

# DOWNLOAD PDF CAN WE PRACTICE WHAT WE PREACH? : NUCHRISTIANS AND AUTHENTICITY

## Chapter 1 : "PREACHING WITHOUT PRACTICING!") - by Rev. Dennis Marquardt

*The more we preach by naming grace, the more abundant God's love reigns in our homes. Preaching increases practice. Preach the beauty of the Mass and faithfully honor the Lord's Day.*

What are Christian Practices? Nor are they duties we undertake to be obedient to God. Rather, they are patterns of communal action that create openings in our lives where the grace, mercy, and presence of God may be made known to us. They are places where the power of God is experienced. In the end, these are not ultimately our practices but forms of participation in the practice of God. When we live the practices of Christian faith, we join together with one another, with Jesus, and with the communion of saints across time and space in a way of life that resists death in all its forms - a way of life that is spilling over with the Life of God for creation, for our neighbors, and for ourselves. Why Practices Matter How does this idea of "practices" help us think about -- and live -- the Christian life? Practices point beyond the individualism of the dominant culture to disclose the social i. Our thinking and living take place in relation to God and also to one another, to others around the world and across the centuries, and to a vast communion of saints. In this regard, Practicing Our Faith is not a self-help book but a mutual-help book. Practices help us to understand our continuity with the Christian tradition -- an important matter during this time of change and in the midst of a culture infatuated with what is new. The way of life we are describing is historically rooted, and the history from which Christian practices emerge is an expansive one that encompasses many cultures and denominational traditions. In the terms used here, "practices" endure over time and across cultures; what changes are the specific moves by which specific groups of Christians embody these practices in different times and places. Attention to practices, in this sense, can help contemporary people to treasure their continuity with the past, even while also helping them to embrace the future with hope and creativity, as members of a living tradition. All of this means that people need to craft the specific forms each practice can take within their own social and historical circumstances. This approach thus requires attention to the concrete and down-to-earth quality of the Christian life. It invites attention to details such as gestures and the role of material things. Practices make us think about who we truly are as the created and newly created children of God. An important claim is that Christian practices address "fundamental human needs. In contrast, awareness of Christian practices helps us to reflect theologically on who people really are and what we really need. A practice is small enough that it can be identified and discussed as one element within an entire way of life. But a practice is also big enough to appear in many different spheres of life. For example, the Christian practice of hospitality has dimensions that emerge as 1 a matter of public policy; 2 something you do at home with friends, family, and guests; 3 a radical path of discipleship; 4 part of the liturgy; 5 a movement of the innermost self toward or away from others; 6 a theme in Christian theology; and probably much else. Thinking about this one practice can help us make connections across spheres of life-connections that often get disrupted in our fragmented society. For example, reflection on the Christian practice of hospitality would provide a way of exploring the relations between spirituality and social justice. All people engage in most or all of the practices in Practicing Our Faith in one way or another. Ultimately, Christian practices can be understood not as tasks but as gifts. Within these practices, we do not aim to achieve mastery e. Christian practices add up to a way of life. They are woven together: On the other hand, because they are woven together, any one practice can become a gateway into the whole way of life. Practices heal the division between thinking and doing which many modern people have thought are separate and show how much each is related to the other. On the one hand, practices are forms of doing: A child or adult can participate in a practice such as hospitality through warm acts of welcome, even without comprehending the biblical stories and theological convictions that encourage and undergird this practice. Most of our practicing takes place at this unreflective level, as we go about our daily living. At the same time, practices are not only behaviors. Within a practice, thinking and doing are inextricably knit together. Those who offer hospitality come to know themselves, others, and God in a different way, and they develop virtues

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and dispositions that are consistent with this practice. When people participate in a practice, they are embodying a specific kind of wisdom about what it means to be a human being under God, even if they could not readily articulate this wisdom in words. While affirming the unreflective character of most participation in practices, it is also helpful to reflect in the light of our faith on the shape and character of the practices that make up our way of life. Indeed, such reflection may be especially important at this point in history, when the shape of our lives is changing so rapidly. These are practices in which Christian communities have engaged over the years and across many cultures, practices which it is now our responsibility to receive and reshape in lively ways in our own time and place. When we do reflect on practices such as those explored in *Practicing Our Faith*, we can see that central themes of Christian theology are integrally related to each Christian practice: Through everyday activities -- for example, resting, bathing, and caring for those who suffer -- we live out our deepest convictions about who we are as embodied children of God in specific, often stumbling, ways.

