

THE
DISCIPLESHIP
PLACE

Practicing Wesleyan-Holiness
Spiritual Formation



SESSION 9
Sanctification:
The Transforming Journey

NOTICE TO CLT PARTICIPANTS AND EDUCATORS

This is a contract. By using these materials you accept all the terms and conditions of this Agreement. This Agreement covers all Leader's Guides, Student Guides, and instructional resources included in the Continuing Lay Training (CLT) website.

Upon your acceptance of this Agreement, Continuing Lay Training grants to you a nonexclusive license to use these curricular materials provided that you agree to the following:

1. USE OF THE MODULES.

- You may distribute educational materials in electronic form to students or other educational providers.
- You may make and distribute electronic or paper copies to students for the purpose of instruction, as long as each copy contains this Agreement and the same copyright and other proprietary notices pertaining to the Module. If you download the educational materials from the Internet or similar online source, you must include the CLT notice for the Module with any online distribution and on any media you distribute that includes the educational content.
- You may translate, adapt, and/or modify the examples and instructional resources for the purpose of making the instruction culturally relevant to your students. However, you must agree that you will not sell these modified materials without express, written permission from CLT.

2. COPYRIGHT.

The material is owned by CLT and is protected by United States Copyright Law and International Treaty provisions. Except as stated above, this Agreement does not grant you any intellectual property rights in the Module.

3. RESTRICTIONS.

- You may not sell copies of these educational materials in any form except to recover the minimum reproduction cost of electronic media or photocopy expense.
- You may not modify the wording or original intent of the educational material for commercial use.

THANK YOU

Continuing Lay Training would like to thank Clergy Development for granting permission to modify and adapt their course of study materials for our educational purposes. Their willingness to partner with us is sincerely appreciated.

Sanctification: The Transforming Journey

SESSION OVERVIEW

A Study from Classic Literature

A Case Study from a Biblical Legend

Application

Exam

Discussion Guide for Mentor and Participant

LEARNER OBJECTIVES

At the end of this session, you should:

- explain some of the ways in which the process of transformation and sanctification continue in the life rhythms of work and rest, endings and beginnings, worship and play
- appreciate the ways in which the sanctifying Spirit is working in the big picture of your life
- identify some of the refining and perfecting actions of God in your daily life
- respond in increased faith and trust in the providence and sovereignty of God

Sanctification: The Transforming Journey

INTRODUCTION



Life's rhythms of days and months and years; of morning, noon, and night; of work and rest and play; of endings and new beginnings; and those confusing in-between times all become the arena of transformation by the sanctifying Spirit. As life unfolds, those who have experienced the moments of transformation, saving and sanctifying grace, discover that the process of transformation continues day by day.

The endings in life become the opportunity of the Spirit to guide and teach us as Jesus promised in John 14:26 and 16:23. Endings happen—the children grow up, a career ends, a marriage fails, a deadly diagnosis changes everything, a job is lost, failure camps on your front step, the divorce becomes final, a beloved one's coma proves final.

Endings hurt. The ending that hurts most is when you yourself turn out to be what you always said, and really believed, you would never be. You see yourself as a loyal friend. Then one day, to save yourself, you betray a friend. You see yourself as the eternally faithful spouse. Then at the conjunction of maximum opportunity and maximum temptation, you sin. Your own image of yourself crashes and burns.

It is hard to see the hand of God working to redeem our endings. Nevertheless, the time will come when you can see His loving providence and His sovereignty in those painful endings. No, God did not send those hurtful endings, but He worked through them to sanctify and transform something needed in your character and faith. *From Transitions, Wm. Bridges (Perseus Books, 1980), 95.*

After an ending, we usually find ourselves lost and disoriented, disengaged, and discouraged. One woman said, after an unwanted divorce, "My self-esteem as a woman and as a person was all tied up in his reaction to me. I didn't just lose a husband. I lost a way of evaluating myself. He was my mirror. I don't know how I look anymore."

