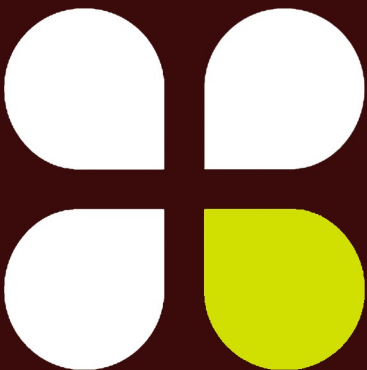


COMMUNITY STUDY GUIDE

WILD GOOSE CHASE

MARK BATTERSON



SCRIPTURE
REASON
EXPERIENCE
TRADITION

INTRO TO COMMUNITY STUDY GUIDES

How do we know what we know? How do we come to find what is good and true? People have wrestled with these questions throughout human history. It's the study of *epistemology* and it's no small chore.

The people of God have wrestled with epistemology throughout Judeo-Christian history. How can we know that God is real, that He loves us, that He is working in the world today? These are huge questions, and many different Church leaders have attempted to answer them over the centuries, to explain how we as Christians can know what is true.

John Wesley, the eighteenth-century preacher and pioneer of Methodism, articulated epistemology in a way that still resonates with us today. In his ministry Wesley taught something that would later be named the *Wesleyan Quadrilateral*. We determine what is true using *Scripture, reason, experience and tradition*. By holding these "truth meters" in community and tension with one another, we are best able to hear and learn those things which God is communicating to us.

FOLLOWING THE QUAD

We find that, nearly 300 years after Wesley brought it on the scene, the Quad is still helpful to Christians who want to learn what is true about humanity, God, the Church, and our present and future hope.

In *Scripture* we have the most tangible expression of God's revelation. For this reason, Scripture is the starting point of our Quad. Scripture provides us with the narrative of Israel and some of the earliest communities that followed Jesus and built his Kingdom. The Bible explains to us God's character and articulates what it looks like to become part of the people of God. As God's Spirit illumines it, we're able to use Scripture wisely today in our own context.

God has given us intelligence and welcomes us to use it. We naturally bring our cognitive ability and framework (our *reason*) into our handling and application of Scripture and our understanding of God. We want to worship God with our thoughtfulness, as we love Him enough to observe and meditate on His work in this world.

The Holy Spirit is available to Christ-followers as a Helper – consulting, convicting, encouraging, ministering, and illumining truth through all different kinds of mediums and situations. As individuals and as church communities we are called to remain sensitive to the Spirit's personal and particular guidance. Through a deep *experience* of God's Spirit we gain the wisdom and discernment needed to serve God in our culture and context today.

We're connected to the *tradition* of God's people throughout the centuries and around the globe. As we pursue truth, it's important that we look beyond our own context and learn from the wisdom of other faithful believers. By seeing how other Christians have understood truth, we're able to affirm and adopt many of their conclusions. We're also free to recognize and correct misguiding thoughts of past Christians – moving forward into a healthier understanding of, and relationship with, God.

By holding the four components of the Quad together in dynamic community, we continuously learn and grow in our understanding of who we are, who God is, and what is going on in the world.

SETTING THE STAGE

Following Christ has the potential to be a very exhilarating life. Yet many Christians would admit that their life and faith lack excitement and purpose. They're living like the reality and presence of God are simply abstract notions to cognitively adhere to while they carry out their monotonous existence.

Mark Batterson's 2008 book *Wild Goose Chase: Reclaiming the Adventure of Pursuing God* presents an affront to mediocre Christianity, calling Christ-followers to begin their re-calibrated Christianity by revising their picture of God's Spirit. Batterson moves us away from the Spirit as mild dove – in its place extolling the image of *An Geadh-Glas* ("the Wild Goose") used within Celtic Christianity.

