

# The Love Series

*Dennis  
Peacocke*





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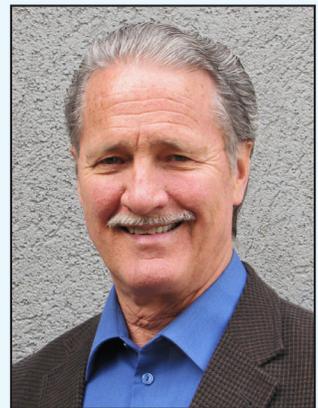
## **GoStrategic (Formerly Strategic Christian Services)**

Founded in 1979 by Dennis Peacocke who serves as President, GoStrategic is a prophetic ministry committed to training and equipping leaders of every cultural sphere in discipling nations and transforming the world. GoStrategic operates internationally, educating Christians through our Business Leadership School and Strategic Life Training correspondence schools, events, educational products, networking, and consulting services. Our ministry headquarters are based in Santa Rosa, California, with affiliates and schools in Mexico, Central and South America, Europe, Asia, and New Zealand.

GoStrategic equips believers to be leaders in the communities where they live, work, and serve. We specialize in bridging the gap between spiritual truth and the practical implementation of those truths in confronting real-world problems. With over three decades of experience educating, modeling, and connecting like-minded individuals, we have seen first-hand the fruit of Christians applying Biblical principles to the most complex challenges. It is our sincere hope that the services we provide result in thousands of communities transformed as believers step in to rebuild, repair, and restore our world. To learn more, please visit our website: [www.gostrategic.org](http://www.gostrategic.org)

A former business owner, Dennis Peacocke is the founder and president of GoStrategic, a Christian leadership organization dedicated to demonstrating the relevance of Christianity to every area of contemporary life. He has authored four books: *On the Destiny of Nations*, *Winning the Battle for the Minds of Men*, *Doing Business God's Way*, and *The Emperor Has No Clothes*, as well as recorded numerous audio and video presentations.

Dennis and his wife Jan reside in Santa Rosa, California. They have three adult children and eleven grandchildren.



## SPEAKERS



### Dennis Peacocke

A former business owner, Dennis is the founder and president of GoStrategic, a non-profit organization dedicated to demonstrating the relevance of Christianity in all areas of life. He has produced an extensive number of audio/video teachings and is author of the books: *On the Destiny of Nations*, *Winning the Battle for the Minds of Men*, *Doing Business God's Way*, and *The Emperor Has No Clothes*. Dennis and his wife Jan reside in Santa Rosa, California; they have three adult children and eleven grandchildren. [www.gostrategic.org](http://www.gostrategic.org)



### Barney Coombs

Barney is the leader of the International Council. He is received apostolically by many charismatic churches in North America, Africa, India, Europe, the UK and New Zealand and is seen as the 'father' of the Salt and Light family of churches. He is widely recognised for his pastoral gifting and has written a number of books including 'A Guide to Practical Pastoring' and 'Apostles Today'. His latest book, 'God's Plan for Himself', is Barney's life message it looks in detail at God's original plan and man's destiny. He is presently based in Vancouver. He is married to Janette, and they have three children and eight grandchildren. [www.saltlight.org](http://www.saltlight.org)



### Jan Peacocke

Jan has a vision for God's people demonstrating His community on earth. A graduate of the University of California at Berkeley with a degree in Political Theory, it was there Jan met her husband Dennis. Married in 1968, she has been active with him in the ministry and in business while homeschooling their three children. She has recorded the series, "Raising Godly Children." She shares from her experience of 30 years in the ministry—counseling, inspiring, and educating. [www.gostrategic.org](http://www.gostrategic.org)



### Earl Pitts

Earl Pitts teaches people how to escape from the world's chaotic financial system—the land of "never enough"—and empowers them to operate in the principles of God's Word—"the Kingdom of More than Enough." For more than 20 years, Earl has personally taught over 400 financial seminars in 25 countries. He co-authored the book, *Wealth, Riches, and Money*. A former IBM Operations Manager, Earl currently resides in Cambridge, Ontario, Canada with his wife Dorothy. He is a former Director on the Board of YWAM Canada. He serves as an Associate Pastor at Koinonia Christian Fellowship in Bloomingdale, Ontario. [www.wealthrichesmoney.com](http://www.wealthrichesmoney.com)

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## Goals for The Love Series

During the course of our time together, we desire to—

- Gain a deeper passion and greater consistency of our love for the Lord.
- Learn to release His love more freely and effectively to those we love and want to love.
- Simply put, learn more perfectly to live out His two greatest commandments.
- Foster an environment for life-giving exchange between like-minded believers who share a common desire to see God glorified in the earth.
- Celebrate and worship God as a representation of His people and Body that He is preparing to fulfill His purposes in the earth.

# The Dynamics of Covenant Love and God's Response to Our Inadequacies—Part One

by Dennis Peacocke

## THE INTRODUCTION

- I. Greetings
- II. The goals of our time together are to:
  - A. Experience God's presence together as we:
    1. Explore the biblical foundations of the nature of God's love and the ways in which God is expecting us to respond to Him and our fellow man.
    2. Interact with one another in exploring how we can use these truths to grow and further conform to God's calling upon our lives.
  - B. Hear and process Barney Coombs' insights on loving God, and mine on loving man.
    1. Barney will be focusing on the nature of God's love and our responses in Christ and to Christ.
    2. I will be sharing on the nature and dynamics of human interaction and the gift of God's love to us and through us as we seek to obey Christ's "new commandment" and love one another as He has loved us (John 13:34-35).