The empty time between an ending and a new beginning is often called the trapeze stage. You have released the bar, let go of some job, relationship, some dependency, some security, and you feel as if you are sailing in midair and the next trapeze bar you hope to grab onto is nowhere in sight. *From Reflecting God, 139.*

The in-between times are lonely, dark, and produce their own sad, romantic music. Your actions are as aimless as a man trying to shovel smoke. You pray but it seems God's line is busy. The Bible seems to be answering only questions you are not asking. During such aching times of spiritual despair, Archbishop Trent said, "One's own life is a most unwelcome gift."

Our instinct is to rush from an ending to a new beginning, but that is usually a mistake. We need time to ache, to admit our failures, to face our fears, to process our grief. During the in-between time, we taste new possibilities, and even fashion a new identity. Further, wisdom is the honey the bees of the in-between times make.

The trapeze stage can be turned into a time of fertile transformation. St. Paul started out in a frenzy for God. His zeal was good, but he drove everybody crazy. He was such a pain that it was suggested he leave town. Paul spent years in the Arabian Desert in heart-searching prayer. But when Paul walked out of the desert three years later he had been transformed from an obnoxious zealot to a missionary who would plant the gospel in a dozen countries!

Such times of transforming withdrawal can be seen in the lives of Moses, Gregory the Great, Abraham Lincoln, and in the life of Jesus. When the time is right, the Spirit leads us out of the desert of the in-between time into a new beginning.

How can you tell when a new beginning is about to happen? The authors of *Reflecting God* suggest several clues:

- When you get lost enough to find yourself.
- When you have surrendered everything except Jesus. You never know that Jesus is all you need until Jesus is all you have.
- Your unlived life offers a clue. What would be unlived if your life ended today?
- When you have reached a state of mind in which you are willing to give up being special and are ready to settle for merely being useful.
- When you discover where your deep gladness and the world's deep hunger meet, you may be ready for a new beginning. *From Reflecting God, 142-144.*

Through all the endings, in-between times, and new beginnings the transforming Spirit is at work in us. Some call this growth in grace, some gradual sanctification. But whatever the label the sanctifying grace of God is at work. Open your heart to this reality.

The transformation of 2 Cor. 3:18 continues beyond the transforming moments of saving and sanctifying grace: "All of us with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into his likeness with ever-increasing glory."

That is the process of sanctification. It is not as though when you experienced the transforming moment of being filled with the Spirit you were given a lifetime supply of holiness. If that were the case, you could lock it away in a trunk, sit back, and relax your way straight into heaven. That's not the plan.

The Wesleyan tradition has always taught that sanctifying grace is a moment-by-moment process. The cleansing and filling are dynamic, not static. The cleansing of the Spirit goes on in the daily give and take of life. John Wesley called the life of grace spiritual breathing. As we live and breathe life in the Spirit, that breath cleanses and empowers just like oxygen in our physical life. Thus through the rhythms of life the sanctifying Spirit continues His work of transformation and refinement.

The Spirit guides and teaches. He points out to us where our prejudices, unexamined practices and attitudes need cleansing and guiding or eradication. As Charles Wesley sang, “Every moment, Lord, I need the merit of Thy blood.” As He guides us into more truth about ourselves, we learn of our lacks and lapses that need the refiner’s fire. He reveals to us deep needs that were previously unknown to us. The Spirit cultivates sensitivities of the things of God we were ignorant of when we first prayed the sinner’s prayer. This transformation over time is transformation for the journey of life.

A STUDY FROM CLASSIC LITERATURE



NOTES

This is not a Christian story, but it is a human story. Consider these questions as you read the story:

- At what points do you most identify with Odysseus?
- What endings did he experience?
- What in-between times and new beginning did he encounter?
- What character development or transformations did you notice?

ODYSSEUS, PRINCE OF ITHACA

Odysseus, Prince of Ithaca, was the hero of the Trojan War. His victory at Troy was legendary. Praise and plaudits poured like a Niagara over a middle-aged warrior who had a wife and teenage son. The journey home from Troy should have taken three weeks. But it takes our hero, Odysseus, 10 years.

The first delay came at the seacoast village of Ismaros. Odysseus and his 12 ships loaded with celebrating soldiers pulls into the harbor looking for liquor and more loot. The sleepy little town of Ismaros can offer no resistance to the brave victors at Troy—or can it? The soldiers celebrate too long and get staggering drunk. A group of stone-cold-sober tribesmen acting as an army ambushed the drunken soldiers of Odysseus and sent them limping and bleeding back to their ships.