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## Chapter 2 : Can we preach so people want to listen? | Psephizo

*Today, with information being so universally and immediately accessible, we can all find out what the Bible says and what people believe about it. Now we need to know why. 2.*

Krejcir This article also serves as the introduction to our Bible Study series on Character! Real, authentic Christian character is formed when you surrender to Christ and allow His piercing work to grow and enrich you, so that the Spirit flows. Our spiritual discipline, motives, obedience, and persevering faith will be the keys! All it takes is to be in love with Christ. Seek His presence and be persistent in your prayers. Moody Do you really know what Christian Character is all about? Do you want to know? Real, authentic Christian character is formed by our commitment to Christ. When we surrender to Christ and allow His piercing work to grow and enrich us, so that the Spirit flows. Seek His presence, grow in your discipleship and be persistent in your prayers and in so doing you will be building your Character too. When we say we follow Christ, do our actions show that we do; are we in fact being Christ-like? Or is something else happening in our life and relationships? Perhaps, what we think we are like is not how we come across. Maybe, other Christians see us as being reprehensible before our Lord and to others around us! Or worse we are producing the "works of the flesh" to all those around us, family, friends, Christians and non-Christians alike Gal. Being pretenders of the faith, giving a show, but having no real substance behind us is extremely destructive to the Body of Christ and the reputation of our Lord! It is imperative that when we say we are a follower of Christ, our character and behaviors reflect Him and His call to us to the best of our abilities which includes our temperament. If we are in leadership, this is even more imperative! We demonstrate Character and integrity when we do what we say and act out what we believe; if not, we are hypocrites, and woe to us for being one Matt. Our call is to do as we teach, to do as we say, and to act as we teach others to act. Integrity is of the utmost importance for the Christian leader 1 Thess. Because, hypocrisy gives people a false impression of God! Insincerity gives people a false impression of who we are called to be; it nullifies integrity and character! Because, God is holy, righteous and just; God exercises grace. We do not want to be like the Pharisees, who were worshipping, not the God of the Jews and the Law, but a made-up god which suited their own thoughts and pride Psalm God want us to be authentic-not pretentious 2 Cor. Christian Character Defined Character is often defined as a collection of personality traits within our behavior that shows who we are. This is shown in our integrity, attitude, moral fiber, disposition, and this shapes how we treat one another, good or bad. This is mostly true, but it goes much deeper than that. Character is who we are and it can be learned and built when we are in Christ. Moreover, real authentic Christian Character is not just a personality or our disposition; it is a description of who we are as a Christian, what we are called to be in our entirety. A good effectual foundation of character is "synergistic" as each one hangs and functions with each other. It is built upon the Fruit of the Spirit which all of the other character traits are codependent and thus function and rest upon. Our Character summarizes the essence of our walk with Christ being exhibited back to Him and then onto others. Our Character can grow or shrivel as our growth and faith formation in Christ is applied or blocked. Thus, Character is the display case of Christ and shows others our entire lives as Christians. We all have the ability to be good or be bad, to take what Christ has given us and use it, or ignore or even perverse it. This not just about our reputation and ambassadorship in Christ 2 Cor. It is best assessed when we seek within us what is being exhibited from us, then go before God and His Word to be better 1 Tim. Character is the proudest through our hard times! Character is the springboard from which all we do and say in life comes. Developing Biblical character in the face of our daily life and even in adversity is essential and the proof text that we have a growing relationship with Christ! Character is not just having integrity or honesty or doing the right thing, it is not one aspect or even a few, it is a living, growing relationship in Christ which produces a synergistic combination of the fruits of the Spirit. Some time ago, searching the market to buy a house with a very limited budget, one was found that seemed a real good deal for half the normal price. In Southern California this is a

