

### 1: A spiritual awakening for the laity | Christian History Magazine

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In previous generations it was taken almost for granted that man could solve his problems. The advance of science and health, the development of educational programs, the spread of democracy, and the proclamation of the Christian gospel were considered sufficient to bring in ultimately a Utopia for man. It was thought that it would take only time and application of these principles to solve the basic problems of man. In the period following World War II, however, it has become increasingly evident that moral deterioration instead of improvement seems to mark our generation. The rapid advance of crime, youth delinquency, increase in divorce, exploitation of sex, and extensive use of dope has spread like a cancer through modern society. Today there is widespread skepticism as to whether the situation can be improved. Youth is in revolt against the civilization which was inherited from its parents, and parents despair in attempting to solve the problems of their children. Increased international tensions caused by the struggle between Communism and the noncommunist world, race tensions all over the world, and increasing rebellion against poverty and malnutrition seem to mark our present generation. It is becoming evident that man is not able to solve his own problems, and that only a divine or theological solution provides the answers. Society is desperately sick because the individuals who compose it are becoming more and more depraved. Even in non-Christian points of view, the prevailing opinion now recognizes that man is far from what he ought to be and needs renewal if he is going to find the utmost in human experience and realization of his role in life. In Christian thought, especially in orthodox circles, the sinfulness of man is taken as evident in life as well as in Scriptures. One of the main purposes of Christianity is to bring renewal to man who is enslaved by sin and separated from God by both his nature and his acts. Christianity in large measure can be defined as the application of a divine remedy for man in his depravity. The process of salvation originates in God, is proclaimed by man, and is mediated by the Holy Spirit. The broad program of God for renewal of man in salvation may be divided into three areas: New Life in the Spirit The Scriptures clearly testify to the fact that man is spiritually dead and lacks any spiritual life apart from salvation in Christ. The state of spiritual death is spelled out in detail in Romans 5: According to 1 Corinthians The state of spiritual death did not completely erase the divine image, however, and man can manifest religious yearning for God, prompted by the Spirit of God, even before he is converted. It is nevertheless true that apart from the work of the Holy Spirit in bestowing grace, there seems to be no natural stirring in the human heart toward God. Man is spiritually dead and does not originate in himself a movement toward God and spiritual life. Spiritual renewal begins when man is prompted by the Spirit of God, brought under conviction of need, and made aware of the provision of salvation in Christ. While the work of grace in the heart of one spiritually dead is inscrutable, it is nevertheless effective in somehow supernaturally bringing one who is spiritually dead to the point of active faith in Jesus Christ, resulting in his salvation. The new life in Christ which is the basis for spiritual renewal is described in Scripture under three figures. In the gospel of John, it is approached from the standpoint of bestowal of eternal life. Early in the gospel the revelation is given that as many as receive Christ by faith become the children of God with the result that they are born spiritually, not of natural blood nor of natural will but born of God. John 1: As the chapter proceeds, emphasis is given to faith in Jesus Christ as the means of eternal life. As embodied in the familiar text of John 3: This begins the moment an individual trusts in Jesus Christ as his Saviour. The resulting new life is described under a second figure in John 5: The one who was spiritually dead now becomes spiritually alive. The same figure is expounded in Romans 6: The nature of resurrection is supernatural, and it is a work of divine power. Spiritual renewal accordingly is a divine miracle in which that which was dead is now alive. A third figure used to describe spiritual renewal is embraced in the idea of creation. According to Ephesians 2: Just as the inanimate dust of the earth was formed by God and became alive when God breathed into it the breath of life, so man dead in trespasses and sins becomes alive by an act of divine creation which establishes the renewed man in a new order of being. As a part of the work of God in

creating man anew, man is now appointed unto good works which man in his fallen estate would not be able to accomplish. The work of God by the Spirit in spiritual renewal fulfills all three of these descriptive concepts: The dramatic moral depravity of contemporary civilization illustrates graphically the need for just such a spiritual renewal as is provided by the Spirit in regeneration. Man, sinful by nature, needs to have the reviving and transforming new life in Christ. The moral crises of our day confirm what the Scripture has long taught—that man cannot be good apart from a supernatural work of God in his heart. The results of the new life in Christ stem from the basic concept of spiritual renewal by bestowal of life. As is true of man who is born naturally and receives a human nature from his parents, so man born anew receives a new nature, a new capacity for service and devotion to God. The new life in Christ provides new experiences such as spiritual sight instead of spiritual blindness, spiritual gifts which are added to the natural gifts, and the capacity for spiritual enjoyment of fellowship with God. Because the new life which is bestowed is eternal, it also provides a new security, for the new life is by nature eternal. Man is not simply restored to what he was before the human race fell into sin, but is now exalted to a new plane of eternal life and security in Christ Jesus. All the spiritual renewal which is possible for man is founded upon these concepts of a new life, a new creation, and a new security in Christ.