That is the end of an era in the life of Odysseus. No longer is he conquering hero. He is now a loser, thrashed by an inferior force. Odysseus will never see himself the same again, nor will others.

Soon new tests and challenges arise. The Sirens tempt him. But Odysseus has himself lashed to the mast so he cannot yield to their temptations, which surely represent the shadowy side of human nature that repeatedly lures people to self-destruction. The lotus fruit temptation is a snare to distract the voyager from his destination. Odysseus knew he had to make it home. Yet the lotus fruit numbed the mind and painful thoughts of the hard journey and his wife, Penelope, could be put aside—at least for the moment.

Another temptation was the honey-sweet promise of Calypso who cooed, “Stay with me and you need never grow old.” It’s an old lie, but we still take the bait. We buy red sports cars, starve ourselves slim, and dye our hair as if we could stop the process of life and all its transitions.


NOTES

At another point in the journey the Cyclops, Polyphemus, who dines on two of the soldiers each time he gets hungry, traps Odysseus and his men in a cave. The name Polyphemus means famous. Odysseus was in conflict with Mr. Famous. He is never able to escape until he takes the name Oudeis, which means Nobody. The battle of wits and survival is joined between Famous and Nobody. Giving up his old identity, Odysseus cleverly uses his Nobody name to escape and survive. Going from hero to nobody gave Odysseus a new beginning.

Odysseus goes through a constant streak of losses on his way home. His 12 ships are soon reduced to six and then to three. Finally he is left alone with just one ship. A decisive danger now confronts our hero. He must sail between Scylla the monster and Charybdis the whirlpool. This represents the between a rock and a hard place choices that overtake us all on our journey.

Circe tries to warn Odysseus, but he knows how to face danger. He is no coward; he knows how to fight. He puts on the famous coat of armor he had worn at his glorious victory at Troy. Then he takes a long spear in each hand and stands ready on the deck of his last ship. What a pathetic sight he makes. Standing armed to the teeth in iron ready to attack a whirlpool!

Odysseus has passed the warrior stage. The day for sword and spear heroism has passed. Today's battle requires something different. But there he stands, pathetically trying to fight today's battles with yesterday's weapons. Once a warrior, and a good one, he tries to go back to that even though the time for such fighting is long since over.

Odysseus and his spears lose. His last ship is sucked down and ripped to pieces by Charybdis the whirlpool. He has been stripped of everything he depended on. But as his ship goes down he grabs a branch of an overhanging fig tree. The whirlpool spits up a chunk of Odysseus' ship. He drops down on the piece of wreckage and paddles with his hands out to sea. The one-time prince and conquering hero leaves the scene like a child clinging to a log. Finally, he makes it home to his wife and son. But the journey has changed him, transformed him in important ways.

This is a summary of The Odyssey, the Greek epic poem attributed to Homer. How like him we are. How many parents are armed against the sins of their youth? How many preachers are trying to solve the temptations that ran rampant in their long-passed youth? It's like preaching on dancing while stem cell research, germ warfare, poverty, cloning, and genocide clutter our moral landscape. We feel like he must have felt when the bankruptcy court rules, when a beloved spouse dies, when the divorce becomes final, when a life-threatening diagnosis is delivered, or when a disabling injury leaves us hanging by a twig.

A CASE STUDY FROM A BIBLICAL LEGEND



NOTES

THE STORY OF SOLOMON AND ASMODEUS

as told by Wesley Tracy

Solomon was the wisest king of all, the wisest of the wise. God had given him the gift of wisdom and a ring with a six-pointed star that bore the secret name of God: I AM. But when it came to building the Temple of God, wise Solomon had a problem. The Torah, the Law, strictly forbade the use of iron tools in building an altar to the Most High God.

I mean, it is right there in the same chapter as the 10 Commandments—Ex. 20:25 says no iron tools. That's why 1 Kings 6:7 says, "No hammer, chisel or any other iron tool was heard at the temple site." So how could Solomon cut the huge stones for the construction of the Temple? His counselors reminded him Moses had used the shamir. The shamir, a tiny creature, was so small that it could hardly be seen, but it had the power to cut through any substance on earth except lead. The shamir could, for example, cut stones on a cliff and make grooves in which, incredibly, plants and flowers manage to grow out of solid rock. You have seen the work of the shamir, haven't you?

