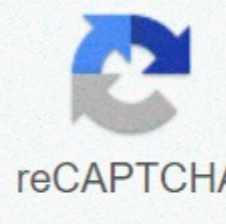


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Beautiful outlaw study guide pdf

Ransom Heart May 30, 2012 0 Comments Chapter 1: The Playfulness of God and the Poison of Religion – Based on John Eldredge's groundbreaking book, this video series erases the religious mist that has overshadowed our perception of Jesus with bland, one-dimensional stereotypes. In a small-group setting, Eldredge takes a winsome, narrative approach when he invites us not only to find out who Jesus really is, but to enrich our daily experiences of him, and most importantly to fall deeper in love with him. Come and see Jesus. The real Jesus. Perfect love that defies conventional faith. Beautiful Outlaw.Click here free Download Subscriber Guide Read more about this series of Phones open: Monday-Friday: 9:00 a.m. and.m.-5:30 p.m. 1-800-444-4484 Prices are subject to change without notice. Despite our best efforts, the small number of items listed on our website may be incorrect. Current prices will be confirmed when you place an order. SAME-DAY traffic until 4pm EST. Email Customer Care Don't miss the news from FaithWords By clicking on 'Sign Up,' I recognize that I have read and agree to the Hachette Book Group Privacy Policy and Terms of Use Thanks so much for visiting! If you enjoy the content, please subscribe to the RSS feed for more. Feel free to leave a comment. Your participation enriches the blog! Beautiful Outlaw by John Eldredge is a book I loved. And I hated it. I want to recommend that you do this with two significant reservations: Be careful about his treatment of the church. Use judging in his increased spiritual experience. First, however, be sure to look at these three brief entries that I have already written about the parts of the book that elicited reflection: A Preview of Jesus' Beautiful Outlaw, Humble? As? Jesus, the clever Messiah the whole point of the B.O., ... uh, ok, don't steal it... Beautiful Outlaw is to introduce us to Jesus very real, flesh and blood man with deep, infectious and whole personality. John uses stories and examples from the pages of the gospels to shed light on Jesus' temperament, which have become ignored or sanitized through our familiarity with the stories themselves. I really appreciated it about the book. I think the first half of the book is particularly excellent and worthy of reflection. I truly believe that every thoughtful reader will like Jesus, that John is able to portray and reveal from the pages of scripture. [In an age] when doubts masquer as humility, the passivity of mantle as rest, and emasculated indecision presents such carefree enlightenment... the intense personality and ferocity of some of Jesus' encounters provokes you. If we don't recognize Jesus' humanity, John says we'll get this false image of Jesus as some bland, sweet sugar, mercy-dispenser who didn't offend anyone. Careful reading of the gospels, on the page, The messiah who polarized before he was crucified. ... his manner can be appreciated only in the light of the deeper river flowing in it, this wild intentionality. Otherwise, you will get those popular and ridiculous portraits of Jesus as a wandering narrator, no more controversial or dangerous than an official in a health food store. John covers several aspects of Jesus' personality, but some of my favorites were his chapters on Jesus' playfulness, generosity, cunning, and freedom. (Chapters 1-3, 6, 8, 9) It was the second part of the book when John turned to how we should let Jesus be alone with you that I began to notice the undertone of the book. I couldn't put my finger on it at first, but then I nailed it, and its every occurrence became annoying. This is what I call the bruising bride. In John's quest to portray Jesus as wonderfully real and worthy of our admiration, he constantly denied the church. It's on almost every few pages, starting with Chapter 13, in a chapter ironically titled Loving Jesus. I didn't know we had to demolish the church to love Jesus. In fact, I think you can't do both. This is because in scripture, the church is the bride of Christ. When we disparage or portray it as ugly, unsymly and optional, we try to force a divorce between the Messiah and His mission. He was a fierce, playful, deliberate, generous and cunning Jesus who said: ... I will build my church and the gates of hell will not be brought against him. Á (Matthew 16.18) Let me show you what I mean by a few quotes from the second part of the book: Unfortunately, for too many people, Christ knows is too religious to love, distant experience, and too rigid to be a source of life. It explains the church's abhorrent poverty. (141) I've