

# Worshiping

## An Experiential Workshop

### Handout #1

*Give over thine own willing; give over thine own running; give over thine own desiring to know or to be any thing, and sink down to the seed which God sows in the heart, and let that grow in thee, and be in thee, and breathe in thee, and act in thee, and thou shalt find by sweet experience that the Lord knows that, and loves and owns that, and will lead it to the inheritance of life, which is his portion. -- Isaac Pennington*

#### Session #1: Introduction

Overview

Requested Commitments

Small Groups – Share a powerful worship experience you've had.

Spiritual Exercises

Readings

#### Workshop Session Schedule

7:00 - 7:15 pm	Worship
7:15 - 8:00 pm	Small Groups -- Worship sharing of Homework
8:00 - 8:05 pm	Break
8:05 - 8:30 pm	Discussion
8:30 - 8:55 pm	Talk, Q&A
8:55 - 9:00 pm	WorshipEnd

#### Session Topics

#1 – Introduction

#2 -- "Give over thine own willing..."

#3 -- "Sink Down to the seed which God sows in the heart..."

#4 -- "And thou shalt find by sweet experience..."

#### Requested Commitments

- 1) Attend all sessions
- 2) Do the homework
- 3) Participate whole-heartedly
- 4) Worship whole-heartedly this week

#### **Exercises for week following Session #1**

Exercise Day #1 (15 mins) -- Settle your mind and body into a comfortable, relaxed state.

What are you willing? What are you striving to attain, both in this moment and generally? What are you planning, working for? As you become aware of these, gently let go of them – just for these fifteen minutes... Release these questions. Settle; pray; release. Repeat at comfortable pace as time allows. Ending: express gratitude for what you have learned.

Exercise #2 (15 mins) -- Settle your mind and body into a comfortable, relaxed state. Try to let go of every distraction and just relax. Notice what distractions come up – of body, mind, emotion, thought. After noticing, gently let them go. Settle. Repeat as time allows.

Ending: express gratitude for what you have learned.

Exercise #3 -- Settle ... relaxed state. What do you desire to know? What expertise do you want to master? As you become aware of these, gently let go of them... Settle. Repeat as time allows. Ending: express gratitude...

Exercise #4 -- Settle ... relaxed state. What do you desire to do or be? What accomplishment do you long to achieve? As you become aware of these, gently let go of them... Settle. Repeat. Ending: express gratitude....

Exercise #5 -- Settle ... relaxed state. Open your heart and mind to what arises. Settle. Repeat as time allows. Ending: express gratitude...

## **Readings:**

### **from Robert Barclay's *Apology*, Chapter 11, "Worship"**

\*§VII\*. As there can be nothing more opposite to the natural will and wisdom of man than this silent waiting upon God, so neither can it be obtained nor rightly comprehended by man but as he layeth down his own wisdom and will so as to be content to be thoroughly subject to God. And therefore it was not preached, nor can be so practised, but by such as find no outward ceremony, no observations, no words, yea not the best and purest words, even the words of Scripture, able to satisfy their weary and afflicted souls; because where all these may be, the life, power, and virtue which make such things effectual may be wanting [lacking]. Such, I say, were necessitated to cease from all outwards and to be silent before the Lord, and being directed to that inward principle of Life and Light in themselves as the most excellent teacher, which "can never be removed into a corner," came thereby to be learned to wait upon God in the measure of life and grace received from him, and to cease from their own forward words and actings in the natural willing and comprehension and feel after this inward Seed of Life; that, as it moveth, they may move with it and be acted by its power and influenced, whether to pray, preach or sing. And so from this principle of man's being silent and not acting in the things of God of himself until thus acted by God's Light and Grace in the heart, did naturally spring that manner of sitting silent together and waiting together upon the Lord.

For many thus principled, meeting together in the pure fear of the Lord, did not apply themselves presently to speak, pray, or sing, &c., being afraid to be found acting forwardly in their own wills, but each made it their work to retire inwardly to the measure of Grace in themselves, not only being silent as to words but even abstaining from all their own thoughts, imaginations and desires, so watching in a holy dependence upon the Lord and meeting together not only outwardly in one place but thus inwardly in one Spirit and in one name of Jesus, which is his Power and Virtue. They come thereby to enjoy and feel the arisings of this Life, which, as it prevails in each particular, becomes as a flood of refreshment and overspreads the whole meeting, for man and man's part and wisdom being denied and chained down in every individual, and God exalted, and his Grace in dominion in the heart, thus his Name comes to be one in all, and his glory breaks forth and covers all; and there is such a holy awe and reverence upon every soul that if the natural part should arise in any, or the wise part, or what is not one with the Life, it would presently be chained down and judged out. And when any are through the breaking forth of this power constrained to utter a sentence of exhortation or praise, or to breathe to the Lord in prayer, then all are sensible of it; for the same Life in them answers to it "as in water face answereth to face."

