

Chapter 1 : What Being Emotionally Unavailable Really Means and Why Men Do It - The Good Men Project

This book describes the emotionally authentic Christian - that is, one who courageously faces the progression of becoming more Christlike by embracing all of his or her emotions and experiences, even the distressing ones, comforted by the knowledge that God has allowed these as perfectly unique ingredients within his or her walk.

I have never put down a poem and complained that it was too moving, too resonant. Sentimentality is a defect in the quality, not the quantity, of feeling in a poem. But how is a reader to recognize this defect in feeling that we are calling sentimentality? The best guide is wide experience of the art. Reading those poets we have, by an election lasting generations, inducted into the canon, one finds very little that is sentimental. The great tradition is a highly reliable guide in this matter. Millennia before sentimentality was given a name in the eighteenth century and elevated to prominence in popular literature, the imbalance between emotion and its object was resisted in the sober wisdom of Homer and the frank self-evaluation of Donne. Rather, Hopkins gives a frank, unflinching, and unexaggerated account of his spiritual struggles. With the emotion in proper proportion, we do not lose sight of the physical reality behind the poem, a reality subtly conveyed in the verb lay. The specificity of the verb gives us a glimpse of a real man passing sleepless nights upon his cot. The poem, though focused on spiritual struggle, is far from abstract sentimentality. Sentimentality offers us the dubious chance to feel while bypassing the messiness of any real human engagement: Sentimentality is a skipping of this process in its concrete reality and an early arrival at a mock state of innocence, which strongly suggests its opposite. What is homecoming without the hard journey? Lying down in green pastures is a great goal for an artist, but he must not attempt to get there without walking through the valley of the shadow of death. If he does, he is a liar. This tendency toward moral and emotional shortcuts mars much of the work of the prominent and popular American poet Mary Oliver. Too often, however, she is content to settle for the path of least resistance, language and images gathered not from authentic life in the fallen world but from the smooth pandering of liberal mainline sermons. Certainly in the oceans, in the islands that lay in the distance continents of ice, countries of sand each with its own set of creatures and God, by whatever name. The first line suggests that a struggle might lie ahead, but in the second line we find out how delightfully easy the spiritual life is for the poet. No lamenting psalms or terrible sonnets here, just easy assurance. It is not the expression of hope or faith that makes these lines sentimental; it is the lack of need for hope or faith, the shortcut to the light, that makes them objectionable both as art and as testimony. The shortcut is visible in the lack of particulars: Where an honest artist would labor to give us real dust, flowers, islands, and ice, Oliver has given us only placeholders, emotional signals for feelings unearned in the poem itself. In this way, the feeling of the poem is out of proportion to its object. Its object is not even really there, an actual life looking for God. The whole approach belies the emotions it purports to express. The second stanza starts with an arresting personification but quickly descends into yet another self-congratulatory emotional gesture: I spent endless hours climbing trees when I was a child, yet I never knew a completely welcoming tree. Even the best trees for climbing have rough bark or itchy leaves or, at least, the threat of a limb breaking. Compounding the sentimentality is the Peter Pan syndrome inherent in the scenario of an adult climbing trees. Like the Gnostic, the sentimentalist denies the incarnation. This denial comes most often in the form of a blindness to the particularity of creation, the same kind of blindness that has burdened so many of our Sunday-school classroom walls with a generalized, handsome, and Teutonic Jesus when in fact our Lord was and is no doubt far more Semitic in his actual appearance. Such poems ignore the state of actual, particular children in the world. Perhaps even worse, they cover up even the existence of particular children, real beings in possession of both the imago Dei and fallen human nature. Sentimentality abounds in American Christian culture and saturates the reading done by American Christians. As Todd Brenneman argues in his recent book, *Homespun Gospel: The Triumph of Sentimentality in Contemporary American Evangelicalism*, sentimentality may be a defining characteristic of religious life for many Americans, and so most readers in the dominant Evangelical culture, outside a few hip and urban churches, are more likely to encounter the treacly poetry of Ruth Bell Graham than the spiritually searing work of R. Why are so many Christian writers and readers drawn to