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rare and rich find! The reason for the great price was because its foundation was cracked. It did not seem to be a big deal; after all, it could just be filled in with some kind of cement, I thought. But, a builder friend of mine explained to me how essential it was to have the foundation completely intact. So, reluctantly, with a lot of pouting and moping, I had to pass up this great deal. I then realized how this is like character. We desire to go and find the easy way out of the hard and time-consuming things of life to get to the point of our day or quest. This happens even in ministry. Even if it cuts the corners off Character, we strive to shortcut our way though spiritual growth and serving God. A few months later, I drove by that house and talked to the new owner who was quite beside himself in frustration. It seems he was having a lot of problems with water leaking into his house all of the time, even when it was not raining. He ended up with a very raw deal that I almost got my family into. I realized through this that skipping character for convenience may seem OK at the time, but it will catch up with you. In 1 Samuel 25, there is a story of a little known OT personality with great character; a woman named Abigail. This was during the time that David was running from Saul. Passionate jealousy and paranoia drove Saul to pursue and kill David, while popularity and integrity followed David who, although he had many opportunities to kill Saul, chose out of character and respect to let him go. Saul lived in a palace of stone and pride, and David in a cave of dampness and humility, hanging out with the outcasts of the land and his mighty men. During this time, David and his men were doing a security service to the sheep ranchers, saving others sheep from poachers and rustlers. David fulfilled way beyond his duty by protecting what was not his. Then, one of the ranchers who was very rich and had power and authority over the others convinced the ranchers not to pay David and his men. His name was Nabal, which means "a fool! What a legacy to leave behind to be so self-willed and prideful that the meaning of your name changes to describe whom you are--in this case, a fool. How sad and ironic that he came from the house of Caleb who was one of the great men of integrity of the Bible, one of two people to survive the Exodus and venture into the Promise land due to his honor and trustworthiness. Nabal came from this house and family lineage, which was founded upon this great integrity and character, faith and strength, which somehow escaped Nabal. When Nabal decided to cheat David, he ventured upon a dark path of greed that he thought could be lit from his pride. He thought, what could David do, and then decided to cheat him. Maybe David was not being what he should be, but Nabal "dug his own grave. She was a woman who had great character and discernment. She was the wife of Nabal, who owed David financial compensation for saving his sheep and servants from harm. She was able to turn the payback of the evil of her husband into good. Abigail was the complete opposite of her husband! Thus, David was able to grow stronger in his character development by doing good, even in his anger, and even though he was wronged and cheated. David could have murdered Nabal, suffered consequence for it, and perhaps even forsaking his future kingship. The levelheaded action of Abigail saved the day for him and provided a prime example for David, as well as for us today. We have a choice to act in evil or goodness; to act with our sinful motives or with what God calls us to, which is far better that we can see in the moment. Let us choose being even better. Who we are will determine what we do. The result will be character. Our growth in Him will make us who we are, which will be the character we present to God and others. This action of Abigail is a prime example for us that character from the Word and the example of our living Lord is the ultimate force we have for good outside of the Spirit Himself. Character lays the foundation of what is right and what is truth in action Prov. The Characteristics of a Christian In the gospel and letters of John, who was directly inspired by God, we are told clearly and without equivocation how we are to behave as a follower of Christ. In his Epistles, John says if we declare Christ as Lord, have a relationship with Him, but still walk in the darkness of disobedience, how can we be Christian? For example, claiming Jesus as Lord, and then rejecting His deity, would be a direct contradiction 1 John 2: Inspired by the Spirit, John tells us that we would be liars. If we decide to love our Lord and hate our fellow Christian, this would also be a direct contradiction, a lie. He realized that if they are not followed in truth and obedience, they are in opposition of the Christian faith. Therefore, the Christian would be a liar! We may claim that we are a Christian because we grew up in or go to a church, we made a decision at a crusade, or because our parents are Christian, but when we continue in sin,

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deny who Christ is, or continue in behavior contrary to Scripture, we are, as John calls it, a liar. Only by what Christ has done for us and by allowing our relationship in Him produce the characters of holiness, faith and love in us, can we prove the claim we have in God and not be liars. Character comes out from a life that is hurried, stressed, overwhelmed, and yet where promises are made and deadlines are met. It is a computation of who we are in those stressed moments. Character is not just something we put into our lives, but it is what comes out of our lives in those hurried times. It is beyond a system of values or virtue we learn from our parents, or even at church. Character is who you are to God Himself and those around you.

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## Chapter 3 : Preaching: Credibility, CLARITY, and Connection in the Ministry of God's Word

*SENT: The Bible teaches us that it is vital to our witness of the Gospel to live what we preach, or we will bring reproach on the Word of God! God takes seriously the call to practice what we preach!*

Authentic worship shows authentic Christian living. Worship services are a high priority for most churches a. Preferential styles of worship have become hot buttons for churches b. Worship is often an indicator of church identity 2. Conversation at the Well John 4. A Priority in Worship A. Worship Involves an Authentic Lifestyle  
"Romans Done in Ignorance" John 4. Worshiping God is more than church attendance; more than doing some good things; it is about knowing HIM "Matthew 7. A Power in Worship A. Need for Positive Affirmation? His Thoughts are higher than ours" Isaiah It is not only amazing that God invites our worship, it is amazing that he accepts our worship B. Conviction "1 Corinthians Authentic Worship Changes Us 1. Name something we worship above God. They set up princes, but I knew it not. With their silver and gold they made idols for their own destruction. He worshiped two gods, one a god of death, the other a goddess of fertility. One day, the temple priests tell Urbaal to bring his young son to the temple for sacrifice"if he wants good crops.