This is that divine and spiritual worship which the world neither knoweth nor understandeth, which the vulture's eye seeth not into. Yet many and great are the advantages which my soul with many others have tasted of hereby, and which would be found of all such as would seriously apply themselves hereunto. For when people are gathered thus together, not merely to hear men nor depend upon them, but all are inwardly taught to stay their minds upon the Lord and wait for his appearance in their hearts, thereby the forward working of the spirit of man is stayed and hindered from mixing itself with the worship of God; and the form of this worship is so naked and void of all outward and worldly splendor that all occasion for man's wisdom to be exercised in that superstition and idolatry hath no lodging here; and so there being also an inward quietness and retiredness of mind, the witness of God ariseth in the heart, and the Light of Christ shineth whereby the soul cometh to see its own condition. And there being many joined together in this same work, there is an inward travail and wrestling; and also, as the measure of Grace is abode in, an overcoming of the power and spirit of darkness; and thus we are often greatly strengthened and renewed in the spirits of our minds without a word, and we enjoy and possess the holy fellowship and "communion of the body and blood of Christ," by which our inward man is nourished and fed. Which makes us not to dote upon outward water and bread and wine in our spiritual things. Now as many thus gathered together grow up in the strength, power, and virtue of Truth, and as Truth comes thus to have victory & dominion in their souls, then they receive an utterance & speak steadily to the edification of their brethren, and the pure Life hath a free

passage through them, and what is thus spoken edifieth the body indeed.

Such is the evident certainty of that divine strength that is communicated by thus meeting together and waiting in silence upon God, that sometimes, when one hath come in that hath been unwatchful, and wandering in his mind, or suddenly out of the hurry of outward business, & so not inwardly gathered with the rest, so soon as he retires himself inwardly, this Power, being in a good measure raised in the whole meeting, will suddenly lay hold upon his spirit, and wonderfully help to raise up the good in him and beget him into the sense of the same Power, to the melting and warming of his heart, even as the warmth would take hold upon a man that is cold, coming in to a stove, or as a flame will lay hold upon some little combustible matter lying near unto it; yea if it fall out that several met together be straying in their minds, though outwardly silent, and so wandering from the measure of grace in themselves (which through the working of the enemy and negligence of some may fall out) if either one come in, or may be in, who is watchful, and in whom the Life is raised in a great measure, as that one keeps his place he will feel a secret travail for the rest in a sympathy with the Seed which is oppressed in the other and kept from arising by their thoughts and wanderings; and as such a faithful one waits in the Light, and keeps in this divine work, God oftentimes answers the secret travail and breathings of his own Seed through such a one, so that the rest will find themselves secretly smitten without words, and that one will be as a midwife, through the secret travail of his soul, to bring forth the Life in them, just as a little water thrown into a pump brings up the rest, whereby Life will come to be raised in all and the vain imaginations brought down, and such a one is felt by the rest to minister life unto them without words[.

Y]ea sometimes when there is not a word in the meeting, but all are silently waiting, if one come in that is rude and wicked and in whom the power of darkness prevaieth much, perhaps with an intention to mock or do mischief, if the whole meeting be gathered into the Life, and it be raised in a good measure, it will strike terror into such an one, and he will feel himself unable to resist, but by the secret strength and virtue thereof the power of darkness in him will be chained down, and if the day of his visitation be not expired it will reach to the measure of Grace in him and raise it up to the redeeming of his soul, and this we often bear witness of, so that we have had frequent occasion, in this respect, since God hath gathered us to be a people, to renew this old saying of many, "Is Saul also among the prophets?"

For not a few have come to be convinced of the Truth after this manner, of which I myself, in a part, am a true witness, who not by strength of arguments or by a particular disquisition of each doctrine and convincement of my understanding thereby, came to receive and bear witness of the Truth, but by being secretly reached by this Life: for when I came into the silent assemblies of God's people I felt a secret power among them which touched my heart, and as I gave way unto it, I found the evil weakening in me and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this Power and Life whereby I might feel myself perfectly redeemed: and indeed this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting but will grow up so much as is needful, as the natural fruit of this good root, and such a knowledge will not be barren nor unfruitful after this manner.

