



THE  
APPRENTICE SERIES  
GLOSSARY



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Related terms defined in this glossary are in bold.

**Abba** — The name Jesus used in addressing God, best translated as “Dear Father.” It is a term of both intimacy and a sense of obedience. See chapter 3 of *The Good and Beautiful God*.

**Abide** — To rest in and rely upon, and in the Christian framework, it is Christ that we rest in and rely upon. The word is used in John 15 and is illustrated by Jesus with a branch abiding in the vine. If the branch does not abide in the vine, it cannot bear fruit. Likewise, the person who does not abide in Christ cannot bear fruit. In contrast, the person who does rest in and rely upon Christ will find their heart transformed, and the life that Christ calls them to live will become their nature. As we abide in Christ and Christ abides in us, we become **one in whom Christ dwells**. To abide in Christ is the opposite of relying on the **flesh** or *sarx*. See chapter 8 of *The Good and Beautiful God*.

**Anger Discernment Process** — A list of simple questions a person can ask when looking at situations that cause anger and deciding what course of action is best. The questions are:

1. Is this matter really worth my attention?
  - a. If no, then give it to God and walk away.
  - b. If yes, then ask yourself . . .
2. Is my anger justified?
  - a. If no, then give it to God and walk away.
  - b. If yes, then ask yourself . . .
3. Do I have the right or ability to control the situation?
  - a. If no, then give it to God and walk away.
  - b. If yes, then prayerfully . . .
4. Take appropriate action, led by the Spirit.

See chapter 4 of *The Good and Beautiful Life*.

**Apprentice** — Christ-follower who arranges his or her life around Jesus and his teaching, with a desire to become more like Jesus. It is not merely one who believes in the deity of Jesus.

**Avarice** — Excessive desire for money or material possessions. Avarice is slightly different than **greed**, which can be an excessive desire for anything: attention, food, pleasure, etc. Avarice is what **greed** looks like in the area of money and possessions. Notably, both a “stingy” person and a spendthrift are in the grip of avarice. See chapter 9 of *The Good and Beautiful Life*.

**Character** — Who we are on the inside, as revealed through our actions. In Matthew 7:15-20 Jesus uses the image of a fruit tree to illustrate character and how it is revealed. A fruit tree bears its fruit naturally, even effortlessly. What it is on the inside becomes apparent on the outside. See chapter 12 of *The Good and Beautiful Life*.

**Community** — As humans, we are designed to live in community. In the context of the Apprentice Series, community is one of the four elements of **transformation**. The Apprentice study is most effective at bringing lasting change into our lives when we share the experience with a small group of people. In this setting there can be discussion, encouragement, and accountability. See chapter 1 of *The Good and Beautiful God*.

**Condemnation Engineering** — **Judging** someone with a desire to change them. This fails because it puts too much confidence in the act of judgment as a means of helping people change and does not take into account that **transformation** involves **narrative** change, **soul-training exercises**, **community**, and the help of God—the **Holy Spirit**. Condemnation engineering fails because it does not come across as loving, it does not allow the person to own the need for change, and it may be entirely inaccurate. The better way, as outlined by Jesus in Matthew 7:7-11 is to ask, seek, knock, and pray. See chapter 11 of *The Good and Beautiful Life*.

**Curriculum for Christlikeness** — The Apprentice Series is designed with the goal of following, studying, and engaging Jesus in order to be like Jesus.

**Epithumia** — Greek word usually translated “lust” (see Matthew 5:28). The specific meaning of *epithumia* is the act of intentionally objectifying another person for one’s own gratification. It is important to keep a clear distinction between sexual attraction and objectification. Attraction is a natural and necessary part of being human, but *epithumia* is taking a “second look” at the person with the desire to possess the person like an object. See chapter 5 of *The Good and Beautiful Life*.

