. 24-27]

Session 3 – "The Adoration of Jesus Christ in Christmas"

["Incarnation and Celebration"](#) sermon [37:31-55:25]
[Sermon text in the Study Guide p. 28-31]

2) READ the suggested devotions from "12 Days of Christmas with Dallas Willard".

Session 1 - #1-4 Study Guide p. 8-11

Session 2 - #5-8 Study Guide p. 12-15

Session 3 - #9-12 Study Guide p. 16-19

3) REVIEW the handout notes and scriptures adding your own notes to bring to each session.

4) SHARE - Offer questions and comments to each session that stood out in your preparation. Enter them in the Q&A tool on the bottom of the Zoom screen during the session. Linger longer for the post "Q&C" time.

5) PRACTICE - Answer the questions and put into action the spiritual action question in each week's guide.

6) RETREAT - As part of your practice, invest one hour solo time weekly with Jesus discussing your key discovery from the session.

7) REFLECT - At the end of the course, type or write a 300 word summary or journal entry recognizing the impact of the study and the vision of how it can, by God's grace, form your spiritual growth in Christlikeness.

** V-I-M = *Vision-Intention-Means* — Dallas calls V-I-M the reliable pattern for spiritual change, or any change. As you envision a life of hearing God and truly intend to want to hear God, you will seek and find the means to practice a life of hearing God. For more on V-I-M, see *Renovation of the Heart*, chapter 5 ([Webinar on the book](#).) Another rich resource on V-I-M is in the [Life With God Bible](#) Introduction, xxv-xxxvi. For Dallas on V-I-M, go to "Healing the Heart" [Video 6B](#) at 04:16.

Session I — "The Incarnation of Jesus Christ"

"God was in Christ, reconciling the world unto Himself, not counting their trespasses against them, and has placed in us the word of reconciliation." (2 Corinthians 5:19)

The Incarnation — The Cosmic Event — I Peter 1:8

Christ coming into the world of Matter

How could someone be God and man at the same time?

God in Christ Reconciling the World to Himself

The Wonder of the Incarnation — The Humble King and His Kingdom

Christ in you, the hope of glory, for the world

A Higher View of Matter — John 1:14, Acts 10:38

Matter in God's Hands * Energy of Fire; Atom Bomb [E=MC2](#)



God in Matter — Jesus Incarnate: The Light of the World

1. Creator of Matter - John 1:3
2. Redeemer of Matter - II Corinthians 5:19

Meditation — John 1:14; Acts 10:38

Application for Kingdom Training —> **Vision-Intention-Means**

V — How high is my view of matter - the measurable things of this world?

I — How deep is my hunger for what Jesus is now doing on Earth?

M — Take a walk in creation to celebrate what Jesus created in matter.

Teachings from Dallas to Enrich Session 1

Speaking — "[Incarnation and Celebration](#)" sermon [0:00-18:24]
Recommended - "[God is With Us](#)" Westmont College, 2011



Advent Devotionals # 1-4 - pages 8-11 in Study Guide

Session 2— "The Humble King Redeeming the Human System"

The Battle of the Flesh & Spirit — Galatians 5:17-21

Flesh — Matter + Socialized Reality of Human Abilities

Battle between flesh - *desire* and spirit - *will surrendered to God*

A Crazy Mind vs. A Beautiful Mind — I Peter 4:2

Crazy by Desire or Good by Truth?

Redemption Through Incarnation

The Key - Giving up what you want through your will to the Spirit

Enter the Humble King into the Human System — Romans 8:1

Jesus enters the world as a little baby to set us free

We are invited to satisfy Jesus and join what He is doing

The change of our "wanter" right where we are

Meditation — Romans 8:1-5

Application for Kingdom Training —> **Vision-Intention-Means**

V — Where do I see most in the world and me the flesh vs. spirit battle?

I — How do "surrender my will to God" and "grow in grace" join in me?

M — What Jesus practices am I using to change my wanters in an area of my life that needs more attention and nourishment?

Teachings from Dallas to Enrich Session 2

Speaking — "[Incarnation and Celebration](#)" sermon [18:25-37:30]

Recommended - "[Battle Between Flesh & Spirit](#)", Calvin College



Advent Devotionals # 5-8 - pages 12-15 in Study Guide

Session 3 - "The Adoration of Jesus Christ in Christmas"

Deliverance - Salvation - in the Incarnate Jesus — Romans 8:1-3

"So Jesus comes into our life, our world, and he steps into the realm of flesh where we live, and he begins to overturn the rule of human desire, and bring to light the power of God, deliverance. Salvation is deliverance."

"To crucify the flesh with the affections thereof" Galatians 5:24

Christ Incarnate Defeated Sin in the flesh **Romans 8:1-4**

Jesus condemned the flesh by never doing anything wrong.
From the Incarnation through the Cross to the Resurrection

"The greatest way of stepping into the reality of the Kingdom of God is to begin to do what you know to be right and trust God to take care of the outcome."

The Adoration of the Incarnation

The Lord's Supper - The Cosmic Christ in a Loaf of Bread

Christ in you, your ordinary life - death, aging - the hope of glory

Adoration of Christ's Greatness during Christmas — Psalms 145-150

Meditation — "Praise the Greatness of the Lord!" Psalms 145-150

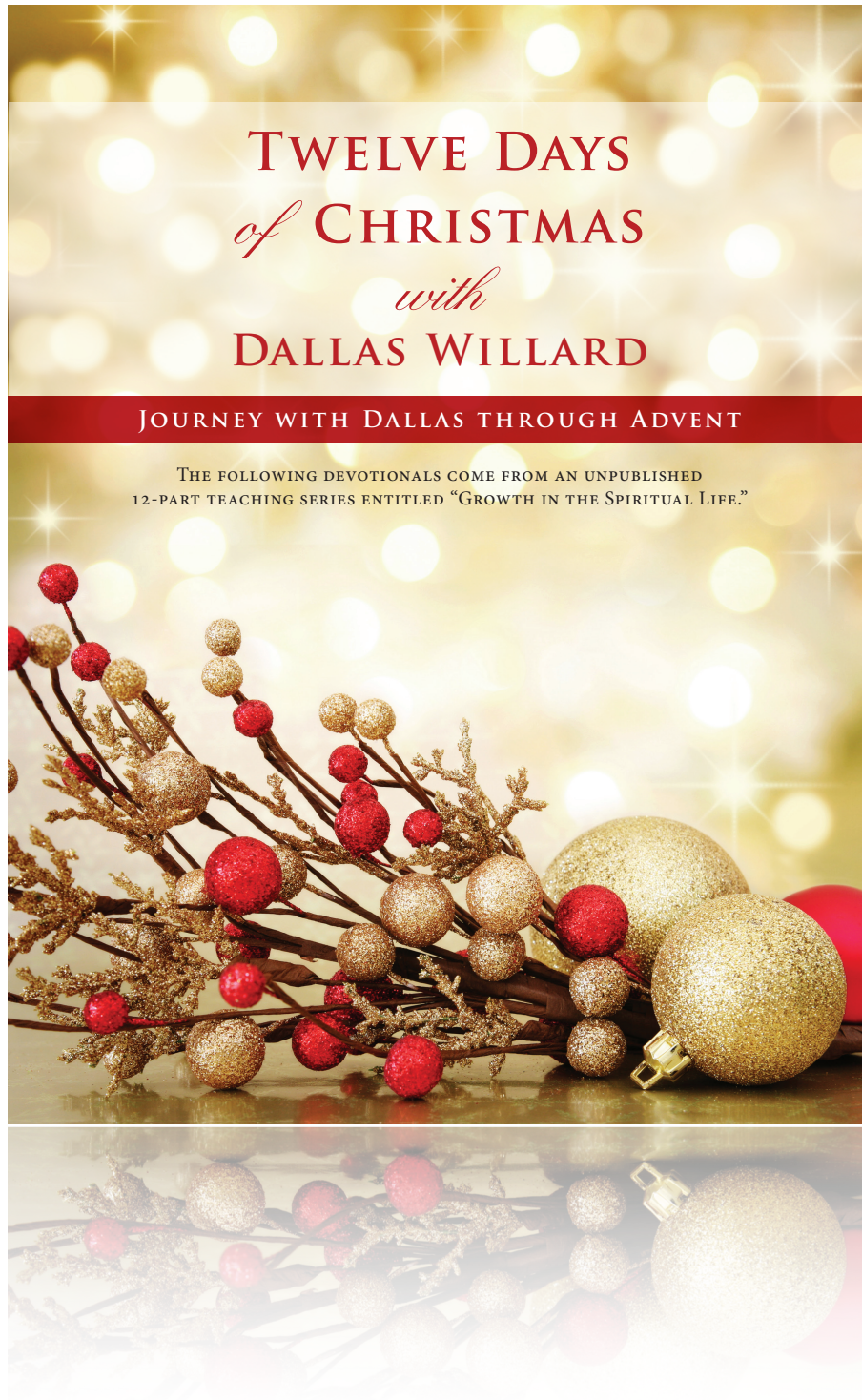
Application for Kingdom Training —> Vision-Intention-Means

- V — Where do I see and celebrate the goodness of God?
- I — How much do I "make every effort" to add to my faith? I Peter 1:5-8
- M — What disciplines do I practice to steward my mind & body for Christ?