We desire therefore all that come among us to be proselyted, knowing that though thousands should be convinced in their understandings of all the truths we maintain, yet if they were not sensible of this inward Life, and their souls not changed from unrighteousness to righteousness, they could add nothing to us; for this is that cement whereby we are joined "as to the Lord," so to one another, and without this none can worship with us. Yea if such should come among us and from that understanding and convincement they have of the Truth speak ever so true things, and utter them forth with ever so much excellency of speech, if this Life were wanting it would not edify us at all but be as "sounding brass or a tinkling cymbal" (1 Cor. 13:1).

\*§VIII\*. Our work then and worship is, when we meet together, for everyone to watch and wait upon God in themselves & to be gathered from all visibles thereunto. And as everyone is thus stated they come to find the good arise over the evil and the pure over the impure, in which God

reveals himself and draweth near to every individual, and so he in the midst in the general. Whereby each not only partakes of the particular refreshment and strength which comes from the good in himself but is a sharer in the whole body, as being a living member of the body, having a joint fellowship and communion with all; and as this worship is steadfastly preached and kept to it becomes easy, though it be very hard at first to the natural man, whose roving imaginations and running worldly desires are not so easily brought to silence; and therefore the Lord oftentimes, when any turn towards him and have true desires thus to wait upon him, and find great difficulty through the unstayedness of their minds, doth in condescension and compassion cause his Power to break forth in a more strong and powerful manner; and when the mind sinks down and waits for the appearance of life, and that the power of darkness in the soul wrestles and works against it, then the good Seed, as it ariseth, will be found to work as physic in the soul, especially if such a weak one be in the assembly of divers others in whom the life is arisen in greater dominion, and through the contrary workings of the power of darkness there will be found an inward striving in the soul, as really in the mystery as ever Esau and Jacob strove in Rebecca's womb. ...

\*§IX\*. Many are the blessed experiences which I could relate of this silence and manner of worship, yet I do not so much commend and speak of silence as if we had a law in it to shut out praying or preaching, or tied ourselves thereunto; not at all: for as our worship consisteth not in words, so neither in silence, as silence; but in an holy dependence of the mind upon God, from which dependence silence necessarily follows in the first place, until words can be brought forth which are from God's Spirit[.

A]nd God is not wanting to move in his children to bring forth words of exhortation or prayer when it is needful, so that of the many gatherings and meetings of such as are convinced of the truth there is scarce any in whom God raiseth not up some or other to minister to his brethren, that there are few meetings that are altogether silent. For when many are met together in this one Life and Name, it doth most naturally and frequently excite them to pray to and praise God and stir up one another by mutual exhortation and instructions[.

Y]et we judge it needful there be in the first place some time of silence, during which every one may be gathered inward to the Word and Gift of Grace, from which he that ministereth may receive strength to bring forth what he ministereth, and that they that hear may have a sense to discern betwixt the precious and the vile, and not to hurry into the exercise of these things so soon as the bell rings, as other Christians do[.

Y]ea and we doubt not but assuredly know that the meeting may be good and refreshful, though from the sitting down to the rising up thereof there hath not been a word as outwardly spoken; and yet Life may have been known to abound in each particular, and an inward growing up therein and thereby, yea so as words might have been spoken acceptably and from the Life; yet there being no absolute necessity laid upon any so to do, all might have chosen rather quietly and silently to possess and enjoy the Lord in themselves, which is very sweet and comfortable to the soul that hath thus learned to be gathered out of all its own thoughts and workings, to feel the Lord to bring forth both the will and the deed, which many can declare by a blessed experience[.

T]hough indeed it cannot but be hard for the natural man to receive or believe this doctrine; and therefore it must be rather by a sensible experience, and by coming to make proof of it, than by arguments that such can be convinced of this thing, seeing it is not enough to believe it if they come not also to enjoy and possess it ....

