

Session #5: Quietening of the Noisy Soul - Part 1

Watch!

Link to video: <https://youtu.be/sk9fWw5ymME>

Study!

Modern life overflows with noise, much more than at any other point in history. We move from rural to urban areas in ever-increasing numbers and bring our noise (“unwanted sound”) with us. From the ground to the air—from the unrelenting traffic on highways to the overhead roar from commercial planes—we are bombarded with noise.

Noise not only exists externally in our environment, but internally in our soul as well. Weighed down with our sins, hurts and worries, our burdens crowd our soul until we are unable to hear God. Conditioned to the barrage of sound in our external world, silence holds little attraction for us, and spending time alone in God's presence becomes more a chore than a delight.

Yet all the more, we need the discipline of silence and solitude. Jesus often withdrew to solitary places to be silent in God's presence. Daniel regularly sought God in prayer. More than once, Moses spent 40 days alone with God, and Paul spent three years in Arabia alone under Jesus' tutelage.

We too need to learn how to withdraw from the world so we can draw near to God; to disconnect from unwanted sound in order to reconnect back to God. It is only when we enter God's presence alone in silence, stripped of our self, that the turnaround in our heart, mind or circumstance occurs.

Scripture Focus: Psalm 62

My Soul Waits for God Alone

To the choirmaster: according to Jeduthun. A Psalm of David.

- 1 For God alone my soul waits in silence;
from him comes my salvation.
- 2 He alone is my rock and my salvation,
my fortress; I shall not be greatly shaken.
- 3 How long will all of you attack a man
to batter him,
like a leaning wall, a tottering fence?
- 4 They only plan to thrust him down from his high position.
They take pleasure in falsehood.
They bless with their mouths,
but inwardly they curse. Selah

5 For God alone, O my soul, wait in silence,
for my hope is from him.

6 He only is my rock and my salvation,
my fortress; I shall not be shaken.

7 On God rests my salvation and my glory;
my mighty rock, my refuge is God.

8 Trust in him at all times, O people;
pour out your heart before him;
God is a refuge for us. Selah

9 Those of low estate are but a breath;
those of high estate are a delusion;
in the balances they go up;
they are together lighter than a breath.

10 Put no trust in extortion;
set no vain hopes on robbery;
if riches increase, set not your heart on them.

11 Once God has spoken;
twice have I heard this:

that power belongs to God,

12 and that to you, O Lord, belongs steadfast love.

For you will render to a man
according to his work.

Lesson Framework: The Discipline of Silence and Solitude

When reading the Bible, we must pay attention to words, themes or phrases that repeat. Let's focus on the following two sets of verses. They are almost the same but the subtle differences give an indication to two shifts in David's heart.

Shift #1

"For God alone my soul waits in silence" (v.1)

"For God alone, O my soul, wait in silence" (v.5)

In the English language we have imperatives (commands), interrogatives (questions), and indicatives (statements). Here we see David's language shifts from a statement to a command. David now commands his soul to wait in silence.

Shift #2

"I shall not be greatly shaken" (v.2)

"I shall not be shaken" (v.6)

Notice the word "greatly" is missing. The posture of the heart shifts from one that is not greatly shaken, to one that is not shaken at all. It is a move from restlessness to restedness,

experienced when one intentionally disconnects from the noise of the world and pours out one's soul silently before God.

"Silence is not native to my world. Silence, more than likely, is a stranger to your world, too. If you and I are ever to have silence in our noisy hearts, we will have to grow it. ... You can nurture silence in your noisy heart if you value it, cherish it, and are eager to nourish it."

- Wayne Oats

The Practice of Silence and Solitude

The Discipline of Silence is about **abstaining from speaking and shutting out the chatter around us in order to hear God speak.**

The Discipline of Solitude is about **withdrawing from others to be alone so we can enjoy intimacy with God.**

The Purpose of Silence and Solitude

1. To Follow the Example of Jesus

The Scriptures teach that Jesus practised silence and solitude (Luke 4:1, Luke 4:14, Matthew 14:23, and Mark 1:35). To be like Jesus we must discipline ourselves to find times of silence and solitude. The reason we must do this is to find spiritual strength through these disciplines as Jesus did.

And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness. (Luke 4:1)

And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. (Luke 4:14)

And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. (Matthew 14:23)

And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed. (Mark 1:35)

2. To Hear the Voice of God Better

One of the more obvious reasons for getting away from earthly noise and human voices is to hear the voice from Heaven better.