## TEACHING NUMBER ONE:

### The Dynamics of Covenant Love and God's Response to Our Inadequacies-Part One

- I. Let us begin by wrestling with some of the major dynamics of the word "love."
  - A. In New Testament Greek, there are three definitions or words used for the word "love."
    1. The first is "eros," or purely sensual love, which may have different components of lust, love, belonging, etc. within it. We will not need to spend much time dealing with this issue here. Amen.
    2. The second is "fileo," which generally means love out of mutual response to meeting each other's perceived needs.
    3. The third Greek word is "agape," which is the divine love of God, that is, a love that is infinitely more advanced and matured than simply mutual gratification.
    4. "Fileo" is generally assumed to be sourced or originated out of the human soul, whereas "agape" is originated out of God's Spirit and nature, transmitted only to the human spirit through Christ.

- B. Human “love,” commonly understood, has some of these general characteristics:
1. Emotional “love” out of various common needs such as:
    - a. The need to belong.
    - b. The need for mutual value through so-called “love languages.”
    - c. The fear of being alone.
    - d. The need to give or receive power to another.
    - e. Physical or sexual attraction and need (eros).
    - f. Other and sundry variations of soul needs.
  2. Higher love or transcendent “love” such as:
    - a. The love of art, music, sport, food, or some aesthetic or intellectual endeavor.
    - b. A parent’s love; married “one flesh” love; love for a friend (David and Jonathan); love for a cause, idea, or a duty.
    - c. “Love” can also be expressed for another’s growth potential through discipline or training as modeled in Hebrews 12:5-15 and Galatians 4:1-7.
  3. Most commonly addressed “love” in modern culture is something we “fall into,” like a ditch or off a stairway, being swept away by the emotional experience.

II. Another major question arises around the issue of “Why should human beings love one another?”

- A. If we are in fact the product of evolution, and the prime directive of adaptation for the sake of survival-of-the-fittest, love makes little sense except for self-benefit.
1. “Slime balls,” the product of probability, need only practice “love” (“fileo”) that furthers self-interest.
  2. Evolution not only robs us of divine design and destiny, it robs us of any love that transcends self-interest.
  3. Biblically, because man is created in God’s image (Gen. 1: 26-28), we are commanded to honor and respect one another out of respect for God and His sovereign power and care for man (of note is the biblical death penalty).
- B. Biblical love generally follows one of these three categories:
1. “Enlightened self-interest” as in the “Golden Rule” (Matt. 22:37-40) wherein we love others as we hope to be mutually loved in return.
  2. Covenant love: “If-then” agreements between man and God, or man and man.
  3. Agape love, wherein God’s love is extended to us and through us in Christ.
- C. These three kinds of love can be likened to the three levels of the presence of God in the temple in the Old Testament.
1. The outer court: (fileo) “enlightened self-interest”

2. The inner court: (fileo) covenant love for a higher purpose than self.
  3. The Holy of Holies: (agape) The very love nature of God Himself.
  4. We will approach my sharing with you using this threefold analogy of the temple. I will be assuming that as our spiritual understanding grows, we should be moving from fileo love to agape love as we move from outer court, to the inner court, and on into the very presence of God in the Holy of Holies.
- III. Let me now, in this introductory session, open up some of the aspects of love in the outer courts.
- A. Enlightened self-interest love (fileo) is a noble form of human love that goes far beyond mere “eros” love or lust, or the sheer need for power.
1. This love is a love that sees something of great value in a person, idea, or cause.
  2. It begins with obedience, that is, “What must I do to position myself to be in a blessed relationship to this person (parents), idea (study), or cause (sacrifice)?”
  3. It then moves to duty, that is, a compelling sense of voluntary obligation to serve the person, idea, or cause that is the object of the love.
  4. Its final form is honor, that is, for example, I mowed my parents lawn out of obedience (chores); then duty (for the sake of our family stewardship); and finally out of love and respect for who they are (honor).
- B. This outer court love is manifested by these kind of inner thoughts or responses:
1. Obedience to love: Love as an act of the will; I love you because I am committed or commanded to do so (John 13:34).
  2. Dutiful love: You have done so much for me, I should and must love you in return. I will extend to you your good at my expense. I will love you as an act of humility because of what you have shown to me of your humility and love.
  3. Honoring love: I want to demonstrate to you in any way I can how much I value who you are. Whatever will call attention to your deserving of honor, comfort, or recognition is a privilege for me to extend to you. It is my honor to serve you for who you are.
  4. There are numerous biblical and life examples of all of these various kinds of love we could look at, and forgive the smallness of these examples in this brief time we have to lightly touch this enormous and vital subject.