sentimentality? I suspect it has to do with a misguided interpretation of Philippians 4: It is, also, alas, taken to mean that we should model our mental and emotional lives on those three monkeys who hear no evil, see no evil, and speak no evil. Yet, looked at through the initially disorienting but ultimately corrective lens of Scripture itself, what is more pure and lovely than the Cross? The Christian sentimentalist wants the bliss of Easter morning without the pain of Good Friday or the sorrow of Holy Saturday, reducing the great joy of Easter to the pleasantness of a sunrise or spring flowers. The sacrifice of our savior is lovely. His blood is pure. If we can look on these things and know they are good, then we, in a deeply Christian art, should not fear looking at the hard realities of our fallen world. The Christian artist who wraps himself in sunbeams and daffodils fails to be Christian at all, producing a bloodless, lifeless art that pleases a middle-class consumerism, not an authentic Christian encounter with a hurting world. We see sentimentality even in attempts to make the Cross agreeable and respectable. Whittier begins with a postcard from the holy land: Most freshly from the green wood springs The light breeze on its scented wings; And gayly quiver in the sun The cedar tops of Lebanon! A lively opening, yes, but unfortunately, the poem maintains the postcard-picturesque tone throughout. It insists on the dramatic difference made by the Crucifixion but fails to notice the actual man on the cross. This is a plastic crucifixion aimed to elicit an instant emotional response, which produces in readers self-satisfaction as they arrive at it. The poem begins with images of the body: You can make one with your fingers, your hands, your whole body. A corkscrew gone through itself, away from the wine and into the hand. By moving the piercing of the hand out of the expected context and thus removing the conventional emotional cues, Poch makes the pain seem real again. It turns away from Hallmark naivete, yes, but then cultivates the gritty irony of the urban dweller. These students, raised on The Hunger Games and postmodern hip, fill their poems with broken glass and the smell of urine in alleyways. Surprisingly, there is really very little difference between the two tones; both are shortcuts and generalizations. Neither version, one a stock sentimentality and the other its snit-sentimental mirror image, is truly incarnational; both are comprised of commonplace images only seemingly aimed at the actual world. The writer, especially the Christian, is today as obligated to avoid the sentimental anti-sentimentality of the edgy as he is to avoid puppies and Pollyanna. Both reflect shoddy workmanship. It is cheap goods made cheaply. I agree with Ted Kooser, who argues in his excellent Poetry Home Repair Manual that it is far better to risk being sentimental than it is to accept a dry, emotionless kind of poetry. I sometimes think, in fact, that the closer one gets to sentimentality without actually giving in to it, the better. Or to put that in terms more in tune with what I have been arguing, it is a great accomplishment in a poem to take content that is very close to a common emotional experience that can easily be sentimentalized but render it with a depth of feeling and attention to the particular that is entirely unsentimental. I can immediately think of two great poems that do just that. No one ever thanked him. Alternately, it could have railed like a cardboard Sylvia Plath against the evils of patriarchy. But instead, Hayden took the tougher road of telling us about his particular father and their relationship, and in that particularity there is a power to impart universal truth about the complexity of family relationships, something no sentimental poem can achieve. Once the Christian reader has dined on poetic fare as rich as this, how could he be satisfied with the thin gruel of sentimentality or with the hard biscuit of the cynical? Once we have known the sacred touch of real love, two made one flesh, both gift from God and image of his love for us, how could we ever again be content with poetic pornography?

Chapter 2 : Los Angeles Times - We are currently unavailable in your region

Welcome to the site for The Emotionally Authentic Christian. We're glad you're here! Emotional authenticity is not some mythical state of being happy all of the time, nor is it dwelling on the same issues over and over.

