

The Key Elements for Transformation
Authentic Leader Series – Part 2
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It is extremely important to understand that we are talking about what our body is ready to do; it is the information that is automatically in our body and the feelings that are already there. There's also, within us, information from the social realm. It's all of the stuff you carry about how you will act. This is what has to be changed. *Can it be changed?* There are many people who think it can't.

1. Why do people think inward and outward transformation is not possible?

- a. "Miserable sinner" Christianity: The belief that you will _____ change; that you're going to be a miserable sinner all of your life; and that you will die and go to heaven and that will solve the problem.
 - The idea is that you can change inwardly without changing _____. This contradicts Jesus' teachings about the good tree and the good fruit, the bad tree and the bad fruit.
 - The belief is that the difference that God makes is often visible only to God and no one else. The change which makes a person a Christian, whatever it is, may be totally undetectable from the human point of view.
 - Most of evangelical Christianity tacitly accepts this because of their _____. It's the idea that you can be a Christian and be totally like everyone else – except for one thing: you believe that Jesus died for your sins. The idea is that you can believe that Jesus died for your sins and that belief can somehow sit in the economy of yourself and not change anything else.
 - What does this kind of thinking lead to? It doesn't give anyone ways of dealing with _____.
- a. Your system is perfectly designed to give you the result you are getting.

We have a _____ that gives us no way of understanding the relationship of redemption to personal transformation. The way that manifests itself regularly is that what is preached as the Gospel is actually a theory of the Atonement, and regeneration is left aside. When many folks talk about regeneration, they're talking about justification. They're talking about forgiveness of sin, not life from above.

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2. Inward *and* outward transformation are possible.

- a. One of the confusions about spiritual transformation is that it is confused with _____.
- I know that I will never be perfect. No matter how close I live to the Lord, there is a little spot in my soul (vanity, mistrust, lust...) – a coal in my soul – that will never be quenched as long as I'm in this world. I know that, if I allow the winds of circumstance to fan that, it will turn into a flame. It is possible to be _____ over that, and it is possible to not allow that to determine my life. I know that can be done. And I've seen it in others.
- b. Real life people report that this is a routine way of growing spiritually so that you can actually come to love God with all your heart, with all your soul, with all your mind, with all your strength. The strain drops off. Any artificiality is removed. You are _____ simply to be who you are under God.
- c. There are many particular challenges that come up – like family relations. You can work through those. Good things can be said to help you with those kinds of problems, but, if the basic problem of the _____ is not met, you will not have great success in healing relationship problems. You have to become inwardly a _____ kind of person. And, as you do that, then your relationship problems can also be dealt with. When you are doing things from a heart of love for God, from a body of love for God, a mind of love for God, a soul of love for God, things begin to fall in place, and you begin to be an authentic person.
- b. What does it feel like to be an authentic person?
- a. The authentic person is not hurried.
- This is a part of peace. It should be a part of our ambition to _____.
 - Isaiah 28:16 *They that believe shall not make haste.*
 - You can act quickly without hurrying. Hurrying *is not* a matter of the objective speed with which you are acting. It *is* a matter of the _____ in which you are acting.

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- Hurry always has the attitude of fending off something terrible that's about to happen. You have to come to peace about that – that God is actually in charge. It's one thing to come to that in your intentions and another for your body to come to that. Your _____ has to come to peace about that.
- b. The authentic person is able to do what they intend to do.
 - Lack of hurry helps with this.
- c. There is pervasive joy with who you are and where you are.

This will be something that encompasses your body; this will be felt throughout your body. **No hurry, peace, joy.... That's the authentic life in its expression.** Its roots lie much deeper, but this is how it feels.

When you let love pervade your whole being – love of God and love of your neighbor – then you lay down all of these burdens. You stop hurrying; you're at peace; and you're filled with joy. This shows in your body language. Your body says that; it will say that to others. The effects of that will be vastly different on everyone around you. You'll get out of the way enough, once in a while, for God to get through and do something.

3. Jesus actually intends for us to do the things that He taught.

- a. In Matthew 5, Jesus taught who is really well-off and who's a really good person. He taught well-being is to be _____ in the _____ of God. You're living within the range of God's effective will. Jesus taught that the person who is pervaded with love is a really good person.

Jesus' presentation of who was well-off made his hearers think that He was rejecting the law. They thought he was _____ the law. Jesus says, "I didn't come to destroy the law; I came to show you how to fulfill the law. I came to fulfill the law, both in myself and in you. So, anyone who doesn't teach and do the least of the commandments is least in the kingdom of God...."

Jesus actually intends for us to do the things that He taught.

Jesus' insight that He communicates with us is this: You cannot keep the Law by trying to keep the Law. That's what the scribes and Pharisees do. In order to do it, to succeed, they always shape it...

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- b. The righteousness of the scribes and the Pharisees is a failed project because it aims at the _____ place. It aims at not doing anything wrong, and it defines that in such a way that it hopes to be able to do it, but it can't. The reason it can't is because the body – the person – is headed in another direction.
- c. Jesus went *below* the actions to the _____.
- d. If you want to keep the law, you have to become the kind of person for whom the deeds of the law are simply a natural expression. You have to be _____ transformed. That's why the great love commandment covers everything. Love in the heart is true integrity and true authenticity.

4. How do we do the things Jesus taught?

- a. Jesus spells out what lies beyond the goodness of the scribes and the Pharisees. It's in the realm of personality other than particular acts, external or internal. It is in the realm of what you would do, might do, think of doing, have feelings about, and so on. It isn't just internal acts. *It isn't acts at all. It's below the level of acts; it's where acts come from.* Jesus is talking about becoming a kind of person who knows that sin is slop. They know that it's revolting.
- b. Your body is full of habits and you have to deal with those. You won't deal with them unless you're convinced that you're not really missing something if you don't do that habit/sin. My whole world is pushing me in that direction, but I know that's wrong. It's _____ because it stinks. Sin is _____.
- c. Our life is not just devoted to avoiding sin. Sin should be less and less a part of our life because we are being _____ in the _____ of what is _____.
- d. When we are directed by _____ of _____, everything takes care of itself. When the insides have been changed, I do what is natural to a person who has been transformed. I am still aware of the little spot in my soul, but I'm not obsessed with it. I understand how to take care of that: My focus is on _____ with all my heart, with all my soul, with all my mind, and with all my strength, and my neighbor as myself.

This video session ends with a question-and-answer/discussion period beginning at 36:14.