**A New Divine Program: The New Society in Christ** Spiritual renewal for man is not limited to inner transformation and bestowal of life as an individual possession. The work of salvation in man also gives man a new relationship to God and to all those who in like manner have received eternal life from God. This new relationship in the present dispensation which forms a new society in Christ is embodied in the concept of the baptism of the Spirit. In dispensations prior to the present age of grace, it is clear that man could be born again and could enter into new relationships with fellow believers. In the present age, however, a peculiar work is revealed which did not exist in the Old Testament and apparently will not be realized after the present age. This is the work of God by the Holy Spirit which places a believer in Christ and relates him to all fellow believers in the figure of a human body. In all of the four gospels, John the Baptist is quoted as predicting the future baptism of the Holy Spirit Mt 3: This prophecy was never realized prior to the death, resurrection, and ascension of Christ, but in keeping with the prediction of Christ in Acts 1, it was fulfilled for the first time on the day of Pentecost. Ten days later the promise of the power of the Spirit was fulfilled and with it the baptism of the Spirit. A careful study of the events of Pentecost will reveal that a number of important ministries of the Spirit were fulfilled in the experience of the apostles on that important day. No doubt they were indwelt by the Spirit as well as filled by the Spirit, but neither of these ministries of the Spirit should be confused with the baptism of the Spirit. Although the account in Acts 2 does not expressly state that the baptism of the Spirit was inaugurated on that date, it becomes clear from Acts 1: Although there has been considerable confusion in evangelical literature between the baptism of the Spirit and other works of the Spirit which occur at the moment of salvation, according to 1 Corinthians Baptism is, therefore, positional in that all believers have this position of being in Christ and in the body of Christ, and relational in that, being in this situation, a new relationship is established both to Christ and to all others who are in Christ. It carries with it many important spiritual truths vital to a true comprehension of spiritual renewal in the Holy Spirit. Among the new relationships and concepts which belong to the doctrine of the baptism of the Holy Spirit is that which was announced by Christ in John

**The baptism of Romans 6:** Accordingly, the conclusion may be drawn that because a believer is baptized into Christ and seen by God in this relationship, he is related to what Christ did on the cross, and he is therefore baptized into His death and burial, and he is raised with Christ from the dead. According to Colossians 2: In summary, it may be concluded that the baptism of the Spirit results in a new union with God and with fellow believers, a new position of being in Christ and in the body of Christ, and a new association which is the result of this relationship. The baptism of the Spirit with all of its important results is accordingly an important aspect of the work of the Holy Spirit in spiritual renewal.

**A New Divine Power: The Presence of the Spirit** Simultaneous with the bestowal of new life in the believer and the new relationships established by the baptism of the Spirit is the supreme fact that the believer becomes the temple of God. It is clear that saints prior to the present dispensation had an effective ministry of the Spirit to them. This is described in John The Spirit, being omnipresent, was with all those who put their trust in God even if not in them, and undoubtedly contributed to their spiritual life and experience. The new relationship is

obviously intended to be more intimate and more effective than that which was true before the present dispensation. This indwelling presence of God was anticipated as early as John 7: Subsequently this was realized by other believers and is used as a basis for concluding that Cornelius was saved. The Holy Spirit is mentioned as being given to the believers in Romans 5: Although in the early church there were some delays in the bestowal of the Spirit for appropriate reasons, there can be little doubt that a comprehensive study of the doctrine in the New Testament reveals that every true believer is now indwelt by the Spirit of God. The presence of the Holy Spirit, as well as the attending presence of God the Father and the Spirit of Christ, is related in Scripture to the important work of spiritual renewal which is subsequent to salvation. According to the Scriptures, the Spirit is the teacher of all truth. The Spirit is intended to guide and lead the child of God. The presence of the Spirit gives assurance of salvation. The sealing of the Spirit is not a work of the Spirit in the ordinary sense and is not something that occurs subsequent to salvation. It is rather that the Holy Spirit Himself is the seal, and His presence is the evidence that is needed to assure the child of God that he really belongs to God and is secure in that relationship until he is completely renewed in body and spirit in the presence of the Lord. The presence of the Holy Spirit is related to our prayer life, and the Spirit is said to intercede for the believer. The presence of the Spirit is the secret of the subsequent works of the Spirit, such as the fruit of the Spirit in Galatians 5: The presence of the Spirit makes possible the command to be filled with the Spirit which is related to the Spirit in His work in sanctifying and empowering the believer. The indwelling of the Spirit is in many respects the extension and continuity of the work of God begun in bestowal of life and a new position through baptism of the Spirit. It is the key to the whole subsequent work of sanctification and empowerment of the life of the believer and makes possible a supernatural life that is to the glory of God. The work of spiritual renewal is accordingly along three major lines. The bestowal of eternal life is the divine remedy for spiritual death. The new position and relationship of the believer as a result of the baptism of the Spirit is the divine step in renewal which remedies the former position of the believer as fallen in Adam. The indwelling divine presence is the provision of God for empowering and enabling the believer to achieve that for which he has been made a new creation. It will have its fulfillment both in time and eternity in which the believer is designed to bring glory to God. The subsequent development of the spiritual life, the achievement of holiness, the use of gifts, and the divine power which is provided for the believer are the extension of the ministries of the Spirit in beginning the spiritual renewal at salvation. The understanding of this and its realization constitute a major aspect of Christian experience and life.