**Eschatological** — Study of material relating to the end times. See chapter 2 of *The Good and Beautiful Life*.

**False Imperative Narratives (F.I.N.s)** — **Narratives** that often feed our anger, frustration, and stress. They are full of fear and the need to be in control, such as “I am alone,” “Something terrible will happen if I make a mistake,” “Life must always be fair and just,” or “I need to anticipate everything that will happen to me today.” False Imperative Narratives are considered wisdom by the “world’s” standards, but they are not true in the **Kingdom of God** as Jesus revealed it. See chapter 3 of *The Good and Beautiful Life*.

**Flesh** — (*Sarx* in Greek.) Refers to relying upon one’s own resources to do something rather than relying upon God for help and strength. The word flesh is often misunderstood to mean “the physical body” and gives rise to a notion that God does not approve of our bodies and their natural tendencies. This dualistic thinking does not reveal the deeper significance of this word. When we are living in the flesh, we are overlooking the power and presence of God’s Spirit that longs to work in and through us. However the **Holy Spirit** will only take its rightful place in our **hearts** if we invite it to do so. To rely upon the **Holy Spirit** can also be understood as **abiding** in Christ. See chapter 8 of *The Good and Beautiful God* and chapter 4 of *The Good and Beautiful Life*.

**Gossip** — One of the most pervasive and subtle forms of **judgment**. Smith defines gossip as 1) speaking negatively about someone who is 2) not present. It must have both of those elements in order to be gossip. See chapter 11 of *The Good and Beautiful Life*.

**Grace** — God’s action in our lives. It is not only unmerited forgiveness, but extends to include the indwelling of Christ’s **Holy Spirit** within us, **transforming** our identity into **one in whom Christ dwells**, and leading us to live the life of the **Kingdom**. See chapter 5 of *The Good and Beautiful Life*.

**Happiness** — Synonymous with joy in terms of **Kingdom** living. It is a characteristic of the good and beautiful life. While happiness is often an abused motivation in our culture describing selfish pleasure and temporary satisfaction, it is most appropriately seen as the lasting joy and exciting adventure of living life in **God’s Kingdom**. The path we choose to achieve a happy life is determined by our **narratives**, but not all **narratives** successfully lead to a happy life. See chapter 1 of *The Good and Beautiful Life*.

**Heart, The** — Center of the soul and the source of our actions. In the Sermon on the Mount, Jesus is most concerned with the heart—particularly with developing a good heart. Throughout the Sermon, Jesus lifts up the external rules for righteousness that ruled his day, but then invites his hearers to examine the inner condition of their hearts as the location of true and healthy righteousness. Jesus focuses on changing the heart because, regardless of our outward righteousness, if we do not have a heart of genuine love, we are not experiencing the life God created us to live. For further understanding of how the heart is **transformed**, see the entries **One in Whom Christ Dwells** and **Abide** as well as chapter 8 of *The Good and Beautiful God* titled “God Transforms.” Also see chapter 5 of *The Good and Beautiful Life*.

**Hell** — State of existence of those who, in their freedom, choose to reject God. “The doors of hell are not shut and locked by God; the doors of hell are locked from the inside.” See chapter 6 of *The Good and Beautiful God*.

**Holy Spirit** — Or Spirit, one of the three members of the Trinity. The constant aim of the Spirit is to point us to the Father and the Son. Everything that happens to us in our Christian lives is the work of the Holy Spirit. The Spirit orchestrates the events of our lives with the single aim of making us disciples of Jesus. The Holy Spirit is considered one of the four elements of **transformation** in the Apprentice study; however, it is the Spirit that must enliven the other three elements of **narrative change**, **soul-training exercises**, and **community**. See chapter 1 of *The Good and Beautiful God*.

**Hurry Sickness** — The number-one enemy of the spiritual life, because it blinds us to the wonder and glory of the present moment. Hurry is an inner condition that is fear based, which is different from acting quickly because of limited time. The fear that leads to hurry is based on false **narratives** of isolation, scarcity, and a need to be in control of the situation. As love and trust of the good and beautiful God increases, these **narratives** are healed, allowing a person to slow down and discover God's nearness in the present moment. See chapter 9 of *The Good and Beautiful God*.