But the shamir was under the protection of Asmodeus, the chief of demons. He lived in the mountains of darkness along with many other demons including three dozen female spirits called the 36 elements of darkness. There Asmodeus, the king of demons, dwelt. By his house was a large well filled with the coolest water found in that desert land. Each day Asmodeus would drink from his well and then seal it tightly so no other could use up his water.

Solomon, the wisest of the wise, came up with a plan. He sent his faithful man Benaiah, son of Jehoiada to the mountains of darkness. Asmodeus was away in another land causing mischief, so Benaiah quickly drained the well and refilled it with the strongest wine. Asmodeus returned thirsty from causing strife in a distant desert land. When he saw his well was filled with wine he was furious.

The legend says at first he refused to drink. In his rage, he quoted the Bible verses that warn against winebibbing. Wine dulls the senses and a world-class demon must keep his wits about him. But, being a demon keeping the Holy Scriptures was not on his top ten list. He soon gave in, quaffed several buckets full of wine, and fell into a drunken stupor.


NOTES

Solomon's men then bound the drunken demon in chains and carted him back to Solomon's court in Jerusalem. Solomon demanded that Asmodeus turn over the shamir. "I do not carry the shamir around with me," said Asmodeus. "It is under the care of the hoopoe, the most worthy of birds. The hoopoe promised God that it would protect the shamir with its life. So you'll not be able to get it."

Solomon explained to his men that the hoopoe had custody of the shamir. When in his flights this most worthy of birds saw an ugly or barren craggy mountain cliff that needed the decoration or life of vines or flowers the hoopoe would take the shamir and split the cliff. Then it would bring seeds of vines, trees, and flowers in its beak and plant new life on a barren boulder.

Solomon had his men find the nest of the hoopoe. They covered it with glass. When the hoopoe returned and discovered she could not feed her young, she quickly flew away and brought the shamir and it shattered the glass in a second. But Solomon's men began to throw rocks at the hoopoe, and she dropped the shamir. Solomon's men quickly grabbed it, put it in a lead box, and headed for Jerusalem.

The hoopoe, having failed in its duty to keep the shamir safe, committed suicide. But what did Solomon care, he now had the tool to cut the stones and the House of God could be built. Asmodeus then said to Solomon, "You have the shamir, so why do you leave me in these chains. Let me go; set me free." Solomon replied, "I will let you go on one condition. You must tell me the secret of your power. You, the chief of demons, rule kingdoms far and near. What is the secret of your power?"

Asmodeus, trying to hide a sly smile on his demon face, muttered, "Take off these chains, give me your ring that bears the secret name of God, and I will gladly show you the secret of my power." Solomon, the wisest of the wise, agreed. He quickly unchained the demon, slipped the ring off his finger and dropped it into the palm of Asmodeus, "Now keep your word," he demanded, "and show me the secret of your power."

Asmodeus instantly swelled to enormous stature with one wing that touched the ground and one that reached up into the clouds. He sucked up Solomon in his mouth and spit him out into a wilderness land 400 parasangs (about 1,500 miles) distance from Jerusalem. Asmodeus then threw the ring with the secret name of God on it far out into the ocean.

A lot of wilderness journeys start when we try to make a deal with the devil. Maybe you think you can be a Christian and still nourish that secret sin. A long hard desert journey may await you.


NOTES

Solomon wandered lost and hungry in the wilderness. He had to beg for bread to stay alive. He became emaciated, dirty, and ragged. To those he met he would pitifully say, "I am Solomon. King was I in Jerusalem." The people only laughed. "I am Solomon, king was I in Jerusalem." The village children made fun of him and set their dogs on the tattered old beggar.

One day Solomon came upon a pool of water and looking in saw his reflection. His own image frightened him. It was scary for Solomon, technically the king, because what he saw in the reflecting pool was a wild man, a starved man, a beggar. There was no regal bearing, no noble, kingly air, no crown—and no ring that bore the secret name of God. "I am Solomon," he called out at the top of his voice to himself, "King was I in Jerusalem." And he trembled as those empty words echoed back to him in that lonely valley.