### 2: Sharpening the Saw

*Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.*

Related Media America desperately needs spiritual renewal or revival! The city of Flagstaff needs revival! Revival also implies change. But I suggest that we all are in constant need of continuing spiritual renewal. Like silver exposed to the elements, we grow tarnished and dull spiritually. Thus we constantly need renewal or revival. No one can plan or program true revival; it is a sovereign act of God. It is from first to last a work of God. But at the same time, there are conditions we can meet as His people so that if He should choose to move in a mighty way, His power would not be hindered. They are essential factors if we want to walk in daily freshness with our Lord. We can see three important factors of spiritual renewal in the revival that happened under the good king Hezekiah 2 Chron. Spiritual renewal comes through commitment and cleansing, and expresses itself in celebration. Spiritual renewal comes through commitment to the Lord He began by introducing idol worship alongside the worship of God and ended by closing the doors of the Temple, sacrificing to the gods of Damascus, and establishing centers of idol worship in every Judean town. The Philistines were invading from the west; the Edomites were taking territory to the east. But the most ominous threat was from the north, where Ahaz had tried to buy the friendship of Tiglath-Pileser of Assyria. That held him at a distance long enough for him to polish off the northern kingdom of Israel and their neighbor to the north, Syria. But feeding the monster only made him stronger, and now he was threatening Judah. The Assyrian army was known for its brutality and awesome power. If they overran Judah, thousands would be slaughtered, families would be torn apart, people would be hauled into captivity as slaves, and the worship of God among His people would be a thing of the past. If you were Hezekiah, taking the leadership of a nation under those conditions, what would be your first priority? In light of this desperate historical setting, the words of verse 3 take on heightened significance: He shares with them what is in his heart, namely, to make a covenant with the Lord God We can learn several things from his example: Commitment to God is the most pressing need in a time of pressing need. When you face a crisis, the natural human response is to focus on the crisis. If you face a health crisis, the first thing to do is get medical attention. If your marriage is in trouble, focus on your marriage. If your teenager is rebellious, focus on dealing with your teenager. They demand our attention and we would be negligent not to attend to them. Only after we have done that are we free to seek His mind on how to deal with the pressing problem. Often the very reason God sends the problem is to get us to stop and get our priorities back in line. Commitment to God brings hope into the darkest of situations. My father shut down the temple. He lost a lot of our territory to other nations. But instead he committed himself to follow the Lord. He rallied the priests to re-open the temple for worship. He called the nation back to God. And as soon as God breaks into any situation, the darkness is dispelled by the light of His presence. Down through history, God has broken into the worst of situations to bring hope and light when, humanly speaking, things are hopeless. At the time of the Reformation, spiritual conditions were abysmal. The Roman Catholic church was corrupt beyond description. Through these men and many others, the good news that Christ died for sinners and that His forgiveness and eternal life are a free gift to all who will trust in Him began to be proclaimed. Hope broke into a darkened, hopeless situation! The same thing happened during the English revival in the 18th century with the Wesleys and George Whitefield. Some historians argue that England would have faced a bloody revolution similar to that in France if that revival had not taken place. It applies to our nation at this time. We see sin abounding. People are flaunting their degradation. Religious liberties are being taken from us. The Judeo-Christian base which used to underlie our legal and political systems has been eroded. Even the Christian church seems anemic and polluted with sin, from the leadership level on down. If God will break into the church and nation with His light, there is no limit to what can happen. It also applies to you personally. But can you conceive of any problem that is too big for God? If God breaks through into your situation, there is hope. The main thing is that we renew our commitment to Him. Adoniram Judson, the great pioneer missionary to Burma, was suffering from fever in a stinking, rat-infested

prison. He had seen little fruit for his years of hard work and sacrifice. He had gone through many setbacks and hardships. Commitment to God always involves a radical commitment to His Word. He knew what was clean and unclean. He knew what the proper incense offerings and burnt offerings were that had been neglected. Again, we can only understand how radical this was for Hezekiah if we remember his background and the spiritual climate he grew up in. Ahaz had set up idol worship throughout the whole country. Hezekiah easily could have been a rebellious, angry young man, mad at God, mad at his abusive father, just going with the evil current of his day. He had to make a commitment to go against the evil ways of his father. Even though your parents worshipped gods of their own making, whether money or pleasure, you worship the living God in accordance with His Word of truth. Spiritual renewal always comes through renewed commitment to God and His Word. Renewed commitment to God and His Word always reveals areas of our lives that have been displeasing to God. Thus the second element in spiritual renewal is cleansing. Note that reform or renewal always starts with the person and moves outward to the church. Many of these priests had fallen into unfaithfulness and idolatry, so they had to deal with their own sin before they could begin the process of cleansing the temple. These priests had a lot of crud to deal with--it took them 16 days to haul out all the idols and other junk from the temple. These three offerings typify the kind of cleansing and consecration we need as worshippers of God. The sin offering pictured substitution. Without the shedding of blood, there is no forgiveness Heb. The slaughter of these animals and the sprinkling of their blood on the altar pictured the perfect sacrifice for our sins that would be accomplished by the Lord Jesus Christ on the cross. For the person to be cleansed, he had to lay his hands on the head of the animal as the priest slit its throat, thus identifying himself with that shedding of blood on his behalf. Even so, there is no cleansing from sin unless you have by faith identified yourself with Jesus Christ in His death on your behalf. The burnt offering pictured consecration. Our response to His mercy in becoming our sin offering should be to give ourselves completely to Him: The thank offering pictured devotion. The burnt offerings and thank offerings move into the third area of renewal, celebration, or corporate worship. Spiritual renewal starts with commitment; continues with cleansing; and culminates in celebration: Celebration results from knowing that your sins are forgiven. They had quite a celebration, with cymbals, harps, lyres, trumpets and singing. Their hearts were in it! If not, maybe you need revival! When you realize that God has moved in your heart to reveal Christ as the perfect sacrifice for all your sins, how can you mumble through a song with no joy? An outsider coming into our midst should be able to tell by our worship that we are overflowing with joy because of what God has done in cleansing us from sin. They were joyous, but they were also reverent. By bowing down they showed their submission to Him. We need to remember that when we worship Him together. Hezekiah invited the consecrated people. We gather to meet with the Lord Himself, to come near to Him. So our worship celebration should be both joyful and reverent, in His presence. Conclusion I love verse. There was a joyous spontaneity to the whole thing.