heard him say many times from the pulpit... (146) They are trying to recreate... (146, lizards) One more cunning religious trick to keep us out of the kind of intimacy with Jesus that will heal our lives. (148) It is a fact that the people who are most devoted to the Lord spend the least time with him. (149, no source quoted in this of flagranta statement) In the analogy of someone who puts limits on Jesus, he likens a person to being joined by the leaders of his religious community. (154) So many Christians were led to believe ... (157) Every hostile encounter jesus is having with very 'religious' people. (168) A friend went to a seminary, earned a theological degree and lost faith. (The inside joke is to call the seminary a 'cemetery.' How bad is that?) A good friend was subjected to strict biblical classes as a child; now he hates the Bible. (169) Jesus came to the most religious people on earth, and much of he had to do to bring them to God to liberate them from their religion. (178) I think that is enough. There's more, but that's enough. What would someone who is not Christian and not part of the church walk away from this book with? I think they should have greater appreciation for Jesus combined with a determination never to join the church. The consistent undertone of the last part of this book undermines what Jesus explicitly said he was doing. He was building a church. Through these quotes and more, John seems to reveal distrust of them (almost always religious leaders in the church) and distase for what the church produces or teaches. Yet the Apostle Paul spoke of the beauty of the church as an influence in our world: For me, even though I am at least of all saints, this grace was given, to preach to the pagan the illegible wealth of Christ, and to bring to light for everyone what is the plan of mystery hidden for ever in God who created all things, so that through the church the diverse wisdom of God could now be known to rulers and authorities in heavenly places. It was for the eternal purpose that he realized in Christ Jesus our Lord.. Á (Ephesians 3.8-11) I can't imagine why it's so trendy in Christian literature – to those who should know better – to tear down the church in order to elevate Jesus. It is Jesus who has started a good job in us and will be faithful to finish. We all work in progress. Insulting a man's wife and thinking that she's going to do it to people like her husband is not rational. There's more. In addition, in the chapter Letting Jesus be alone – with you, John exudes people's spiritual experiences and basically says that if these experiences result in good fruit, then we should give them the same authority as biblical revelation. He literally says: They either accept reality and adjust their theology, or they have to somehow deny millions ofa experiences. To the person who objects to this (John seems to anticipate), he says, But then - what do you do with Jolie's story? (Jolie is a young lady who has a dramatic spiritual vision of being in Golgote and seeing Jesus crucified and hearing him tell her: This is for you.) I'm not saying that she didn't have experience and that she doesn't create real comfort and doesn't provoke transformation in her life. I'm just uncomfortable with doors that equate spiritual experiences with scriptural truth kicks open. It is in the same chapter that John introduces the concept of forgiving Jesus. She shares another ofa experience of a young lady who had a vision of Jesus in which he said to her: You must forgive me. But Jesus doesn't need our forgiveness! you're protesting. I didn't say that. I said you must forgive Jesus - you will need. Let me be clear: forgive the man, let us pardon the evil things that have happened to us; Forgiving Jesus means to release the pain and resentment we hold against him. I understand what John's saying. Really. So many people felt disappointed and disillusioned or bitter towards God. However, I feel that this learning is dangerous. Forgiveness not only means to relieve pain, but to recognize evil or sin. Taken to this extreme, he may doubt Jesus' works and put us in the role of judge against Jesus. Read it anyway, that's my recommendation. The first part of the book is so good, so beautiful and so descriptive to Jesus as a real person that it provokes a lot of thought and I believe it will lead you to deeper affection and obedience. It's the last part where John tries to show the person how they relate to Jesus that they need to read with judance. There are some real nuggets here as well, but you'll need a shovel to dig them up occasionally. On this day... Related Related

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