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### Chapter 4 : How to Have a Healthy Christian Relationship: 9 Steps

*We did a whole conference on this theme and wrote a whole book about it called Act the Miracle. In fact, my book Future Grace is nothing but an unpacking, you might say, of APTAT. So act.*

For this week, our topic will be: A Coherence and Authenticity of Life. Thank you to all of you who are continuing to share your introductions too. It seems that the more we experience things going on around us as virtual or contrived, the more we insist on experiencing something that is real—authentic. While still concerned about availability, quality, and cost, consumers are more concerned about authenticity: We can learn a lesson from the world of marketing, which tells us that, put simply, authenticity is what results when there is a harmony between what one is and what one does. For us to be effective catechists, we must strive to be sure that there is no gap between who we are as human beings and what we do as catechists. When our lives reflect a harmony between the two, we telegraph a coherence—a consistency between what we say and how we act. Those we teach are watching us closely for signs of authenticity and coherence of life consistency. They are seeking a consistency between: Do we practice what we preach? Do we look like we are proclaiming Good News? Do we preach love, patience, and forgiveness, and then speak or act harshly toward our students? Those we teach will see the Gospel as authentic if they experience us as authentic. In fact, paradoxically, the first step to articulating authenticity and coherence of life is to admit humbly that we are sinners. We have, at times, been inauthentic and inconsistent, and we earnestly seek forgiveness so that we may become more authentic followers of Jesus. I fast twice a week; I give a tenth of all my income. He was not uttering words of failure but of triumph: How important is authenticity to you when it comes to making a purchase or committing your time to something or someone? In what areas of your life are you experiencing tension between who you are and what you do? When it comes to being a catechist, do you feel a harmony between who you are and what you do? If not, what is causing the disharmony? When was a time that your authenticity showed through to those you were teaching? How can the Sacrament of Penance and Reconciliation help you to grow in authenticity and coherence of life? Who is an example of humility in your life? How can you emulate this person? What type of ongoing formation will you participate in this year to strive to conform yourself to Christ and to become a more authentic disciple of Jesus? Spiritual Exercises

During the course of this week, practice one or more of the following spiritual exercises designed to deepen your coherence and authenticity of life. Share the fruits of your exercises with your fellow retreatants by posting your comments any time this week. During this week, practice what St. Ignatius of Loyola called the Daily Examen, a way to prayerfully review your day to see in what experiences you have been authentic and consistent as a follower of Jesus and in what experiences you have not. Take 10–20 minutes near the end of your day, and follow these simple steps: Review your day again and identify those moments you were most authentic as a follower of Jesus Christ and those moments when you may have been inconsistent or inauthentic. Ask forgiveness for the times you were inconsistent or inauthentic. Ask for the grace you need to have an authenticity and coherence of life in the day to come. Pray the Jesus Prayer also called the Prayer of the Heart to begin each day and at various times throughout your days as a way of asking God for the grace of humility: Lord Jesus Christ, Son of God, have mercy on me, a sinner. When praying this prayer, synchronize it with your breathing. Breathe in while calling out to God Lord Jesus Christ, Son of God and breathe out while praying for mercy have mercy on me, a sinner. Repeat the prayer as often as you like over a period of five minutes, praying it slowly, and pausing between each recitation. Do an Examination of Conscience in preparation for receiving the Sacrament of Penance and Reconciliation. Choose an opportunity to go to confession in the days or weeks ahead.

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### Chapter 5 : Living Our Beliefs Print Book Kenneth L. Carder : The Upper Room

*The way we use language with students, and the way we talk about our own growth can really set a much more inclusive and supportive classroom and school climate.*

