Divine Friendship – Part 3

Rev. Jim Hockaday

<u>Scripture References</u>:

<u>Directly Cited or Clearly Referenced</u>:

Hebrews 8:10-12 - The New Covenant written on hearts, knowing God firsthand, sins forgiven and forgotten.

John 5:16-20 - Jesus at the pool of Bethesda, healing on the Sabbath, the Father showing the Son all things.

John 15:7-8 - Abiding in Christ, prayers answered, bearing fruit to the Father's glory.

John 15:14-15 - Jesus calling his followers friends, friends share what they know.

John 16:26-27 - The Father's phileo love for believers, asking in Jesus' name.

1 John 2:27 - The anointing abiding in believers, the Holy Spirit as teacher.

Philippians 2:1 - Fellowship with the Holy Spirit, comfort in Christ's love.

Mark 5:25-34 (or Luke 8:43-48) - The woman with the issue of blood touching Jesus, power going out from him.

Luke 15:11-24 - The prodigal son's return, the father's response before the son finishes his confession.

Acts 19:13-16 - The seven sons of Sceva, the demon's response to borrowed authority.

Psalm 46:10 - Be still and know that I am God.

Proverbs 3:5-6 - Trust in the Lord, lean not on your own understanding, acknowledge him in all your ways.

Matthew 14:28-31 - Peter walking on water, beginning to sink when he looked at circumstances.

John 10:10 - Christ coming to give life more abundantly.

John 7:37-38 - Rivers of living water flowing from within the believer.

Matthew 28:18 - All authority given to Jesus.

Matthew 28:20 - Christ present always, even to the end of the age.

Hebrews 13:5 - God will never leave nor forsake.

2 Corinthians 5:8 - Absent from the body, present with the Lord.

Hebrews 12:1 - The cloud of witnesses.

Genesis 1:26-27 - Humanity made in the image and likeness of God.

2 Corinthians 5:20 - Believers as ambassadors of Christ.

Matthew 18:3 - Becoming like a child to enter the kingdom.

Alluded To Without Direct Citation:

Romans 10:17 - Faith coming by hearing the Word, supporting the sermon's emphasis on the Word as foundation.

Ephesians 2:6 - Believers raised up and seated with Christ.

Colossians 1:27 - Christ in you, the hope of glory.

Romans 8:11 - The Spirit dwelling in believers, giving life to mortal bodies.

Acts 1:8 - Power received through the Holy Spirit.

Mark 16:17-18 - Signs following believers, casting out demons, laying hands on the sick.

Discussion Questions:

The speaker suggests that God has always made himself findable to anyone who is genuinely curious, even without access to Scripture — what does this imply about how we understand God's accessibility across all of human history?

Hebrews 8:10-12 describes a covenant where God writes his plan on human hearts rather than stone tablets, suggesting relationship over religion — in what ways might your current spiritual practices reflect religion more than relationship?

The speaker draws a parallel between the friendship Jesus shared with the Father, described using the Greek word 'phileo,' and the kind of friendship God desires with each of us — what practical differences would it make in your daily life if you genuinely treated God as your closest friend?

The Robin Williams film Hook is used to illustrate how immersion in the world can erase a person's capacity to imagine and believe — in what ways has your engagement with modern life dulled your ability to perceive and experience God?

The speaker argues that our habits, patterns, and routines either connect us to the world or to God, and that if those patterns are not producing God-results, they are likely connected to the wrong realm — how honestly can you evaluate which realm your daily routines are currently aligned with?

The concept of acknowledging God in all your ways, drawn from Proverbs 3:5-6, is presented not as a religious obligation but as an open invitation for God to participate in every area of life — what areas of your life have you been navigating entirely on your own, and what might change if you invited God into them?

The speaker states that our imaginations are the ceiling to the grace of God, meaning God cannot work beyond what we are able to envision — how does this challenge or reshape the way you think about faith, prayer, and expectation?

The seven sons of Sceva in **Acts 19** are used as a warning against using borrowed spiritual language without a genuine personal relationship with Jesus — how do you personally distinguish between authentic spiritual authority and merely repeating the right words or phrases?

The speaker describes a moment of physical crisis in which quieting himself and connecting to God's presence brought resolution, rather than reacting immediately in fear — what would it look like for you to develop that kind of practiced stillness and trust in moments of crisis?

The sermon closes with a strong emphasis on the corporate anointing of a gathered community and the potential for a church to grow when its people are yielded and receptive — what personal responsibility do you believe each individual carries in either fostering or hindering that kind of spiritual atmosphere?