The lead pastor of National Community Church in Washington DC, Batterson is accustomed to pastoring people living in what is typically a major crossroads of life: 70% of NCC's congregation are single twentysomethings. *Wild Goose Chase* speaks to the role God's Spirit is meant to play when we navigate through the crossroads.

What sets *Wild Goose Chase* apart from other recent books concerned with the adventure of Christianity is its lack of empty hype. So many of the books that tout adventure are really just celebrating a caricature of hyper-masculinity – and then reading Jesus into its bear-strangling, combat boot-wearing image. At no point does Batterson's book resign to that type of dialogue – this is the type of adventure that people of both genders and all personalities can esteem and get excited about.

So jump in. Capture this Celtic image of God's Spirit as Wild Goose and apply it in daily life.

Become the sort of person who is deeply concerned with the Spirit's wise leading as you venture through life's crossroads.

Get immersed in some of the adventure you've been missing.

CHAPTER ONE: YAWNING ANGELS

CHAPTER ONE QUESTIONS

- [1] (Pg 1) Batterson notes that Celtic Christians, who used the image of An Geadh-Glas ("the Wild Goose"), "were on to something that institutionalized Christianity has missed out on." If the image of goose explains the Celtic view of God's Spirit, what would be a more fitting image to describe how the Church in the Western world today views the Spirit? How might rediscovering the Celtic image of goose change how we "do" church, the role of prayer in our lives, and the manner in which we trust God with things?

- [2] (2-3) Many (if not all) of us go through circumstantial uncertainty at some time. And Batterson says it's a vital element of life in the Spirit – part of our adventure in following God. When has life been particularly uncertain for you? In that chapter of life, did you experience God in increased (or simply different) ways?

- [3] (2-3) Sometimes people talk about spiritual disciplines (in Christianity as well as other religions and the secular world) using terms like "centering" and "balancing." Yet following God's Spirit can be fairly reckless, dizzying, and uncertain. In what ways is Batterson's prescription for jumping into adventure so irregular from the typical spiritual disciplines vocab? In what fashion can "centering" and "balancing" be valid elements of living a chase-the-Goose life that exalts God's mission above our own comfort, affluence, and sense of stability?

- [4] (4) Batterson asks if we are experiencing "inverted Christianity" – that is to say, rather than following God's Spirit, we invite the Spirit to follow us. Does that description speak to where you are in your pursuit of God, or do you see yourself in a place of willing discernment and obedience?

- [5] Are there Christians you've encountered in your journey who have shown themselves to be people who really follow God's leading? What form did that take in their lives?

- [6] (6) According to Batterson, Christians can sometimes be "caged" by a safe, institutionalized existence, and "the cage opens when we recognize that Jesus didn't die on the cross to keep us safe. Jesus died to make us dangerous." What are some examples of this thought rightly applied – some ways that Jesus truly intended his Church to be dangerous? And what are some ways in which this quote – especially when isolated from its context – could be misapplied?

- [7] (11-13) There are six “cages” listed in Chapter One: responsibility, routine, assumptions, guilt, failure, and fear. Which of these “cages” best captures your struggles at this point in your life?
- [8] How can we live adventurously even in seasons of training and learning? What role do those seasons play in chasing the Goose and participating in God’s mission in the world? In what ways can our self-initiated timetables for training and learning hinder our ability to hear what might be God’s preemptive call out of training and into practical application?
- [9] What role can church community play in helping a person climb out of any of the six “cages”?
- [10] What areas of brokenness would God need to heal in you in order for you to fully and permanently live outside of the “cages”?

CHAPTER TWO: GOOSE BUMPS

CHAPTER TWO QUESTIONS

- [1] (Pgs 17-18) When do we know that our responsibility has crossed the line into “irresponsible responsibility”? What role do practical careers (whether a role in public service or working a desk job for the renown of Corporation XYZ) have in missional living? In what ways can our view of career be destructive to our foremost call to live for God’s renown? How has “Protestant work ethic” tarnished God’s vision for family and friendship?