My male clients desperately want to connect with friends, lovers, and family in a very real way. But often they have no model of what that looks like and how to do it. So the most distant and emotionally unavailable people desperately want to be available and feel that connection, but the fear and learned coping strategies get in the way. For most men, being emotionally available is not just about sharing his emotions; it is about his openness with another person and himself. Become a supporter and enjoy The Good Men Project ad free It is not about oversharing or being dramatic for the sake of it, it is sharing what is relevant to develop that connection in an authentic way. It is about knowing the personal behaviors that avoid true openness and availability. You were born with it, then life happened, and you developed coping strategies. The only person who can change this is the person who is presently unavailable. Remember that being available or unavailable has nothing to do with love, it is all about conditioning and a choice to continue to be unavailable or to change it. That choice can be inspired by love, but there are times when its just too great a step for someone to take. When we move into a more authentic and available space, we feel more emotion and we also create deeper, more authentic connections, with ourselves and with others. Signs of emotional unavailability and how to address them: Instead they are pointing fingers and avoiding themselves. Starts Off Fast and Furious In romantic relationships a man who is emotionally unavailable will move into the sexual phase of the relationship quickly. Relationships have a natural development flow. People who are emotionally unavailable actually do the beginning of relationships really fast, sometimes even really well, because they are bypassing the discomfort and natural rhythm of intimacy as a way to avoid being open. If you do this, practice slowing down and learning how it feels to go at a mutual pace, rather than your usual pace. At the end of the day a relationship is a unique coming together and it deserves the space to occur mutually. A man who is emotionally unavailable will attempt to bypass this because it feels too unsafe, to unsure, too ugly. Become a supporter and enjoy The Good Men Project ad free If you do this, be compassionate with yourself. Then when your body is crawling inward, wanting to run, just breathe and stay for a moment longer. It does get easier. The more conscious dating site. There is a really good reason you are doing it, but you can make a different choice. You deserve the connection you so badly want and yet indirectly negate. This starts to open you up to connection, intimacy, and having no personal agenda. And it feels so good to connect with people with no agenda. This is a very unavailable place to be coming from as it means others are never good enough and you never need to be open. It means you can sit back and judge, without ever being on the playing field. If you do this, take a deep breath. Perfectionism is a hard cross to carry. Support yourself with compassion self-talk and practice. Become a supporter and enjoy The Good Men Project ad free Even if you only practice one of these new strategies you will create greater capacity for you to manage the discomfort of being emotionally unavailable and start moving towards a more open, connected and authentic version of yourself. If you do this, you know become self-absorbed with your needs, feelings, wants, and agenda in relation to another person. You are avoiding vulnerability and avoiding true connection. So you may decide some of your agenda is not fitting for the connection and adapt it, or you may even leave, but true emotional availability is going into this space with another person, risking the outcome, rather than staying in your head and coming to conclusions alone. The issue is that it undermines availability and connection with others. To be more available instead of withdrawing, have a dialog with the person about what is happening for you and what you need in this moment. Regardless of the outcome, you will have shared and been open. Date the way you live.

Chapter 3 : Christian Marriage Retreat -Scott River Lodge

Find helpful customer reviews and review ratings for The Emotionally Authentic Christian: Building Passion, Creativity and Wholeness into Your Christian Walk at www.nxgvision.com Read honest and unbiased product reviews from our users.

What do you tend to see when someone comes in in this kind of situation from the female perspective? What do you see? Debby Wade: Typically, like I said, worn out, exhausted, feeling that they have no sense of worth, no sense of self, questions whether they have anything to offer or of value. And then scared to death to even, in my office, to be sharing for fear that if anything were to come out that then the abuse would get worse. Okay, well the next go ahead? Debby Wade: Can I say something real quick? When I was a student at FMU, I had to do one of our assignments in one of our classes it was a counseling class actually was to ride with the police for a day and see what they go through. And what I saw were police who were really, really hesitant to walk into domestic violence situations and intervene. So even though, in some cases, they knew I mean it was repeated. I mean they knew this was a house where things were a mess. What kind of limitations are they operating under? And you have two enemies coming at you from both directions. And so they really have a difficult task to try to step in and intervene in the middle of that. Well, this raises a whole series of questions. We talked already a little bit about the violence. So unraveling that, it seems to me, from me from a counseling standpoint has got to be a very complex and long-term operation. Like I say, this is not just negative emotions of anger that are out of control. Try and get help in one way or another. This is all because of me that this is happening. Or what kind of advice I mean though? Gary Barnes: And I think each case may be different. And so they may bring more harm than good to the situation. So what advice would you give to pastors and pastoral staff for that, how to make the judgment about how involved they should be? This is going to take multiple get-togethers to kind of sort your way through. So what about? Gary Barnes: So they would surely need to have the right professional care, but they really need to have their church communities come around them in a loving way, modeling the opposite kind of submitting one to another out of reverence to Christ. And so I would love for churches to actually take more initiative in this area. And so to give people kind of permission to begin to talk about it is very, very important. And then someone who may be very fearful of mentioning it might just have that much encouragement to share it. Now, how would you create that environment? What steps, practical steps could someone have to do that? Well, I think the church should be, of all people or groups, leading the way on correct biblical teaching about submission and headship. So there needs to be that is just like a first step. But that also is going to involve maybe a topical study looking at the issues of marriage and family in which this is a component that you talk about. And you let people know who they can contact and where the help is available, that kind of thing. But there does need to be an acknowledgement and openness that this is something that should be pursued. And the other big thing, Darrell, is I think the church needs to be stronger on is the redemptive message of Christ. And this is a real-life situation that Christ can be redemptive in. I did work with one family that the church that they were attending at the time, the woman was abused, mentally and emotionally, and somewhat physically. Never anything broken or blacked or anything, but a lot of roughness. And then she felt the dad was doing sexually inappropriate things with the girls present. But she had a friend that was willing to let her do that. The friend gave her my name, got the girls into counseling, got her into counseling. And then I made some recommendations of some other churches. They knew that she needed the girls needed clothes, they needed she needed a vehicle. And among this group of Bible study women, they provided ended up providing a car for her because they I mean when she left, because the church did not support her, they encouraged the man, really, to let her leave with nothing, and so she left with nothing. And so this other church came alongside and really loved them. And so much so, that as these girls grew up, when one of the girls became a teenager, ended up doing an internship with this other with this church. So some churches really are learning how to come alongside and support and love and bring in the servanthship of Christ, being true servants of one another and tending to one another. And to me then, the blessing and the redeeming,

