Divine Friendship – Part 1

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Scripture References:

Explicitly Referenced:

Genesis 1:26 — God giving Adam dominion over creation, including fish of the sea and birds of the air.

1 Samuel 17:1-10 — The Philistines gathering for battle, Goliath's description and challenge to Israel.

John 1:47-51 — Jesus seeing Nathanael under the fig tree and promising he would see greater things.

John 14-16 — Jesus speaking intimately with his disciples (referenced as the speaker's favorite chapters).

John 17:20-23 — Jesus praying that believers would comprehend their union with him and the Father.

Luke 4:5-7 — Satan claiming authority over the kingdoms of the earth during the temptation of Jesus.

Luke 6:17-19 — Jesus healing the sick and casting out devils, fulfilling the prophecy that he bore our infirmities.

Matthew 8:3 — Jesus touching and healing the leper who questioned whether Jesus was willing.

Matthew 17:27 — Jesus directing Peter to find a coin in a fish's mouth to pay taxes.

Matthew 8:26 — Jesus calming the storm.

Matthew 14:25 — Jesus walking on water.

Luke 5:1-7 — Jesus directing the disciples where to fish, resulting in nets so full the boats began to sink.

Mark 5:35-43 — Jesus raising Jairus's daughter from the dead.

Luke 7:11-15 — Jesus raising the widow's son at Nain.

John 11:1-44 — Jesus raising Lazarus after four days in the tomb.

Matthew 8:17 — Himself took our infirmities and bore our sicknesses.

Isaiah 53:5 — By his stripes we are healed.

Judges 7:1-8 — God reducing Gideon's army from 32,000 to 300.

2 Corinthians 4:18 — Do not look at the things which are seen, for they are temporary; look at the things which are unseen, for they are eternal.

Genesis 2:21 — God causing a deep sleep to fall on Abraham during the covenant ceremony (the speaker attributes this to Abraham, though the deep sleep in the covenant passage is **Genesis 15:12**).

Genesis 15:9-17 — God cutting covenant with Abraham, passing through the animal pieces as a burning torch and smoking oven.

Genesis 4:8 — Cain killing Abel, connected to Satan's attempt to destroy the promised seed.

Hebrews 6:13-19 — God confirming his covenant with an oath, two immutable things making it impossible for God to lie, hope as an anchor of the soul.

Hebrews 11:1 — Faith described as betting your life on unseen realities (alternate translation referenced).

Isaiah 14:16-17 — The day when people will look at Satan and say, "Is this the one who made nations tremble?"

2 Timothy 3:2 — People will be lovers of self in the last days.

Proverbs 17:22 — A merry heart does good like a medicine.

Nehemiah 8:10 — The joy of the Lord is your strength.

Colossians 1:27 — Christ in you, the hope of glory (implied throughout the discussion of Christ in you as the source of dominion).

Philippians 2:7 — Jesus emptying himself, taking the form of a servant.

Luke 2:41-52 — Jesus at age twelve in the temple, speaking of being about his Father's business.

John 2:1-11 — Jesus turning water into wine at the wedding in Cana, his mother directing the servants.

Suggested Verses Aligned with Major Themes:

Romans 8:37 — We are more than conquerors through him who loved us (theme of boldness and victory).

Ephesians 1:19-20 — The surpassing greatness of God's power toward believers (theme of covenant power).

Romans 10:9-10 — Confession with the mouth and belief in the heart (theme of confession and faith).

1 John 4:4 — Greater is he who is in you than he who is in the world (theme of Christ in you).

James 4:7 — Resist the devil and he will flee (theme of the devil as a defeated foe).

Psalm 23 — The Lord as shepherd and protector (referenced in the context of David's background).

Discussion Questions:

The speaker describes Jesus performing miracles in a deliberate progression, from turning water to wine to raising Lazarus after four days, suggesting intentionality in how God builds faith -- in what ways do you see God working progressively in your own life rather than all at once?

The speaker argues that the covenant God cut with himself on behalf of Abraham means that human failure cannot nullify divine promise -- how does this understanding of covenant change the way you approach God after you have fallen short?

David's initial motivation for confronting Goliath appears to have been the prospect of marrying the king's daughter rather than a direct divine command, yet God used it to accomplish something historic -- what does this suggest about how God works through ordinary and even self-interested human motivations?

The speaker draws a sharp distinction between having doctrine about God and actually experiencing relationship with God, arguing that doctrine without the person produces no testimony -- where do you see this tension playing out in your own faith community?

Hebrews 6 describes hope as an anchor of the soul, and the speaker connects this to the covenant as the thing that kept David from being moved by Goliath's size or threats -- what in your life currently serves as that anchor when your mind is filled with doubt and fear?

The speaker recounts refusing to accept a heart attack as real based on his understanding that Jesus bore his infirmities, and describes his wife confirming this through her own spiritual discernment -- how do you personally navigate the tension between what your physical senses report and what scripture declares to be true?

A.W. Tozer is quoted as saying that real faith puts you in a position from which you cannot retreat, while pseudo-faith always keeps an exit available -- can you identify a moment in your life when you were put into that place of no retreat, and what did you discover about God there?

The speaker describes God as being oriented toward show and tell rather than hide and seek, and suggests that even small acknowledgments of God in everyday moments -- like a sunset -- can open a person to greater spiritual experience -- what small, overlooked moments in your daily life might be invitations from God that you have been missing?

Jesus prayed in John 17 that believers would comprehend the mutual indwelling of Christ in them and them in Christ, and the speaker calls this the single most important thing Jesus asked for on our behalf -- why do you think this particular reality is so difficult for most believers to internalize, and what would change in your life if you truly lived from that understanding?