- [2] What irresponsibly responsible excuses are you using these days?

- [3] (20-22) Is there a passion that God has stirred in you – maybe a group of people, an issue, or a specific city for which your heart breaks? Are you responding to that stir, or is it something you’re suppressing? What role do your schedule/plans/life goals play in how you react to that which God is calling to your attention?

- [4] Batterson notes that “the will of God is difficult to discern because it often involves making a decision that seems irresponsible. You may have to quit a job or change majors or make a move.” When in your life has following God involved this type of sacrifice? Here and now, is your trust in God such a priority that you would be listening for, and willing to obey, His direction to make a major change and sacrifice?

- [5] (27-28) While there are some issues that deserve a lot of prayer and sensitivity to the leading of the Spirit in our lives, there are other issues that are plain and clear, and we just need to obey what has already been laid out for us. Batterson quotes former US Senate chaplain Peter Marshall: “Our problem is not so much that we don’t know what we should do. We know perfectly well, but we don’t want to do it.”

- [6] In what ways can asking God for unnecessary guidance be just as offensive and Spirit-grieving as failing to seek necessary guidance? Why is it that we sometimes attempt to turn issues of pure obedience into issues of discernment – especially when it comes to our own morality? Whether it’s generosity, honesty, or sexual purity, how could manipulating God’s instruction into a Q&A process keep us from being the Church we’re called to be?

- [7] (29) Batterson is pretty tough on thoughts and statements (as opposed to actions) as he makes the point of, “Well *done*, good and faithful servant.” While the point is valid, how can our thoughts and statements shape and enforce our behavior? Along your journey, have you ever done something really dumb in the name of Jesus or His Church, later to find out that the thinking (about who God is and/or how He relates with us) which led up to your action was off-base? Have you ever encountered a Christian whose misunderstanding of the Gospel led to poor actions, or at least misplaced emphasis? What role does our theology (the way we talk about God) play in our ability to chase the Goose?

BALANCING POINT: FAITH BEFORE SIGNS, OR SIGNS AND THEN FAITH?

(32-33) The gospel of Mark is pointed to in Chapter Two to make the point that signs follow faith. While this may be true, the book of John depicts signs as a means of bringing some to faith (the textual sequence usually goes as follows: teaching, signs and wonders, people coming to faith; the Resurrection is no exception to this model). We are invited to believe in a God who is willing to speak through miraculous events, and those wonders sometimes reveal the love and power of God to otherwise unbelieving people.

- [8] It is sometimes said that God no longer acts miraculous ways – at least not in the affluent West. Is this a true statement? Does the fact that we’re even having to wonder about this say more about God’s plan for this area, or the way we pursue and engage God? Have you (or someone you’ve known) experienced a signs-and-wonders type move of God? In that situation, did people have a propensity to naturalize or undermine the miracle?

MORE TO CONSIDER: GOD AROUND THE GLOBE

The Church in the Global South is experiencing God in a different way than what we consider normal here. Read *The Next Christendom* by Philip Jenkins if you are interested in learning how miraculous signs are influencing faith communities in the Global South.

- [9] (24-26, 36-37) Batterson brings up the story of Nehemiah, who was passionate for Jerusalem yet was stuck in Babylon. Have you known that feeling – being trapped miles and miles away from where you want to be, the place for which your heart breaks? Was the passion sucked out of you the way it was in Nehemiah’s life? How did you respond?

CHAPTER THREE: DICTATORSHIP OF THE ORDINARY

CHAPTER THREE QUESTIONS

- [1] (Pg 42) Batterson talks about thanking God for the Earth's orbit, quoting G.K. Chesterton, who says "Grown-up people are not strong enough to exult in monotony. Is it possible God says every morning, 'Do it again' to the sun; and every evening, 'Do it again' to the moon? The repetition in nature may not be mere recurrence; it may be a theological encore."