And he said, "Go out and stand on the mount before the Lord." And behold, the Lord passed by, and a great and strong wind

tore the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind. And after the wind an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire. And after the fire the sound of a low whisper. (1 Kings 19:11-12)

I will take my stand at my watchpost
and station myself on the tower,
and look out to see what he will say to me,
and what I will answer concerning my complaint.
(Habakkuk 2:1)

"She hardly cares for anything, except to meditate on Him. She loves to be alone, walking in the fields and groves, and seems to have someone invisible always conversing with her."
- Jonathan Edwards [observation about his wife]

3. To Seek the Will of God

Perhaps one of the most common reasons believers have a time of silence and solitude with God is to discern His will about a matter.

In these days he went out to the mountain to pray, and all night he continued in prayer to God. And when day came, he called his disciples and chose from them twelve, whom he named apostles. (Luke 6:12-13)

"'Why, if we are obeying the Lord, the responsibility rests with Him, not with us! Thou, Lord, Thou shalt have all the burden! At Thy bidding, as Thy servant I go forward, leaving results with Thee.' How restfully I turned away from the sands. The conflict ended, all was joy and peace. I felt as if I could fly up the hill to Mr. Pearse's house. And how I did sleep that night! My dear wife thought Brighton had done wonders for me, and so it had."
- Hudson Taylor

4. To Seek the Salvation of the Lord

A time of silence and solitude to seek the salvation of the Lord can refer either to a non-Christian seeking salvation from sin and guilt in Christ, or it can apply to a believer seeking God's salvation from certain circumstances.

The Lord is good to those who wait for him,
to the soul who seeks him.
It is good that one should wait quietly
for the salvation of the Lord. (Lamentations 3:25-26)

"I commend solitude to any of you who are seeking salvation, first, that you may study well your case as in the sight of God. Few men

truly know themselves as they really are. Most people have seen themselves in a looking-glass, but there is another looking-glass, which gives true reflections, into which few men look. To study one's self in the light of God's Word, and carefully to go over one's condition, examining both the inward and the outward sins, and using all the tests which are given us in the Scriptures, would be a very healthy exercise; but how very few care to go through it!"

- C.H. Spurgeon

The Product of Silence and Solitude

For thus said the Lord God, the Holy One of Israel,
"In returning and rest you shall be saved;
in quietness and in trust shall be your strength."
But you were unwilling. (Isaiah 30:15)

And he said to them, "Come away by yourselves to a desolate place and rest a while." For many were coming and going, and they had no leisure even to eat. (Mark 6:31)

Silence and solitude will bring three things:

1. We begin to find **REST**
2. Our fragmented hearts undergo **REPAIR**
3. Our misdirected lives start to **REALIGN**

Reflect!

How often are you alone and quiet before God?

How can you do "silence and solitude" over the next two weeks?

Discuss!

We need to quieten our hearts to listen to God. David set us this example. In his own life, David's first response to trials and persecutions was to "inquire of the Lord". When he did, God proved Himself to David again and again. Another thing: by silently waiting on the Lord, David not only strengthened his personal faith in God, but exemplified God's faithfulness to everyone around him, whether friend or foe.

Q1: What does it mean to be still and quiet before God (Psalm 62:1,5)? How do you achieve this?

Q2: What aspects of God's character do you hold on to while you wait on God?

Q3: When you **haven't** heard back from God, have you ever taken matters into your own hands? What was the result?

Q4: In Psalm 62:8–10, what instructions did David give to others in difficult situations?

Q5: While he waited for God's help, men continued to attack and pressure David. What can you learn from this about the nature of life's challenges?

Q6: How can you remind yourself that despite appearances, God is still in control?

Q7: Why is it sometimes hard to be still and quiet before God?

Q8: Can you be quiet and still before God when others are around? Explain.

Q9: Why can't you trust someone you don't know well? If you struggle to trust God, what can help you grow in trust?

Q10: What does it mean to "pour out your heart" to God (Psalm 62:8)? How can this help you in your times of difficulty?

Q11: Over the next two weeks, what steps can you take to grow your quiet time with God?

Between Sessions

Challenge!

Post-Lesson Activity: Go through the questions below and write down some reflections in your journal.

1. How solid is my confidence in God?
2. What fears operate in me and influence my life?
3. How nourished is my soul? What feeds my soul?
4. What do I have to let go?
5. What compromises have I made for others? Should I have?
6. How do my wounds shape my being and my becoming?
7. Do I feel absolutely loved by God?
8. Am I envious of others? Who and after what?
9. Can I rest in God?
10. In all the chaos of my life, what is the one essential thing for me?