Teachings from Dallas to Enrich Session 3

Speaking — "[Incarnation and Celebration](#)" sermon [37:31-55:29]
Recommended - "[Bringing Truth to Life](#)" Romans 8 [7:35-12:25]
Advent Devotionals # 9-12 - pages 16-19 in Study Guide





A DEEP HUNGER FOR GOD

O God, you are my God, I seek you, my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water.

Psalm 63:1 NRSV



There is a deep hunger in the heart of man to hear God speak, to hear his Word. And without his Word, we die. As an illustration, in the Ozarks we had cows that would get mineral hungry. A cow would eat rusty nails, dry-cell batteries, and pieces of plastic . . . until she ground up her insides and died. She just had to have *something*. One of the conditions of sin is that state of blind drivenness: "I've got to have *something*!" That is why, when God speaks to a person in that condition, peace comes into their heart.¹

Man lives by words—by God's words. "Man lives by everything that proceeds out of the mouth of the Lord" (Deut. 8:3) is talking about a very intimate kind of relationship between God and human beings. It is saying that we cannot live without him. The Word of God is life because it is God's Word and it is creative.² God's Word is nutrition; it comes to us as something to ingest. The heavy symbolism of John 6, 7, and 8, where Jesus presents himself as something to eat and drink ("I am the bread of life . . . the water of life . . . unless you eat my flesh and drink my blood, you shall not enter the kingdom"), expresses this same idea.

Jesus made it very clear that the words he was speaking were to be the sustenance of their souls. Man does not live by bread only but by the words that come from God.

Question for Reflection: Do you thank God for sending Jesus? Christmas is a beautiful reminder of the truth we live with every day—that God sent his Son to us, for us! Take some time to thank God for sending his Son to us today and for his words, which bring us life.

¹ Session 6, page 2.
² Session 1, pages 3–4.

JUST DO IT!

You must pray at all times as the Holy Spirit leads you to pray. Pray for the things that are needed. You must watch and keep on praying. Remember to pray for all Christians.

Ephesians 6:18 NLT



There is only one way to learn a new skill or discipline of life, and that is to *do it*. The first few times, you are bound to do it wrong, no matter what you attempt. This is true of most things in life—even if you read books on the subject first. You will probably pray wrong, for example. You may pray for years with the basic feeling of, “Well, if God doesn’t answer, that just means prayer doesn’t work.” Our self-righteousness and pride are on the line when we pray. As long as those are at stake, we are not going to be able to pray correctly.³

So what is the answer? The answer is to pray, and keep on praying. Of course, you also want to meditate, study, and do other things to help, but never stop praying. You may feel unworthy, but keep praying. You certainly won’t become more worthy by *not* praying. Prayer isn’t answered on the basis of worth, anyway. Pray on. Just do it. It will straighten out. Thought is needed, understanding is needed, confession is needed . . . so many things are needed. But the basic thing is to do it. Do it! We must give ourselves grace as we learn to pray. The more we come to understand that, the better able we are to pray. The mark of any discipline is that you do it before you know how. You learn as you go, and you won’t learn otherwise.

Question for Reflection: The Advent season can be an emotional time for many of us. Take some time to examine how this time of year makes you feel, the memories it calls forth, and the desires it creates. Is there something the Lord is leading you to do this season? Perhaps it is as concrete as reaching out to someone who might be lonely or as transformative as a major life change? Listen to the Spirit and let Dallas’s words inspire you to take courageous steps forward.

³ Session 9, page 11.

BEING FILLED WITH JOY

These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

John 15:11 NKJV



If we are willing to invest in learning how to practice spiritual disciplines, we can come to a place of experiencing joy in them. We don't reach the point of taking joy in any learned skill unless we pursue it and become something of a master at it. A child learning to write has to work pretty hard at making those marks on the page, but she will eventually find joy simply in the craft and beauty of her handwriting. A person who is learning to play the piano, or any of a billion other things, has to go through a process of learning and development before finding joy in the activity.⁴

Many people never come to that place with their Bible. Reading the Bible is pure drudgery for them. Why? Because they don't invest in their reading enough to bring them to the point of joy. It is the same way with prayer, with service, with any of the spiritual disciplines, as with any skill we learn in life. This applies to all human life.

It is reaching this point of joy that gives us strength. Without joy, we have no strength. We are very limited in what we can do in a joyless situation. The first three fruits of the Spirit are love, joy, and peace. I am inclined to think that the motor is joy. When we see a person who is energized and animated, we say that person is “jumping for joy.” Why? Because joy makes us jump, joy gives us strength, joy gives us vitality. “The joy of the Lord is my strength,” and investing in the disciplines is vital because they bring us to a place where we can receive God's joy. Jesus came “that your joy may be full.” Let's take him up on that offer.

Question for Reflection: Is it hard for you to have joy this time of year? For some, joy comes naturally during the holidays. But for many of us, this time of year is hard and filled with unmet expectations or reminders of deep loss and hurt. True joy is so much more than a seasonal emotion. Read Luke 2:1–21 today and meditate on the references to joy in the passage. Where does joy come from? Is it possible for you to find joy in the Lord's loving presence, no matter what you face?

⁴ Lesson 11, page 2.

A DIFFERENT WAY OF LIFE

Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."

John 8:12 NRSV



By his example, Jesus showed that sin in the flesh was not unavoidable and that we really are better off without it. He came right into this earthly arena with us, where the law had failed because of the weakness of the flesh, and he took on the same kind of body we have. It would have been no great thing if Jesus had stayed in heaven or just made some sort of appearance without a physical body like ours, but he came to earth and showed that this could be done.⁵

Jesus became flesh—God incarnate—and that is how he condemned sin in the flesh. He showed sin to be just what it was, and that's how he condemned it. He didn't come and stand around saying, "Sin is condemned!" He came and showed how good life under God could be in the flesh, so that everyone who looked at sin after that would say, "That's horrible! That's not the way it should be. There ought to be another way." There is another way, and the life of Jesus shows what it is. He gave us a different way to live, and he laid down his own life to enable us to live it.

Question for Reflection: Does the life of Jesus on earth bring you hope? Why or why not?

⁵ Session 6, page 3.

LIFE AND PEACE

For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.

Romans 8:5-6 NASB



The person who has their "mind set on the Spirit," or is spiritually minded, is ready to receive the kind of community that God has for them. This is why the church is mainly built around, made fruitful by, and made stable by this kind of person. They are the people who have internal resources that cause people to say, "Where does that person get that?"⁶

Well, they get it from God. They have built a relationship with God, and when everyone else doesn't know what to do, this lady, or this man, or this child has a source. They are able to help because they are rooted in God.

They are "like a tree planted by the rivers of water." Their roots go down deep and tap the water sources "which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper" (Ps. 1:3). It doesn't matter what happens, they just keep right on yielding their fruit and looking refreshed because they have set their minds on the Spirit.

Question for Reflection: Do you have a relationship with the Jesus who came in the manger all those years ago? Who do you think he was? If your answer is that you believe he is God, do you pursue him with passionate intentionality?

⁶ Session 6, pages 7-8.

PLEASING GOD

For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

Romans 8:7-8 NRSV



“Cannot please God” is not a way of saying: “If you are going around doing these naughty things, you cannot please God.” That is undoubtedly true but that is not what this verse is saying. It is saying that the person who is locked into only his natural human abilities (the flesh) and does not have the Word of God spoken into his heart to give him the new vision and way will be unable to please God. He doesn't have the ability to do the things that would please him. It is a matter of the condition of his heart. Pleasing God is not something that one just goes out and does one day. Pleasing God is a matter of *being* more than *doing*.⁷

People whose minds are set on God and not the flesh are caught up in something much larger than themselves, which they find inexpressible. Romans 8:26 is a good example of this: “Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.” We know that something, which is bigger than we could even call prayer, is going on. It goes beyond prayer and even beyond action, it is a way of being, a state. It is a way of living that is just a continual prayer—unutterable.

Something deeper than conscious actions or thoughts is needed. As long as our religion is a matter of effort alone we are caught up in what Paul called “will worship” (Col. 2:23 KJV). Conformity to the law in that sense is not the fulfilling of the law. The fulfilling of the law comes when the principles of the law naturally guide the heart into pleasing the Lord by being just, loving kindness, and walking humbly with him (Mic. 6:8).

Question for Reflection: There will be many opportunities to exercise “religion” this month. How can you avoid “religion” this Christmas season and instead pursue true worship?

⁷ Session 6, page 9.

CELEBRATING GOD'S GOODNESS

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.

Psalm 24:1-2 KJV



Three times a year, the Mosaic Law commanded a celebration in Jerusalem. It is hard to know how to emphasize the importance of this. We are so dried up, so oppressed and depressed, concerned and devoted, and overworked with so many supposedly good things, that the joy of celebrating God's goodness is lost. Many people go about with the attitude that "the earth is the devil's and the fullness thereof," or "the earth belongs to someone who is giving me trouble." Celebration is what is needed.⁸

If we can't celebrate the goodness of God, we don't have much to go on. It is through celebration that the strength comes to do the thing that needs to be done when it needs to be done. Celebration, as a discipline, allows the power of God to flow through us better than almost anything else, and our efforts with the other disciplines won't work very well without it. But it must be natural; it cannot be a forced experience.

People will tell you that you should praise the Lord, even when you feel like life has wrung every last drop of joy out of you. But we have to be careful with that because it might backfire on us and leave us even more juiceless than when we started. The secret is celebrating God: taking the good things that are available, dwelling in them, enjoying them to their fullest, and thanking God for them. Nothing leads us to repentance like the goodness of God. It has truly transformed my life. It is in the celebration of good things that we rightly praise God.