At some time on the journey of transformation we have to look squarely at what we really are. That can be scary.

For years Solomon wandered, bereft, hungry, lost, and trying to find his way home. Empty, humbled, impoverished he roamed on looking for Jerusalem the city of God, never forgetting that he had once been king.

He prayed to God but got only the echo of his own voice. It seemed God was gone. God's gifts were gone—the ring, the throne, the wisdom. But it was not God who had deserted Solomon. What had deserted Solomon was his false image of God. He thought that he was so great that God would wink at his sins, his pride, his building shrines to the idols of his many wives, his deals with the devil. Solomon depended on his power—he was fiercely jealous of it. He depended on his fabulous wealth. But here in the desert he had no wealth and he had no power.

M. Craig Barnes says, "Don't expect Jesus to save us by teaching us to depend on the things we are afraid of losing. He loves us too much to let our health, marriage, or work become the savior of our lives. He will abandon every crusade that searches for salvation [in] anything or any one other than God. He watches as we race down dead-end streets. He lets our mission du jour crash and burn." When God Interrupts, [IVP, 1996], 124).

Barnes speaks from experience. He was called to pastor the National Presbyterian Church in Washington, DC. The pastoral interviews were very thorough. The board members knew exactly what kind of pastor they wanted. He had a fine résumé. He was a man of talent, achievement, vision, and most of all hard work. He accepted the call and plunged into the work. Then there was this lump on his neck. Cancer in the


NOTES

thyroid gland. Three surgeries later the doctors were optimistic about getting it all. He wrote, "I had always cherished my capacity for hard work. I had long assumed that I got every academic degree, every promotion, every position because I was willing to work harder than anyone else. But that was an offense against God's grace. It was idolatry, and God set out to save me from it. I was ready to step into the greatest professional challenge of my life. All I was missing was my thyroid—the gland that regulates energy (91).

So Solomon wandered helpless in the desert stripped of the wealth and the power and the wisdom that had been his very identity, the very things he depended on most—gone. Solomon would second the motion of St. Paul who thought sure he was going to die for his faith and was brought to the point of utter hopelessness. Why? Paul—the Ph.D., the member of the supreme court, the resourceful missionary—said it was so he would learn to depend on God and not on himself (2 Cor. 1:9).

As soon as Asmodeus had disposed of Solomon—spitting him 400 parasangs from relevance—he took over Solomon's throne. He took on the appearance, voice, crown, and throne of Solomon. The people had no clue their king was gone and the devil ruled in Jerusalem, the City of God.

Don't take the devil lightly. If even Solomon, the wisest of the wise, could be deceived, what about you and me?

That is the genius of the devil, says philosopher, Jacob Needleman. He can deceive us by taking on the very appearance, voice, and garb of the true self, the self made in God's image, the self that wears the signet ring with the secret name of God engraved on it. The false, sinful self can rule wearing the king's clothes. Sounds like Solomon—but he really is Asmodeus.

Asmodeus looked like Solomon. He wore Solomon's robe, he carried himself like Solomon when he mounted the throne as the seven heralds dutifully called out their assigned lines, which were seven warnings for the king not to betray the trust put in him.

Asmodeus walked just like the true king and stepped by the golden ox, lion, wolf, lamb, the leopard, the goat, the eagle and the peacock, the falcon and the rooster, the hawk and the sparrow—all the solid gold animals and birds that decorated the lofty throne of Solomon. He walked like Solomon, sounded like Solomon, looked like Solomon—must be Solomon! So what if some of his judgments and actions seemed strange—which lowly subject would challenge the wisdom of Solomon, who was, after all, the wisest of the wise?


NOTES

Asmodeus, acting as Solomon, committed three grievous sins.