# The Dynamics of Covenant Love and God’s Response to Our Inadequacies—Part Two

by Dennis Peacocke

- I. Let us quickly review what we shared in Part One of this teaching.
  - A. We discussed the biblical differences for the Greek word “love.”
    1. “Fileo” is love out of mutual response for meeting each other’s perceived needs.
    2. “Agape” is the divine love of God modeled and extended to us in and through Christ.
  - B. We described a host of commonly understood meanings for the word “love.”
    1. We briefly discussed love expressed through belonging; love languages; escape from being alone; power needs; sexuality; music; art; athletics; ideas; causes; parental love; marital love; etc.
    2. We also discussed briefly the question of why we should love each other at all in terms of both evolution, and the truth of God’s love and commitments.
  - C. Lastly, we began the three-step journey to discussing biblical love using the analogy of the outer court, inner court, and Holy of Holies of the temple.
    1. We began with exploring the “enlightened self-interest” (Golden Rule) love of obedience, duty, and honor.
    2. We now move on into the inner court.
- II. Moving on to the inner court: Covenant love
  - A. Covenant love is a love expressed and defined through mutual agreements. It is also a fileo form of love. While we will discuss this in greater detail in our next teaching, “Love Runs on Rails,” we must also explore it now.
    1. Covenant love is the facet of love based on “if-then” agreements.
    2. “If-then” agreements are conditional, that is, the responses we have with each other are based largely upon how we respond to mutually-agreed-upon rules or patterns of behavior.
    3. Scripture, both Old and New Testament, is filled with “if-then” covenants between God and man, and man and man.
    4. Here are some common examples from:
      - a. The Old Testament:  
God to man:  
  
Man to man:

b. The New Testament:  
God to man:

Man to man:

5. "If-then" covenants expressing love such as marriage vow relationships which can be broken by adultery, are not "wrong," they are simply defined by limitations of behavior. Many broken marriages still have people who love each other, but cannot put up with some facet of the other party's behavior.
6. "If-then" love is a kind of performance-based love, which carries with it a lesser kind of ultimate loyalty than agape love.

B. God's love is also biblically expressed in "unconditional covenants" He makes with Himself toward mankind. These agape covenants demonstrate both God's love and God's sovereign choices and destined purposes for Himself.

1. Here are some examples of His "unconditional covenants":

- The Abrahamic Covenant: Genesis 17:1-22
- The Noahic Covenant: Genesis 8:21—9:17
- The Davidic Covenant: 2 Samuel 7:8-17
- The New Covenant: Eze. 36:22-27; Jer. 31:31-34; Heb. 8: 1-13

2. God's "gift love" is a love (agape) found in the third part of the temple, the Holy of Holies.

C. Let us discuss performance love a little more ("if-then" covenants) before we further discuss the gift love of the Holy of Holies.

1. The release from covenant does not necessarily mean that our love for someone has left or is being withdrawn. What it means is that the terms of its expression are defined by the level of trust or competency demonstrated in the relationship.

\*\*\* 2. Maturing love is knowing what kinds of lived-out relationships we can have with different people.

\*\* 3. Here are some examples:

- A married life v. loving someone you can't live with.
- Building projects or deeply committed transactions with people, i.e., "load limits" of trust or competency.
- Certain kinds of social situations some people can't be trusted in (financial; power; etc.).

4. When our commitment to the well being of someone, which transcends ourselves, (love) is not clearly separated from the levels or kinds of things we can do with them, love is confused with competency or maturity, often with disastrous consequences.

- Fear → “If I don’t perform to your standards you will reject me” (v. define segments of limited interaction).
- Strife → “I must earn your love or you will reject me” (v. as our relationship matures it will expand what we can do together).
- Condemnation → “If my performance is not good enough, I will condemn myself, or if it is good enough by my standards, but not yours, I must reject, rebel, and possibly hate you for rejecting me” (parental destructions).

III. Moving into the Holy of Holies: The agape of an intentional love.

- A. Both outer-court love (enlightened self-interest) and inner court love (covenant love) ultimately are inadequate for us as fallen human beings because they both depend upon our inherent strength and attributes.
1. We begin to see the love of God (agape) which we need towards Him and one another, as we begin to see our need for it, that is our inherent weaknesses and inability to escape self-centeredness! Our capacity to experience God’s love is proportional to our sense of our need for it.
  2. God, knowing our frame (Psa. 103:10-14) since He created us, takes mercy upon us and injects His nature of love into us through Christ.
- B. In God’s covenant with Abraham, we see His prefigured gift to us in Christ (Gen. 15:1-18; Gal. 3:20).
1. Here is the principle, and mystery, of the agape covenant of God: “You prepare the sacrifice (give me something to work with) and I will empower you with myself to fulfill my intentions for you.” Yet even so, your willingness itself is originated in God!
  2. As Barney continues to open these things up in his own wonderful way, I will gently take leave here and, having laid a foundation, now more specifically address God’s, how we should grow into loving each other more perfectly.
- C. We close then, preparing to discover how to love each other, with these foundational truths:
1. (Outer court) “Enlightened self-interest love” moves from obedience, to duty, to honor.
  2. (Inner court) “Covenant love,” properly understood, helps us define the levels and types of activities we can properly execute now, in our journey into the Holy of Holies level of unlimited expression of love.
  3. (Holy of Holies) “Gift-love” (agape) is the intentional love of God towards us in His mercy for our weakness and need to go where God wants to take us through His power.



# Christ's Love for the Father

## by Barney Coombs

John 14:31— "...so that the world may know that **I love the Father**, I do **exactly** as the Father **commanded** Me. Get up, let us go from here." (He was going to Gethsemane and the cross)

Hebrews 10:7— "Then I said, '**Behold, I have come** (in the scroll of the book it is written of me) **to do your will, O God.**'"

Psalm 40:8— "I delight to do Your will, O my God, And Your law is within my heart."