**Incarnation** — Word used to describe God becoming human in the person of Jesus. The act of incarnation is understood as a part of God's gracious restoration of his relationship with humanity. **Athanasius** gives valuable insight into the incarnation in his book *On the Incarnation*. See chapter 7 of *The Good and Beautiful God*.

**Incarnation** — Describes the sinless nature of Christ, making it possible for him to remove the sins of humanity with his sacrificial life, death, and resurrection. See chapter 7 of *The Good and Beautiful God*.

**Indirection** — Principle or process. We do not change our behavior through direct willpower, but instead we change our behavior indirectly by changing what we think (**narratives**, our practices, **spiritual disciplines/soul-training exercises**) and/or those we interact with (our **community**). See chapter 1 of *The Good and Beautiful God*.

**Judging, To Judge, Judgment** — To make a negative evaluation of a *person*, not merely their *performance*. Judging or condemning someone is not the same as assessing, evaluating, or even grading someone's performance. Judging or condemning a person usually comes from 1) a belief that doing so will change them, or 2) a deep desire to feel better about ourselves by cutting others down. It may meet both of these desires, but most of the time the results are not permanent **transformation**. See chapter 11 of *The Good and Beautiful Life*.

**Kingdom Economics** — Involves investing in "treasures in heaven" which means investing in the things God is doing. God's activity is an expression of willing the good of another—**love**. Kingdom economics are based on abundance rather than scarcity and generosity rather than miserliness, because God is good and offers endless resources. It is important to remember, however, that God moves money and resources through people. See chapter 9 of *The Good and Beautiful Life*.

**Kingdom Encouragement** — One of two ways (the other is **Kingdom kindness**) that we can use our words or tongue to bless others rather than using them to deceive others. Kingdom encouragement is a word of **grace** spoken to someone by pointing out a solid principle about the **Kingdom of God** such as God's nearness or provision. The goal of such words is to encourage. See chapter 6 of *The Good and Beautiful Life*.

**Kingdom Kindness** — One of two ways (the other is **Kingdom encouragement**) that we can use our words or tongue to bless others rather than using them to deceive others. Kingdom kindness involves careful listening, reflective feedback, thoughtful responses, and empathetic words. See chapter 6 of *The Good and Beautiful Life*.

**Kingdom of God** — The effective rule and reign of God, whose availability was the primary message of Jesus. The Kingdom of God and the Kingdom of the Heavens, while uniquely used in each Gospel, represent the same thing. A commonly held false **narrative** is that the Kingdom of God is a future hope, while a closer look at Jesus' teaching and preaching shows that the Kingdom of God is a present reality that will be fully consummated in the future. In the Apprentice material, the Kingdom is understood as a life of "intimacy and interaction with God" which is now open to all! The Kingdom operates only in the present moment, therefore we can only live in the Kingdom in this moment. We cannot seek the Kingdom of God tomorrow, because it can only be experienced in the here and now. See chapter 2 of *The Good and Beautiful Life* and chapter 10 of *The Good and Beautiful Life*.

**Law of Reciprocity, The** — Known in Latin as *Lex Talionis*, this law was the standard of rightness, fairness, and justice. The law simply stated that the injury inflicted is the injury to be suffered. Leviticus 24:19-20 states, “Anyone who maims another shall suffer the same injury in return: fracture for fracture, eye for eye, tooth for tooth; the injury inflicted is the injury to be suffered.” The law served to stabilize society by limiting the amount of retaliation that could be taken by someone who had suffered an injury. It is to this law that Jesus speaks in Matthew 5:38-42. See chapter 7 of *The Good and Beautiful Life*.