1. He procured a thousand wives and concubines. He could engage in a different dalliance every day for three years! No Jewish king should behave like that, the wise men said—but then Solomon was the wisest of them all.
2. He acquired many horses, and heaps and heaps of silver and gold. (Today we would say cars, stocks, and bonds.)
3. He enslaved people to make them build the house of God, the Temple. Do you know who Solomon enslaved? Ethnic minorities—nope, I'm not making this up; it's right there in the Bible! All the non-Jew males were recruited and enslaved, a sort of holocaust in reverse! Think about that—enslaving people to build God's house.

The false king acted in sexual excess, in grabbing riches, in seizing more power. Even more succinctly, the masked sins were lust, greed, and power—an unholy trinity that will destroy any of us. If the false self, the unsanctified self, rules in us—even if he is dressed for church—the same sins will rule, maybe in disguise.

Years go by as Solomon tries to find his way home. Solomon, once king, now beggar finally gets a job—good sign—the one-time king is now a dishwasher in the kitchen of the King of Ammon. He is soon promoted to cook and meets the king's daughter, Princess Naamah, as he serves her a spinach soufflé or maybe it was crème brûlée.

Her name means the Lovely or the Lovely One. Princess Lovely likes the food and loves the cook. And Solomon is nuts about her too. They fall in love. She is determined to marry the cook; her father the king is determined she will not. When the lovers will not take “no” for an answer, the king orders them executed. In the end the king moderates his anger and exiles them penniless in a wilderness of a land far away. Solomon and Naamah struggle through many trials.

Isn't that the way it goes? Solomon is lost then he gets a job, a promotion, and Princess Lovely falls for him. Looks like his troubles are over. Then the bottom falls out again. He is right back in the wilderness but this time it's worse. He has no job, no house, no money, but he does have a bride! The only thing worse than being broke is being broke with a penniless bride on your hands!

Near the end of his three-year journey, Solomon and Naamah wander near the seashore. There, fishermen are selling their catch. Solomon has one coin left. He approaches a fisherman and offers his last coin for a large fish flopping in the basket. The fisherman looks at the coin.


NOTES

Solomon's own crowned head is engraved upon it. But Solomon doesn't point that out anymore. He doesn't look like a king and no one has bowed to him in three years. The fisherman examines the coin and laughs out loud. Not enough to buy that fish. He pockets the coin, pulls a smaller fish out of the basket and shoves it toward Solomon.

Solomon takes the fish to Naamah and they prepare for what may be their last meal. As the good wife opens the fish she sees something sparkling. "Look, Solomon, my husband—a ring!" Solomon looks and recognizes the ring that God had given him, the ring with the six-pointed star engraved with the secret name of God. The very ring Asmodeus threw into the ocean three years earlier.

For three long years Solomon has been trying to tell others, "I am Solomon. King was I in Jerusalem." Now he puts on the ring and declares, "I am Solomon. King am I in Jerusalem."

The legend says the regal glory returned to his face and he stood before Naamah like a sturdy cedar. Though he was still dressed in beggar's rags, it was plain he was the king and the son of a king.

Principal sources for the story are Ginzberg, Legends of the Jews, IV, 123-75. Jacob Needleman, Money and the Meaning of Life, audio book, tapes 2 and 3.

Philosopher Jacob Needleman, in the book *Money and the Meaning of Life*, says, "I too am Solomon, remembering that I was once a king, but having lost the gift, the ring with the secret name of God, I wander lost, impoverished, empty while the false self sits on the inner throne. But when the ring of God, the gift of God's grace is found, I become king. And the true self, engraved with the very secret name of God, ascends the throne.

Solomon now knew his way home. He marches straight to Jerusalem. Showing his ring finger he confronts Asmodeus the chief of demons. As soon as the demon sees the ring with the secret name of God, he quickly surrenders and flees to the mountains of darkness.

If we were to write that ending, we would describe some cataclysmic battle, some fierce struggle, the clashing of war chariots, a gladiatorial win for Solomon, maybe a dramatic sword fight worthy of *Crouching Tiger; Hidden Dragon*.

But the legend is wiser than we are. There is no battle. In the presence of the true self, bearing the signet ring of the Most High God, the false self who has been ruling in the heart with lust, greed, and power grabbing simply flees.

 **NOTES**

That is to say: when the heart is truly open to the grace and dominion of God, transformation happens and the false self flees away like Asmodeus heading far away to the mountains of darkness.