When he describes himself as an appointed preacher of the gospel 2 Tim. His royal master had given him a message to proclaim; his whole business was to deliver that message with exact and studious faithfulness, adding nothing, altering nothing, and omitting nothing. If you call attention to yourself and your own competence, you cannot effectively call attention to Jesus and his glorious sufficiency. Theodore Epp, founder of Back to the Bible radio ministry, realized something was wrong when he stopped receiving critical mail. Convicted that he was not challenging the flock enough, he changed his preaching. But he must be certain that he is first and foremost faithful to the One he serves. He is fulfilling a divine commission when he preaches. Before it is delivered, therefore, every message should be laid at the foot of His throne with one question: Colson, *The Body*, Word Publishing, p. Robert South, while preaching one day in , looked up from his notes to observe that his entire congregation was fast asleep--including the King! Appropriately mortified by this discovery, he interrupted his sermon to call out, "Lord Lauderdale, rouse yourself. You snore so loudly that you will wake the King. Don Hewitt, creator of "60 Minutes," on his special talent as a journalist: My philosophy is simple. The issue was evil; the story was Noah. Acid rain is not a story. Acid rain is a topic. Find me someone who has to deal with the problem of acid rain. Now you have a story. The officer in charge of the royal pew in the chapel at Windsor, England, noted that King George frequently commented on the sermon as he left the church. If he had been blessed by it, he would say in a cheerful voice, "That will do very well. That will feed souls! Ministry of all kinds, whether oral or written, may well be judged by the same standard -- does it feed souls? Blaikie says in his *Life of Livingstone* that when David Livingstone was sent as a student to preach at Sanford Rivers, he stood up in the pulpit and completely forgot what he was going to say. Although this incident would have signaled the end of public speaking for many, Livingstone knew he must not give up. When God called him to be a missionary, he was ready to go. Later he wrote, "I am still a very poor preacher and have a bad delivery; and some say that if they knew I was to preach, they would not enter the chapel. Some preachers are like the Chinese jugglers. One stood against a wall and the others threw knives at him. Stott, *Between Two Worlds*, pp. I am now going to preach. An exuberant man of the cloth came into the studio one day with his wife, another woman and a guitar with an electrical short in its amplifier. I could tell it was defective by the loud hum in his speaker. I walked from the control room into the studio to exchange pleasantries, and then assumed my position on my side of the glass separating the rooms. I raised the sound as they played their opening theme song and then said, "Here again is Brother So-and-So. To escape the screaming, I would simply turn off the monitor in my control room. Every so often, I would raise my eyes from a newspaper and watch the Gospel pantomime. Suddenly I heard him yelling through his sheer lung power, "Oh-oh-oh-oh! Then I noticed his thumb. The instant he had touched the steel string of his guitar and simultaneously reached for the steel microphone in front of him, he grounded himself because of the short in his amplifier. He was jumping and shaking at volts shot through his torso. His moist palm was rigidly clamped to the microphone. He was a captive of voltage. Suddenly his wife raised her arm, and in karate fashion, hit his arm with all her force. The blow broke his grip from the charged microphone, but his painful yells had gone over the air. As calmly as I could, I said, "one moment please. For nothing reaches the heart but what is from the heart, or pierces the conscience but what comes from a living conscience. The world does not need sermons; it needs a message. You can go to seminary and learn how to preach sermons, but you will have to go to God to get messages. Samuel Clement Mark Twain attended a Sunday a. He met the pastor at the door afterward and told him that he had a book at home with every word he had preached that morning. The minister assured him that the sermon was an original. Clement still held his position. The pastor wanted to see this book so Clement said he would send it over in the morning. When the preacher unwrapped it he found a

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dictionary and in the flyleaf was written this: The great preacher Alexander White, when he was too old to mount the pulpit, would rise every morning to prepare a sermon, even though he never preached them. He did so until the day he died. He was convinced that study of the Word was essential to saving himself 1 Tim. Long-winded speakers exhaust their listeners long before they exhaust their subjects. Recognizing this danger, one speaker began his talk this way: Your job is to listen. O sirs, how plainly, how closely, how earnestly, should we deliver a message of such moment as ours, when the everlasting life or everlasting death of our fellow-men is involved in it! There [is] nothing more unsuitable to such a business, than to be slight and dull. Can we believe that our people must be converted or condemned, and yet speak in a drowsy tone? In the name of God, brethren, labour to awaken your own hearts, before you go to the pulpit, that you may be fit to awaken the hearts of sinners Oh, speak not one cold or careless word about so great a business as heaven or hell. Whatever you do, let the people see that you are in good earnest A sermon full of mere words, how neatly so ever it be composed, while it want the light of evidence, and the life of zeal, is but an image or a well-dressed carcass. John Wesley used to ask his young men whom he had sent out to preach on probation two questions: During the time of slavery, a slave was preaching with great power. His master heard of it, and sent for him, and said: Charles Haddon Spurgeon, known as "the prince of preachers," felt he delivered his sermon so poorly one Sunday that he was ashamed of himself. As he walked away from his church, the Metropolitan Tabernacle in London, he wondered how any good could come from that message. When he arrived home, he dropped to his knees and prayed, "Lord God, You can do something with nothing. Bless that poor sermon. The following Sunday, to make up for his previous "failure," Spurgeon had prepared a "great" sermon -- but no one responded. First, we need the blessing of God on our efforts. Solomon said in Psalm For when I am weak, then I am strong" 2 Cor. Our Daily Bread, May 18, When Charles Spurgeon sent his ministerial students out to pastor churches, he gave this charge: When they fail, catch hold with your teeth; and if they give way, hang on by your eyelashes! The story has been told about several famous preachers, but it actually happened to Joseph Parker, minister of the City Temple in London. An old lady waited on Parker in his vestry after a service to thank him for the help she received from his sermons. Early in his ministry, when he was pastor of the Congregational Church at Rugeley, Campbell Morgan studied hard and preached often. He was discovering and developing the gift of Bible exposition that later made him the prince of expositors. His preaching made him popular. One evening, as he sat in his study, he felt God saying to him, "What are you going to be, a preacher or My messenger? Finally he said, "Thy messenger, my Master--Thine! That was when the victory was won. As the outlines were burning, Morgan prayed: Thine whole counsel I will declare, so help me God! Men will not cast away their dearest pleasures upon a drowsy request of one that seemeth not to mean as he speaks, or to care much whether his request be granted. Richard Baxter, The Reformed Pastor. Henry was greatly displeased by the boldness in the sermon and ordered Lattimer to preach again on the following Sunday and apologize for the offence he had given. The next Sunday, after reading his text, he thus began his sermon: Therefore, take heed that thou speakest not a word that may displease. But then consider well, Hugh, dost thou not know from whence thou comest--upon Whose message thou art sent? Even by the great and mighty God, Who is all-present and Who beholdeth all thy ways and Who is able to cast thy soul into hell!

