

Listening and Praying for People who are willing to Change - 6

Session 6 - Praying into people's experience matters already accomplished in Christ.

Praying with the mind, and praying with the spirit

1 - Overview of the Course Structure

Listening:

- 1 – Persons in relation to God and to one another.
- 2 – Living the Union with Christ by the Spirit
- 3 – Presupposed matters for citizens and Christians in Australia
- 4 – Listening to one another: listening for one another.

Praying:

- 5 – Access to God through Christ in the Spirit
- 6 – Secret prayer, requested prayer and corporate prayer
- 7 – Presupposed matters for Christians in Australia about prayer
- 8 – Praying according to the will of God – led by the Spirit

Doing it:

- 9 – Praying with faith
- 10 – Working together.

So far:

Session 1 explored the basic relations on which we conduct the life God has given us. We saw that knowing God, on the basis that He has begun the conversation with the Jewish people, and then through Christ to us, means that we are relational in all our exchanges with Him and with one another.

We explored how this was reciprocal, and that it was based upon a wonderful act of grace which drew us into the love of God. We investigated how Christ has done all this work for us, and that we needed to see how it led to a gracious exchange with the Holy Spirit now, as we are in union with Him in our spirit.

In Session 2 we introduced the rather obvious principle that when people have done things in the past, they have, of course, decided to act. So we saw that we may presume they have decided to do so. We outlined the importance of following people's decisions.

Further, we saw that the gift of repentance was decisive for shifting and establishing a freedom to take place from past actions, habits and commitments.

Session 3 showed us that people do not arrive into our presence and relationship as neutral. Folks arrive committed to certain ideas, both from their education, their Christian culture that which surrounds them. We ignore these at our peril. Where people are not clear in their knowledge of relationship with God causes most of their problems. This raised the importance of teaching people right there, as you talk with them, the truth about matters upon which they are confused as they are committed. These current corruptions in the teaching of the church block the reception of grace, because they force us into a contractual, rather than a covenantal understanding and they make people insecure and works-driven.

We also gave an example of how to pray with someone in such away as to: [1] keep them free in their decision making from ourselves as they go. [2] to follow their decision making path to the issues that confront them today. [3] to make certain that they have a freedom to pray, which is not always the same as the freedom to talk about a matter.

Session 4 we opened ourselves to an important matter of the holiness of God. We looked at how that holiness manifests itself in His life and accordingly, how it comes over into ours. We explore what it means when people are ignorant that God is holy. We investigate how being holy implies that we listen exclusively to God.

Session 5 saw us recognising the central weakness of our praying as it is associated with the last days in which we live and the fact that we live, as redeemed persons in an as yet, bodily unredeemed state. We must learn that we are in the Spirit, and pray by faith in the Spirit.

Here in session 6 we recognise that we must also learn what it is to pray with our spirit and then to pray with our mind in the corporate, shared situation.

Listening and Praying for People who are willing to Change - 6

Session 6 - Praying into people's experience matters already accomplished in Christ.

Praying with the mind, and praying with the spirit

1 - The apostles always exhorted from the perspective of what God had done for us

[1] The apostolic instructions, for the Christians they cared for, were always to move from the objective matters that had been already done for us in Christ, to the exhortation to so act and live on the basis of trusting that those matters were now a fixture of the life of each Christian.

This is what Paul is getting at when he says "reckon" - Romans 6

[2] In this way they understood that past work of Christ was already done and so we need to take our point of departure from there. If therefore they found people were not so sure of these things, then they did not pray for them to be so in their lives, so much, their prayers assumed that this was so and that their experience would now be an ever deepening of that which was already done. So that they might enter into the experience of what was, in Christ, already theirs. [Ephesians

[3] This must be so for us in our praying for others. It is not helpful when folks ask for shifts and changes in their persons when such asking is already ignorant of the basis upon which such matters are already theirs in Christ. Such matters must simply be taught and then trusted.

[4] This means that there are prayers we can ask for which centre upon the fuller experience of what God has done to be theirs. Being careful to not act as if it is not so already done, but that it certainly is what the Lord would want for the people of his Church. These sorts of prayers can be very sure insofar that they will certainly be answered.

2 - As we listen to people's concerns, we need to know a framework from which to think

[1] It is good to have a firm knowledge of each work of the Saviour for us which has taken place over his own life and work. This knowledge becomes a basis to plead the work of God for us and those for whom we pray.

Let us make a list of these.

3 - After we have this in our mind, we can pray this way as a function of our mind and carry the listener with us.

1 Corinthians 12,13 and 14 lays down for us a distinction of praying with the spirit and praying with the mind.

We read the chapter and see the meaning of the expression, and then look to how that works in practice.

Your **reading assignments** to consolidate this session is to make your own notes of this session. Master these distinctions which we have made - they will alert you as you listen to others.

2 - The Use of the hour we have together:

[a] To acquaint you with the main things

[b] To direct you to the reading outside of the sessions

[c] Reading is mainly found on the website **www.davidboan.net**.

Linked to this site is **www.thegraciousgod.net**. It carries larger files, particularly of audio material in mp3 and mp4.

[d] To be constantly interrupted by what you ask and want to talk about.