Do you find it more difficult to trust God for the orbit of this world, or for the details of your own life? In other words, what do you sometimes see as more out of God's reach – the big and universal, or the small and personal? Why is that?

- [2] (44) Are there ways we can discipline ourselves to find sacredness in our daily routine?

- [3] (44) What are some things you could pray when you wake up and/or throughout your day to keep you attuned to the miraculous? There is plenty to be excited about, whether it's the miracle of Creation (God loved us enough to call us into being), the Incarnation (Jesus – "God with us" – came to this world), or the Resurrection (Jesus defeated sin and death and made all things new).

What are some simple ways to prayerfully fixate on those realities so that they impact you existentially each day? How would this help us to live out God's mission in the world? How would your expenditure of time, money, and energy be different if you mediated daily on these simple truths?

- [4] (46-47) The book explains that some rabbinic literature explains God as The Place. If God is here, there, and everywhere, what implications does that have on your experience of God in this world? Do your words and beliefs about God reflect an understanding of God as The Place?

MORE TO CONSIDER: A GOD WHO IS DOWN AND IN

Doug Pagitt's 2008 book *A Christianity Worth Believing* describes, in detail, how understanding God as “down and in” rather than “up and out” transforms our practical theology.

- [5] (47) Why does it matter that you would ask God what He wants to do with your life? Why would God wait for willingness and inquiry (as opposed to simply imposing His agenda on an unwilling person)?
- [6] How could a church community look different if each person in the community was willing to seek (and follow) God's guidance in his or her life? What do you imagine would be different about that church (in contrast with status quo Christianity)?
- [7] (48) What are some of your “milestones” – the places, people, or events God is continuously asking you to remember? How has He used these things to encourage you and remind you of the work He's doing in your life?
- [8] On the one hand, we believe God is everywhere and can make anything sacred, any space holy. Yet is there something to be said for creating sacred space? Even with a God who is omnipresent, is there such a thing as holy ground?
- [9] (50) Here Batterson explains that “when God wants to change our perspective, He often does it via a change in scenery.” Does an adjustment in surroundings always have to be a move away from all that is urban and toward what is rural? How might God use an urban setting (maybe a different city than your own) or even [gasp] a suburban setting to communicate with you in a significant way?

BALANCING POINT: “CURE-ALL” IS A DANGEROUS TERM

At the bottom of page 50, Batterson suggests that going on a mission trip is some sort of solution to a “spiritual slump.” He goes as far as to call it a “cure-all.” But is it? (Is anything?)

Please don't go on a mission trip for your own sake. Go because you're passionate about serving in a particular area of the globe. Honestly, the Church needs less short-term missionaries (who sometimes double as vacationers) and more full-time missionaries and people who provide for the full-timers. Additionally, God is looking for Christians who recognize the significance of where they are *right now*, who will live missionally in their region every single day rather than reserving that mentality for a special trip.

[10] (53) Why do Christians today resent the theology and practice of Sabbath? Of all the things to shirk off, right? What does it say about our culture (and Christian sub-culture) that God's instruction to pause for a day at the end of our week to echo Him in saying "it is good" and accept that He loves us for who we are (and not the work of our hands) seems to get under our skin?

MORE TO CONSIDER: A PROGRESSIVE WEEK

It's six days for one, not one day for six. To learn more about the Sabbath from a Jewish perspective, take a look at Abraham Joshua Heschel's *The Sabbath*.

[11] (55-57) Read the story about the seminarian-Samaritan experiment. What does this story communicate to you about today's Christianity? Is there something the seminary in this study (and other seminaries, churches, etc.) change so as to become more likely to help those in need?

[12] (59-60) How has rehearsed, memorized prayer been helpful to you in your faith journey? How has praying spontaneously and/or extemporaneously helped you – maybe in terms of being honest with God?

What's the most out-of-the-box thing you've ever done in prayer?

"DEAR GOD!"