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**from William Penn's *No Cross, No Crown***

§. XII. I will close this great Scripture Doctrine of Waiting with that Passage in John, about the Pool of Bethesda. There is at Jerusalem, by the Sheep-Market, a Pool, which is called in the Hebrew Tongue, Bethesda, having five Porches; in these lay a great Multitude of impotent Folks, of Blind, Halt, and Withered, Waiting for the Moving of the Water. For an Angel went down at a certain Season into the Pool, and troubled the Water: Whosoever then first, after the Troubling of

the Water, step'd in, was made whole of whatsoever Disease he had. A most exact Representation of what is intended by all that has been said upon the Subject of Waiting. For as there was then an Outward and Legal, so there is now a Gospel and Spiritual Jerusalem, the Church of God, consisting of the Faithful. The Pool in that old Jerusalem, in some sort, represented that Fountain, which is now set open in this New Jerusalem. That Pool was for those that were under Infirmities of Body; this Fountain for all that are Impotent in Soul. There was an Angel then that moved the Water, to render it beneficial; it is God's Angel now, the great Angel of his Presence, that blesseth this Fountain with Success. They that then went in before, and did not watch the Angel, and take Advantage of his Motion, found no Benefit of their Stepping in: Those that now wait not the Moving of God's Angel, but by the Devotion of their own Forming and Timing, rush before God, as the Horse into the Battle, and hope for Success, are sure to Miscarry in their Expectation.

Therefore, as then, They waited with all Patience and Intention upon the Angel's Motion, that wanted and desired to be cured; so do the true Worshippers of God now, that need and pray for his Presence, which is the Life of their Souls, as the Sun is to the Plants of the Field. They have often tried the Unprofitableness of their own Work, and are now come to the Sabbath indeed. They dare not put up a Device of their own, or offer an unsanctified Request, much less obtrude bodily Worship, where the Soul is really unsensible or unprepared by the Lord. In the Light of Jesus they ever wait to be Prepared, Retired, and Recluse from all Thoughts that cause the least Distraction and Discomposure in the Mind, till they see the Angel move, and till their beloved please to wake: Nor dare they call him before his Time. And they fear to make a Devotion in his Absence; for they know it is not only Unprofitable, but Reprovable. Who has required this at your Hands? He that believes, makes not hast. They that worship with their own, can only do as the Israelites, turn their Ear-Rings into a Molten-Image, and be curs'd for their Pains. Nor fared they better, that gathered Sticks of old, and kindled a Fire, and compassed themselves about with the Sparks that they had kindled; for God told them, They Should lie down in Sorrow. It should not only be of no Advantage, and do them no Good, but incur a Judgment from him: Sorrow and Anguish of Soul Should be their Portion.

Alas! Flesh and Blood would fain Pray, tho' it cannot Wait; and be a Saint, tho' it can't abide to Do or Suffer the Will of God. With the Tongue it blesses God, and with the Tongue it curses Men, made in his Similitude. It calls Jesus Lord, but not by the Holy Ghost; and often names the Name of Jesus, yea, bows the Knee to it too, but departs not from Iniquity: This is abominable to God.

§. XIII. In short, there are four Things so necessary to worshipping of God aright, and which puts its Performance beyond Man's Power, that there seems little more needed than the naming of them.

The First is, The Sanctification of the Worshipper. Secondly, The Consecration of the Offering, which has been spoken to before somewhat largely. Thirdly, What to pray for; which no Man knows, that prays not by the Aid of God's Spirit; and therefore, without that Spirit no Man can truly pray. This the Apostle puts beyond Dispute; We know not (says he) what we should pray for, as we ought, but the Spirit helpeth our Infirmities. Men unacquainted with the Work and Power of the Holy Spirit, are ignorant of the Mind of God; and those, certainly, can never please him with their Prayers. It is not enough to know, we want [lack]; but we should learn, whether it be not sent us as a Blessing: Disappointments to the Proud, Losses to the Covetous; and to the Negligent, Stripes: To remove these, were to secure the Destruction, not help the Salvation of the Soul.

The vile World knows nothing, but carnally, after a fleshly Manner and Interpretation; and too many that would be thought enlightened, are apt to call Providences by wrong Names. For Instance; Afflictions they style Judgments; and Trials (more precious than the beloved Gold ) they call Miseries. On the other Hand, they call the Preferments of the World by the Name of Honour, and its Wealth, Happiness; when for once that they are so, 'tis much to be feared, they are sent

of God an Hundred Times for Judgments, at least Trials, upon their Possessors. Therefore, What to keep, What to reject, What to want, is a Difficulty God only can resolve the Soul. And since God knows, better than we, what we need, He can better tell us what to ask, than we can Him: Which made Christ exhort his Disciples to avoid long and repetitious Prayers; telling them, That their heavenly Father knew what they needed, before they ask'd: And therefore gave them a Pattern to pray by; not as some fancy [imagine], to be a Text for human Liturgies, which of all Services are most justly noted and taxed for Length and Repetition; but expressly to reprove and avoid them. But is those Wants [Lacks], that are the Subject of Prayer, were once agreed upon (tho' that be a mighty Point) yet how to pray, is still of greater Moment, than to pray; 'tis not the Request, but the Frame of the Petitioners Spirit. The What may be proper, but the How defective. As I said, God needs not be told of our Wants by us, who must tell them to us; yet he will be told them from us, that both we may seek him, and he may come down to us. But when this is done, To this Man will I look, saith the Lord, even to him that is poor, and of a contrite Spirit, and that trembleth at my Word: To the sick Heart, the wounded Soul, the hungry and thirsty, the weary and heavy laden Ones; such sincerely want an Helper.