### 3: Spiritual Encouragement | Inspiration Ministries

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Tweet Spiritual renewal in hard times is essential for well being in our spiritual journey. All around us each day, we face the negative side of life staring us in the face. Gas prices take us prisoner and a failing economy, devastating weather conditions, even television and movies saturate us with negativity. What we place our attention on is what we become. Therefore, spiritual renewal is absolutely necessary today for survival. Men are made for happiness , and anyone who is completely happy has a right to say to himself: From a Soul overview, renewal means waking up the heart to divine love, humor and right discrimination between the virtues and vices of life. Divine neutral love is the roadmap to a peaceful heart. We, as Soul, were created to be happy spiritual beings. We were created to be spiritually free. We were created to accept and bring joy and happiness into our lives, the lives of our family , coworkers, the environment around us, animals and all life. This is being a co-worker with Divine Spirit, which brings a peaceful heart in the good times and hard times. Is it on the blessing or on the hardships, discontent, and stress? A spiritual life offers unlimited gifts and blessings. All we have to do is determine whether we want to be happy or unhappy. Nature and animals are one of my secret gardens of divine love. Every day, I keep my heart awake to their blessings. The other day, I was sitting at my desk working on a new book. I looked out of the bay window of my office to find a large branch of an old oak tree bouncing up and down. My heart opened instantly. My Blue Jay friends were offering another gift during their daily visit. I got up, climbed onto the couch and looked out the window. A mother Blue Jay had brought three of her new babies to visit. They were just learning to fly. The mother Blue Jay and her three babies were perched on the branch, which was rubbing against the window, staring into my eyes. They were so cute. The divine love flowing through them brought tears to my eyes. This was a spiritual experience direct from Holy Spirit that opened my heart to even more divine love. These miracles of a changed consciousness surround us each and every second of our day. However, how many of these precious divine gifts go unnoticed in our busy material day filled with stress. To renew your heart, each day choose purity over pollution. Choose consciously and carefully not to contaminate the mind, heart and emotions. The duality of the physical material distractions is here to imprison the heart and steal happiness and joy from life. Begin to watch for divine miracles like the one in the story in your own life. Then life will miraculously transform into a miracle. With a peaceful heart, hardships silently slip away. We only have the ability to hold one single thought in our minds at a time. That is why it is critical to consciously choose purity over pollution by living in the divine moment of NOW. This is the sacred moment when we discover spiritual renewal. Her books reflect the infinite potential in all of us as unlimited spiritual beings. CDs from speaking engagements. You are welcome to use this article if bio and contact information are attached.

### 4: Steps To Spiritual Renewal

*Three Keys to Spiritual Renewal [Clark Pinnock] is 20% off every day at [www.enganchecubano.com](http://www.enganchecubano.com)*