everybody gets to experience. [Read More](#) Darrell L. Bock is senior research professor of New Testament and executive director for cultural engagement at Dallas Theological Seminary. He has authored or edited more than forty books, including *Jesus according to Scripture: Restoring the Portrait from the Gospels*, *Jesus in Context: A Collaborative Exploration of Context and Coherence*.

Chapter 4 : Who We Are | Bethel Christian Academy

Also, in Paul's opening comments, he reflects the authentic Christian virtues of thankfulness and prayer. Putting it together, we learn that Authentic Christians are marked by thankfulness and prayer, faith in Christ, love for the saints, and the hope of heaven.

We are in a continual healing cycle. We are such perfect machines, that our body and mind are healing as we breath and as our hearts beat. While we sleep, our bodies are free to do their job. Most of the time, though, the healing process needs our conscious help. In order to keep our bodies and minds operating in their top form, we need to do a lot of work ourselves. I created this web page to summarize and feature some of the techniques for personal healing that I have come across and found to be effective and doable for most people. The four pillars of healing are spiritual, emotional, physical and mental. No one is more important than the other because they are all so connected. Improving any one of them automatically improves the other. If I were to pick the one that I think holds them all together, it would be spiritual. Now, I know that a lot of you would cringe at this, but I am not talking about religion. When we know, really know that we are children of the Universe and that we are perfect, loved and intended on this planet, we feel good about ourselves. And when we feel good about ourselves, we take care of ourselves because we accept and love ourselves. Our mind heals our brain, and our brain heals our body. It is intrinsic to you. We are all connected to the Universal Energy and Intelligence and no matter how hard you fight against it, you still are. What we put out into the world, we always get back. We feel loved, special and unique. We also feel safe in the world, knowing that we have all that it takes to create our life the way we want it to be. Meditation Can Change Your Life Did you know that meditation decreases the risk of death by stroke, heart attack, and death, in general. Many people who have taken up meditating on a regular basis have changed their lives dramatically. Meditation is one of the best ways to relax and can assist in getting to sleep as well as laying the ground work for a more restful sleep. I could go on and on about the benefits of meditation. For more information and tools for better meditation go to this website: Emotional Healing The order in which we heal is not carved in stone. As I mentioned before, anywhere we make changes that heal, will heal other areas of our life. In order for us to heal from emotional wounds, we must first realize that they exist. We must face up to what has happened, or is happening to hurt us and be prepared to do what it takes to deal with it. That is a challenge in itself as we have a tendency to pretend that things are another way. We want to ignore it and hope that things will get better. Sometimes, we are afraid of what the people in our lives will think of us if we admit to what is not working for us. Most times we are afraid of what will happen to our lives if we start to make changes in it. We are afraid of the unknown even if what we are living with is unhealthy and damaging to us and our loved ones. Without the awareness that something is unacceptable in our lives, nothing will change. Without the courage to admit to and find a solution for it, nothing will change. Without the motivation to move forward with the solution nothing will change. Nicknamed "acupuncture for the emotions" EFT is providing rapid relief from anxiety and negative emotions for thousands of people the world over, every day. This technique is exciting and doable. Click Below "Being complacent with your life robs you of all that you are meant to be and have". Physical Healing When you start to make changes in your life that contribute to your spiritual and emotional well-being, your body will change. When our thoughts and feelings are happy and positive, our brain makes the right connections and our body heals itself. When we start to feel better about ourselves, we are inclined to take better care of our bodies. We all know that regular exercise and eating healthy foods is the best additional gift we can give our body. Remember to always get hours sleep every night. Our body needs to regenerate and heal. Treat it with respect and reverence. It is, in my opinion, the last great frontier. I believe that as scientists, we have studied everything that we have set our eyes on but little of what we cannot see. The brain is one of them. It is responsible for everything our body does; eating, sleeping, breathing, moving, and so on. It lets us think, dream, reason and experience emotions. It keeps us alive! Here is a question that I often ask myself. Where is the mind in all of this? I put this question in just to add a little spice. Anyway, having a healthy brain, keeps our body and our mind healthy. A healthy mind means that we can think clear and focused and can