- **For the first time since "the fall," a human being was loving the LORD with all his heart and with all his soul and with all his might.**  
Deuteronomy 6:5—"You shall love the LORD your God with all your heart and with all your soul and with all your might."
- **For the first time since "the fall," a human being was living by what God said.**  
Deuteronomy 8:3—"...that He might make you understand that man does not live by bread alone, but man lives by **everything that proceeds out of the mouth of the LORD.**"  
Isaiah 50:4-6— "The Lord GOD has given Me the tongue of a disciple, that I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. The Lord GOD has opened My ear; And I was not disobedient Nor did I turn back. I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting."
- **For the first time since "the fall," a human being was living totally dependant on God.**  
Isaiah 42:1—"Behold, My Servant, whom **I uphold**; My chosen one in whom My soul delights."
- **For the first time since "the fall," a human being was devoid of good ideas.**  
John 8:28-29—So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and **I do nothing on My own initiative**, but I speak these things as the Father taught Me."  
John 5:30—"I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me."

- **For the first time since “the fall,” there was a human being on earth who only lived to please God.**

John 8:29—“And He who sent Me is with Me; He has not left Me alone, for I **always do the things that are pleasing to Him.**”

- **For the first time on planet earth there was a human being who was so loved by God His Father that the Father showed Him everything that He was doing.**

John 5:20—“For the Father loves the Son and shows Him all that He Himself is doing.”

- **For the first time on planet earth, there was a human being who realized his utter weakness and inability to please God out of His own strength** (His personal choice).

John 5:19—Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do **nothing** of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.”

Isaiah 11:1-3—“Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. The Spirit of the LORD will rest on Him, The spirit of **wisdom** and **understanding**, The spirit of **counsel** and **strength**, The spirit of **knowledge** and the **fear of the LORD**. And He will **delight** in the fear of the LORD, And He will not judge by what His **eyes see**, Nor make a decision by what His **ears hear**”; the problem in the garden was they made a decision on the basis of what they saw and what they heard!)

- **For the first time in the history of mankind a human being was filled, without measure with the Spirit, and lived continually in the power and enabling of the Holy Spirit.**

From conception to resurrection, Jesus lived in the enabling, guiding, and empowering hands of the Holy Spirit.

- Jesus was conceived and protected in the womb by the Holy Spirit (Matt. 1:20).
- The Spirit descended on Him like a dove at His baptism (Matt. 3:16).
- Jesus was led by the Spirit into the wilderness (Matt. 4:1).
- He ministered in the power of the Spirit (Luke 4:14).
- He drove out demons by the Spirit (Matt. 12:28).
- He was full of joy through the Spirit (Luke 10:21).
- God gave Him the Spirit without limit (John 14:34).
- The Spirit of the Lord was upon Him, because He was anointed to preach the gospel to the poor. He was sent to proclaim release to the captives, and recovery of sight to the blind and to set free those who are oppressed (Luke 4:18-19).

**All that Jesus ever did, He never did.**

# The Father's Love for Us

## by Barney Coombs

### I. The covenant of grace

Covenant and the nature of God.

*Covenant theology of the Scripture is hard to miss, but in a sense, we can miss it, by failing to focus on it. It is one of the things in scripture that is too big to be seen, particularly when one's mind is programmed to look at something smaller, hunting on a map for Polynesian islands, and finding plenty of island names in small print but never seeing the "Pacific Ocean" in large letters. In the study of salvation, faith, Jesus Christ, the church, the work of the Spirit, prayer, and Christian morality we can miss that these are all covenantal in their essence, just as each island is anchored in the Pacific Ocean.*

James Packer

The Trinity. God is three persons but one God. The union and unity between the Father, Son and Holy Spirit does not have any parallel in human terms. It is a mystery. Their love, communion, and fellowship with each other, their delight and enjoyment of one another is complete and perfect.

In the Trinity, there is complete knowledge of one another, love for one another, cooperation with one another and enjoyment of one another.

In the Father's will to create the world for and through His Son by the Spirit, the entire Trinity was expressing its delight in itself.

The Son would possess the creation as the Father's love gift to Him, in which Father and Son shared delight and satisfaction in each other's love.

The earth was part of this creation gift to the Son. When God made man in His image ("Let us make man in our image"), the emphasis was on the unity of all three persons of the Trinity in this creative action, God, in His great love, wanted to extend the fellowship of the Trinity to other persons. The "cycle" of communion—knowledge, love, cooperation and enjoyment would be extended to men. In entrusting to man and woman the dominion over the earth God was allowing him into the blessing of the relationship between the persons of the Trinity, i.e. sharing part of the inheritance given to the Son. The formal way of doing this was by making a covenant with Adam and Eve.

*Why does He desire covenantal relationship with rational human beings? God does not give a direct answer to this question but the most we can say is that the nature of such fellowship corresponds to the relationship of mutual honour and love between the Father and Son and Spirit within the unity of the divine being. The divine purpose seems to be an enlarging of this eternal circle of love and joy. Covenantal communion is the inner life of God.*

James Packer

The covenant promised a special knowledge of God as Trinity, a unique love relationship with God, cooperation with God in ruling the earth, and eternal enjoyment of this communion with God through the access to the tree of (eternal) life.

II. One of the attributes of God is love—God is love! (1 John 4:16)

Love which is steadfast

Hebrews 13:55—

“Keep your lives free from the love of money and be content with what you have, because God has said, “Never will I leave you; never will I forsake you.”