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### Chapter 6 : What is Christian Character?

*People should practice what they preach, of course, IF what they preach is right. However if something is truth or right, it is still better to articulate truth whether we practice it or not. And we should affirm what is right, even if our behavior hasn't caught up with our convictions.*

People pray in different ways. Pleading, maybe, or intercession. Thanksgiving and silent contemplation. The ancients prayed too, in every situation. And the Psalms, the prayer book of ancient Israel, has been found through the centuries to be a wise and constant companion for all those who would seek the presence of the God of Israel. In the Psalms, no emotional terrain goes uncovered. But in regular church practice, there is one genre of Psalms that Christians avoid. These are the prayers of imprecation, or cursing. They are the ones that pray for enemies to falter, to be shamed, for them to become as dust, for God to pursue and destroy them with the strength of a hurricane. Sometimes, out of despair or terror, these Psalms pray for even harsher things. These are hard texts, so deeply emotional that sometimes they go a bit too far. They are omitted from the worship life of most congregations. The Revised Common Lectionary avoids Psalm altogether. It edits out the final verses of Psalm Most American Christians do not even know these psalms of cursing are there, much less what to do with them in a life of prayer. For years we have redacted these shocking texts out of our corporate practices of faith, and usually out of our personal practices as well. As a result, many peace-loving Christians can no longer stomach the idea that we have enemies, much less have any idea what to do with them, except maybe avoid them. But some enemies cannot be avoided, especially the ones slinking about the country today. Such bold words make demands on the eternal God that no human can easily make. But we live now in an age for hard speech and difficult words. This is not an era to be nice. Joyful, peaceful, patient and kind? Jesus “ a reader of the Psalms “ says to love your enemies and to pray for those who mistreat you. The psalmist imagines that such a prayer might sound like this: This, too, is love. What could be more loving than to pray that the wicked would turn to the God of life? The prayer is loving, but it is not nice. At the highest levels of power in the United States are people who claim the name of Jesus, and then abuse the scriptures to support morally repugnant positions. They evidence no ability to feel shame for their abhorrent actions “ ripping babies from breastfeeding mothers, worshipping money, denying health care to all but the wealthy, speaking lie after lie. Shame is a weighty emotion, to be approached carefully in a culture of repression and oppression. But in the way the psalmist prays against those who oppress the people of God, shame over shameful actions is an important moral victory. It is a first step toward repentance. For the haughty who would sell the needy for a pair of sandals, what could be better news than the ability to feel shame again, and to seek its resolution in love? Folks who practice prayer know that one of its fruits is humility. Prayer is serious speech, especially the serious prayers that emanate from the longing in our gut for justice and rightness. For white Christians, our great care with such prayers comes from the knowledge that somebody has probably prayed these Psalms against us at some point, and rightly so. That is a likely explanation for why these fierce Psalms have fallen out of use in white churches in America. We all have a few things to answer for, but that is no reason to approach God with anything but boldness. If, in standing up for Muslim neighbors, and immigrant neighbors, and children, and the sick and prisoners, we deepen our own repentance, all the better. What is clear now is that difficult prayers can no longer be avoided. If we are to re-establish a common moral narrative around caring for the poor, making healthcare accessible, pursuing peace rather than war, and building a just and inclusive economy, then we will need God to act in every possible way.

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### Chapter 7 : Practice what you preach: Jesus and the Pharisees – DeeperStudy

*The message of the gospel matters so much that we need to communicate it in the best possible way for those listening. What about Preachers? Most of us haven't changed our preaching method since.*