understand and make rational decisions. We can learn new things easier and retain information better. Stress is detrimental to the brain and hence the mind and body. Stress is caused when things in our life do not fit into our comfort zone. That is a very broad definition of stress. We all have stress in some form or another. Some of it is necessary for survival, but most of it is unnecessary and damaging to us. Here is a personal story to explain the profound effect from making important changes in ones life. Last year was one of the most stressful years of my life. There was not a single thing that was working for me. All of the pillars were crumbling. I made some drastic changes as I knew that my health was suffering badly. I was forgetting information that had been in my memory banks for years and I even had difficulty finding my way where I had been before. It was as if I was getting old very fast. It was like being reborn. Four months have passed now and I feel healthy, serene and mind-sharp. I can play chess now and win. We then think how events occur for us is an accurate description of reality. It is merely the meaning we have placed over reality. It is the filter through which we view reality and it determines how we actually experience reality. The Option Method is a unique and simple technique to help you uncover the belief systems that are preventing you from living a happy and fulfilled life. Change your beliefs and change your life. Click here to find out how.. Western Medicine verses Naturopathic Medicine. Do You Know The Difference? It is also a fact that the route cause of your illness has not been addressed. Our bodies are healing machines. We are created with such perfection that as soon as we become out of balance, our body with its amazing immune system goes about its job of removing the offending virus, bacteria or inflammation. Homeostasis, or balance, is the natural state of the human being. When we are asleep, our body repairs us. It goes about the task of building new cells, removing toxins, and maintaining our health, to the best of its ability. I say to the best of its ability because we often give our body opposition with unhealthy lifestyles. But it never goes to the route of the imbalance. And as we mask our symptoms, our body works doubly hard to combat the toxins from the pills as well as still trying to maintain balance. The human body is so intelligent! I am not saying that Western Medicine should be abandoned. I know that it never will be. We can transplant hearts, sew limbs back on, replace knees and hips and any number of things to save and extend our lives. But there is a piece of the puzzle missing. That piece is prevention and wellness. Naturopathic Medicine is based on the knowledge that our bodies are capable of keeping us healthy. Naturopathic medicine treats our body, mind and spirit as a whole unit, which it is. Instead of just treating the symptom a naturopath treats the whole person.

Chapter 5 : Healing: Emotionally, Physically, Mentally and Spiritually

Join us in a rediscovery of authentic Christian femininity. Conventional schools do not properly cater to the nurturing and flourishing of the feminine vocation. Through excellent academic, spiritual and emotional cultivation, St Edith Stein School for Girls in Front Royal, VA builds confidence, skill, and joy.

An Example for Others to Imitate Introduction With this first mark of maturity we come to a study of the qualities that describe what Christ-like maturity looks like. Since becoming Christ-like makes one an example to follow, we will begin here. A mature Christian is someone who is a model, a pacesetter; someone who influences others in positive ways according to biblical standards! Modeling Christian virtues, virtues of true spirituality, is crucial to effective ministry in the world. Without biblical and godly models we are cast into a restless sea that can only toss up refuse and mud. Students, sons, daughters, and the flock, tend to emulate their leaders, parents, guardians, teachers, or heroes. The tendency is for us to shy away from this responsibility and reality, but in order to be truly mature and a leader, one must accept this as a reality of leadership. Principles Related to Being Examples In regard to being examples to others, it is helpful to consider the following principles: Several passages dealing with this issue will be considered later in this study. Someone is going to follow us and be influenced by us. Do we know where we are going? Are we providing the kind of example that will enhance their lives, or are we like the blind leading the blind? The bad news is we are lost, but the good news is we are making good time. Activity in itself never means effectiveness. We can be like the cowboy who rushed into the coral, bridled and saddled his horse and rode off in all directions. We need quality lives with quality motion aimed in the right direction with specific, biblical objectives. Effective ministry to others is often equated with such things as dynamic personalities, with talent, giftedness, training, enthusiasm, and with charisma. But these things alone are inadequate, as is so evident by the leadership we have seen in the top government positions in our country the last few years. Much more is needed. In the Bible, the qualities that lead to effective ministry are found in the elements of spiritual character, in the character of Christ reproduced in us by the ministry of the Spirit see Eph. In his unique style, Dr. Hendricks used to tell the story of a student who came to him with a problem. The interchange went something like this as I recall: I have a bigger problem than that. Why did the Lord choose me? How would you like to launch a worldwide campaign with the likes of Peter and his compadres? Yet, with these common, average, uneducated men, the Lord launched a campaign that has spanned the globe and turned the world upside down. Was this because of their unique and imaginative methodology? It was because these common men knew the Lord and began to experience His life and His qualities of godliness. He took common men and made them into great men who became spiritual leaders because they were experiencing Him through the power of the Spirit of God. This is a constant theme of the Bible. This truth is strongly taught in 1 Thessalonians 2: This relates to the issue of living so we truly show that what we are, our character, is distinctively the result of knowing and walking with Christ. But, sometimes what Christians speak so loudly that it completely turns people off or puts them in reverse. If our lives are not what they should be, others not only will not want to follow us, they will become repelled by what we are. Unfortunately, the opposite is also true. Some people will follow us. In this case, not so much in what we say, but in the way we live—in our priorities, values, and attitudes as well as our actions. If our lives are not what they should be, we become inverted examples who take people away from the Lord and the life He has called them to. Or do we find every possible excuse to stay home? Do we consistently allow our family to engage in pursuits that keep us and our families away from church or fellowship with believers? This sets a model that says these other pursuits are more important than the Lord or the assembling together with the body of Christ for Bible Study, prayer, or worship. Actions speak so much louder than words! Do we teach our children the principles of being on time, of doing all things decently and in order? Then are we consistently late? Do our children often miss Sunday school or church because we are so disorganized that we are unable to make it? Again, Actions speak so much louder than words! By definition we mean giving a clear reason for the way we live or the clear distinctives of our lives. As Christians, if our lives are different, as they should be, and we never let others