Question for Reflection: What could be more worth celebrating than eternal salvation both now and forever? What keeps you from truly celebrating during Advent? Could it be the busy schedule, the never-ending to-do lists, the complaining kids? Or maybe you don't feel like celebrating because you are lonely, worn out, and simply in need of encouragement. In whatever place you are in, choose one thing to do today simply because it reminds you that there is something worth celebrating.

⁸ Lesson 11, pages 13-14.

POSITIONING YOURSELF TO GROW IN GRACE

Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and forever. Amen.

2 Peter 3:18 NKJV



Peter tells us to grow in the grace and knowledge of our Lord Jesus Christ. How does one grow in grace?⁹

The process through which we grow in grace includes actions for which we are responsible. If we don't do these things, we limit our own growth. The redemption that comes in Jesus Christ is not something that is automatically poured on our heads as we walk into a church building. It is something that happens as we go through a consciously chosen course of training, involving group and individual life. You will see many people hanging around churches trying to be Christians. They think that it all works out somehow if you just show up at church, pray if you get into trouble, and give a little money occasionally.

If we hope to grow in grace by just hanging around at church, we will grow much like a cornstalk would grow out in the weeds on the hillside. If you plant a seedling out there and then go back in a month or two, you will find a struggling little thing that you scarcely recognize. A few months later, you will find a dead stick. If you want corn, you must cultivate it and nourish it. Any farmer will tell you that much of what brings a lush crop of corn is beyond anything that the farmer can do, yet good crops do come to the farmer who perseveres in doing the things that promote good crops.

In the realm of the spirit it is as with the farmer who wants to grow corn. Engaging in the disciplines of the spirit is what we can do to promote our own growth in grace.

Question for Reflection: What area of your spiritual life needs more attention and nourishment? As we look forward to a new year and a clean slate, make notes of the way you will pursue this area of growth in 2018.

⁹ Session 8, page 1; Lesson 10, page 1.

FAITH PLUS

But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2 Peter 1:5-8 NKJV



Faith won't change us—not *just* faith. But faith will lead you into all that Peter describes if you grow in grace through a course of experiences with God; it will come to you. It is very important to understand that there is a growth to faith, a growth in grace, and it comes through a course of thoughtful, intentional, and prayerful experiences. Great faith comes in the way of learning and training. The random method won't work.¹⁰

Faith is not everything. That almost sounds blasphemous to say in our setting today, because we are taught that faith is everything. Faith will not take the place of prayer; faith will not take the place of study; faith will not take the place of serving; faith will not take the place of just trying to live with people and learn from it. What faith does do is put you in the position where you can do these other things. Faith is necessary, but it is not sufficient. Faith does grow, and as it grows our abilities grow with it.

Question for Reflection: Think on this line: “Great faith comes in the way of learning and training.” Do you agree? Why or why not? What are some steps you can take to add to your faith in the coming year?

¹⁰ Session 8, pages 6-8.

BRINGING OUR BODIES INTO SUBJECTION

Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

1 Corinthians 9:24–27 NKJV



When brain surgeons perform surgery, it is part habit. Their skill is in their hands and in their heads. They have trained their fingers for years. They didn't just suddenly intend to do the surgery and their fingers obeyed, any more than someone can suddenly intend to play Beethoven's Moonlight Sonata. Abilities reside in the body, and we must come to understand this if we are to learn from our successes and failures as we progress in the way of Christ. The body can be a repository of good, or of evil, so make sure you are training it for the good.

Question for Reflection: It may seem rather practical, but the holidays are often a time when slothfulness and excess abound. It is not wrong to enjoy good food and rest after a year of hard work. However, it should not be an excuse to deride self-discipline. What can you do to make sure you are truly caring for your body?

THINK ABOUT THESE THINGS

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Philippians 4:8 KJV



We need to be able to see the goodness of God in the daily circumstances of our ordinary lives with other people. God has ordained that joy should come to us through them, that peace would come, and love should be shown. The redemption of God should so work within our ordinary affairs of family, work, and personal life that we would dwell richly in all the things that God has given and made. The primary place where redemption needs to come is in just such places.¹¹

If you have a joyous relationship with your family, that is a gift of God. I have seen many holy people whose way of life makes it impossible for them to have any kind of happiness in their homes, and yet they devote themselves to the work of God. We neglect the meaning of the incarnation when we say, in effect, that the “ordinary” things of life are abandoned to the world, the flesh, and the devil. We shouldn’t expect God to run a special pipeline directly into us to constantly make up for the deficiencies of our world.

Redemption in the kingdom of the heavens is something that is to take over our whole ordinary life now. God made all the aspects of our life to be good, but we often can’t celebrate life as it is because of the marks of sin that have brought corruption. God’s intention is that these ordinary things should be redeemed along with us, and then, that we should draw our strength, that we should find our joy, our beauty, our loveliness, our purity in those things, and that we should be ecstatic with the goodness that we have found by the grace of God in those places.

Question for Reflection: During this month, you will no doubt be attending more social obligations and seeing more family than you would normally. Sometimes this is really fun and sometimes familial relationships are strained. How can you see the goodness of God in each person, each interaction, even the hard ones? Each person you spend time with or come in contact with is made in the image of God. There is much to celebrate about them.

¹¹ Lesson 12, pages 6–7.

PRAISE THE LORD!

*Praise the Lord!
Praise God in His sanctuary;
Praise Him in His mighty firmament!
Praise Him for His mighty acts;
Praise Him according to His excellent
greatness!*

*Praise Him with the sound of the
trumpet;
Praise Him with the lute and harp!
Praise Him with the timbrel and
dance;*

*Praise Him with stringed instruments
and flutes!*

*Praise Him with loud cymbals;
Praise Him with clashing cymbals!*

*Let everything that has breath praise
the Lord.*

Praise the Lord!

Psalm 63:1 NRSV



Psalm 150 is very hard to appreciate within our ordinary existence where we are concerned about so many things. To truly appreciate it, we need to take on the attitude of Paul: "Be careful for nothing" (Phil. 4:6). Those who live in God's will, in his kingdom, should be care-less. But what an awful thought! Your parents have always told you to be *care-ful*—full of care. I can't let my son go out with the car without saying, "Be careful!" I might as well say, "Now be full of care, my son. Be burdened down, be worried, be anxious."¹²

If your church service began with clashing cymbals and dancing this Sunday, it would probably not promote an attitude of praise within you because you were taught long ago that these are not proper Christian activities. But what do kids do when they celebrate? They make noise. They bang on things. "But we don't do those things in our church, thank you very much."

The psalmist calls us to delight in the fact that God is what he is (vv. 1–2), and then he moves to the ways we should praise God (vv. 3–5). He calls us to do a variety of fun and interesting things in an attitude of praise toward God. Our praise to God should well up from our toes, excite our innards, and finally blow out our ears! That is celebration!

So "be careful for nothing" when you celebrate God and his creation. Let everything that hath breath praise the Lord!

Reflection: Read this psalm on Christmas morning and let your heart reflect on the gift that was given to you so many years ago in Bethlehem. Oh, we have so much to be thankful for. Let yourself be giddy over it. Laugh today. Smile today. Let your heart be at peace today. Jesus came for you.

¹² Session 12, pages 1–3.

["Incarnation and Celebration"](#) sermon by Dallas Willard [Total = 55:29]

We are grateful for the text transcription by [Dallas Willard Ministries](#)



Oh, I'm so happy to be here. Bill has been teaching us so well on incarnation and I'm delighted to talk about it. I've been so happy about it that I don't know how well I'll do communicating it, but I want to talk to you about incarnation and celebration. Now you have a sheet in your bulletin and it says more or less what I will say to you.

So here it goes. I'm going to say it, but it's about inspiration. It's about adoration. It's about seeing the greatness of Jesus. And you know, I love the little baby, but the little baby is just the beginning of the incarnation. And maybe actually the beginning was nine months before that, I guess. But the incarnation is a cosmic event.

It touches the whole universe. Incarnation is about Christ coming into the world of matter. Flesh matter. Generally, the reconciliation that is spoken of, there is a wonderful ravishing thing, and I love I Peter 1:8.

And I Peter 1:8 is addressed to the pilgrims and scattered strangers it calls them in the opening of the book in primarily the cities around northern Turkey, what we call Turkey today and eastern Turkey. Well, actually the whole thing. Cappadocia is on the other end, so it's addressing these pilgrims. And these pilgrims were suffering in many cases and did not have an easy life.

But Peter is talking to them about the faith that they have, and in I Peter 1:8, he says, "though you haven't seen him, you love him. And though you haven't seen him, you believe, and you are...", this, this phrase is so wonderful when you understand what they were believing in, you are filled with "joy unspeakable and full of glory." Joy unspeakable and full of glory.

The old hymn you may know, "Joy Unspeakable and Full of Glory" has the phrase "the half has never yet been told" added onto that. And I want to try to tell a little bit more of that here today and help us come to an appreciation. It's a topic that causes people a lot of trouble, both believers and unbelievers, because they try to figure out what, how, how could this be?

How could humanity and divinity be combined in one person? How could someone be God and man at the same time? Most of this is caused by an inadequate view of matter itself. We'll come back to that in a moment. But it does puzzle many, many people. They get worried about the metaphysics of it all.

And probably you and I are not going to be able to figure that one out. And you start, you start thinking about, "Well, now how exactly did the Holy Spirit? What did the Holy Spirit do to Mary? Did he create ex nihilo a little DNA there and get the combination going? And how did that exactly work?"