There is no room for greed, lust, and power grabbing (or any of their cousins) in the transformed heart. It is as John Wesley described it, “Love expelling sin.”

Do your best to present yourself to God as one approved, not as a workman who does not need to be ashamed and who correctly handles the word of truth. . . In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. If a man cleanses himself . . . he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work. 2 Tim. 2:15, 20-21

APPLICATION



NOTES

1. Describe in two or three paragraphs your usual method of Bible study. Do not write what you ought to do but what you actually do. In what way(s) would you like to change or improve your Bible study habits?
2. Study the story of Naboth's vineyard, 1 Kings 21:1-23. Apply your "new and improved" study habits.
3. Study Ephesians 2:1-10. Apply your "new and improved" study habits.
4. In response to the story of Solomon and Asmodeus, write a three-sentence reflection. The first sentence begins: I too, am Solomon, for I . . .

JOURNALING

Note: Throughout your work in this module, it is suggested you keep a journal. This is an important tool in the study of spiritual formation. Journaling is a tool to help you slow down in your studies and listen to your heart, soul, mind, and most importantly to God.

- List in your journal "endings, in-between times, and new beginnings" you have experienced in the past 10 years.
- Write a song or poem of praise and thanksgiving that celebrates the transitions and transformations of your life.

SUGGESTED READING

- H. Ray Dunning, *Grace, Faith, and Holiness* (Kansas City: Beacon Hill Press of Kansas City, 1988), 441-504.
- Wes Tracy, et al., *Reflecting God*, (Kansas City: Beacon Hill Press of Kansas City and Christian Holiness Partnership, 2000), 77-92, 135-44.
- Wes Tracy, *Reflecting God Workbook*, 51-58.

EXAM

**NOTES**

1. Transformation continues day by day.
 - A. True
 - B. False
2. It is good to go from an “ending” straight into a new “beginning” because it prevents us from having to experience any of the “in-betweens.”
 - A. True
 - B. False
3. God tends to work more in your heart during a new “beginning” than any other time.
 - A. True
 - B. False
4. You never know that Jesus is all you need until Jesus is all you have.
 - A. True
 - B. False
5. When you experienced the transforming moment of being filled with the Spirit, you were given a lifetime supply of holiness.
 - A. True
 - B. False
6. You can be a Christian and still nourish a secret sin.
 - A. True
 - B. False
7. The cleansing of the Spirit goes on in the daily give and take of life.
 - A. True
 - B. False
8. John Wesley called the life of grace spiritual breathing.
 - A. True
 - B. False
9. The sanctifying grace of God has been called _____.
 - A. growth in grace
 - B. gradual sanctification
 - C. dynamic cleansing and filling
 - D. all of the above

**NOTES**

10. Which of the following is NOT one of clues to a new beginning?
- A. when you get lost enough to find yourself
 - B. when you have surrendered everything except Jesus
 - C. when you experience deep satisfaction
 - D. when you have reached a state of mind in which you are willing to give up being special and are ready to settle for merely being useful
11. The cleansing and filling of your heart by the Spirit is _____.
- A. dynamic
 - B. static
 - C. both A and B
 - D. none of the above
12. The Spirit guides and teaches. He points out to us _____.
- A. prejudices
 - B. bad attitudes
 - C. unexamined practices
 - D. all of the above
13. A scripture that talks about spiritual growth beyond transforming moments of saving and sanctifying grace is _____.
- A. John 3:16
 - B. Revelation 3:20
 - C. 2 Corinthians 3:18
 - D. Galatians 3:28

DISCUSSION GUIDE FOR MENTOR AND PARTICIPANT



NOTES

Be prepared to discuss the following with your mentor.

1. Share the three-sentence reflection on the story of Solomon and Asmodeus with your mentor.
2. Discuss the significance of the following quote for your life with your mentor.

Philosopher Jacob Needleman, in the book *Money and the Meaning of Life*, says, "I too am Solomon, remembering that I was once a king, but having lost the gift, the ring with the secret name of God, I wander lost, impoverished, empty while the false self sits on the inner throne. But when the ring of God, the gift of God's grace is found, I become king. And the true self, engraved with the very secret name of God, ascends the throne."