know why we are different, we may have still failed in being examples. Leaders and Christians as a whole are to be models for others to imitate. We are to be a picture of reality, a proof that Jesus Christ saves and changes lives so we can become a powerful magnet that draws others to Christ. You mean people are supposed to follow me? As this passage points out, the issue is who are WE following? How much are we allowing Jesus Christ to be the Lord of our lives? Are we in hot pursuit of knowing and experiencing the life of Christ as was the apostle Paul? It is a command. The present tense and the meaning of this verb reminds us this is a process, a target, a goal to set our sights on and pursue daily. None of us ever arriveâ€”but it should be a daily goal. This is not a superficial mimicry or a mere imitation. According to New Testament truth, this involves the process of reproduction. The Lord Jesus seeks to reproduce Himself in us as we appropriate His life by faith through the knowledge of the Word and the ministry of the Holy Spirit. The teaching and example of the missionaries though only for a few weeks and the afflictions they faced plus the ever-present ministry of the Spirit were the tools God used to produce spiritual growth and changed lives. As mentioned, our word imitate may lead to the wrong impression. Christian imitation has nothing to do with outward conformity where someone merely copies the actions, mannerisms, or speech of another. But, as the New Testament context makes clear, this is not merely a matter of external conformity, but change from the inside out by means of the Spirit and the application of biblical truth as seen in the life of the mature Christian model. In this context, it is the manner of life of the leader which has made him an example. It refers to the manner of the lives of their leaders that had been centered in the Word and the walk of faith. This had a specific outcomeâ€”Christlikeness or godliness. In other words, people are going to be watching us and to a certain degree, the example of our lives will affect the conclusions at which they arrive, not only about us, but about Jesus Christ and Christianity. In the context of this passage, one clear sign of maturity is the pursuit of holiness, a heart set on heavenly treasures and divine objectives see 3: We might note two things here: In this pursuit, one must have his course fixed on the right beacon or have his radio tuned in to the right frequency, or he will arrive at the wrong destination. In other words he needs the right example and standard. He needs those who stir him on to higher and higher standards. In this believers have a two-fold responsibility: But b they must also be on alert to the fact that there are those who are not walking after the pattern of godliness found in scripture as seen in the lives of Paul and his cohorts cf. Naturally, the Lord Jesus is our supreme example, goal, and authority, but Scripture does authorize the legitimacy of following godly people as examples. We need godly examples. Such people demonstrate the possibility and reality of following the Lord and of progress in Christ-like growth. They provide us with godly incentives. It is motivational to find men and women who have truly grown in their walk through the power of the Spirit of God. It recognizes that freedom does not mean license, but provides the power to serve God according to His standards through faith in a living Savior who has made us acceptable to God and provides us with the motivation and means for change 1 John 3: Understanding the finished work of Christ on the cross and our union with Him provides assurance of eternity. This reality of eternity should lead to an eternal perspective which in essence means a new set of values, controls, and pursuits cf. In essence, then, a proper grasp of the person and work of Christ should produce a personal reevaluation that leads to a denunciation of our old attitudes, values, and priorities see Phil. But what we need in the church are men and women who demonstrate this as examples to their families and others. Persevere in this, because by doing so you will save both yourself and those who listen to you. But young men and women can, through spiritual maturity in the Lord, overcome their typical, youthful behavior and become examples and models even for older people. Failure in one area can harm our ability to be an example. Since the context is dealing with our ministry to the body of Christ, the emphasis is on our need to be an example to fellow believers, but this in no way exempts us from the responsibility of being an example to unbelievers see Col. In 1 Timothy 4: Verses deal primarily with public ministry and the stewardship of his spiritual gifts. Obedience to these commands would allow Timothy to become an example to follow in public ministry when the church is assembled. Verses deal more with his private life and stresses the idea of dedication, diligence, endurance, and discipline, a fitting challenge against laziness and just going with the flow. In your teaching show integrity, dignity, 2: We should note that verse 7 flows out of the charge to encourage younger men to be self-controlled vs. Thus, in this passage, Peter warns of the tendency to lead by dominating others, a