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Well, it's tempting to get lost in that. And, you know, efforts to understand the incarnation have upset Christians through the ages. There's about 13 different ways of getting it wrong that the church has recognized through the ages that have long names.

We hear (list includes Gnosticism, Agnosticism, Monarchianism, Sabellianism, Manichaeism, Apollinarianism) Well, that'll do. There will be a test on this later, and that'll do for now. But you know, we need to understand things, but the *understanding* and the *theory* is less important than the *fact*.

And we have to be careful and concentrate on the fact. And here is a much better expression on your sheet there: "God was in Christ reconciling the world unto himself, not counting their trespasses against them."

You know, God does not regard sin as the last word. The last word is love and grace and forgiveness and a way of dealing with all of that, and once again, I think if you believe you got that one figured out on a theory, wait until later and see. What happened in the atonement is something that is hidden in the depths of the Trinity.

But the *fact* is there. God was in Christ, reconciling the world unto himself, and he has given to us, *placed in us*, this word of reconciliation saying that's the fact. And Paul speaks of the mystery that has been hidden from the ages, which isn't *just* Christ coming, but "Christ in you, the hope of glory." And he's speaking actually, especially to Gentiles, that is to people who were thought to be out of the possibility of God's blessing. And now, Paul had learned that God's intent was for the whole world; and of course, actually the Jewish nation was supposed to take this to the world, and they did. They just didn't do it in the way they thought about it. They did it in Christ, who came to fulfill the promise that was made to Abraham that "in thee and in thy seed all nations of the earth will be blessed." (Genesis 22:18) And so Jesus came, and now the word of reconciliation goes out to everyone.

"Whosoever will may come," whosoever will. All you have to do is come, and you come to Christ, and you accept him, and then he lives in you. Now this is the wonder of incarnation. And the knowledge of Christ, of who he is, is what causes us to turn and to place ourselves in his hand.

You know, basically, the invitation of the gospel is based on the knowledge of who Christ is, and you proclaim the kingdom of God and you proclaim the humble king, as we were singing a little while ago: "the humble king." And you get a picture of what's going on. And that's the point at which you say, "I don't want to miss out on this. I want to be a part of this."

See, being saved is really a matter of participating in what Jesus is now doing on Earth. It's not about what's going to happen to you later. There's a lot of good stuff there too, but it'll take care of itself. The way you engage that is by participating in what Jesus is now doing on Earth, and he's really doing something wonderful. And there isn't a part of the world that he does not in some way touch.

And the endless controversies about his nature, and all of that, give way to simple obedience, faith, discipleship to Jesus himself. Now, a lot of the problem in trying to understand the incarnation is we don't have a high enough view of *matter*. And that's been a problem for humanity for a long time.

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And that was one reason why the Greeks had such a hard time with the resurrection. When Paul came preaching resurrection, they said, "I don't want that filthy thing back, that body. I don't want that." They wanted to get *out of* the body. But of course, matter is a good thing. You know? Like they say, it must be a good thing because God made so much of it. It is a good thing, and we don't understand what matter is, you see.

That's what troubles people about the resurrection. They don't understand what matter is, or they wouldn't be troubled about it. They would understand that matter is quite capable of *receiving* God and all that is good about God. You know, we've been on a project as human beings for a long time trying to figure out what matter is. And for a long time, apparently, the only thing we knew about matter was if you hit someone with it, it'll hurt them.

And then we discovered fire. That was a big breakthrough. I mean, what would we do without fire? Not so well. Now you can burn people as well as hit them with it. That came a little later, I'm sure. And see, we're discovering what is in matter.

And now, of course, we know that what is in matter is so great that we often wonder if we wouldn't be better off not knowing it. Right? So Oppenheimer, one of the people contributing to the development of the atom bomb, was burdened all of his life with whether or not we ought to have done that. Well, I think actually in God's plan, we don't really have choice about those things.

He's moving on. And he constantly faces us with the challenges, and we can be thankful that most energy is locked up in matter and we can't do much with it. We begin to work it loose. And of course, when we begin to understand it, we understand there's an awful lot of power in matter. It doesn't look like it very much, but just a few ounces of matter had enough power to destroy Nagasaki and Hiroshima. Just a few *ounces*.

I heard one guy say less than an ounce, but you know, once you begin to understand this, then you're not surprised at much of anything about matter. You see we have to have a greater view of matter. We have to understand that God made it, and it's very good.

There's so much power in it that, like a baseball, if you could get the atomic power out of a baseball, all of it, you could run an average car 65 miles an hour for 5,000 years out of one baseball.

And there's some people been in the newspaper recently that might have done better to get their power out of a baseball than what they got it out of. See, that's one of the things about power, is that now it makes available strength to do things, and then what are you going to do?

And that issue comes down, and Jesus comes into the world to establish a point of reference through which the power that is in the body can be used gloriously. And he did that. You see, and sometimes it broke through in *his* body, and that was a great testimony to the early church. Not just the resurrection, but also the Mount of Transfiguration.

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You remember when he was on the Mount of Transfiguration, he prayed. And when you pray, you actually begin moving toward the greatest power on earth. What Frank Labauch called, "Prayer, the Mightiest Force on Earth," because it comes right to the heart. And you know, it turns out that in the power that is in baseballs and things like that, plutonium is actually mainly a matter of *light*.

You know, the key to that is the energy in a piece of matter is equal to the mass of the piece, multiplied by the speed of light. And light's very fast. You know? It can go around the earth more than seven times in one second. You say, "one thousand and one." And you remember that the first act of physical creation was light.

You're getting close to the *core* of reality when you get into light. And it's not an accident that Jesus said that he was the light of the world. And then turned around and told some unsuspecting ordinary people, "*You* are the light of the world." You see, light is the key to all physical reality. And so now we have to think highly of matter before we can understand incarnation. And many people's trouble with incarnation is caused because they don't think highly enough of matter. See, Jesus is present in the material world in two ways. First as creator; he created it.

Under God, he's the instrument of creation. "Without him was not made anything that was made," back to the prologue from John that Bill spoke from last Sunday. He made it all. He's present in it through creation. But he's also present in it through redemption. And that is incarnation. That is where he comes *personally now*, not just creating it out here, but now he comes *personally* and inhabits it.

And that, of course, is what Christmas is sort of the opening doorway to. Jesus is now coming into matter in a different way. And that's incarnation. And once you understand the greatness of what he's already done, *then* the fact that he could come now and redeem all of the physical world--because, you know, the passage we quoted from Second Corinthians there at the head of your sheet says that "he was reconciling the *world* unto himself," not just *people*. And that's clear from the rest of the teaching of the New Testament, that he comes to redeem the whole world, that, somehow, the world is infected in a way that makes things go wrong.

And it is, as Romans 8 tells us, "All of creation is groaning." And you can sometimes hear that. In many ways, no doubt, creation is waiting for the sons and daughters of God to step in to their role as, in the way Hebrews puts it, as brothers and sisters of the One who came first and who has led the way, you see.

So he comes now in redemption, and steps into the world in terms of flesh. Flesh is, of course, physical matter. I guess if you were to know enough about it, you could take my nose and blow up the world, you know? I'm glad it's not. We don't know that yet.

[18:25] But we're talking about flesh. Now, flesh is interesting. Flesh is matter. But it's not just matter. Flesh is actually the socialized reality of human abilities. See, human abilities are almost totally social. And flesh is a great reality that binds us together.

Sometimes it binds us together in ways that are not good. But flesh itself is not a bad thing. We want to understand that. There's greatness... And that's one of the reasons why we can't appreciate incarnation, is because certain parts of our tradition teaches us to think badly of flesh. You mustn't think badly of flesh. Flesh is a good thing. And in fact, His Spirit is going to be poured out on all flesh.

So you have to understand that. One of our popular translations of the New Testament translates the Greek word *sarx*, which is flesh, as fallen nature or sinful nature. A terrible mistake. Terrible mistake. Because where are you going to go? Get out of your flesh?

No, that would be suicide. And that's not a recommended way of being more godly. Rather, you learn how to *submit* your flesh to the Spirit of God. So your natural powers are good as long as they are subordinated to God. When they are taken out of subordination of God, they go crazy because flesh away from God is just unvarnished human desire. That's all it is. And when you look at the battle between the flesh and the spirit, and I've given you references here and I don't have time to go through all of them, but I hope you will. When you look at the references to the flesh and the spirit and what they do in Galatians 5, you'll see that there's a battle going on between the flesh and the spirit.

Now, in the first instance, that's not the *Holy* Spirit that it's talking about. In the first instance, it's talking about *your* spirit. You have one. The human spirit is the human will. Now, take time to think about it, because I really want to try to help you understand this issue of the flesh and the spirit, and the battle between them. Flesh manifests itself in ordinary human life apart from God as desire.

And that's why the scripture speaks of the lusts of the flesh—*desires*. Lust is a colorful old English word. It really means sort of obsessive desire. "Epithumia" is the term that's usually used. It doesn't mean like you're thirsty and you'd like to have a drink of water. Right? So desire itself is not bad. But obsessive human desire governs life.

And in human life, desire alone is always simply a matter of focusing on the object of desire. You see this in children. You take children somewhere and they see something they want, and they just turn into a *want* for that thing. Right? That's *all they can think about*. And you may try to talk to them, "Oh, you know, if you spend your money on this, you don't have your money to spend for this." "Well, but I want it..."