§. XIV. Nor is this sufficient to compleat Gospel-Worship; the fourth Requisite must be had, and that is Faith, True Faith, Precious Faith, the Faith of God's Chosen, that purifies their Hearts, that overcomes the World, and is the Victory of the Saints. This is that which animates Prayer, and presses it home, like the importunate Widow, that would not be denied; to whom Christ (seeming to admire) said, O Woman, great is thy Faith. This is of highest Moment on our part, to give our Addresses Success with God; and yet not in our Power neither, for it is the Gift of God: From him we must have it; and with one Grain of it, more Work is done, more Deliverance is wrought, and more Goodness and Mercy received, than by all the Runnings, Willings, and Toilings of Man, with his Inventions and bodily Exercises. Which duly weighed, will easily spell out the Meaning, why so much Worship should bring so little Profit to the World, as we see it does, viz. True Faith is lost. They ask, and receive not; they seek, and find not; they knock, and it is not opened unto them: The Case is plain; their Requests are not mixed with purifying Faith, by which they should prevail, as good Jacob's were, when he wrestled with God, and prevailed. And the Truth is, the Generality are yet in their Sins, following their Hearts Lusts, and living in Worldly Pleasure, being Strangers to this precious Faith. It is the Reason rendered by the deep Author to the Hebrews, of the unprofitableness of the Word preached to some of those Days; Not being (says he) mixed with Faith in them that heard it. Can the Minister then Preach without Faith? No, and much less can any Man pray to purpose without Faith, especially when we are told, That the Just live by Faith. For Worship is the supreme Act of Man's Life; and whatever is necessary to inferior Acts of Religion, must not be wanting there.

# Worshiping

An Experiential Workshop

Handout #2 -- "Give over thine own willing..."

*Give over thine own willing; give over thine own running; give over thine own desiring to know or to be any thing, and sink down to the seed which God sows in the heart, and let that grow in thee, and be in thee, and breathe in thee, and act in thee, and thou shalt find by sweet experience that the Lord knows that, and loves and owns that, and will lead it to the inheritance of life, which is his portion. -- Isaac Pennington*

## Workshop Session Schedule

7:00 - 7:15 pm	Worship
7:15 - 8:00 pm	Small Groups -- Worship sharing of Homework
8:00 - 8:05 pm	Break
8:05 - 8:30 pm	Discussion
8:30 - 8:55 pm	Talk, Q&A
8:55 - 9:00 pm	Worship/End

## Session Topics

#3 -- "Sink Down to the seed which God sows in the heart..."

#4 -- "And thou shalt find by sweet experience..."

## **Exercises for week following Session #2**

Exercise Day #1 (15 mins) -- Settle your mind and body into a comfortable, relaxed state.

Experiment with "giving over" not just as letting go, but as putting into Spirit's care. As willing, running, desiring come up, see yourself putting them into Spirit's hands -- "Here, you hold these for me." Release. Settle; pray; release. Repeat at comfortable pace as time allows. Ending: express gratitude for what you have learned.

Exercise #2 (15 mins) -- Settle your mind and body into a comfortable, relaxed state. Sink your mind down into your heart, your center. Notice the physical energy of this center.

Release. Settle. Repeat as time allows. Ending: express gratitude for what you have learned.

Exercise #3 -- Settle ... relaxed state. Sink your mind into the seed God sows in your heart.

How do you experience this seed? Release. Settle. Repeat as time allows. Ending: express gratitude...

Exercise #4 -- Settle ... relaxed state. Sinking into the seed God sows in your heart, how can you allow this to be, grow, breathe, act? Release. Settle. Repeat. Ending: express gratitude....

Exercise #5 -- Settle ... relaxed state. Open your heart and mind to what arises. Settle. Repeat as time allows. Ending: express gratitude...

