Divine Friendship – Part 2

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Scripture References:

Directly Referenced:

- **Proverbs 4:20-23**
- **Genesis 15** (Abraham, Eliezer of Damascus, the stars, covenant).
- **John 5:16-20**
- **John 15:14-15**
- **Philippians 2:1**

Alluded To or Paraphrased:

- **Romans 3:10** (none are righteous, no not one).
- **Romans 3:23** (all have sinned and fallen short of the glory of God).
- **Romans 6:23** (the wages of sin is death, the gift of God is eternal life).
- **Romans 10:9-10** (confess with your mouth, believe in your heart).
- **Romans 10:13** (whosoever shall call upon the name of the Lord shall be saved).
- **John 21:25** (the world could not contain the books written about Jesus).
- **Matthew 11:12** (the violent take it by force).
- **Romans 2:4** (the goodness of God leads to repentance).
- **2 Corinthians 4:16** (the outward and inward man).
- **2 Timothy 4:7** (finishing the race well, Paul's references).
- **John 10:10** (life more abundantly, implied).
- **Galatians 6:7** (sowing and reaping).

Discussion Questions:

The speaker describes the difference between believing the impersonal words of God and believing God himself personally -- in what ways might your own faith be more rooted in knowledge about God rather than a living friendship with him, and how might that shift change your experience of answered prayer?

The speaker draws a parallel between physical senses and spiritual senses, suggesting that spiritual senses were locked up when Adam sinned -- what practices or postures in your daily life might be either dulling or sharpening your ability to perceive God's presence and activity?

Proverbs 4:20-23 instructs us to guard the affections of the heart because from it flow the wellsprings of life -- what are the most significant things currently competing for the affections of your heart, and how might that be affecting the flow of life in your relationships and circumstances?

The speaker contrasts two years of working scripture confessions over a physical ailment with two weeks of simply inviting God into every moment of daily life, after which healing came -- what does this story suggest about the relationship between doctrinal practice and relational intimacy with God?

Jesus said in **John 5:19** that the Son could do nothing of himself but what he saw the Father doing -- what would it look like practically for you to orient your daily decisions and actions around watching for what God is already doing rather than initiating things independently?

The speaker points out that in **John 15:14-15** Jesus calls his disciples friends rather than servants because he revealed everything the Father told him -- how does understanding yourself as a friend of God rather than merely a servant or follower change the way you approach prayer, obedience, and expectation?

The speaker observes that many people only give God attention when they are in need, comparing it to a marriage where spouses barely communicate -- what honest assessment would you make of the consistency and quality of your ongoing conversation with God throughout an ordinary day?

The professor in the closing story set aside a specific time each night to simply sit and talk with God as a friend, and within weeks Jesus appeared to him visibly -- what does this story reveal

about what God may be longing for from his people beyond religious activity and biblical knowledge?

The speaker argues that faith detached from genuine relationship with God can become a self-directed system for obtaining blessings rather than a living partnership -- how do you personally guard against using spiritual principles as tools while neglecting the person behind those principles?

Philippians 2:1 in the Passion Translation describes a deepening friendship with the Holy Spirit as something that can be experienced and felt -- in what areas of your life have you most clearly experienced that kind of tender, personal friendship with the Holy Spirit, and what conditions seemed to make that possible?