You see, that's the nature of desire. That's why when it's left alone, it's so destructive. Because it's blind. It is, as Paul says in Romans, I'm sorry, in Ephesians 4, speaks of how we were in bondage to deceitful lust. And lust is deceitful in a simple way: it always says, "I want that."

And it just thinks about that one thing. The child just wants that toy. And you look at it, you see, it's a piece of tinfoil and it will be broken in five seconds after he gets it. And you say, "Oh no, you don't want that." "Oh, yes, I do!" See, that's desire. Desire simply focuses on its object. And it's deceitful because it always says, "Oh, if you'll just let me have my way, you will be happy." Mm hmm.

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So if someone says, "I've got to have a donut." No, you don't have to have a donut. But desire says that, right? And it doesn't contemplate alternatives. That's the nature of desire. And of course, you have many desires, and they conflict with one another.

They're chaotic. You can't satisfy them all. And if you try to do that and live by desire, you will wind up doing things that are wrong, just because you want what you want when you want it. OK, now, let me explain the difference between desire and will; between flesh and spirit. Your *will* is your spirit. It's your power of self determination

And will is not just looking for what you *want*. It's looking for what is *best*. The main difference between desire and will, is will contemplates alternatives. Desire says, "it's a donut," right? "That's it! That's what I want!"

And will says, "Well, maybe you should have a V-8." And then it presents the other possibilities. Now, see the will is made like that by God in each of us, and he wants us to surrender our will to him, so we will have a guide to what is good.

Because he provides us with knowledge of what is good, and we'll have *more* knowledge if we surrender to that. If we open ourselves and learn. And he will support us and enlighten us and empower us to do what is good. The problem for human beings is not so much that they don't know what is good and right. There are some problems with that.

It's just that they want something else, thank you. And now you look at Eve in the garden contemplating the fruit, with the devilish thing looking over her shoulder. And what does this say? "Well, it looks mighty good. And, I believe it would taste good. And it will make you smart."

"But," she said, "God said, 'Don't do that.'" And then comes the tempter and says, "Oh, no, no, no, no, no, no, no." You know, when you surrender your will to your desires, the next thing that happens is your mind goes crazy. Hmm? There's an old saying in Greek culture, "Him whom the gods would destroy, they first make mad."

They go crazy. And you want to think about a lot of the craziness you see in our culture today, and it might make you think that we're on the way somewhere we may not want to go. Because the craziness comes, and it says things that are false and misleading in order to get us where God doesn't want us to be. And that will *always* involve an element of not doing what we want.

You know? What the gospel brings to us is not what we want, but what's good for us. And we *will* want it later. But we don't want it now See, that's the way that works. And when we surrender our will to our desires, then our mind goes crazy trying to justify doing what we want to do.

And when we, in our will, surrender to God, then our mind works beautifully because it takes in the truth. That's what truth does. So if you have truth, you can integrate your life with reality. If your belief that your tank has gas and it is true, you'll do much better on the road than if it's false. Because, reality doesn't say, "Oh, I see you were very sincere. Thank you." If doesn't say that. So the flesh now, is not bad in itself, but the way it manifests itself is in desire. And I wanted to give you a verse from 1 Peter that is so helpful on this. This is from 1 Peter. First Peter 4:12 [Dallas references 4:12 but it is 4:1-2].

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This is one of the most illuminating things you'll read in the scripture. Listen to this: "Therefore, since Christ has suffered in the flesh. Arm yourself also with the same purpose. Because he has suffered in the flesh has ceased from sin." Would you like to cease from sin?

There is a way. "So as to live the rest of the time in the flesh..." See there's nothing wrong with that. That's perfectly OK. "No longer for the lusts of men"—*epithumia*, desires of men—"but for the will of God."

Now, I'm hoping you can take these references and really invest some thought in them. Because they will help you understand what is good, and how to live for that. We don't hear enough teaching and preaching on these topics. And we don't know what to do with desire. And we confuse *good* with what is desired.

And so then, of course, all the good things, really good things, are lost to us because we're over here chasing our desires. And Jesus comes *in the flesh*; in the system of human desires that make up a world. He steps right into the middle of it. And there he does redemption.

Flesh left to itself is a dreadful thing. "Now the needs of the flesh are evident, which are immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger..." Anyone ever hear of this? "...disputes, dissensions, factions envying, drunkenness, carousing and things like these." [Galatians 5:19-21]

Now, *why*? That's because people are driven by their desires. And if you're driven by desires, you are *sure* to be disappointed. And in your disappointment, you're going to turn to all sorts of stuff to try to get what you want. See? So the key now here is, give up getting what you want.

And you'll get much more than you ever dreamed, by turning your life, through your will, over to the Spirit. Now Jesus comes into this world, is born as a little baby, steps right into the world of sin, where the lust of the flesh, the lust of the eyes and the pride of life dominate. Steps right into it. Right from the beginning.

"Humble King," I love that phrase, humble king. Now, he brings the power of God into this system. And right in that system, sets us free. Romans 8 – "There is therefore now no condemnation to those who are in Christ Jesus."

Now, when you look at the context, that's not talking about guilt. That's saying there's nothing going on in there that's *worthy* of condemnation. "Who are in Christ Jesus, who walk not after the flesh, but after the spirit." Oh, I'm hoping that just lights up for you now, and you see clearly what that's saying.

You're not *living* to satisfy your desires. You're *living* to satisfy Jesus, to be a part of what he's doing. And you come to see that your desires are going to be satisfied in a way that you can't even dream of. Now, we don't see it now. See, and if you hear presentations of the gospel that basically promise you you're going to get everything you want, you know it's wrong.

It's wrong. You have no idea what *to* want in most cases. And that's the source of the chaos that leads to the works of the flesh. We want the wrong things. Our "wanter" has to be changed. And we surrender that to God and we go for what is good, as best we understand it, trusting him to sustain us, to give us what we need. See, there's so much in life that you will never *want*.

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And that's why it's important for you to surrender your self-will to God. Now again, will is not bad, it's good; flesh is not bad, it's good. You have to have the *order* in it. And the churches have made such terrible mistakes by acting as if somehow you could just be nothing, you know. "Oh, I'm nothing. Nothing."

No, you're something, something. And God intended you to be something. He intends you to be something wonderful and great and good, and he will bring you there. No matter what your circumstances, no matter who you are, no matter where you're from, no matter what you've done, there are no limits to what he can do to bring us to an unbelievably wonderful place. He steps in where we are.

He understands the flesh. He understands how subtle it is. I've referred in the notes there to the situation in the Corinthian Church in I Corinthians 3, and that was a situation in which the people had got caught up into comparing preachers. And some are saying, "Oh, I'm of Apollo." "Oh, I'm of Paul." And there is an especially holy bunch that said, "Oh, we're of Christ." Yes. But Paul understood what they were doing. They were comparing people *in terms of human abilities*. And that is, boy, could I ever tell you about a string of churches that have been crucified on that one because they went after someone that they thought was, Wow! And he was wow!. Except not in the way they thought he was going to be. So you have to look at it in terms of what God is doing *through* the person, not in terms of their natural abilities. But Paul said to the Corinthians, as long as you're judging this way, you're fleshly. And please, that is to say, you're looking just in terms of human abilities, not in terms of spirit.

You might also look in Philippians 3 that I mentioned in the notes there. Paul is giving how he follows Christ, and he says, "If anyone thinks they have something to brag about in the flesh, I have more". And then he starts out with a list of human accomplishments. Well, not exactly accomplishments, he says, "I was born of the tribe of Benjamin. I was circumcised the eighth day." He goes on down the list.

Those are the kinds of things you would put on your curriculum vitae if you're looking for a job. You put all these wonderful things. Were they bad? No, they were not bad. But as Paul said, *in comparison to Christ*, they look like dung. That's pretty far down. **But when you understand the glory of the incarnation in his people, you can see why Paul would talk about it in that way.**

[37:31] SO... Jesus comes into our life, our world, and he steps into the realm of flesh where we live, and he begins to overturn the rule of human desire, and bring to light the power of God, deliverance, salvation is deliverance.

And we have deliverance from the way of the flesh. Listen to these things. This verse from, again, Galatians 5 – "Those who belong to Christ have crucified the flesh with the affections and lusts thereof." [v. 24] Now, crucifixion is an interesting thing. If you're crucified, you're not dead, but you're sure under control.

To crucify the flesh "with the affections and lusts thereof" means that they are under control of the spirit of what is good, of what is right. And in that capacity, then, they're OK, they're fine.

Christ has come into the flesh and defeated sin in the flesh. So that passage [Romans 8:1] that goes on, now, from "for those who are in Christ Jesus, there's no condemnation. They walk not after the flesh, but after the spirit," [KJV]... goes on to say, "for the spirit of life in Christ Jesus has made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh..." [Romans 8:2-3] Alright now, I think we're on verse four there somewhere about [v. 3] Romans 8. "What the law could not do..." because you see, if you trust the flesh, even the law can't help you.

See, if you trust Christ, then the law is wonderful. And that whole passage on the flesh and the spirit in Romans 8 is so important in understanding how redemption through incarnation works. "For what the law could not do in that it was weak through the flesh, God did. By sending his son in the likeness of sinful flesh," he put him right in the middle of it... "and for sin," or because of what sin was, "he condemned sin in the flesh." That is, he showed up what sin really was by coming in the flesh and defeating it by the power of God. What that means simply is he didn't have to sin.