Scream your head off. No, really: sometimes it's particularly helpful if the medium through which our prayers are offered matches the content of our words. Some prayers can be said in a soft whisper. Others need to come in a song. And some need to be belted in a top-of-your-lungs scream.

Next time it's applicable, try delivering your prayer in an unorthodox way. Were you better able to open up in prayer? Were you more receptive to what God was communicating to you?

CHAPTER FOUR: EIGHT-FOOT CEILINGS

CHAPTER FOUR QUESTIONS

- [1] (Pg 71) What makes *The Jefferson Bible* such a toxic representation of Scripture? While the Church today doesn't read the *Jeff*, how does our theology and behavior sometimes mimic its pitfalls?

BALANCING POINT: THERE'S SUCH A THING AS RIGHT-BRAINED CHRISTIANS

(70-71) Here the book kind of brings the hammer down on all things "right brain." Let this be a little public service announcement that you, as a right-brained person, are created and loved by God (just in case you were starting to doubt...). The Church needs you too! It's true that embracing mystery is a necessary component of vibrant Christianity, but there are many right-brained people in this world who are up to the task. All of us need to be stretched out of our cognitive tendencies now and then.

- [2] (79) What are some reasons why it might be healthy and important for new and old Christians alike to know that "it's never too late to become who you might have been"?

- [3] (80-81) We all have false personal assumptions that we use as excuses. 'I'm too [this]; I'm too [that].' What have you considered yourself to be too much of, that you begin to think God couldn't use you?

- [4] (82-84) Batterson shares quite a bit of his personal story in this section of the book. What elements of it do you find most encouraging?

CHAPTER FIVE: A ROOSTER'S CROW

CHAPTER FIVE QUESTIONS

- [1] (Pg 95) Why is it so potentially harmful for us to mistake voices of condemnation for the conviction of God's Spirit? What sort of long-term ramifications could this have on our walk with God?
- [2] (95) How do we know when we're experiencing Spirit-driven, healthy guilt and not condemnation generated by ourselves, others, or our Enemy?
- [3] (95) Batterson compares our accuser, Satan, with the crowing rooster. While blaming *everything* on Satan can be misguided ("the devil made me do it"), why is a realistic awareness of Satan and spiritual darkness important in the process of defeating guilt along our journey?

BALANCING POINT: JESUS AND PETER MIGHT NOT HAVE MATCHING TATOOS

(100) Batterson calls Peter Jesus' best friend. There's not a ton of information out there to back that up. Just saying.

- [4] (101) In this section of the book, the author describes an experience he had with "enemies" of his church (who were saying false things about his community). What lessons can we learn from the author's response? How would you be inclined to respond if someone disparaged our community? Is that the best response?
- [5] (102) What's the difference between calling out sin for what it is – brokenness, dysfunction, evil, disintegration – and "throwing a stone"?
- [6] Why is it that Jesus, after restoring the woman caught in adultery, tells her to go and sin no more (John 8.9)? Why is Jesus concerned with holy living? What does it look like to be a faith community that doesn't throw stones *yet also* has the conviction and courage to tell believers young and old to go and sin no more?

- [7] (104) What are the dangers for us as a new generation of Christians if we, in reaction to some of the overly-judgmental Christians before us, move to the *other extreme* in which no one feels comfortable confronting sin in the lives of fellow Christians and friends?

Some people in our generation might be quick to point out that it's the Holy Spirit's job to convict us. True, but are conviction and confrontation the same thing? Doesn't that really depend on how we go about confronting? Isn't there a precedent for confronting sin throughout Scripture (the prophets toward the leaders of Israel, the Apostle Paul toward various first-century churches)?

How could this other extreme (ignoring sin, sweeping it under the rug) be a hindrance to the progression of Jesus' Kingdom?

- [8] (105) How has your forgiveness of others been something God has used to bring about healing and wholeness in your own life?