Krejcir Will produce honor, truth, and reliability. In practice, integrity will produce honor, truth, and reliability. It will allow one to keep his or her word and do the best even when no one else is aware. Hypocrisy gives people a false impression of God and His Church! Insincerity gives people a false impression of who we are called to be; it nullifies integrity and character! Integrity is considered the quintessence and application of Character. It is the demonstration of who we are in Christ and that our faith is real and backed up with our attitude and word. The absence of integrity is an indication that we as Christians are perhaps fakes and frauds at worst, and ineffective and useless at best. It is essential that we pursue integrity and His transforming work to make His Name real and shown Rom. Jesus calls us to integrity, which means we are to be true to our word as a testimony to our faith in Him. We are not to be worldly with our words or the veracity of our virtue and character. Everything we do as a child of God must be in integrity, truthfulness, and honesty, as we are representing Him who is living in us! Consistent integrity is essential for the person who claims Christ as Lord of his or her life! So, the question is, are you a person of integrity? When we say we follow Christ and His Word, do our actions show that we do? If not, we are being a Pharisee they are not fair, you see , which is being a hypocrite. This is reprehensible before our Lord and others around us because we are misrepresenting Christ and His character! Thus, it is imperative that when we say we are followers of Christ, our character and behavior reflect Him and His call to the best of our abilities. If we are in leadership, this is even more imperative. We demonstrate integrity when we do what we say and act out what we believe; if not, we are a fraud, and woe to us for being one! The Bible calls us to a higher level of excellence than that of others around us-one of truth, love, honesty, and functionality. This is integrity in action; it is the implementation of His Ways in the practice of our daily Christian lives. We are adhering to His rules, morals, and principles Zech. This means we, as people of the faith, will place character, without excuse, ahead of our ambition. Most of all, we will have the focus to glorify God and not ourselves. In so doing, we will be doing the right thing all the time with no guilt or fear and nothing to hide. We must be willing to do this regardless of our comfort, convenience, challenge, or controversy-without excuses. His ways give us meaning, and leading a righteous life gives us satisfaction. We become a Christian by the work of the Spirit. But, our maturity in Christ and how we practice our faith is determined by the choices we make from the conviction and confidence of our beliefs. We choose to take the faith He gives and make it more real and effective. We choose to make the right choices or not, so we have no excuse when our life is messed up by neglect or poor choices. Yes, we have forgiveness and grace, but we are still left with a life that could have been so much more. So, we have to make the determination and be willing to align our lives to His Word and precepts so our behaviors represent who we are in Christ. After that, we need to be more conscious of the decisions we make, both large and small, without the compromise of solid ethics. We must also be on guard with people who will do all they can to try to convince us to give up our integrity and character. There will be appealing arguments, passionate pleas, peer pressure, rationalizations, and ridicule on a personal level for why we do not need integrity Job 2: Do not fret or despair when others come against you and they will , when you stand up for truth, or when you keep your word; because of your integrity, you will be doing the right thing and you will be rewarded 1 Kings 9: So, let us, without regret, lead lives that are worthy. Our call is to do as we teach, to do as we say, and to act as we teach others to act. Integrity is of the utmost importance for the Christian Exodus 8: Because God is righteous and just, and wants us to be our best in this area, too. The reason the Pharisees are equated with hypocrisy is that they were worshipping not the God of the Jews and the Law, but a made-up god that suited their own thoughts, schemas, and pride. They also covered truth and integrity with their hidden agendas and deceit Psalm The fuel that will enable us to maintain our integrity is our understanding of "fullness. Then, we can be

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better able to comprehend that the Word of God is our authority. All you do, as a Christian, is a response to what He has first done in you. Couple that with the application of His Word, and it will instigate the right mark and practice of our behaviors. This is our integrity. Is the Character of Integrity working in you? Here is how you can find out. How do I exhibit Integrity in my daily life? How can I better develop a willingness to possess more Integrity? What blocks Integrity from working and being exhibited in me? How can I make Integrity function better, stronger, and faster, even in times of uncertainty and stress? How would you define or explain integrity to someone who does not understand it? What part does integrity play in your relationships with fellow church members, friends, coworkers, and family? What would or could block you from acting with integrity? How does dishonesty counteract integrity? What is the cost to the Kingdom of God when we Christians do not keep our word? What happens to your relationship with God, with others, and with the opportunities God gives you when you refuse to have integrity? When have you exercised integrity the most? How do you practice integrity? In what situation did you fail to have integrity when you should have? What issue is in your life that would improve with more integrity? Think through the steps you need to take to put integrity into action in a specific instance. For example, what can you do to be more consistent and proactive with integrity? What can you do to be a person who is focused on integrity? What can your church do to instill and teach that integrity is essential for the person who claims Christ as Lord of his or her life? God want us to be authentic-not pretentious-because we are the Bible that non-Christians read 2 Cor. Schaeffer Institute of Church Leadership, [www](http://www).

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### Chapter 8 : Why do so many Christians fail the "practice what you preach" standard?