One of the things that constantly misleads us is the idea that somehow we have to do what is wrong. Have you ever heard someone say "business is business"? What are they getting ready to do when they say that? You *know* what they're getting ready to do. "Oh, well, we *have* to do this." See when Christ comes, no more! You don't have to do anything wrong.

See? And actually, the greatest way of stepping into the reality of the Kingdom of God is to begin to do what you know to be right and trust God to take care of the outcome. When I decide I'm going to do something wrong, that's when I've decided I'd better take charge. I am in control.

Well, now we're right back into the flesh when we do that. We learn that when Christ came, he never found it necessary to do anything wrong. That's how he "condemned sin in the flesh." He showed it up for what it was. And you know, when you think about it, you see, you can imagine yourself sort of standing, wringing your hands and saying, "Oh, I've got to give up lying. I just love to lie. It's such a precious treasure." You know, no one ever thinks that thought. Right? But they think, "I gotta." No, you don't. See now, Jesus came into the flesh, where all the bad stuff is running, and lives through it triumphantly.

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He goes to the cross, which is the ultimate place of the surrender of the flesh to the will of God, and comes through in the resurrection as the risen Lord. Now, learning to adore him in all of that, you see, is what we want to turn our minds to when we think about incarnation. And there are many dimensions of it. For example, you remember that when he gave us the Lord's Supper, as we call it, he used the language, "This is my body." And what was he talking about? Bread. Now, when you begin to understand the greatness of incarnation, you may no longer need special explanations of what was going on there. Maybe he just meant bread. Hmm? Maybe he just meant bread when he said, "This is my body." Now, when you begin to understand the greatness of incarnation in creation and redemption, you can, and you will, never look at bread the same again, when you do that. If you don't understand that, you're going to have to think of some special way that the bread becomes something it ain't. Right? So you have whole segments of Christian history devoted to that.

And special people who have the ability to turn bread into flesh, and explain why it doesn't taste like that at all, or look like that. And then you have others who disagree with that, and no, not transubstantiation, but *consubstantiation*, the substance of Christ is present with it. And then you have the really timid souls like we Baptists, that's where I'm from, and they want to make it only something symbolic, an outward symbol of an inward grace. Well, you've just about lost it all by then. Maybe we'd better go back to bread. And you see, you can do that if you understand that this is the cosmic Christ who is standing here and claiming all of it for himself. All of it. "This is my body."

You will never think about bread the same once you begin to understand that. You see, that's Christ, he comes. He claims it all. He claims our life. He claims everything we're involved in. And Bill brought this up beautifully in his sermon last week, how that our ordinary life is the manifestation of incarnation. This is Christ in you, the hope of glory.

But it's not a little bright spot down here burning somewhere that they'll check you out on when you go to the gate. It's your whole life. That is the place of incarnation. See, that's the mighty Logos, now become personal. And available to you and me wherever we are.

And the things that we may not like, the things that distress us are things that we can still submit to the Logos. And, you know, you're never going to get what you want. Did you know that? Give up. Avoid the rush. Quit now. Just accept it.

See, that's the nature of human desire. And I emphasize again, it is not bad. See, that's the Buddhist or the Stoic that says, "Desire is bad. Get rid of it." Well, you can't. And anyone who says they can, they're just faking it. Instead of saying, "Get rid of it," say, "Subordinate it to the good." Trust God, who is *in* our world, to bring it right.

And there is nothing wrong with not liking a lot of things. I don't like - I lost my last sibling a few months ago. I don't like this. I'm still grieving over it. He was quite a singer, and I've been... some songs that he used to sing, some Christmas songs, have come over the radio, and I don't like this. But I surrender to God.

I don't like growing old. Not that I'm old. I'm *older*, thank you. But see, there's a lot of stuff in this world that is designed, and the old saints all knew this, that's designed to pull us to the next world.

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And that is where we are being brought as we age. That process that has a lot of unpleasant things about it is designed to turn us to the greatness of Christ and the life that we are drawn to in him, for which this is only a very small prelude. It is a doorway into something. So now as we come to Christmas, let's see Christ in his greatness. Let's remember how great he is. And let's draw on our scripture teachings. I liked the passage in Revelation 1 where John has a vision of Jesus and passes out. And that's what you do when you really get a look at this.

And he mediates himself to us and gives himself to us in ways that we can move up on that. And, of course, if you move up on it too fast, it's always very scary. And that's why when an angel or someone shows up in the Bible, they always say, "No, don't be frightened!" Because you're scared out of your wits. You know, if you have to do that.

So we gently begin to see the greatness of God in his incarnation, and how it covers the whole universe as well as us, and how God was in Christ, reconciling the world unto himself and has placed in us the word of reconciliation. Now, then we can look at the Christmas lights. I love the lights. Glad they left them up.

This star, I think, is pulsing a little bit. I had to look at it a few times. I like that, it's got a little life in it. But, you know, I think we ought to just claim all of the beautiful things of Christmas. Just claim them. They're not bad. It's bad to be just focused on that and not on Christ.

But once our focus is on Christ, and all of the good and all of the beautiful things, as well as all of the hard things that come to us, are just places to praise God. I want to recommend to you that you have a look at these last Psalms this Christmas and use them to help you celebrate, celebrate the greatness of what has happened. And there are just wonderful words here.

The last Psalms [145-150] are all praise songs, basically addressing the Kingdom and how the Kingdom is present. And I recommend that you try to get in a situation where you can read these out loud. And now you might do that at the mall because, you know, people talking on cell phones... and they'll just think you're talking on a cell phone. We used to think there was something wrong with people talking to themselves, but no more.

So you might do this at the mall. "Praise the Lord! Praise the Lord from the heavens! Praise him in the heights! Praise him, all his angels! Praise him, all his hosts. Praise him, sun and moon! Praise him, all stars of life." [Psalm 148:1-3] Now, you can walk about as you do that. You might even be tempted to dance a little bit. Billy Gray, an old Methodist of 100 and some years ago, was a simple lay preacher, and he was always happy and he could hardly keep his feet from skipping. And he would say out of the blue. "Hallelujah! Praise the Lord." And of course, people always wanted to shut him down. And he'd say, "If you put me in a barrel, I'd shout, 'Glory!' out the bunghole!" That's it. "Praise the Lord from the earth! Sea monsters and all the deeps." [Psalm 148:7] I love the monsters.

I love elephants. How can you not praise God when you see an elephant? I think of that whale, you know that they run on the insurance ad? It's always jumping up and flopping over. I think every time he does that, he says, "Praise the Lord! Praise the Lord!"

"Advent with Dallas Willard" Course Study Guide

"Fire and hail; snow and clouds; stormy winds, mountains and all hills, fruit trees and all cedars..." [Psalm 148:8-9] Wonderful praise. The last Psalm [150] is where I think the Psalmist just sort of runs out of wind and has to call for help. Right? So, he has a trumpet, to help him. "Praise the Lord, praise God in his sanctuary. Praise him and his mighty expanse. Praise him for his mighty deeds." See you, you bring that before you. And you see, Oh! this is God! "Praise him according to his excellent greatness. Praise him with the trumpets. Praise him with the harp and the lyre. Praise him with the timbrel and dancing." [Psalm 150:1-4] There! Salsa!

"Praise him with stringed instruments and pipe. Praise him with loud cymbals." Just crashing. Ah, Yes! "Praise him with the resounding cymbals." [v.5] Ones that keep echoing after you whack `em. "Let everything that has breath praise the Lord! Praise the Lord!" [v. 6]

Let's just sing the chorus that Leroy had us sing: "Oh, come, let us adore him." Just slowly, meditatively.

"Oh, come, let us adore him"

"Christ the Lord."

~ ~ ~ End of Sermon @ 55:29 ~ ~ ~

Advent Theme Quotes by Dallas Willard
"Incarnation, Faith, Hope, Love, Joy & Peace"

"Abiding in God's LOVE provides the unshakable source of JOY, which is in turn the source of PEACE. All is based on the reality of God's grace and goodness. FAITH, HOPE, LOVE, JOY, and PEACE – the 'magnificent five' – are inseparable from one another and reciprocally support each other."

The Great Omission, 129

"Non-discipleship costs abiding PEACE, a life penetrated throughout by LOVE, FAITH that sees everything in the light of God's overriding governance for good, hopefulness that stands firm in the most discouraging of circumstances, power to do what is right and withstand the forces of evil... that abundance of life that Jesus said he came to bring". Ibid, 9

~ ~ ~

"The Fruit of the Spirit does not consist of feelings or emotions but character.

LOVE is not a feeling. LOVE is a character. If you want the feeling of LOVE and not the character of LOVE, you will be dopey. If you have the character of LOVE, you will have wonderful feelings. JOY - A deep sense of well being. PEACE - 'Shalom'. Wholeness. It doesn't mean, "Nobody is trying to kill me right now." You can rest well, sleep well. Your body is at PEACE.

The strong feelings that come with these flood our being and drive out the negative feelings." "Healing the Heart", Session 3 [at 33:00]

~ ~ ~

Virtues - temperance, courage, justice, wisdom, FAITH, HOPE, LOVE - are reliable sources of direction, strength, JOY and PEACE. This is the content of traditional moral knowledge. That was the content of teaching in this country. Go back and look at old readers of grammar schools. Now people say, "That's corny".

"The Disappearance of Moral Knowledge", UCI Veritas Forum [at 09:45]

~ ~ ~

[Paul in Philippians 4:4] is not talking about singing choruses. He is talking about deep, profound, currents of JOY that come with LOVE and PEACE. They are not feelings actually, they are dispositions. JOY is a sense of pervasive well being. That's why it's not inconsistent with suffering. You can be joyful in suffering, Paul himself mentions that, "sorrowful yet always rejoicing."