Memorise!

For God alone, O my soul, wait in silence,
for my hope is from him.

6 He only is my rock and my salvation,
my fortress; I shall not be shaken. (Psalm 62:5–6)

Before next session!

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

Personal Soul Care

(Dallas Willard)

Watch over your heart with all diligence,

For from it flow the springs of life.

Proverbs 4:23, NASB

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

The Soul And The Great Commandment

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

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

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

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

Character and the "Fruit of the Spirit"

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

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

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

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

“Practicing the Presence of God”

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

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

Jesus Christ is, of course, the Door, the Light, and the Way. We are privileged to walk in this profound reality, not just preach it. We first receive God into our minds by receiving Jesus. The way forward then lies in intentionally keeping the scenes and words of the New

Testament Gospels before our minds, carefully reading and rereading them day by day. We revive them in word and imagination as we arise in the morning, move through the events of the day, and lie down at night. By this means we walk with Him moment by moment—the One who promised to be with us always.

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

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

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

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

Love and Worship

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

The wise Puritan, Thomas Watson, wrote:

The first fruit of love is the *musings of the mind upon God*. He who is in love, his thoughts are ever upon the object. He who loves God is ravished and transported with the contemplation of God. “*When I awake, I am still with thee*” (Ps. 139:18). The thoughts are as travelers in the mind. David's thoughts kept heaven-road. “*I am still with Thee.*” God is the treasure, and where the treasure is, there is the heart. By this we may test our love to God. What are our thoughts most upon? Can we say we are ravished with delight when we think on God? Have our thoughts got wings? Are they fled aloft? Do we contemplate Christ and glory? ... A sinner crowds God out of his

thoughts. He never thinks of God, unless with horror, as the prisoner thinks of the judge.³

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

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

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

Opening to the Fullness of Joy

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

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

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

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

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

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

Solitude and Silence

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

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

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

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

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

Time is Made, Not “Found”

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

So a couple of words of counsel are appropriate for our attending to the inner life. First, God never gives anyone too much to do. We do that to ourselves or allow others to do it to us. We may be showing our lack of confidence in God's power and goodness, though it may be that our models and education have failed us. Second, the exercise of God's power in ministry never, by itself, amends character, and it rarely makes up for our own foolishness. God's

power can be actively and wisely sought and received by us only as we seek to grow by grace into Christlikeness. Power *with* Christlike character is God's unbeatable combination of triumphant life in the kingdom of God on earth and forever. Power without Christ's character gives us our modern-day Samsons and Sauls.

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

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

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

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

Planning for Fullness of Life

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

A person could make a long list of such disciplines, drawing on the history of Christ's people. The list would certainly include fasting, which when rightly practiced has incredible power for the transformation of character and for ministry. On this list would also be such practices as frugality (*simplicity*), service, celebration, prayer (as a discipline of *surrender*), journaling, fellowship, accountability relationships, submission, confession, and many others. There is no such thing as a complete list of the disciplines. Any activity that is in our power and enables us to achieve by grace what we cannot achieve by direct effort is a discipline of the spiritual life.⁶

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

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

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

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

Notes

1. For development of this point see my *Renovation of the Heart*, especially chapter 2 (Colorado Springs: NavPress, 2002).
2. For some illustrations of how this works, see Frank Laubach, “Letters of a Modern Mystic” and “Game with Minutes,” in *Frank C. Laubach: Man of Prayer* (Syracuse, N.Y.: Laubach Literacy International, “New Readers Press,” 1990).
3. Thomas Watson, *All Things for Good* (1663; reprint, Carlisle, Penn.: The Banner of Truth Trust, 1986), 74.
4. Quoted from Dallas Willard, *The Spirit of the Disciplines* (San Francisco: Harper and Row, 1988), 165.
5. For further discussion see Richard Foster, *Celebration of Discipline* (San Francisco: Harper and Row, 1978), as well as his *Streams of Living Water* (San Francisco: HarperSanFrancisco, 1998). See also Dallas Willard, *The Spirit of the Disciplines*.
6. See Foster, *Celebration of Discipline*, as well as Chapter 9 of my *The Spirit of the Disciplines*, for ways of listing and classifying many of the disciplines and for discussions of any particular ones.

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

Reference

Willard, D. (2002). Personal Soul Care. In *The Pastor’s Guide to Effective Ministry*. Beacon Hill Press of Kansas City. Retrieved from <https://dwillard.org/articles/personal-soul-care>