*Because it takes only about a few micro seconds, to speak, but more than a month for the brain to actually follow it through, LITERALLY! let me explain in as simple a fashion as possible, (and this is a neuro-psychological perspective, this isn't to be taken word for word, its simplified) An idea is.*

If this is what preaching is, three questions naturally follow: First, do our lives lend credibility to our sermons? People see us before they hear us. If what they see is inconsistent with what they hear, they will conclude that we are hypocrites. And nobody pays attention to a hypocrite. Would you listen to a gossip talk about confidentiality, a glutton about self-control, an adulterer about sexual morality? No, of course not. It is imperative, therefore, that we practice what we preach, live what we teach, and walk how we talk. This does not mean preachers must be perfect, by the way. For about a year in the mids, I suffered clinical depression. I have found that speaking openly about this dark period in my life actually enhances my credibility. It lets my audience know that I am with them, not above them. And because I am with them, I can show how God led me through sadness to joy in the Lord, and how God can do the same for them. Authenticity, about both our triumphs and our struggles, enhances our credibility as preachers. Without them I cannot see anything clearly that is more than 2 or 3 inches from my face. When I put on my glasses, however, the world comes into focus. Our preaching of the Word of God should be like corrective lenses for spiritually unfocused eyes. When we preach, people should see the beauty of holiness and the sinfulness of sin in sharp relief. They should see the grace of God to forgive and the power of the Spirit to transform. If we are not preaching Christ, we are not preaching at all. Third, does our preaching make a connection with our audience? When we preach, we preach to particular people in particular places at particular times. We do not preach funeral sermons at weddings. We do not deliver learned disquisitions on complex theological themes to first graders. We do not use rural examples with city dwellers. We match tone, content, and illustration with occasion, learning, and experience. Because that is what God himself does when He speaks to us through Scripture. He used the language of the people to talk about the pressing issues of the day. He spoke a word in due season. Preaching the Word of God means preaching what our churches and communities need to hear, not necessarily what they want to hear. It entails afflicting the comfortable and comforting the afflicted. But we cannot do either of these things if we do not know the language, education level, or life situation of our hearers. If we want to be heard, then, we must know our audience. As an aid to help us develop more effective pulpit ministries in our churches, the editors of Enrichment offer the following articles, which I have grouped together under the banner of credibility, clarity, and connection: Wood, Doug Green, and Doug Clay. May God bless your preaching of His Word.

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### Chapter 9 : Sermon Illustrations

*And if we live a life of hypocrisy; if we, like the Pharisees, do not practice what we preach, we become a hindrance to the gospel of Jesus rather than a help. Make sure you practice what you.*

In fact, Jesus sees a legitimate role for the Pharisees in the life of the Jewish nation: Originally the priests fulfilled this role, according to Leviticus You must distinguish between the holy and the common, between the unclean and the clean, and you must teach the Israelites all the decrees the Lord has given them through Moses. The priests, however, had often failed to fulfill this mission. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you. After the exile, the prophet Malachi told the priests: He walked with me in peace and uprightness, and turned many from sin. For the lips of a priest ought to preserve knowledge, and from his mouth men should seek instructionâ€”because he is the messenger of the Lord Almighty. This failure of the priests apparently continued, until at the time of Jesus, their teaching role has passed to the Pharisees. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach Matthew Luke tells us, however: In other words, they had not repented of their sins and received forgiveness in preparation for the coming of the Messiah. This hardness of heart is what makes them oppose Jesus again and again, prompting him to undercut their authority among the people by exposing their hypocrisy. Distinguishing an important difference Jesus perceives a disparity between the teaching of the Pharisees and their practice. It is not a gap between the ideals that they espouse and their inability to live up to those ideals, no matter how hard they try. Rather, the distinction had to do with the purposes of their teaching and the true purposes of their practice. Their efforts to maintain this discrepancy, but keeping it secret from everyone watching them, is the core reason that the Pharisees are hypocrites. Are we clueless about making the same mistake? We often fall short of what we preach in our practice. We teach married couples of the importance of creating and maintaining good communication within the marriage relationship, even as our spouses are disappointed with how we communicate. We uphold the value of controlling the temper but find ourselves too quick to become angry. Here I could easily multiply the examples from my own teaching career. Why do we fall short so often? Our inability to keep perfectly what we advocate is directly related to the absolute nature of many of the biblical admonitions. For instance, Paul commands us: Hold on to the good. Now, we are sometimes joyful, perhaps even often, but certainly not always. We strive to pray more often, but fail at making our prayer-life continual. We cultivate having a thankful heart, but stumble at being thankful in all circumstances. We may test many things, but stop short of testing everything. Inconsistencies are the pebbles we daily carry around instead. Constant introspection should be our policy Our challenge is to examine our motives constantly to ensure that we want what God wants, that we say His words, and that in our practice we follow, however imperfectly, the way of righteousness, not just with our feet, but also with the inclination of our hearts. We fall short for sure, but at least the spirit is willing, though the flesh continues in its weakness. Want to go deeper? Study the contexts in which this word occurs in the New Testament, all of them from the lips of our Savior. Jesus uses it four times in the Sermon on the Mount Matthew 6: Six times He calls the Pharisees hypocrites during His famous denunciation of them Matthew Other verses mentioning hypocrites include: Singleton Steve has been a Bible teacher for over 30 years. He has written many articles, more than 20 e-books, and several study guides, most recently, Overcoming: Guide to Understanding the Book of Revelation.