"Battle Between Flesh & Spirit", Calvin College [at 38:00]

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The Topic of "INCARNATION" by Dallas Willard

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INCARNATION in Christian history, and to the world looking on, is usually thought of as a huge problem. What does it mean that God was in Christ? And how is it possible for God to be a human being? Endless controversies. Thirteen or so positions identified as heresies, with long names, in Church History. Most are sincere, if confused, efforts to understand the nature of Jesus Christ. Which we will probably never do. Like the nature of the Atonement. The fact is one thing—God was in Christ—the theories quite another. Metaphysical bafflement overwhelms the mind.

"Incarnation and Celebration" sermon handout

~ ~ ~

God's Action — Essay 2: *The People of God Become a Family*

"The calling of a family...the first beachhead of God's mediation, a divine process that will culminate in the INCARNATION of Jesus Christ."

Life With God Bible, 7

~ ~ ~

"Jesus was human, yet divine; divine, yet human. We must understand this precarious balance if we are to do justice to the realities of Jesus' redemptive presence in history. It is fairly easy to state, but only the gracious inward assistance of God will enable us to base our lives on it."

Hearing God, 43

~ ~ ~

Entering the Ordinary - The INCARNATION — Philippians 2:5-9

"If he were to come today, as he did then, he could carry out his mission through most any decent and useful occupation."

The Divine Conspiracy, 14

~ ~ ~

The Topic of "FAITH" by Dallas Willard

Listen to ["Faith, Virtue & Knowledge"](#), Dallas Willard, Gordon College

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Listen to ["Faith, Virtue & Knowledge"](#), Dallas Willard, Bethel College

~ ~ ~

Read Chapter 5 of *Life Without Lack* - "Trust in God: The Key to Life" (94-123)

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"FAITH is simply an understanding of how things are, wedded to a commitment to live one's life in light of that understanding."

Life Without Lack, 68

~ ~ ~

When *FAITH*, *Death to Self* & *LOVE* are alive in you, you will find that *HOPE* & *JOY* pervade your entire life as a natural result. Each one is a gift from God, and our privilege and calling is to become *the kind of people* who can receive these gifts and work with God to develop them as we learn to live a *Life Without Lack*. FAITH = Trust = the key that unlocks our readiness to receive God's sufficiency in our lives. *ibid*, 94

~ ~ ~

"Discipleship - real life apprenticeship to Jesus, is the passageway within The Kingdom Among Us from initial FAITH in Jesus to a life of fulfillment and routine obedience." *The Divine Conspiracy*, 281

"Clearly thought out and decisive apprenticeship to Jesus is the bridge between initial FAITH in Him and the life of obedience and fulfillment in His kingdom." *ibid*, 299

The Only Way Forward - "If we cannot break through to a new vision of FAITH and discipleship, the real significance and power of the gospel of the Kingdom of God can never come into its own." *ibid*, 309

~ ~ ~

FAITH in Christ has been separated from obedience to him and living in his abundance. "The necessary bridge is discipleship... A gospel of justification alone does not generate disciples. Discipleship is a life of learning from Jesus Christ how to live in the Kingdom of God now, as he himself did".

The Great Omission, 62

~ ~ ~

The Topic of "HOPE" by Dallas Willard

"The reign of God is present in the person of Jesus and available to all who put their HOPE in Him."

["Good News that Makes Disciples"](#), Navigators, Session 3 [at 27:00]

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"Beyond the righteousness of the scribes & Pharisees" will bring us through a consideration of some the teachings in Matthew 5 to the disciplines. Jesus is not about external/internal. The contrast is not between external and internal, it's between what you would do and not do. It's between the action and what you would do whether you'd do it or not. What is most important is what we could, might think or do. A thief is not one who steals but one who would steal if the occasion were right.

That's where you get down to the real stuff of your soul. That's not to be grim. That's to give you HOPE. Because that can be changed. When that happens you don't have to set a guard on your heart to avoid doing what is wrong.

["The Sermon on the Mount"](#), Gordon Conwell, Session 2 [at 17:00]

~ ~ ~

"Healing of the life by walking with Jesus Christ. We want to understand the reality of it. My HOPE is you will increasingly slip into the reality. That you will find the power of Christ's presence in everything you do. That's the intent. When we try to live it on our own we make a mess of it.

We don't go this alone. It is always a work of grace. Grace is God acting in our lives. If "unmerited favor" is all you say, you don't know what it is.

We can live in a place of worship. We work through these areas with grace, learning how to keep God present in our minds and experiencing the reality and feelings of LOVE , JOY, PEACE, HOPE and FAITH. That's what transforms us inwardly."

"Healing the Heart", Session 4, part 1 [at Introduction]

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The Topic of "LOVE " by Dallas Willard

Read Chapter 7 of *Life Without Lack* - "Sufficiency Completed in LOVE " (157-185)

All You Need is LOVE — "Circle of Sufficiency" (*Renovation of the Heart* term) - LOVE between a small child and a parent comes closest to seeing and experiencing LOVE in its purest form. All of these things direct us to the truth that perfect love is only found in God. LOVE is a gift from God, who is LOVE. We can not perform for a gift.

Remember, the call to us is not to *do* as much as it is to *receive*. We LOVE because He first LOVED us. This is why the preaching of the gospel is essential, and why there is nothing more important on the face of the earth than ministers and teachers of the gospel teaching plainly – plainly! – the LOVE of God toward every person. *Life Without Lack*, 163-164

~ ~ ~

What is the greatest law? Jesus goes right to the inside, "LOVE God with all your..." That's a different location. You don't have to go to church to do that. That's your life.

What is it to LOVE God? To have your will set to accomplish what is good in God's eyes. LOVE is always oriented toward what is good. LOVE is care. To LOVE God with your all heart, mind, soul and strength is to have all the primary dimensions so you are directed to what is good."

["The Book of Acts"](#), Session 1 [at 47:30]

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"The law came in the Old Testament to the people who really understood that but it could not be made the basis of their life together. The life of the Jewish people together degenerated into all kinds of things other than truthfulness and LOVE and over and over again until you see it being enriched in the later prophets in keeping the law like making sure you keep care of widows & orphans. That's always the mark. Why? That's where LOVE is. You don't do that just for points. You do that because you LOVE widows and orphans because God loves widows & orphans." Ibid [at 51:00]

~ ~ ~

"Our soul now works because we are not carrying the burden of outcomes because we are not on the throne of life. You stop trying to please people. Instead you try to do them good. That's LOVE! Don't work for anybody but Jesus. He is the one who is going to pay you anyways. Work for Him. When you do that, you'll do other people so much more good. You have to be established, to be settled to have rest in your soul."

"Healing the Heart"

~ ~ ~

"He actually knows how to enable people to be good...a heartfelt LOVE toward all...not acts and projects, but a pervasive condition of vision, JOY and LOVE in which we habitually reside...the same quality of God's LOVE...perfect as our Father in the heavens is perfect."

The Divine Conspiracy, 129-130

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The Topic of "JOY" by Dallas Willard

If you think of what Jesus talks about, you think Jesus must be crazy. *"Don't worry. Look at the birds. How many birds are you worth?" "Look at the flowers."* What's He thinking about? All of that is said with this understanding, *"God is absolutely sufficient. God is enough. If you have God, everything else takes care of itself."*

That's where we have to stand as we do our ministry and carry out our work and deal with the difficulties that come day by day. If we understand that, we will know God is the only and sufficient foundation of JOY. Once you know there is God, that's enough. *"The Lord being my portion."* The Lord is what I have. If we have that fixed in our mind, we have an unceasing fountain of JOY. We bring that in the form of Christ. We learn not only that God is, we learn what God is like. We learn of His extreme goodness.

Think about that. It takes some getting used to. The idea that if I have God, nothing else matters. I can be JOYFUL no matter what happens to me if I have God." "Streams in the Desert"

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A Prayer - "Help me God to be truthful, genuine, to recognize where I need to bring the reality of your Kingdom to bear on the life of another person. Help me to know when I need to send to someone by my prayer the JOY you have given me into their heart." "Healing the Heart"

~ ~ ~

The nail we need to hit the hardest - Circumstances do not determine JOY, PEACE, happiness & contentment. "Healing the Heart"

~ ~ ~

The surrendered will turns all dimensions of the person to LOVE of God and LOVE what God loves. "Bless those who curse you" is the easy way. You have to have stabilized your mind and God and the feelings that govern your life must go with LOVE , JOY, PEACE, FAITH, HOPE and so on. That's the heart of the teaching - We just do the things that Jesus said - loving God and our neighbor. It isn't an outward thing, it's an inward thing. We can do it by the grace of God if we go by the inward route. We can't even do it by the grace of God if we do it by the outward route. That's what Jesus is talking about when He says, "You have to go beyond the righteousness of the Scribes & Pharisees." (Matthew 5:20) "Healing the Heart"

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"JOY is our portion in His fellowship. JOY goes with confidence and creativity. It is His JOY, and that is not a small JOY or a repressed JOY. it is a robust JOY, with now small element of outright hilarity. For nothing less than JOY can sustain us in the Kingdom rightness." *The Divine Conspiracy*, 290

~ ~ ~

"Rejoice in the Lord - that's where you find the basis for JOY - in the Lord. Our part is to turn back to keep Christ as fully present as we can and thank God His grace to help us where we can't. We don't have a thing to worry about. Everything is taken care of."