## **Readings:**

### **from Isaac Pennington, from *Works of Pennington, Vol 1***

This is the true way, the narrow way (I can, in the presence of the living God, set my seal to the truth of it) which it hath pleased God to discover, and make manifest again, after the long dark night of apostasy. And we come not to it by hearing or receiving any new notions or apprehensions of things; but by feeling that which puts an end to all creaturely notions and apprehensions; and we grow in it by the increase of that thing in us. <68> The seed to which the promise was made, the seed which was before Abraham was, is felt, and his day is seen and rejoiced in; and by the light thereof the darkness is discovered, and the kingdom of darkness is assaulted. (...)

Keep to the sense, keep to the feeling; beware of the understanding, beware of the imagining, conceiving mind. These cannot be for God, nor bring forth any thing for God, until they be new cast, and new moulded. The one seed of life lies in the invisible, in the hidden man of the heart, among multitudes of seeds of death; all which have their growth up into, and strength in, the corrupted natural. So that this seed cannot shoot up into any part of the natural, but the other seeds shoot up with it, and endeavor to choke it. (...) The forward understanding is apt presently to own them [the seeds of death], and the forward will to embrace, and the forward affections to let themselves forth into them, until the soul come to feel a loss in life, and miss the power and presence of God, and find the enemy strong again. (...) Now the only way of safety is to keep out of the natural, whereof the enemy hath possession, and where his strength lies, and to keep in the sense and feeling of the invisible seed, and only to come forth with him into the natural, in that sense and feeling. And when he comes, he will come with strength, above the strength that the enemy hath in the natural, and by degrees conquer him. But by no means rest or abide in the natural, but retire with the Lord (who will not dwell there until it be cleansed) into the resting-place. These words may be hard to you at present; but hereafter (as you come into the exercise) you will feel them. And this is the reason why the formal and outward part of religion doth so commonly eat out the life, because things there are suitable to, and exercise, that part wherein the strength of the enemy lies; and there can never be perfect freedom and safety until that part be subdued, and all that belongs to that part removed. The Lord is risen to shake, that the kingdom which cannot be shaken may appear; and happy are they who are shaken by his hand in all that is outward, and established in the inward life, power, and rest, which remaineth for ever, and cannot be shaken.

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**from George Fox's *Epistles***

CI. (101) An exhortation to patience in the time of suffering.

Dear friends and brethren in the everlasting seed of God, which hath the wisdom, and life eternal, and dominion over all that is in the fall, in which the blessing of the everlasting God is known, and his life that never fadeth; in which seed (that hath the dominion over all that is in the fall) is the wisdom that is pure and gentle [James 3:17], which was before the wisdom below was. And so, all Friends, be ready to offer up yourselves in the power of God, joining to the suffering seed, in which ye offer up yourselves to God in the patience, in your sufferings, feeling the seed which was before that was which makes to suffer. For the lamb must have the victory [Rev 17:14], mark, the lamb, and not the rough nature which hath gotten up since man fell from God's image [Gen 1:27]; the lamb must have the victory over that. So, give up all in the lamb's nature, that in that ye may all meet in life, in power, in victory, and dominion over all that which is in the fall, knowing the birth that will persecute, and the birth that is persecuted; and knowing the birth that is born of the flesh and the birth that is born of the spirit [Gal 4:29]. There are but these two births, and the elder must serve the younger [Gen 25:23]; and the elder is the first birth. Therefore all feel Jacob, and the seed of God, then ye come to feel that which shall remain for ever and ever. So in that all stand and dwell, that to the mighty God ye may be a blessing, and a good savour in the hearts of all people, being valiant for the truth upon the earth [Jer 9:3]. And take heed of grieving the spirit [Eph 4:30], but be faithful; and take heed of provoking, and keep down all that with the spirit of God, that is contrary to God, by which ye may answer that of God in every one.

G. F.

# Worshiping

## An Experiential Workshop

Handout #3 -- "Sink Down to the seed which God sows in the heart..."

*Give over thine own willing; give over thine own running; give over thine own desiring to know or to be any thing, and sink down to the seed which God sows in the heart, and let that grow in thee, and be in thee, and breathe in thee, and act in thee, and thou shalt find by sweet experience that the Lord knows that, and loves and owns that, and will lead it to the inheritance of life, which is his portion. -- Isaac Pennington*

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8:55 - 9:00 pm	Worship/End

### Session Topics

#4 -- "And thou shalt find by sweet experience..."

### **Exercises for week following Session #3**

Exercise Day #1 (15 mins) -- Settle your mind and body into a comfortable, relaxed state.

