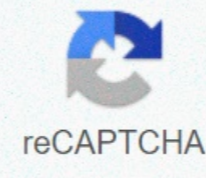




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Experience of God: Knowing and Doing God's Will is a Bible study classic, best-selling, 13-week study. The following resources can be used as part of that study. The modified member book's Experience of God is the kind of revised and extended version of the classic best-selling course guide learners' relationship with God through which they come to know and wish him. Through the examination of biblical and contemporary paintings, participants will understand and apply the seven realities of experiencing God. Churches will be helped to act better as the body of Christ as members understand how to experience God as a church, (13 sessions). The experience of God Modified Leader Guide helps this revised leader guide to facilitate a study to experience the modified God using tools in the administrative member book and leader kit. This includes step-by-step guidance for an introductory session and twelve small group sessions tailored to units in the member book. Each session's plans also include insights that will help leaders answer questions that arise. Experience God Modified Leader Kit This leader kit helps to organize a member book, a leader guide, a B&H group handbook book, twelve 30-minute messages and 5 DVDs with bonus features, and a CD rom for leaders, promote study with additional leader and emphasize an experience God weekend or churchwide spiritual development. Seven Realities to Experience God — The Member Book Seven Realities To Experience God Examines Seven Written Realities — Those Moses Experienced in Exodus 3— Teach Believers How to Develop a Obedient Love Relationship with God. This eight-session study observes seven realities and then, by session, God always explores the truths as he works around you to present a biblical pattern by which God expresses His will so that believers can engage in Their activity in the world. Small group friendly, it contains materials that can be consumed daily in manageable times. Top Review Most Recent Top Reviews SUGGESTed PDF: Ji Packer Learn God by PDF Writer: Henry T. Blackabymul Title: Experience of God: Knowing and Doing God's Will: Workbook Format: Handbook number of pages: Published in 224 Pages: June 1976Latest Edition: 1 November 1993ISBN Number: 978080549954Language: English Class: Christian, Non-fiction, religion, Christianity, religion, religion, spirituality, Christianity, Christianity, religion, religion, theology, inspirational, Christianity, discipleship, temptation formats: ePUB (Android), audible mp3, audiobook and kindle. The translated version of the book is available for free download in Spanish, English, Chinese, Russian, Hindi, Bengali, Arabic, Portuguese, Indonesian/Malaysian, French, Japanese, German and many others. Please note The techniques listed in this PDF are either hypothetical or claimed to be worked out by its creator. We do not guarantee that these technologies will work for you. Some of the techniques listed in Experiencing God: Knowing and Doing God's Will: The Workbook may require a sound knowledge of hypnosis, users are advised to either leave those classes or have a basic understanding of the subject before practicing them. DMCA and Copyright: The book is not hosted on our server to delete the file, please contact the source URL. If you see a Google Drive link instead of a source URL, it means that the file you get after approval is a summary of the original book or the file has already been deleted. By special correspondent bob DeWay of Ministries aware by Blackaby's book, co-authored by Claude King, readers have promised that they know God from experience and know God's will beyond what is revealed in Scripture, thereby living out a life full of adventure. Blackby promises his readers that they will learn, among other things, to speak to Them and to identify God's activities. He promises to reduce his problem of being discouraged by his Christian experience. Experiencing God begins with some basic facts about the gospel and people have a place to investigate to indicate that they have made judgments for Jesus. I'm glad he told his readers about such things as sin and repentance, but disappointed in a decision approach to Jesus. We have addressed that elsewhere. [3] But after checking the appropriate box, the reader is quickly penetrated into the realm of subjectivity that transcends Blackby's approach from beginning to end. For example, we are urged to evaluate the present experience with our God. But I know people who are completely deceived and bound by false doctrine who are very enthusiastic about their experience with God, so this kind of evaluation does not do very well. For example, I once met a pastor who just returned from the Toronto Swan Revival and was very excited because he saw God bark people like dogs and quack like ducks. This is just one example that's immaterial to why one thinks about his experience with God. We need to know the words that God has set out to know Him and to walk honestly with Him. In Blackby's theology, the importance of God's self-revelation through the Scriptures is de-emphasized while personal experience is preferred. We come to know God as we perceive him, he writes. God reveals Himself through our experience of work in our lives. [5] I am not disputing that God is working in our lives if we have actually changed. Like other thematics, Blackby emphasizes D-specific revelation (Scripture) and places undue emphasis on general revelation can be observed in the order created). Our personal, spiritual experiences are incredible. People watching the general revelation and interpreting their spiritual experiences in its light have created a host of false religions of the world. For example, Writes Blackby, find out what the master is doing- then that's what you need to do. Here he suggests what is around us and that by studying human history we can determine God's will. He further discovers that God manifests His will by some process in history—that He has not once told it for everyone. But this subjective approach cannot reveal God's moral law that is His manifest desire. One's guess of what God is doing is likely to be based on their own prejudices and inclinations. Let's look at another example. Consider a person who believes in the social gospel. If they see a situation where social services are being provided, they will conclude that they are seeing what God is doing. In previous examples of the Swan Revival, that pastor was a charismatic one. His thinking led him to believe that anything that appears to be a supernatural cause done in the context of a Christian meeting is what God is doing. So he saw that people behave strangely in such a context and get