BALANCING POINT: DON'T WAIT UP FOR CAGE-FIGHTER JESUS

(108) Batterson speaks with empathy toward Peter's decision to cut off Malchus' ear. "Peter gets a bum rap for his reaction, but you've got to give him credit. I don't see any of the other disciples coming to Jesus' defense."

While Peter's action is understandable to us, it's a total misunderstanding of everything Jesus had been trying to teach him. Jesus was not a military leader; his Kingdom wasn't (and isn't) a nationalistic Kingdom. On this particular topic, we owe Peter no credit.

Sadly, many of us sometimes slip into Peter's mistake. We want to piece together a picture of Jesus as some sort of cage-fighting warrior brute, because that's the sort of leader we're apt to get behind (which says a lot about us and not so much about the historical Jesus). We're quite ready for the sort of Christianity that muscles over people, a cut-off-the-ear relationship with those around us. Today, as in Peter's day, Jesus is left to shake his head at our ignorance and heal the Malchuses of the world whom we've wounded.

[9] (111) “Nothing is as freeing as confessed sin,” says Batterson. So why are we so reluctant to make this a regular discipline in our Christian walk? Why is it important that we incorporate it?

How would confessing your sin to someone you trust diffuse both the false guilt of your accuser, Satan, and your own self-condemnation?

[10] How and why has the Gospel been warped and reduced into Western individualization (personal sin and a personal Savior) rather than the community emphasis of Scripture (the sin of many and a Savior for many)? What’s the difference between a Jesus who came to save *us* and a Jesus who comes to save *me*?

[11] (112) Which of the Johari window’s quadrants causes you to be intimidated or apprehensive? Why are we so afraid of being known?

It’s a paradox: we want so badly to be known, yet we are terrified of being known. What steps can we take as a community of faith to bust through our fears about being known? Why is it crucial that you strive to know others, rather than waiting to be known?

CHAPTER SIX: SOMETIMES IT TAKES A SHIPWRECK

CHAPTER SIX QUESTIONS

[1] (Pg 118) Batterson shares with us the story of his church-plant attempt gone awry. The disappointment and sense of failure Batterson experienced caused him to do what all of us do when things go wrong: ask questions.

Did things fall apart because of something I did? Was this God's plan? Did spiritual opposition play a role in everything crumbling? We all have plenty of questions in the midst of difficulty. And there are Christians out there who look for across-the-board answers to every situation they face (e.g. "everything happens in the way God predestined the world").

How might such approaches demean or trivialize the complexity of reality? Why is it important to wrestle with our questions concerning broken situations on a case-by-case basis rather than settle for deterministic explanations?

[2] (122) Along your journey you sometimes encounter resistance to your pursuits – some obstacle standing in the way of you fulfilling your plans. You're left to wonder if this hindrance is a "closed door" (God communicating to you that your present course is unwise) or just a bump in the road that you should persevere and overcome. What are some things you might do to discern answers in such situations?

[3] When praying with his cousin-in-law about the choices and decisions many of us face in our twentysomething years, Batterson said, "Lord, thank You that You want us to get where You want us to go more than we want to get where You want us to go."

What does it feel like to journey with a God who is for you and not against you – He's for you even more than you're for yourself – but does not strictly force you to do things His way? What does this tell us about God's character?

- [4] What is the difference between a god who causes every moment in your life to happen the way it does (fatalism) and a God who interacts with your choices and takes even your tragedies and mistakes and works them back together for good (Romans 8.28)? How are those two pictures of sovereignty fundamentally different?

How have you experienced a God who works things together for good?

- [5] (134) For our purposes, this paragraph might be the climax of Batterson's book: "Chasing the Wild Goose is recognizing which way the wind of the Spirit is blowing and responding to it. It requires a *moment-by-moment sensitivity* to the Wild Goose" (italics added).

What spiritual disciplines can we practice to help us become sensitive to God's Spirit on a moment-by-moment basis? How would your experience of God and your faithfulness to Him be transformed if you lived out such sensitivity?