The Florida community was founded in and is a place for those with psychic abilities or strong spiritual gifts to both live and visit. Founder, George Colby, was led by spirit guides to the area on which the community now lives. Residents are welcoming of visitors, and many psychics and mediums share their homes for psychic readings. AskNow Psychic Reviews The community offers several types of meditation, healing, and church services, including one service that focuses on the science of spiritualism. Those who live in Cassadaga dedicate their lives to their spiritual beliefs. The city offers several spiritual retreats, also called ashrams, that provide meditation services, yoga classes, lectures, chants, and more. Hindu culture prevails throughout Rishikesh. Travelers can experience Hinduism through traditional ceremonies with music, fire, dancing, and offerings. You can also visit the many small temples in Rishikesh in which spiritual leaders perform chants, prayers, and musical sessions. Or, become one with nature in the glorious outdoors of Rishikesh, which features hiking trails, Indian wildlife, and visits to temples with beautiful views. You may even meet monkeys and cows along the bridges and roads of the city. The town is in the northern part of the state, nestled away from much of the rest. There are over 50 registered mediums living in Lily Dale, and many within the community revere them as having some of the best psychic abilities in the world. You can enjoy spiritual workshops and worship services or visit the various temples in the community for your spiritual connection. Every year, over 22, people from all over the globe visit the community to experience its healing energy. Francis of Assisi, a mogul for the Catholic religion, was born. Even before his birth, though, the town was considered a luxurious and sacred place, built around a holy spring. Francis to pay their respects and connect to their spiritual roots in the holy temples and places that Assisi offers. You can also experience local Italian culture through local performances or by visiting one of the Basilicas for sacred music performances. Assisi is home to several spiritual retreats, like Simple Peace, which holds meditation sessions on serene, sacred grounds, ritualistic movement sessions, and pilgrimage walks. This particular resort offers a spiritual experience for people of all religions to create an interfaith mingling for open-minded people on their spiritual journeys. Native Americans used to visit the area of Mount Shasta for fishing and enjoying its other natural resources. Today, Mount Shasta is one of the leading gathering spots in the world for spiritual seekers. The mountain, which reaches a peak height of over 14, feet, is considered by many religious communities as one of the most sacred mountains in the world. Travelers often visit and find themselves placing down roots near the area, never wanting to leave the positive energy surrounding the mountain. Inhabitants and travelers continuously describe Thailand as one of the most spiritual destinations on Earth. From historical, religious temples to spiritual caves, Thailand offers spirituality that combines perfectly with adventure and history. Doi Inthanon is the highest peak in Thailand. You can also visit one of many Thailand temples and shrines dedicated to magical relics and religious leaders. Or, find tranquility in an ancient Thailand Cave. Dragon Cave is a popular destination, known as a place for those with cancer and other ailments to seek healing. But, Varanasi tends to stick out as one of the best travel destinations for those seeking a truly peaceful, spiritually-guided getaway in India. Those who picture India often picture something like Varanasi: Those who follow the religion visit Varanasi to cremate family members near sacred palaces and temples. Even the waters of the city are considered holy, with inhabitants and foreigners coming to the area to bathe in the sacred waters. Near the waterfronts, people practice yoga, participate in meditation sessions, or listen to religious teachings and chants by leaders of Hinduism. Those who vacation at the Holy Isle can partake in outdoor meditation sessions and join workshop-like experiences that can give them a deeper understanding of Buddhist meditation and religious practices. Holy Isle is located on the Isle of Arran, which boasts strong spiritual roots itself. Machrie Moor, a sacred area of the Isle, has several standing stones sites, including ancient stone circles with mysterious beginnings. Although no one knows how the stones got there, Scottish myths and legends trace them back to mythical heroes. Sedona is one of the few places you can see the amazing red rocks that make up the desert-like landscape. But, people also believe that the colors in the area have healing and sensory

powers that lend to creativity, spirituality, and renewal. People travel from across the world to visit Sedona and powers of personal enrichment. You can hire a spiritual guide to welcome you to the most life-affirming destinations in Sedona, visit alternative healers that can mend your mind, body, and soul, and visit one of several meditation sites for prayer, relaxation, and personal awareness. Tulum has a lot of things for touring adventurers to do, but it also boasts serene, relaxing retreats and spiritual experiences. The town was once a Mayan city, and you can still visit its ancient ruins near gorgeous beaches along the Caribbean Sea. The camp sits near the beach and is the perfect, tranquil spot to practice meditation, peaceful yoga, and become one with the beautiful surrounding sights. Holistika is another favorite retreat in Tulum that offers a quiet, private village for tourists who want to heal their minds and souls through yoga, dance, and steam bath therapies. Still, Southern France is home to historical and sacred cathedrals, stone sites, and spiritual tours that transcend modern political and religious movements. Plum Village is a famous meditation center in Southwestern France that focuses on Buddhist tradition and practices. Visitors will experience culture, serenity, and community throughout their stay, joining to complete activities, like cooking and cleaning. In fact, the island has its own pilgrimage route, known as Shikuko Henro, where pilgrims travel over 1, kilometers to visit 88 holy places along the road. Inhabitants of the island help pilgrims along the way by offering them food and drink. The temples and other holy places along Shikuko Henro have historical roots as being the spots where monks and other religious leaders once trained. When you visit Shikoku, you can also visit Shikoku Karst, which provides serene landscapes and the ability to connect with nature. The Forest Therapy Pass is known for its stress-relieving abilities. You can also stop by beautiful botanical gardens, like the Makino Botanical Garden, which features a sacred temple and Japanese culture through rare plant species and scenery.



### 5: 3 Keys to Spiritual Renewal by Clark H. Pinnock

*3 Keys to Spiritual Renewal has 1 rating and 1 review. Luke said: This book had some pretty relevant insights about the church, although I remember think.*