**Lectio Divina** — Latin phrase that literally means “divine reading,” it is used to describe a practice of reflectively praying with Scripture. Unlike studying the Bible, which aims to increase our knowledge and understanding of Scripture, *lectio divina* ultimately strives for intimate communion with and contemplation of God. The steps for this practice vary depending upon the resource, but generally involve reading the passage three or four times slowly, listening for a word or phrase from God. The individual meditates upon this word or phrase allowing it to draw them deeper into conversation with God through that word. The time concludes with silent resting in God’s presence. See chapter 5 of *The Good and Beautiful God*.

**Legalism** — Simply put, turning a principle into a hard and unbending rule. In the Sermon on the Mount, Jesus is not giving us a concrete law, but instead is inviting us to act in love, willing the good of the other, which extends beyond any law. Legalism is often based on a belief that through our actions we can control how God feels about us; through good behavior we can earn God’s love and forgiveness. See chapter 7 of *The Good and Beautiful Life*.

**Love** — According to Dallas Willard, “to will the good of another.” We witness God’s love for humanity fulfilling this definition throughout Scripture and history, and we see it most clearly in the **incarnational** life, death, and resurrection of Jesus. Love is more than an emotion—it is an action—and when we as Apprentices of Jesus engage in willing the good of another, even to the point of personal sacrifice, we are participating in the life of the Trinity and entering the **Kingdom of God**. See chapter 7 of *The Good and Beautiful Life*.

**Lying** — Knowingly making a false statement with the intent to deceive. See chapter 6 of *The Good and Beautiful Life*.

**Margin** — A concept and practice developed by Dr. Richard Swenson in the book titled, *Margin*. The concept refers to the space at the top, bottom, and sides of a page where there is no writing. Swenson believes our lives should also have margin or there can be leisure, rest, family, God, and health. See chapter 6 of *The Good and Beautiful God*.

**Meta-narrative** — Represents a larger **narrative** such as the story God is writing. Also, the term “meta” means “change,” and thus meta-narrative is also a **narrative** that leads to **transformation**. The meta-narrative of the Bible is the story of the steadfast **love** of God that culminates in the **incarnation**, death, and resurrection of God on behalf of a wayward world. See chapter 3 of *The Good and Beautiful God*.

**Metanoia** — Greek word often translated as “**repent**.” For more information see the entry for “repent.” See chapter 2 of *The Good and Beautiful Life*.

**More-than-enough Person** — From Miroslav Volf, this is the person who lives with a sense of who they are, “**one in whom Christ dwells**,” and where they are “in the **Kingdom of God**.” Such people have their value anchored in God’s **gracious love** for them and see God’s provision available to the world, therefore they are free to share what they have generously. See chapter 7 of *The Good and Beautiful Life*.

**Narratives** — Stories from our own lives or ones we have heard that help explain our world, define right and wrong, and provide meaning. Our narratives usually operate at a sub-conscious level without any reflection on their accuracy or helpfulness. They can come from our own lives, our families, our culture, our religion, and so on. Jesus’ narratives are foundational to the Apprentice study as students strive to make the stories Jesus lived become their own. Each chapter of the Apprentice study explores one or more false narratives that shape many people’s lives as well as one or more of Jesus’ narratives. Narratives are one of the four elements of **transformation** along with the **Holy Spirit**, **soul-training exercises**, and **community**. See chapter 1 of *The Good and Beautiful God*.