CHAPTER SEVEN: GOOD OLD-FASHIONED GUTS

CHAPTER SEVEN QUESTIONS

[1] (Pg 144) Talking about loss looming larger than gain, Batterson says, "Maybe that is why we fixate on sins of commission instead of sins of omission." It's an interesting observation.

Can you identify some sins of omission that are common on the part of Christians? In your own life?

[2] (147) "The will of God is *not* an insurance plan. The will of God is a daring plan," Batterson says. Is his statement something that has held true in your experience of God?

[3] What role does the hope of the resurrection play in our willingness to chase the Goose and take risks? Why should our understanding of the resurrection and afterlife make us *more* courageous and present in the here-and-now, not less?

[4] (149-150) Batterson tells the story of his friend Mike Foster who took a stand for the sanctity of sex by passing out Bibles at porn conventions. It's definitely a venture that took courage on Foster's part, but what he did was beautiful: he brought holiness and wholeness into a broken place.

For Foster it was sexuality. What is it for you? What is God calling you to sanctify? What areas of brokenness does He want you to make holy and whole?

[5] (154) "I wonder if we've forgotten that when we leave church we don't leave the presence of God. We take the presence of God with us wherever He leads," Batterson says.

Where are you currently taking God's presence? Where do you intend to carry it in the future?

[6] (157) What role does spiritual discernment play in differentiating between dumb courage and actual courage?

BALANCING POINT:

Batterson claims that "lack of goals is lack of faith." But is that true? It doesn't seem so. You could have plenty of faith – so much, in fact, that your prayer is, "God I'll go where you want me to go, do what you want me to do, and say what you want me to say," and at the same time not have any clue what that obedience will look like.

And the Hebrews 11.1 reference is a bit out of context. "Hope" in this passage is not along the lines of personal aspirations; it's specific to the promises of God that we don't see or have not yet arrived.

Sometimes goal-setting pulls us closer to the cultural status-quo than the creative wisdom of God. Goals aren't inherently bad; they're just not inherently good either. (Batterson does end up qualifying his discussion of goals at the top of page 160.)

BALANCING POINT: YOU'RE GOD'S CHILD, NOT HIS EMPLOYEE

(160) There is a lot that is helpful about Batterson's assessment of sin resulting from a lack of God-ordained vision. Boredom breeds sin. A lack of creativity breeds sin. And a failure to see what is good and valuable about God's plan (the holiness-wholeness options in life) breeds sin.

At the same time, be careful about using drive and ambition for God-ordained things as your primary motivation for choosing holiness over corruption. That mentality easily slips into a lust (and personal need) for thrill and success – only now it's in the name of "Christian" things.

What happens when the wheels fall off wagon, when your plan, albeit Godly, falls apart or at least doesn't succeed in a way that fits your vision of success? Are you going to plunge face-first into sin?

The move toward wholeness (and away from sin and brokenness) needs to be rooted in identity. Come to understand who God is and who He says you are. Those things are not dependent on your effectiveness as a minister of the Gospel. God loves you deeply and He is calling you into something gorgeous. Come to understand your identity so well that you naturally participate in the construction of all-things-gorgeous.

It starts with identity and progresses to participation.

EPILOGUE: MADONNA OF THE FUTURE

EPILOGUE QUESTIONS

[1] (Pg 166) Read Batterson's quote of Dallas Willard about catching a rabbit. Sometimes people put all of their time and energy into achieving some goal or reaching some pinnacle, only to "succeed" and find out there is no joy in what they now possess.

Has this happened to you or anyone you've encountered? Is there something you are pursuing right now that you already know will probably just be a rabbit?

[2] (167-169) Now that you've made it through the book, which of Batterson's six cages do you think best describes the hindrances you've experienced in your relationship with God's Spirit? Do you have an exit strategy, a clear path of action to break through the limitation and live as someone who is sensitive and obedient to God's leading?