characteristic that is typical in the world, but that should not exist in the body of Christ. To be a biblical and Christ-like example a believer must have the character of one who leads as a servant Mark This is one of the distinctive characteristics of Christian leadership and will be discussed below.

Chapter 6 : The Sentimentality Trap by Benjamin Myers | Articles | First Things

I was standing in the kitchen, talking to my husband, when he began to yawn. As most wives would, I teased him for his insensitivity. He replied, "I'm just being authentic." In case you haven't.

We all value authenticity, especially when it comes to our faith. But how can we know if our faith is genuine? What are the marks of authentic Christianity? Many of the Colossian Christians had been unsettled by some false teachers who had arisen in their midst. They were telling these relatively new believers that they needed to observe designated holy days, avoid certain foods, and keep certain rules in order to be spiritual. They implied that the gospel which Epaphras had taught the Colossians was not complete or accurate. They needed to add the insights and rules of the false teachers to be genuine believers. Paul wrote to the church to assure them that the gospel they previously received through Epaphras was the genuine item. It proved its authenticity by the fruit that it had produced in them and was producing in others everywhere it went. In so doing, Paul emphasized, as he often did, three virtues that are essentials of authentic Christianity: Putting it together, we learn that Authentic Christians are marked by thankfulness and prayer, faith in Christ, love for the saints, and the hope of heaven. If people have not changed, we can assume that either the true gospel was not preached or that it was not believed. Belief in the true gospel results in the changes that Paul himself embodied and that he mentions here. Authentic Christians are marked by thankfulness and prayer. Prayer for the salvation of the lost is implied when the Lord directs us to pray Matt. Thankfulness and prayer are major themes in this short letter. In fact, thankful prayer is the antidote for grumbling. The next time you find yourself grumbling about something, stop, confess it to the Lord, and instead, by faith thank Him for bringing this irritation into your life so that you can learn to trust Him and rely more fully on Him through prayer. Thankfulness and prayer are marks of authentic Christianity. The reason Paul thanks God is because he sees in the Colossian church the common triad of Christian virtues: Faith, hope, and love are mentioned in 1 Corinthians The Supremacy of Christ [Crossway], p. Authentic Christians are marked by faith in Jesus Christ, which includes understanding the gospel. Authentic Christians are marked by understanding the gospel. Some claim to believe in Jesus, but if you asked them to explain the gospel, they would not be able to do it. But to have genuine faith in Christ, you must understand the gospel. As the angel announced to the shepherds on the night that Jesus was born Luke 2: We stand before God guilty and condemned and we cannot save ourselves. And Jesus, the eternal God who took on human flesh through the virgin birth, is the Savior whom God sent to bear our punishment on the cross. The good news is that God offers salvation as a free gift to every sinner who does not work for it, but believes in Him who justifies the ungodly Rom. There is no better news in the world than that! Expositions of Colossians 1 [Baker], p. This runs contrary to so much modern evangelism. A person goes to an evangelistic meeting where after some stirring music and heartwarming testimonies the evangelist gives an emotional appeal of how Christ can help the person with her difficult marriage or his alcohol addiction. Then he calls on those who want to invite Jesus into their lives to make a decision by raising their hands or coming forward. But he has not made clear the content of the gospel. Often such appeals result in false converts who were moved emotionally at the moment, but they did not understand the content of the gospel. Before the gospel can be believed or accepted it must be learned and understood. We must understand something of who God is: When He was on this earth, Jesus Christ relied on, submitted to, and revealed to us His heavenly Father. As Jesus, He is fully man. Grace is central and essential to the gospel. But it also means that because Jesus paid the penalty we deserve, God can be both just and the justifier of the one who has faith in Jesus Rom. Thus Paul could write Eph. The Holy Spirit must open the mind of the lost person so that he can truly understand the grace of God 1 Cor. The gospel is good news that contains specific truth content. The Colossians were mostly Gentile pagans, vainly living for the lusts of the flesh, when the gospel came to them. But when God opened their minds to understand, their hearts to respond and their wills to believe, they were dramatically changed. Paul tells them Col. Rather, he is emphasizing that the gospel was not restricted to the Jews. Rather, it was spreading all over the Roman Empire with the same powerful results. As Paul wrote in Romans 1: Internally, the gospel bears the fruit of the Spirit in the lives of believers. It gradually but inevitably