involved in it in order to participate in God's activities. Subjective evaluations can falsely deny God things that are not actually from God. God's providence that appears in history is what we actually see. But there is good and evil in Providence. We cannot know what God's manifest desire is by looking at Providence. We can only know his will through unmistakable, unmistakable, special revelation-Scripture. Even our dreams and internal impressions are part of Providence and they are also a mixture of good and evil (and indifferent). They do not reveal what God is doing or what His will for our lives is. Blackabi fails to distinguish these categories, and thus uses the stories of God revealing things to prophets and apostles in the Bible to suggest that these experiences should be authentic to us. For example he includes a section about Moses, not to prove that Moses was an official spokesman for God, but to prove that God expected us all to achieve revelation like Moses. It's false, and we've shown it to be false in a recent article. [7] His book writes in the Moses section of Blackby, his desire is to get us from where he is working. When God reveals to you where He is working, He becomes His invitation to join Him. [8] Such a search for where God is working makes no sense. God is always working everywhere because He puts all things together by the Word of His Power (Hebrews 1:3) The concept of Blackby where God is working is unclear. Is he talking about geography? God must have revealed is for all to preach the gospel Everywhere. God works through the gospel to convict the world of sin, righteousness, and justice and to replace those who will be saved. There is no space closed border, and this great work of God is not limited by geography. People like Blackaby's thinking get on the plane scurrying for the latest hot revival. But how do they know that God wants them in Pensacola, for example, pursuing the spiritual experience rather than preaching the gospel where they live? Simple answer: They don't. Blackby's book is full of claims that we all need personal revelations from God, that these are binding on us, and that if we do not receive these God's words we are going to thwart God and lead a frustrated and empty life. He claims that we seem to be without question of these words: When you do what He tells you, no matter how inconsiderate it may seem, God accomplishes the work aimed through you. Not only do you experience God's power and presence, but those who see what you are doing. [9] This is just a version of righteousness that works wrong and. I could possibly know god's compulsive, authoritative will that God did not tell me (Scripture) what God tells me (subjective thoughts that may or may not be from God). Forcing people to have non-authoritative, unmistakable words (even insensitive ones) is outrageous and tell them that obeying such words is the key to God's presence in their lives. This, in my opinion, is an attack against the Gospel. Because of what we did for us through the cross, we have the promise of God's presence, not because we have become mystics following the thoughts that enter our minds that we decided that he might be from Him. But Blackaby repeats, obey whatever God tells you. [10] So, at that point I think I would choose to follow his counsel based on what I know God has told me in the Scriptures. I know that God told me not to listen to people who teach false principles; I am going to follow that and not listen to Blackby. In addition to promoting these personal revelations as laws (as if they had revealed God's moral law), he further claims that they are also infallible: when we come to God to know what he is about to do, where we are, we also come up with the assurance that God will come up with assurances that what God indicates what he is about to pass. For sure. This is another problem, because only a few things come to pass are those who have been prophesied by God in Scripture. Personal revelations that we think may be from God [we can't be sure that they are] and they will definitely come to pass. This type of word calls Revelation: When he opens his spiritual eyes to see where he is at work, that Revelation is your invitation to connect with him. [12] Subjective impressions should now be considered revelation? This approach could lead to every fantasy Blackby makes personal revelations not only compulsive (they must be followed) and unmistakable (definitively), but he also declares that they are essential to everyone's spiritual well-being: if Christians do not know when God is speaking, he is in trouble at the heart of his Christian life! Moreover, he says, If you have been given a word from God, you must continue in that direction until he (even twenty-five years like Abraham) is there. This means that if one should get one of these words from God and if it was not really from God, he would be compelled to follow the word whatever the foolhardy, insensitive way, then the word took him down. In my opinion, such teaching is foolish, and abusive to the bunch. God physically appeared to Abraham many times as the messenger of the Lord. Abraham received special revelations. We do not. We do not have the same certainty that our subjective impressions are God's words. Amazingly, Blackaby sees the problem with his approach, but still presses on with it: If you haven't been given a word from God yet you say you, you stand in judgment as a false prophet. [Deut cites. 18:21-22] [14] Absolutely! That is what I have claimed in the final issue of CIC. If these personal words of God are taken as binding, and we speak them to ourselves and they are not entirely accurate, then we have become false prophets. Blackaby obviously agrees, yet he pushes on. When you examine his claims objectively, the flaws in Blackby's individualism are obvious. God's manifest desire is not found by subjective experiences, but in Scripture. Hoping to find around in the world where God is working is impossible because God is always working everywhere because he brings history with the future toward his ultimate objectives. We will be fooled by our prejudices because we think God should work whatever our religious inclinations tell us look like something it will look like. Moreover, he has exalted unmistakable words that may or may not be from God to the perfect evangelical level and elevate every believer to the position of Moses and Abraham as recipients of special revelation. His approach is not to follow how we perceive God. We cannot know whether we are experiencing God in any way, except by faith, on our own terms, coming to Him. When we do that, we are assured that God is with us no matter what experience we have. (Source) (

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