Lamentations 3:22-23—

“The Lord’s lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning. Great is your faithfulness.”

Love which disciplines

Hebrews 12:5-6

And you have forgotten that word of encouragement that addresses you as sons: “My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son.”

Love which is self sacrificing

Galatians 2:20

“He loved me and He gave Himself for me.”

Love which is serving

Mark 10:45

“Even the Son of Man did not come to be served but to serve and to give His life a ransom for many.”

Love which makes us His children

Jeremiah 3:19-20

Then I said, “How I would set you among My sons and give you a pleasant land, the most beautiful inheritance of the nations! And I said You shall call me, ‘My Father.’”

John 3:1

“See how great a love the Father has bestowed upon us that we should be called children of God.”

Love is the motive behind election

Deuteronomy 7:7-8

“The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, but because the LORD loved you and kept the oath which He swore to your forefathers.”

# Don't Waste Your Life

by Barney Coombs

## INTRODUCTION:

Christians seem to be more interested in seeking the hands of Jesus rather than His face!

Numbers 14:21

“But indeed, as I live, all the earth will be filled with the glory of the LORD.”

Isaiah 11:9—

“For the earth will be full of the knowledge of the LORD as the waters cover the sea.”

Zechariah 14:9—“The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.”

Acts 4:12—“And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”

Romans 10:13-15

“...for everyone who calls on the name of the Lord will be saved. How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’”

Psalms 110:33—“Your troops will be willing on your day of battle.”

Mark 8:34-38—“And He summoned the crowd with His disciples, and said to them, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.’”

Matt 9:35-38—“Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, ‘The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field.’”

- I. The grand finale, the climax of the ages, the ultimate victory.
  - A. The glory of the Lord will fill the whole earth. The kingdom, the power and the glory of God. But this is contingent on:
  - B. The knowledge of the Lord filling the whole earth. But this requires the:
  - C. The cross-bearing family of God filling the whole earth, and making the Name of Jesus famous by word and deed. Blood, sweat and tears.

Tertullian in A.D. 200 said:

“Go on, rack, torture, grind us to powder: our numbers increase in proportion as ye mow us down. The blood of Christians is their harvest seed.”

John Piper writes:

“The Calvary road is where all the riches of the glory of God in Christ are found. All the sweetest fellowship with Jesus is there. All the treasures of assurance. All the ecstasies of joy. All the clearest sightings of eternity. All the humblest affections. All the noblest camaraderie. All the most tender acts of forgiving kindness. All the deepest discoveries of God’s Word. All the most earnest prayers. These are all on the Calvary road where Jesus walks with His people. Take up your cross and follow Jesus. On this road and this road alone, life is Christ and death is gain! Life on every other road is wasted. We don’t make the name of Jesus famous by our strength, our financial success, our outward glamour. No, His strength is made perfect in our weakness.”

Bob Mumford:

“We have this treasure in a styrofoam cup. Even a weak Christian can give a cup of cold water in His name.”

II. For everyone who calls upon the Name of the Lord will be saved. But Paul argues:

- A. How, then, can they call on the one they have not believed in?
- B. How can they believe in the one of whom they have not heard?
- C. How can they hear without someone preaching to them?
- D. How can they preach unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’

This is what Romans 10:17 is all about. This is a gospel verse. This is a missions’ verse. So faith comes by hearing and hearing by the preaching of Christ.

III. The main problem!

- A. The lack of self denying, cross-bearing Christians.
- B. The lack of workers who will go.
- C. The lack of senders.
- D. Unwillingness to bear the shame of the Name.

Prior to 1812, not one American missionary had been sent. In 1806 a spiritual awakening took place amongst students in Williams College Massachusetts which prompted a small group of young men to devote themselves to prayer twice a week by the Hoosack river. They focussed on the spiritual welfare of other students. In August 1806 they were caught in a thunderstorm on their way home from the prayer meeting and took shelter under a chewed-out haystack. They continued to pray and found themselves pleading for the awakening of foreign missionary interest among the students. One of them, Samuel Mills, urged the little group to consider their own willingness to be missionaries. Remember, up to this time, there were no missionaries, no missionary societies.

American churches, by and large, had no vision for unreached peoples. “There was plenty to get on with at home.” But this little group of praying students could no longer be content with a church that sent no foreign missionaries. Against all this spiritual and historical and structural inertia, God enabled them to break through. That night they dedicated themselves to missionary service. And as a result the Student Volunteer Movement was born. The rallying cry was: “Evangelization of the world in our generation.” By 1891, there were 6,200 student volunteers who had signed a pledge saying: “It is my purpose, if God permit, to become a foreign missionary.” Of these, 321 had already sailed for overseas service.

By 1845, over 20,500 of those who signed that declaration had reached the field. Adoniram Judson was one of these original students and the first American missionary. Raised in a Christian home, a son of a pastor, on going to college, he met up with Jacob Eames, a Deist; he came out of college with no Christian faith. Eventually, God arrested him. In 1809, after studying at Andover College he offered himself to the Congregationalists for missionary service in the East. The same day he met Ann Hasseltine and fell in love. A month later, he made his intentions known to Ann’s father, writing the following letter:

“I have now to ask you whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure, and her subjection to the hardships and sufferings of missionary life; whether you can consent to exposure to the danger of the ocean, to the fatal influence of the southern climate of India; to every kind of want and distress, to degradation, insult, persecution, and perhaps a violent death. Can you consider to all this, for the sake of Him who left His heavenly home, and died for her and for you; for the sake of perishing, immortal souls, for the sake of Zion, and the glory of God? Can you consent to all this in hope of soon meeting your daughter in the world of glory, with the crown of righteousness, brightened with the acclamations of praise which shall redound to her Saviour from heathens saved, through her means, from eternal woe and despair?”