Experiment with "giving over" not just as letting go or as putting into Spirit's care, but as seeing Spirit as source. As willing, running, desiring come up, ask "Whose willing, running, desiring is this?" Release. Settle; pray; release. Repeat at comfortable pace as time allows. Ending: express gratitude for what you have learned.

Exercise #2 (15 mins) -- Settle your mind and body into a comfortable, relaxed state. Sink your mind into the seed God sows in your heart. How do you experience this seed?

Release. Settle. Repeat as time allows. Ending: express gratitude for what you have learned.

Exercise #3 -- Settle ... relaxed state. What sweet experience have you had of the seed and Spirit's blessings towards it? Release. Settle. Repeat as time allows. Ending: express gratitude...

Exercise #4 -- Settle ... relaxed state. What experience have you had of the heart-seed being led into the inheritance of life? Release. Settle. Repeat. Ending: express gratitude....

Exercise #5 -- Settle ... relaxed state. Open your heart and mind to what arises. Settle. Repeat as time allows. Ending: express gratitude...

### **Readings:**

**from Fox's Epistles**

XX. (20)

To all my dear brethren, whom the God of power hath enlightened with his eternal light, and discovered unto you his way of truth, and <28> brought you out of the dark ways, wherein ye have walked; which dark ways all the world walk in. But where the pure light of God is witnessed, it guides to himself. The light is but one, which leads out of darkness and the dark world, into the world which is without end. Therefore all Friends and brethren in the eternal truth of God, walk in it up to God, and be not sayers only, nor backsliders; for the backslider is a sayer, and not a doer, and there ariseth ambition, pride and presumption out of that nature [Jas 1:22, Mat 23:3-12]. But dwell in the pure light, which God hath made manifest to you in your understanding, and turn your minds to him, and walk as children of the light, and of the day [1 Th 5:5], and be not drunken in any thing, nor run to extremes in any thing; but be moderate and patient. Wait for the presence of the great God, and our Lord and saviour Jesus Christ; and be not so childish as to be

tossed with men's words without life. And run not out after others' liberties, which they have got in their notions; for thou that dost so, wilt not abide in the truth; and so thou mayst come to be shaken, and shake others, who look at words. But wait every one in particular, (in the measure that God hath given you,) upon God, in the fear of God, then your hearts will be kept clean; and this is the sure way. And wait all to have the son made manifest in you [2 Cor 4:10f], and the son alone to set you free in yourselves in particular; and all that are made free by the son, [John 8:36] are one. But the first nature, that would have liberty, must go into captivity; which they that live in their carnal reasoning, seek freedom for. But here is man deceived in his first birth.

But ye all, in whom the immortal seed is brought to light, who are raised up to sit in heavenly places with Christ Jesus [Eph 2:6], and are become children of the day, walk as children of the day, and as children of the light [1 Th 5:5], and ~let your light so shine before men, that they may glorify your Father, which is in heaven. [Mat 5:16] All loving the light, ye love the one thing, which gathers your hearts together to the fountain of light and life [Psa 36:9]; and walking in it, ye have unity one with another, and the ~blood of Jesus Christ cleanseth you from all sin. [1 Jn 1:7] The knowledge of the letter, which you formerly got into your notions and comprehensions, the dark mind gave dark meanings to it, and so kept you in the broad way [Mat 7:13]; but now wait all to have the same spirit manifested in your understandings, which was in them who gave forth the scriptures, who were come out of the broad way [Mat 7:13], holy men of God [2 Pet 1:21], who had escaped the pollutions of the world [2 Pet 2:20]. And if every particular of you know not a principle within, which is of God, to guide you to wait upon God, ye are still in your own knowledge, which is brutish [Jer 10:14] and sensual [Jas 3:15]. But waiting all upon God in that which is of God, ye are kept open to receive the teachings of God. And the pure wisdom and <29> knowledge is that, which comes from above [Jas 3:17], which is to know God, and Jesus Christ, the way [John 14:6], which is hidden from the world; and to walk out of your own ways, and out of your own thoughts. And dwelling in that which is pure, up to God, it commands your own reason to keep silent, and to cast your own thoughts out: and dwelling in that which is pure, it discovereth [reveals] all this. So dwelling in the spirit, it keepeth all your hearts to God. To whom be all praise, honour, and glory for ever!