A spiritual awakening for the laity [15th-c. Local priests were often illiterate as well, and sermons were few. Copies of the Scriptures were virtually unavailable, except in church. While monks and nuns had access to education and the Bible, the vast majority of the laity had neither. Devout monks and hermits came out of seclusion and began to preach in towns and villages across Europe. Proclaiming the gospel in vernacular languages so that common people could understand it, they called laypeople and clergy to repent and enter a genuine relationship with the Lord—ultimately leading toward intimate oneness with Christ. This spiritual progress culminating in inner, mystical union became known as mysticism. First by the thousands, then by the tens of thousands, laypeople responded to the gospel. Thirsty for a vital Christian life, they joined various movements within the church that offered them the opportunity to grow spiritually. This led to years of remarkable waves of spiritual renewal across Western Europe, spanning from roughly to These lands witnessed three centuries of unprecedented spiritual flourishing. Beguines in the thirteenth century, Friends of God in the fourteenth, and Brothers and Sisters of the Common Life in the fifteenth. Responding to itinerant preachers just before the year , women by the thousands gave their lives to Christ and flocked into various convents. Soon, however, overflowing convents could hold no more newcomers. At that point many laywomen from towns in the Lowlands and Germany started something new; they joined together to form their own communities for spiritual growth. Pooling their resources they purchased large houses as well as copies of the Scriptures. Known as Beguines, these women formed small households of widows and single women. During the early years, married women also joined the community for study, Scripture reading, and prayer during the day, returning to their families in the evening. Whatever its origin, it was originally a pejorative. Townspeople did not know what to make of these laywomen who lived together in Christian community but took no formal vows to become nuns. A few of the early Beguines had independent financial means, but most women who joined the movement worked with their hands to support themselves. Some served as nannies for the wealthier citizens of the town; others started schools for girls. The majority worked in the booming Lowlands textile industry. Because many processes related to cloth required ample water, the majority of the beguinages as their houses were called were built on the edge of the city walls along streams or rivers. As well as supporting themselves, the Beguines sought to earn enough money so they could give to the poor and infirm in the cities. Some gave of their meager incomes; others gave of their time, serving as nurses in leper houses or city infirmaries. Indeed some of the first beguinages formed around newly founded infirmaries. Christian women serving as nurses would simply organize themselves as a Beguine community. The church allowed these translations of the Bible for laypeople to use for their own devotional reading, as well as for evangelistic preaching and exhorting others to follow a godly lifestyle. After meeting corporately in the morning for prayer, Beguines returned to their rooms where they spun and sewed in solitude while meditating on Scripture throughout the day. Not only did Beguines read the Bible and spiritual works that had been translated into the vernacular, they also wrote their own devotional books. In fact many of the earliest vernacular Dutch and German works came from the Beguines. Of these authors two remarkable women stand out see p. Hadewijch from Brabant d. The Beguines received verbal support from the papacy in and formal approval from Pope Gregory IX in Over the next few years, Countess Johanna of Flanders and Hainaut and her sister Margaret donated substantial funds to establish nearly a dozen very large Beguine complexes. These Begijnhoven, as they were called in Flemish, became walled-off sections of town for the safety of the women living there. Some complexes had narrow winding cobblestone streets, just like the town. Others were built around a large open courtyard that could be several acres in size. It served as a common garden, supplying the women with grains, vegetables, and herbs. During the next half-century, over 60 Beguine complexes with more than women each sprang up across Belgium. Some housed more than In Germany, the Lowlands, and northern France, women who committed their lives to God in this fashion numbered in the tens of thousands.

Beguines always remained laywomen. However they never took permanent vows and were always free to leave if they chose to marry. Likewise women owned their own property in the beguinage. Often sisters and cousins and aunts would pool their resources to purchase one of the townhomes in the community. Those who chose to leave the beguinage forfeited their property, which reverted to the community as a whole. As they supported themselves and served the sick and needy in their towns, the Beguines intentionally lived in community with like-minded believers; praying together, studying Scripture, and reading devotional works in their common language. Radically in love with Jesus, these women saw themselves as brides of Christ and gave their lives to the pursuit of the Lord and service to him. Laymen and laywomen in towns and villages across Europe sought to come into the closest possible union with God. A number of factors contributed to this fresh wave of renewal. Laypeople were more and more able to obtain a basic education and to read Scripture and devotional works on their own. With the increase of trade, townspeople prospered enough to afford Bibles or portions thereof; meanwhile the Bible was being translated into many new Western European languages, making it more accessible than ever before. Townspeople also had more leisure from manual work to read and cultivate a life of prayer. At the same time, significant crises marked the era: In the German-speaking territories, a loose association of devout Christians, known as the *Gottesfreunde* Friends of God, began to form. Laypeople and those belonging to religious orders alike wanted to move deeper in their relationship with God and experience mystical union with him, as much as possible in this life. A network emerged; people kept in contact via mail, by visits, and through key traveling preachers. Amazingly the laity were part of this spiritual conversation, held to be on a par with men and women who had taken religious vows. In his preaching, spiritual direction, and friendships, Henry sought to draw others closer to Christ and to experience deeper oneness with the Lord. He carried letters from enclave to enclave among the Friends of God. Four steps to holiness