Her father let her decide; she said “Yes.”

Judson was twenty-three when on Feb. 17, 1812, he and Ann sailed for Burma. Ann never returned to America.

In 1906 a young businessman wrote “If the laymen of North America could see the world as these students are seeing it, they would rise up in their strength and provide all the funds needed for the enterprise.” At a prayer meeting of businessmen in New York on November 15, 1906, The Laymen’s Missionary Movement was born. Its stated aim was “Investigation, agitation, and organisation.”

J. Campbell White, the first secretary of the Laymen’s Missionary Movement, wrote:

Most men are not satisfied with the permanent output of their lives. Nothing can wholly satisfy the life of Christ within His followers except the adoption of Christ’s purpose toward the world He came to redeem. Fame, pleasure, and riches are but husks and ashes in contrast with the boundless

and abiding joy of working with God for the fulfillment of His eternal plans. The men who are putting everything into Christ's undertaking are getting out of life its sweetest and most priceless rewards.

In Isaiah 6:8, Isaiah says: "Then I heard the voice of the Lord saying: 'Whom shall I send, and who will go for us?' Then I said: 'Here am I, send me.'"

# Love Runs on Rails

## by Dennis Peacocke

- I. Let us quickly review where we have been in our studies so far.
  - A. Barney has wonderfully reminded us that:
    - 1.
    - 2.
    - 3.
    - 4.
  - B. I have emphasized these foundational issues on our journey into loving one another as Christ would have us to do (John 13:34-35).
    1. “Enlightened self-interest love” (the Golden Rule) begins in a sense of “obedience” to a person, (parental or authority figure) or “obedience” to search out an inner-sense of connectedness to a person. As it matures, it moves to “duty” (to Christ, some set of principles, or to gain that person’s approval), and if it grows, it matures on to “honor” for whom we see them to be and how we want to demonstrate our love and respect for them.
    2. “Covenant love,” which we will talk about again tonight, is a kind of contractual love where we set agreements together as we progress onto the level of trust and competency which will lead us into the Holy of Holies love of the freedom of full interaction.
    3. “Gift love,” God’s agape, is given to us out of His nature and intentionality for our maturation. This love is out of God’s nature or condition of being. It is reflexive and natural, beyond the need to try or “pump it up.” It is the highest form of love we can extend to anyone or receive from anyone.
- II. Let us now further pursue covenant love and its purposes in the teaching analogy of “Love Runs on Rails.” Our text for this is Matthew 24:12.
  - A. What is the relationship between “lawlessness” and “love” as seen in Matthew 24:12?
    1. Jesus states that covenant love is revealed by obedience to agreements or commandments defining the nature of a relationship with Him (John 14:15; 15:10, 14).

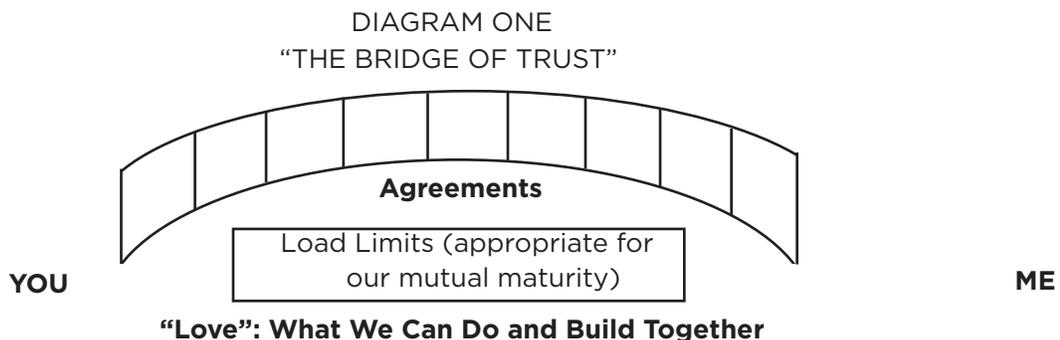
2. Modern culture tells us, on the contrary, covenants, agreements or rules “kill” love. Love must be “free” of agreements of performance to truly be “love.” “Performance love” is not real love.

This is a lie or God would not have extended His love towards us in the form of the Old or New Covenant! To the contrary, covenant love helps expose and reveal the level of maturity of the parties involved in the covenant. It serves us by revealing missing ingredients of character, ability, or faulty and unrealistic terms within the covenant or agreement.

3. Paul discusses this powerfully in Romans 7:7-25. Permit me to summarize what he says.
- a. The Law, “covenant,” was perfect and without fault.
  - b. I agreed to do it out of my love, honor, and fear of God.
  - c. I couldn’t keep the terms of it, in fact, it revealed my inadequacies (sins) and inner nature (flesh).
  - d. My need forces me to cry out for mercy and help.
  - e. Christ met and meets my need by giving me His power and love.
4. The key concept here, for our discussion, is this: The rules of the game reveal where we are, where we aren’t, and force us to evaluate, seek to empower each other, or redefine our agreements out of a desire for love to continue to build between us.
5. “Lawlessness” or “iniquity,” that is the constant breaking of our agreements, can and will eventually separate us out of our love as it grows “cold.”