changes their thinking and behavior. Externally, the gospel increases as transformed believers tell others the good news. Paul emphasizes this powerful effect of the gospel to underscore its authenticity. The true gospel that Epaphras had proclaimed in Colossae had changed their lives and also the lives of others as it spread around the Roman Empire. Authentic Christians are marked by faith in Christ Jesus Himself. In other words, our faith must be in all that Christ is and all that He did for us on the cross. Faith has no merit in itself, but rather is only as valid as its object. He is not the Jesus revealed in the apostolic testimony of the New Testament. Our faith must be in the Jesus revealed in Scripture. But the point here is that we are not only to believe correct teaching about Jesus Christ, but also to believe in Christ Himself. He alone is our Savior. Thus authentic Christians are marked by thankfulness and prayer and by faith in Christ and His gospel. Authentic Christians are marked by love for all the saints. Often Paul couples faith and love as genuine indicators of conversion. As he says Gal. Love is the distinguishing mark of Christians. As Jesus said John By this all men will know that you are My disciples, if you have love for one another. The flesh is basically self-serving, resulting in the deeds of the flesh, which include Gal. I encourage you to put those verses on a 3x5 card and read them over and over until they influence your relationships with your family and in this church. Love would not need to be patient if the other person were not irritating you. It would not need to be kind or not jealous or not provoked if the other person always acted in a loving way toward you. Sacrificial love for others, just as Jesus loved us, is an essential mark of authentic Christianity Eph. Authentic Christians are marked by the hope of heaven. Or, it could refer to love only as springing from their hope. Probably the best way to understand it is that their faith and love were because of their common hope of heaven. But the gospel brought the hope or promise of heaven and on account of this hope, they believed in Christ and grew in love for one another. I realize, of course, that in heaven all the saints will be perfectly sanctified, so it will be easier to love them than it is now. But the point here is, the foundation for faith and love is our hope for heaven. The apostle Paul wrote 1 Cor. To the extent that we sense how fleeting and how uncertain life is, we will put our hope in the salvation that is laid up for us in heaven. Paul exhorts 2 Cor. Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test? Am I marked by thankfulness and prayer? Is my faith in Jesus Christ and His gospel? Am I motivated in all I do by the hope laid up for me in heaven? Perfection in these things is not required or possible in this life. But to be authentic Christians, we should be working at and making progress in thankfulness and prayer; faith in Christ and the gospel; love for one another; and the hope laid up for us in heaven. Application Questions What are some practical strategies for a grumbling Christian to grow into a thankful one? Is there a difference between loving and liking fellow Christians? Must we like all Christians? How can Christians in comfortable circumstances develop a stronger hope of heaven? Where do you need to grow the most: Cole, , All Rights Reserved.

Chapter 7 : Lesson 2: Authentic Christianity (Colossians) | www.nxgvision.com

An authentic person is one who is both privately and publicly putting off the old self and, by God's grace, putting on the renewed self. This kind of authenticity expresses itself different in people based on their unique journeys, but it is unmistakably glorifying to God.

Chapter 8 : Christian Louboutin Heels for Women for sale | eBay

(3) We need Christian maturity that provides people with real honest-to-God examples of authentic Christ-like living. Effective ministry to others is often equated with such things as dynamic personalities, with talent, giftedness, training, enthusiasm, and with charisma.

Chapter 9 : Authenticity Quotes (quotes)

In these two verses, Paul lists several types of suffering — mental, physical, emotional, and spiritual. Each of these are different ways that we can suffer, and when suffering comes, often several of these types of suffering are involved.