Into this milieu of spiritual renewal came the great preacher Johannes Tauler c. 1300. As a Dominican friar, he heard confessions, provided spiritual direction, preached, and offered the Eucharist to Dominican nuns around his native Strasbourg. He did the same for households of Beguines and lay audiences, especially in Cologne. From 1315 to 1317, Tauler and his fellow Dominican preachers were exiled from Strasbourg and went to Basel. Tauler affirmed that all Christians are called to grow spiritually and that laypeople who take marriage vows can progress as far as those who take religious vows. Additionally he called all to read Scripture and meditate on it. Tauler continually exhorted his hearers to live out what they believed. His guidance for spiritual formation could be summarized in four overarching movements; no matter what stage an individual might be in, he invited him or her to move to the next step. First, if we are to draw close to God, we must become detached from temporal things. We are inclined to cling to three kinds of created things: As long as our hearts are full of these, there is no room for the Lord. Quoting Saint Augustine, Tauler exhorted: So, Tauler argued, God frees us from our clinging by bringing hardship into our lives; trials develop character, as Paul asserts in Romans 5. Tauler criticized monks and nuns who tried to beat their bodies into submission through severe fasting, all-night prayer vigils, and the like. Rather, he thought, God himself brings into each life enough struggle. In sermons Tauler emphasized his second point: When the suffering is great, it can become a dark night where we wonder where God has gone. However, he assured, God is at work in us. We can yield completely to the Almighty. In this *Gelassenheit* surrendered-ness, our hearts become at peace, even in the midst of affliction. Finally, he said, the Lord brings us safely to the other side of the great darkness and long desert. There we experience oneness with God—“mystical union”—as never before. A wealthy banker in Strasbourg, Merswin had become part of the *Gottesfreunde* under Tauler, who helped direct Merswin away from severe asceticism. Merswin emphasized the progression necessary for spiritual maturation. In his most influential work, *Book of the Nine Rocks*, he described what he saw to be nine stages of spiritual growth, culminating in union with Christ. He highlighted the fact that laypeople can move toward union with Christ in this lifetime just as much as those who had taken religious vows. The Merswins purchased an abandoned convent on an island in the Ill River that flowed through Strasbourg. They restored it and established it as a center for the Friends of God, envisioning a place of retreat and contemplation. They placed it under the care of the Knights of Saint John, but little came of it after the Merswins passed away. The Friends of God movement produced other famous devotional material. Henry Suso—, a contemporary of Tauler and fellow

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Dominican preacher, wrote several works; his Little Book of Eternal Wisdom and its modified Latin version, the Clock of Wisdom , became among the most published medieval works on spiritual formation. In addition the anonymous work Theologia Germanica German Theology of the late fourteenth century came out of the Friends of God. These works would influence even more laypeople in the fifteenth century among the followers of Geert de Groote , a Paris-trained theologian who converted to Christianity in He served as a preacher in the diocese of Utrecht, calling people especially clergy to a godly lifestyle. The following year, at age 40, he died of the bubonic plague. This renewal included households of laymen and laywomen called the Brothers and Sisters of the Common Life, as well as convents of nuns and monks. Much like the Beguines, the Brothers and Sisters were laypeople who sought to live deeper spiritual lives.

### 6: Sermons about Spiritual Renewal - [www.enganchecubano.com](http://www.enganchecubano.com)

*Three Keys to Spiritual Renewal by Clark Pinnock starting at \$ Three Keys to Spiritual Renewal has 1 available editions to buy at Alibris.*

Principles of Balanced Self-Renewal Habit Seven Suppose you came upon someone in the woods working to saw down a tree. They are exhausted from working for hours. You suggest they take a break to sharpen the saw. To do this, we must be proactive. This is a Quadrant II important, not urgent activity that must be acted on. The physical dimension involves caring for your physical body - eating the right foods, getting enough rest and relaxation, and exercising on a regular basis. A new program should be started gradually, in harmony with the latest research findings. The greatest benefit of taking care of yourself is development of your Habit 1 "muscles" of proactivity. The spiritual dimension is your center, your commitment to your value system. It draws upon the sources that inspire and uplift you and tie you to timeless truths of humanity. A doctor suggested that Covey try a four step prescription at three-hour intervals at his favorite place as a child. Listen carefully, try reaching back, examine your motives, and write your worries in the sand. When we take time to draw on the leadership center of our lives, what life is ultimately all about, it spreads like an umbrella over everything else. This is why a personal mission statement is important. Read broadly and expose yourself to great minds. Television is the great obstacle to mental renewal. Most of the programming is a waste of time. Every day we should commit at least one hour to renewal in the first three dimensions: This practice is a "Daily Private Victory. The physical, spiritual, and mental dimensions are closely related to Habits 1, 2 and 3: Our emotional life is primarily developed out of and manifested in our relationships with others. Intrinsic security comes from within, from accurate paradigms and correct principles deep in our own mind and heart. It comes from living a life of integrity, in which our daily habits reflect our deepest values. There is also intrinsic security that comes as a result of effective interdependent living and from service, from helping other people in a meaningful way. Each day, we can serve another person by making deposits of unconditional love. Most people are living in a reactive mode based on the social mirror. Their scripts are based on the opinions, prescriptions, and paradigms of the people surrounding them. As interdependent people, we recognize our role as part of that social mirror. We can affirm the proactive nature of others by treating them as responsible people. We can help support them as principle-centered, value-based, interdependent, worthwhile individuals. Apparent learning disability was really teacher inflexibility. Goethe taught, "Treat a man as he is and he will remain as he is. Treat a man as he can and should be and he will become as he can and should be. Neglecting any one area negatively impacts the rest. The same concept also applies to organizations. The things you do to sharpen the saw in any one dimension have a positive impact in the other dimensions, because they are so highly interrelated. The Daily Private Victory, a minimum of one hour a day to renew the personal dimensions, is the key to the development of the Seven Habits and is completely within your circle of influence. Renewal is the principle and process that empowers us to move on an upward spiral of growth and change, of continuous improvement. Education of the conscience is vital to the truly proactive, highly effective leader. Conscience is the endowment that senses our congruence or disparity with correct principles and lifts us towards them. Training and educating the conscience requires regular feasting on inspiring literature, thinking noble thoughts, and living in harmony with its small voice. Moving along the upward spiral requires us to learn, commit and do on increasingly higher planes.