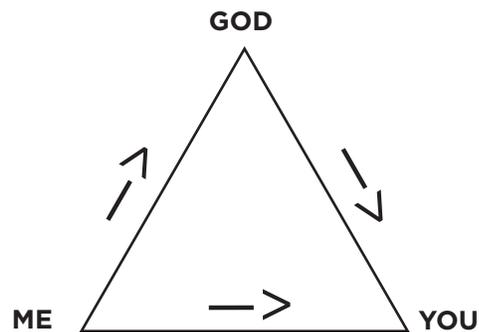
B. Let us now further examine some of the implications of these truths.

1. The nature of our agreements define and lead to the furthering or lessening of the bridge of trust, which undergirds what love allows us to do together. Love both “is,” and is built, and expands through the “bridge of trust.” Both in our series, “Let’s Talk” and the Business School we discuss these ideas in greater detail.



2. Our love is strengthened or weakened by how we keep our agreements; seek forgiveness; extend forgiveness; clarify our agreements; modify our agreements to carry either greater or lesser responsibilities.
  3. Agreements reveal self-centeredness, motives, and the need for both maturity and skills.
    - a. Peter reminds us to “live with our wives with knowledge” (1 Peter 3:7).
    - b. Love is not enough; it needs skills and character to help build the bridge of trust.
    - c. “Character” is about my moral, ethical, and spiritual maturity whereas “skill” is about my knowledge base and how to use it wisely, especially relationally.
  4. Poorly defined agreements; “forced” agreements; round words (maneuvering room); dishonesty; incompetency; a lack of brokenness and humility on either or both parties’ side will wash away the bridge of trust making working relational restoration very, very difficult.
  5. Here is the key in this lesson: Let progressive agreements be the path upon which our love between us unfolds. Be diligent to obey the “load limits,” extending trust appropriately without sweeping anything under the bridge that is not biblically dealt with!
- III. Let us move on to God’s eventual goal for all growing relationships in Christ—living in The Triangle of Life.
- A. Love, like all attributes of our lives, is to be under the control and guidance of the Holy Spirit. He is to regulate and determine our relationships with all people.
    1. God then is to be the regulator of all relationships.
    2. Let us then look at the Triangle of Life:

**DIAGRAM TWO  
“THE TRIANGLE OF LIFE”**



3. I can relate to you directly or I can relate to you through God. Through God I have access to the wisdom of the appropriate level of love, and the very love of God Himself.
- B. In God I have at least these things from Him:
1. His agape love, covenant love, self-interest love to apply to help you in your journey.
  2. His forgiveness for my sin, as I extend forgiveness to you (Matt. 6:12, 14-15).
  3. God's faith and love for you, which never fails (1 Cor. 13:8).
- C. This reality releases you and me from "working for wages" from God or each other (Rom. 4:1-8).
1. Covenant love has agreements, not "I owe you" (wages).
  2. Agape love has no conditions because they are already met in Christ. It is free and limitless.
  3. Therefore, our love in Christ should be free for each other. However, love's "working levels" (what we can do together) is worked out through covenants as the load-limits grow in strength.

# Keeping Love Alive and Growing

## by Dennis Peacocke

- I. Let us quickly review where we've been:
  - A. Barney has wonderfully expressed our need to love God in the following ways:
    - 1.
    - 2.
    - 3.
    - 4.
    - 5.
  - B. In terms of loving one another, we have briefly explored the following:
    1. We have discussed self-enlightened love expressed through obedience, duty, and honor.
    2. We have discussed "covenant love," if-then relationships which reveal motives, character, maturity, and competency, all of which relate to appropriate levels of interaction built upon the "Bridge of Trust" undergirding love's various expressions.
    3. We have discussed God's "gift love" in Christ (agape) which gives us access to His nature and blessing.
    4. We have discussed all of these concepts in the context of our journey to maturity using the "Triangle of Life" as we move from the outer courts, to the inner courts, to the Holy of Holies in God's presence.
    5. We must now focus on some of the other essential aspects of "keeping love alive and growing."
- II. As we have already discussed, love is an extension of God Himself to us and through us.
  - A. Let us look briefly at the stages of God's love whereby He both catches us at our level of understanding and capacity, and leads us on to mature love (agape) towards Him and others.
    1. Stage One: Enlightened self-interest: obedience (fear) → duty (responsibility) → honor (love for God, His name, His cause)
    2. Stage Two: Covenant love: the ability to respond to different levels of responsibility and behavior in God as He gradually protects us from power and releases more of Himself to us.
      - a. In this stage we discern and learn to the borders of our own competency and capacity.



11. Living in the proper balance of asserting and discovering.
  12. Living in the center of “The Triangle of Life.”
  13. Not withdrawing our love or support for one another when we see ourselves in sin (1 Cor. 13:6).
  14. Recognizing, once again, that love requires an act of our committed will at those times when our emotions or feelings are shut down. Even deep love has periods where it “hides.”
  15. As previously mentioned, the daily extension and reception of forgiveness for pain, misunderstanding, or even confessed deliberate sin (Matt. 6:12, 14, 15; Eph. 4:26).
- B. In an ultimate sense, perspective is everything in maintaining and growing in our love relationships.
1. All of us are sinners, “fallen,” full of both virtues and strengths. In the reality of our common flesh, what is in one of us is in all of us; it’s a matter of degree, discipline, opportunity, and grace that determines how much it is expressed.
  2. We must diligently avoid being committed to “minors” and keep our eyes on the ball (Christ, who we are in Him, and our destiny in eternity).
  3. Relationships tend to give us back what we invest into them; deception says, “if you have to work at it, it’s not real,” but the truth is, love requires hard work and that is one reason Jesus puts it in a “command mode” (John 15:2).
  4. Finally, there is no limit or end to the love of God as eternity will confirm to us all.