G. F. From Judge Fell's in Lancashire, the 31st of 11th month, 1652.

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**from John Burnyeat's Journal**

I continued, as I have said before, for these four years, mostly following my outward calling, and attending and waiting upon the Lord in the workings of his holy power in my heart, both in meetings and at other times, wherever I was, or whatever I had to do; for I found, that as my heart was kept near the power, it kept me tender, soft, and living: and besides I found, as I was diligent in eyeing of it, there was a constant sweet stream, that ran softly in my soul, of divine peace, pleasure, and joy, which far exceeded all other delights and satisfactions; and this became the great engager of my soul to watch with such diligence, for I found the love of God to constrain.

And furthermore, I observed, that if I neglected it, or let my mind out after anything else more than I ought, [172] and so forgot this, I began to be like a stranger; and I saw that I soon might lose my interest in these riches, and treasure, and the true common-wealth of God's spiritual Israel, which Christ had purchased for me, and given me the earnest of to inherit. Thus being mindful of the opening wisdom of God, which was from above, and heavenly, and not from below, earthly, I was preserved, and helped, and succoured in the needful time. And because of the blessings and rich mercies of the Lord which my soul enjoyed, I was willing to serve him in what I might; and willingly received upon me a share of that concern which became proper for me, with others, to take upon us in the church; that I might be helpful in all necessary things.

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**from Works of Penington**

Quest. But how may I know and keep to the begotten of God, and to the light and power of the Lord, and keep down the fleshly wisdom and comprehension concerning the things of God?

Ans. When God begets life in the heart, there is a savor of it in thy vessel, and a secret, living warmth and virtue, which the heart in some measure feels, whereby it is known. Lie low in the fear of the Most High, that this leaven may grow and increase in thee. This is the leaven of the kingdom; this is it which must change thy heart and nature, and make thy vessel (which perhaps hath been long and much corrupted) fit to receive the treasure of the kingdom. Now while the savor is upon thee, while the virtue of the life is fresh in thee, thou findest some strength towards God, with some little taste and discerning of the things of his kingdom. Know thy weakness, and go not beyond the measure; but in what thou hast received bow before the fulness, worship God in that, and be patient in what he exercises thee withal, waiting for more from him.

And when the night comes upon thee, and thou perhaps art at a loss, missing the savor and presence of the life, and not knowing how to come by it again, be patient and still, and thou wilt find breathings after a fresh visitation, and a meek, humble, broken spirit before the Lord. Thou wilt see thou canst do nothing to recover his presence again; nay, thou canst not so much as wait for him, or breathe after him, without his help; but he is nigh to the poor, nigh to the broken, nigh to the distressed, nigh to the helpless. Oh! Do not, with thy fleshly cries and roarings, think to awaken thy beloved before his season; but in the night of distress, feel after somewhat which may quiet and stay thy heart till the next springing of the day. The sun will arise, which will scatter the clouds; and he is near thee who will give thee to hope that thou shalt yet see God, and find again the quickenings and leadings of his Spirit.

And in the day of his power thou wilt find strength to walk with him; yea, in the day of thy weakness his grace will be sufficient for thee; and he will nurture thee up in his life by his pure Spirit, causing thee to grow under his shadow; and he will be teaching thee to live, and to speak, and to move and act from the principle, and within the compass of his light and life eternal. Only be not wise to catch the notion of things into the earthly part, where the moth can corrupt, and where the thief can break through and steal; but know the divine treasury, where all the things of life are treasured up by the Spirit, and handed forth to the living child with fresh life, according to its need of them.

And thus thy heart being kept close to God, and thy spiritual senses continually exercised about the things of God, it will be easy to thee to know the shepherd's voice, and to distinguish the sound of the Spirit in thine own heart: and that which tries spirits and motions in thine own heart, will also give thee the discerning of truth and error abroad, even of the Spirit of God, and the spirit of Satan in others; so that thou wilt be able to try not only words, but spirits, becoming acquainted with the anointing, which savors all things, and will give thee to judge, not by the words, but by the power: for thou thyself being in the power, in the anointing, in the savor, it will become natural to thee to feel, to taste, to know and unite with what is one with thy life, what comes from the same spirit in others, and to turn from the contrary. And thus thy life, thy growth, thy path will be sweet, safe, clear, certain, demonstrative in the Spirit and past all reasonings of flesh and blood, either in thyself or others. The beginning of life eternal is in a higher principle than man can come at. Man's wisdom and knowledge of the things of God is but brutish before it. As thou comest into that principle, abidest and growest in that principle, thou art beyond man's judgment, and art able to judge man, and fathom his whole course as with a span; but art quite out of his reach in the lowest of thy motions, thoughts, or actions; I mean such as flow from, and are comprehended in, the life.