### 7: Lesson How Spiritual Renewal Comes (2 Chronicles 29) | [www.enganchecubano.com](http://www.enganchecubano.com)

*Seven Keys to Spiritual Renewal (Spiritual Renewal Products) [David Stoop, Stephen Arterburn] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. Seven tools to help readers face their weaknesses and overcome them through Christ.*

That the people were in great affliction and reproach meant that they were in great misery and shame. They were outside of the original and ongoing intention that God had for them. These folks were in great misery and distress. Nehemiah just could not stand it, and he determined to do something about it. He wept aloud with the weeping that comes out of distress or sorrow. He interceded for Jerusalem and for the people there who were in such distress. His prayer is recorded in 1: Weeping, mourning and fasting led to prayer, confession of sins, and petitions for mercy. God heard Nehemiah and used him to bring restoration and renewal to the people and to the city. The walls of the city were repaired first. There was opposition to the work from within and without. The nobles of the people refused to have any part in the work Neh. The people of the land laughed at them Neh. Prayer, faith and persistence won out in the end and the walls were repaired. However, there was still a spiritual need to be met. Nehemiah and Ezra the scribe gathered the people together and opened the Book of God. As they read and explained the law of God to the people, they experienced spiritual renewal. The people repented of their sins with weeping. There are some principles in this passage, which, if they are heeded and adhered to, will bring spiritual renewal to the people of any era. And while our need for spiritual renewal may not be as obvious to us as the need was to Nehemiah, there is a great need for revival today. God help us to see it as clearly as Nehemiah saw it and determine to do something about it as he did. God help us to weep, mourn, fast and pray as he did. Perhaps God will then give us revival as well. Are we agreed that we need a revival, a spiritual renewal in our country, our community, our church? This passage tells us how to have spiritual renewal. The words of a well-known hymn tells us as well: Send a revival, O Christ, my Lord, Let it go over the land and sea, Send it according to thy dear word, And let it begin in me. How does revival come? It begins in me. There is nothing new or secretive about these steps to spiritual renewal. These steps or principles come out of the Word of God. They are things that we already know to do. Once we consider them, they become obvious. The steps to spiritual renewal are: Affirm the Word of God 8: At this moment of achievement, the people needed to be brought to an understanding of the Word of God so that they would know the secret of their strength for the future. After all, this was the commencement of their mission for God, not the culmination of it. So Nehemiah and Ezra gathered the people, read the Word of God to them and expounded it distinctly and clearly. The people responded positively. They affirmed the Word of God in their lives. How do you affirm the Word of God? By Reverencing It 8: That the people stood up when Ezra began reading signified their reverence for the Word of God. Spiritual renewal has always come in on the heels of a renewed reverence and hunger for the Word of God. We will not experience spiritual renewal until we develop a reverence for the Word of God. By Receiving It 8: This simply means that they were all ears. That is, they paid close attention to the Word of God. They made sure that they listened and understood what God was saying to them. The people understood the law and stood in their place v. The Levites caused the people to clearly understand the Word of God. The Bible cautions us to receive with meekness the Word of God. The tense of the verb gives it a sense of urgency. By Retaining It 8: That they understood the Word also means that they retained it. There was no slipshod listening and promptly forgetting what they heard as we sometimes do. When revival comes it will be a revival of the Word of God. Let us reverence, receive and retain the Word of God and revival will come. As they came to know the nature of God and as they came to know what He required of them, they worshipped Him. The term LORD denotes self-existence, immutability or unchangeableness and eternity. The LORD also chastened them with captivity and then delivered them again. They worshipped Him according to the Word of God. The people who knew Him worshipped Him. They affirmed all that Ezra said and let it become their praise to God as well. The term emphasizes devotion and obeisance at crucial times. What humility and reverence they displayed. Genuine revival will be a revival of praise, worship and reverence before God. Sunday has become just like any other day. How sad this truth is!

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That is, it was set aside for the purpose of worshipping the Lord. Again in verse 11, the day of worship is described as holy. The Design of the Day 8: Worship of the LORD brings joy. People who are right with God rejoice in Him. Worship is celebration of the Lord and to the Lord. Joy and rejoicing is the strength of the people of God. Those who do not know God and who do not worship Him cannot know this joy and strength. Acknowledging His day will bring joy. They look like the world, act like the world and talk like the world. The Israelites may have been that way before the revival, but they were different after the revival. A People of Commandment 8: The leaders of the nation convened for Bible study and discovered the commandment concerning the observance of the Feast of Tabernacles vv. This feast was observed by living in booths of branches for a period of seven days. It began on the 15th day of the seventh month. This feast commemorated the wilderness wanderings after being delivered from Egypt. It was to be a time of celebration and rejoicing. When the leaders discovered this truth, they led the people to observe this feast v. Their obedience to God in this matter led to celebration and great rejoicing v. They celebrated by reading the Word of God and worshipping as that Word commanded them to do v. Powerful living or Spirit-filled living b.

### 8: Seven Keys to Spiritual Renewal Workbook - Stephen Arterburn, David Stoop - Google Books

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