Sharing in the Prayer Life of Jesus  
by Barney Coombs



# Love Is a Team Sport

## by Dennis Peacocke

- I. As a summary to Barney's and my sharing, we will close by focusing on the following truths:
  - A. Love is a "team sport" in Christ.
    1. Love produces unity. We are called to be one in Christ, united in love, in the same way the Father and the Son are one in God's love (John 17:20-23).
    2. Love produces community. We are called to experience God's love together in the context of community (Eph. 3:14-21).
    3. Love is based upon God's sovereign joining. We are called to work out and experience God's love for one another in God's sovereign timing (1 Cor. 12:18), both in time and in eternity.
  - B. Love brings us together into one as these things come to pass:
    1. Our worldview in Christ blends (presuppositions; general perspectives; complementary gift interactions).
    2. Our relational skills begin to blend together (the "dance flows").
    3. Our decision-making and rulership skills begin to blend.
    4. Our strategic planning begins to blend (goals and teamwork positions).
    5. Our belonging to our core apostolic "families" become clearer and clearer and increasingly effective (Eph. 3:15).
    6. Our sense of mutual life in each other becomes more and more real: "When one is exalted, all are exalted; when one suffers, all suffer" (1 Cor. 12:25-26).
- II. Permit me to close with further comments on what it means to play on a team using Acts 2:42-47 as our text.
  - A. Let us quickly go through these verses.
    1. Verse 42—the community was "continually devoting themselves": they were each individually committed to the internal game.
    2. Verse 42—"to the apostle's teaching": that is, in Christ they trusted the coaches' motives, competency, and care for them as a team and believed they would draw out their skills and destiny both individually and corporately.
    3. Verse 42—"fellowship...breaking of bread...prayer": they spent time together, ate, and recreated together, shared their intimate goals.
    4. Verse 43—"awe": our hard work and sacrifice of will is paying off.

5. Verse 44—“had all things common”: same team uniforms; same sacrifice; same rules and privileges; same success and failure as a team; same showers.
6. Verse 45—“selling their property”: had different roles and resources, but were united in their commitment of giving what they had, to the team. They were all “in” all the way.
7. Verse 47—They were all thankful to God to play on the same team; people loved to watch them play; the Lord added to them because love is contagious.

B. So how do we conclude?

1. We love Him because He first loved us and gave Himself for us so that we could enjoy life and experience it in the same general way as He does.
2. We need to give ourselves to staying in our right minds (living in the Spirit).
3. Love is a journey from the outer courts of God to the inner courts and on into His Holy of Holies.
4. Love is a team sport ultimately, played out in Christ’s redeemed community, for and to His glory.

# Loving Your Children

by Jan Peacocke

When we hold our newborn and sense the purity of their being, is the first desire of our love to protect that purity? Do we intuitively sense that it represents whom God has made them? We do not want that image marred by sin.

As a parent, the most effective way to protect the innocence and individuality of the being God has placed in our arms is to build their character. Character is the most effective deterrent to little foxes and big attacks.

Yet we find the strong tendency to dwell on controlling behavior instead. We forget that a child has a spirit from the very beginning, and it is both our responsibility and privilege to nurture their spirit, as well as to nurture their physical body, to understand and encourage their spirit, as well as to understand and encourage their soul. In fact, the spirit, as the governor of their tripartite being, should be the centering point of our parenting efforts.

So today, as we talk about loving our children, we will emphasize developing your child's character. What is character? Character is how one's spirit is manifested to human society. It is that which will distinguish your child and give him his own particular reputation in society (Proverbs 20:11). It is the outward manifestation of inward truths. However, it is the inward, eternal truth that is our concern; the outward is a current encouragement and checkpoint for us as parents.

There is a capacity God has given man that is crucial to developing character; it is the capacity to choose. Human freedom is found in the capacity to choose—as Joshua said, “Choose whom you will serve.” Self government is what allows us to make our choices rather than having them made for us by other consequences. The God-like ability to choose is from being formed in the image of God. The bondage of being slaves to sin, or the freedom of serving a God who is love, is the result of the choice of each individual human being.

- I. Love is a relational term
  - A. It is not just me!
  - B. Most sought-after form of human fulfillment
  - C. The glue of godly society
  - D. The tragedy of fear
    1. Why God has not given us a spirit of fear
    2. Need for discernment
    3. A godly perspective is a broad perspective
  - E. Knowing others; knowing God

- II. Love is an action word
  - A. Why is it more blessed to give than to receive?
  - B. The purpose of a greenhouse
  - C. When to give
  - D. Service, the matured gift
  - E. Living as unto the Lord
  - F. Receiving is the exhale
    - 1. Reciprocity
    - 2. Our needs/vulnerability
  
- III. Looking to God
  - A. The aid of the Holy Spirit
  - B. He is love
  - C. An eternal perspective

Finances and the Love of God  
by Earl Pitts