Dallas interviewed by John Ortberg, "Christ the Center" conference, 2013

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The Topic of "PEACE" by Dallas Willard

Shalom - Peace - is the theme of this presentation by Dallas. Shalom - PEACE (def.), "Overall well being, fulfillment, abundance that comes to us through our fellowship and confidence in Jesus Christ. He is the Lord of life." Dallas Willard, ["Faith, Virtue & Knowledge"](#) Gordon College

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"The kingdom life comes into greater focus and ceases being such an overwhelming burden when we discover it is found within the easy and light yoke directed by the hand of an expert guide and friend. We can know how to live, move and have our being in the shalom of the Good Shepherd."
The Divine Conspiracy Continued, 35

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"It is not a matter of Christ not stopping from loving us from a distance or keep on loving us no matter what. I think you should understand the statement is active present. Nothing can separate us from the LOVE of Christ. That is the presence of Christ in our lives and our presence in His life. In that position you are perfectly safe no matter what may happen. Your safety is secured. This world is a perfectly safe place for you to be no matter what happens. That's a good basis for mental health because you have then no grounds to fear. You are able to be at PEACE no matter what comes your way. You know no matter what happens God is there with you and He will take care of you."

Psalm 23, *"I will fear no evil..."*

Can you tell me why? *"...because Thou art with me."*

["God is With Us"](#) Westmont College, 2011 [after introduction]

~ ~ ~

In contrast to the flesh, the Fruit of the Spirit - Galatians 5:22

Why is it called fruit? These only come from the deep character of a person. LOVE, JOY, PEACE...

- JOY - A pervasive sense of well being. It goes with PEACE.
- PEACE is real PEACE when it hits your body. We have an epidemic of sleeplessness in this country. It's really tied to the lack of PEACE.

"Healing the Heart", Session 2 [at 9:30]

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Life With God Bible (LWGB)

Essay 12: *The People of God with Immanuel*

Purpose - The continued formation of the People of God into an all-inclusive loving community through a dramatic new event in salvation history: the coming of Immanuel ("God with us"). (LWG Bible, 3)

"The People of God with Immanuel" Overview (LWG Bible, XLVI-XLVII)

SCRIPTURE	Matthew, Mark, Luke & John
GOD'S ACTION	God sends His Son and acts with His Son
HUMAN REACTION	Hear and follow; Resist and reject
MEDIATION	Thru the Incarnate Word & living presence of the Kingdom
LOCATION	Temple & synagogue, boats & hillsides, disciples gathered
SOCIAL CONTEXT	Small groups, disciples, apostles, hostile critics
KEY INDIVIDUALS	Jesus the Messiah Incarnate
SPIRITUAL DISCIPLINES	Celebration, study, submission, prayer, service, obedience
PROFILES (Index p.581)	John the Baptist (65), Elizabeth (99), Anna (107), Nicodemus (161)

Areas of Discovery for Our Formation (LWG Bible, 3-7)

~ God's Action (3-5) - God is now acting direct and personal in the incarnate Jesus. The Kingdom in Him began to draw others through Him. The primary mode of God-with-Us is Jesus Himself. Apprenticeship to Jesus in Kingdom living is the basic form of God's presence with His people. (John 1:14, Luke 16:16)

~ Human Reaction (5-6) - It was the popularity of Jesus that led Him into the conflict that ended in His death. See John 12:32

~ Blessings & Benefits for Our Formation (6) - Disciples are to teach them to obey everything that I have commanded you." (Mt. 28:20) Obedience means to bring our inner person into a transformed condition. Spiritual formation - Christlikeness" from the inside out - focuses on becoming a "good tree." (Lk 6:43)

~ Limits & Liabilities for Our Formation (6-7) - First, expectations of a radical political reform flatly incompatible with God's Kingdom. Second, "the Spirit was not yet given" (John 7:39) until the death and departure of Jesus and the Spirit coming.

~ Insights & Instructions for Our Formation (7) - 1) The physical world is beautiful, powerful and holy under God. 2) God in Jesus was totally unexpected and incomprehensible to human ways of thinking. 3) Real inner Christlikeness makes every act a time of learning how to live our life as Jesus would live it.

Focus: Wholeness & Holiness as Apprentices of Jesus living in His Kingdom

compiled by Doug Webster

(21) Courses & More Resources from Jesus College

[The Divine Conspiracy](#) - (2) courses

The Divine Conspiracy - In-depth, extended study of the book (31 sessions)

"The Divine Conspiracy - An Overview" highlighting key principles (6 sessions)

[Renovation of the Heart](#) - (2) courses on the book & a Dallas teaching series

Renovation of the Heart - Whole Life Spiritual Transformation (13 sessions)

"Healing the Heart and Life by Walking with Jesus Daily" (12 sessions)

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Hearing God - Developing a Conversational Relationship with God (10 sessions)

The Allure of Gentleness - Apologetics in the Manner of Jesus (7 sessions)

Knowing Christ Today - Knowledge of Jesus for Daily Life (8 sessions)

Life Without Lack - Living the 23rd Psalm (9 sessions)

Becoming Dallas Willard - biography (9 sessions)

[Courses on Dallas Speaking](#) - (11) courses from (12) teaching series by Dallas

"The Human Side of Holiness" - 5 days at Denver Seminary (17 sessions)

"For Such a Time as This" - 3 teachings on Ministry Leadership (6 sessions)

"Jesus Worldview" - 2 Dallas teachings (3 sessions)

"The Genius of Jesus" - 2 teachings at Ohio State University (4 sessions)

"Nietzsche vs. Jesus" - 2 sessions based on Dallas' Veritas Forum, Stanford, 2002

"The Problem of Evil" - 3 sessions focused on 3 chapters from Dallas' books

"Spiritual Formation & Salvation" - 1 teaching at Wheaton College (3 sessions)

"Jesus, Dallas & NT - The Gospel" - 3 sessions including NT Wright's teachings

"Jesus, Dallas & NT: The Book of Acts" - 4 sessions including NT Wright's teachings

"Jesus, Dallas & NT - Romans 8" - 3 sessions based on teaching by Dallas & NT Wright

"Advent with Dallas Willard" - 3 sessions on a sermon and devotionals by Dallas

[Speaking Sessions](#) - 51 Dallas Willard resources featuring 117 teaching sessions with 785+ pages of notes (general Dallas speaking *not* Jesus College courses).

"Master's in the Master" Spiritual Transformation Training

The Jesus College "Master's in the Master" is a clear, realistic, practical method to foster "Christlikeness" in ordinary people who take transformation seriously. *This is not an accredited degree.* The Master's offers you a Jesus centered, wisdom guided, community* engaged, mentor** supported, daily life integrated, spiritual growth plan.

CURRICULUM — The Master's is built on (15) courses varying in length from 3 to 31 sessions per course based on the books and teachings of Dallas Willard. Choose from a syllabus of (18) courses {on the previous page} ready-to-watch today in the JesusCollege.com library. Some courses will be offered again "live" throughout the year.

CALENDAR & TIME - The Master's is an individually paced time frame based on when you start and how often you participate in "live" courses or watch recordings of the sessions. We use the word "cohort" but there is not a set group - "no freshman class" - nor pre-set time to commence or complete your Master's. This is an independent study and growth training effort. We estimate for serious participation 3+ hours per week over a timespan equal to the 3+ years Jesus walked with His disciples. *3+ hours weekly for 3+ years.* Again, this is your preferred pace NOT according to a Jesus College calendar or semester syllabus.

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COST — The "Master's" training is offered for FREE by Jesus College. Additional personal coaching, church consulting and training, teaching or preaching at your location or virtual venue are available from Jesus College at pre-determined costs between the two parties. Financial donations are also welcomed for those who want to help further the impact of Jesus College.

COMMENTS from Jesus College Students:

- Cath from Australia, "I had another look at the website link - WOW! Amazing syllabus and I'm excited about the 3 years walk with Jesus."
- Tony from England, "In brief, these courses have changed my view on discipleship. I feel myself a new creation."
- Pastor Oladipo from Lagos, Nigeria, "I've participated in all the courses except one. It has impacted my ministry strongly because we are fine tuning our church to become a church who really does what Jesus said. The whole experience has been personally transforming for me personally and in my ministry. In time we can become the example of the kind of church Dallas has said he has never seen."
- Judy from Virginia, "I'm definitely interested and I've loved everything you have offered. Everything! The idea of experiencing this with other people face-to-face is very appealing to me."
- Don from Canada, "This Jesus College vision is on the leading edge for the future of the Christian community."

For information on the courses, a plan worksheet for your custom Master's V-I-M, or a personal consult with Doug Webster to discuss your desired spiritual training and growth, email us — info@JesusCollege.com

Jesus College Postscript

Thank you and God bless you for venturing further up, further in the Kingdom Among Us. We trust you received a fresh hearing of Jesus through the mind and soul of a humble follower of Jesus in Dallas Willard alongside a cadre of the crucifixion of friends from around the world. May your quietly transforming, conversational friendship with God immersed in the Trinitarian community be pervaded with joy, relaxed with shalom, and filled with agape, as you become the kind of apprentice of Jesus who willfully seeks the good of God, others and yourself.

The free study guide was prepared by Doug Webster with transcript help from Dallas Willard Ministries. We welcome your comments, suggestions and ideas on how we might better help you strengthen your apprenticeship with Jesus in the With-God life with the sole, soul and eternal goal of Christlikeness. info@JesusCollege.com

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