**One in Whom Christ Dwells** — Used in various forms, especially by the Apostle Paul, this is a powerful phrase for describing many aspects of the Christian journey. Beginning with the understanding that sin has separated us from God, we see God’s **grace** overcoming that divide in the person of Jesus, the **incarnation**. Those who follow Jesus and seek his rule, guidance, and wisdom in their lives are not only forgiven, but are people who have participated in Christ’s death and resurrection. The gift of the **incarnation** of Jesus brought God fully into human presence, and the resurrection of Christ brought God into our very hearts. By dwelling within us, Christ restored the connection which we lost through sin. His presence within us changed our identity from sinners to beloved children of God indwelt by Christ. Furthermore, his presence brings power so that sin no longer reigns within us, for now it is Christ who reigns within us even though sin still remains. With our identity **transformed** by Christ’s indwelling presence, we are no longer defined by our sinfulness, but instead are defined by God’s **love**. God is no longer dealing with humanity on the basis of their sins. Finally, it must be noted that sin still remains in traces within our bodies—physically, mentally, and emotionally—however, these traces no longer separate us from God’s love. Therefore, we are able to live life the same way Jesus did: in utter dependence on God, in a deep and intimate relationship with God not relying on our will power, sometimes called **flesh**, to live the Christian life. James S. Stewart in his book, *A Man in Christ*, writes, “‘Christ in me’ means Christ bearing me along from within, Christ the motive power that carries me on, Christ giving my whole life a wonderful poise and lift, and turning every burden into wings. . . . not as something you have to bear but as something by which you are borne.” When we recognize ourselves as “one in whom Christ dwells” we are acknowledging our **Kingdom** identity. See chapter 8 of *The Good and Beautiful God*.

**Perfection** — Greek word *teleios* used in Matthew 5:48, which means spiritual maturity. Jesus invites his listeners to spiritual maturity, just as God is spiritually mature. We will not attain this perfection, this spiritual maturity quickly; it takes time. But as we allow the **Kingdom of God** to operate in our lives, it becomes more and more natural—like a tree bearing fruit or a cucumber becoming a **pickle** by soaking in brine. See chapter 7 of *The Good and Beautiful Life*.

**Pickle** — One of the most popular illustrations from the Apprentice Series. We can compare the slow process of **transformation** to a pickle, which is made by soaking a cucumber in brine for a substantial period of time. Slowly the brine solution works its way into the cucumber, **transforming** it into a pickle. In the same way, our spiritual **transformation** is a very slow process that involves a lot of soaking in the **narratives** of Jesus by engaging in **soul-training exercises** and working with others on the journey, a **community**. Gradually we are **transformed**. In our culture of **hurry sickness** and instant gratification, this is a difficult message to hear, but ultimately it is good news because the spiritual journey is a lifelong process. See chapter 9 of *The Good and Beautiful Life*.

**Pride** — The fear-based need to put ourselves first. It is this need which is dismantled throughout the Apprentice Series as we lovingly place God into the center of our lives and come to see ourselves and others as beloved children of God. See chapter 8 of *The Good and Beautiful Life*.

**Prodigal** — Used in describing the recklessly extravagant behavior of the son in Jesus’ parable in Luke 15:11–32, when in reality it is the father who is recklessly extravagant with his love for the lost son. See chapter 5 of *The Good and Beautiful God*.

**Reductio ad Absurdum** — Rhetorical device meaning “to reduce the argument to its logical absurdity.” Jesus employs this device in Matthew 5:29–30 by suggesting if a body part causes us to sin, then pluck it out or chop it off. If we followed this line of thinking, there would be nothing left. See chapter 7 of *The Good and Beautiful Life*.

**Renovaré** — Spiritual renewal movement started in 1988 by Richard J. Foster with the aim of bringing spiritual renewal to churches. See [www.renovare.us](http://www.renovare.us) for more information.

**Repent** — Greek word *metanoia*, which literally means “change your mind.” It is from the mind (our thoughts and **narratives**) that our actions and choices flow. Most people think repent means “shape up,” and see it as a threat. Instead of a threat, it is actually a key component of the good news that Jesus proclaimed, “Repent, for the **kingdom** of heaven has come near” (Matthew 4:17). This is not a threat but an invitation. Jesus is essentially saying, “Change the way you have been thinking—a life of intimacy and interaction with God—the **Kingdom of God**—is now in your midst.” See chapter 1 of *The Good and Beautiful God* and chapter 2 of *The Good and Beautiful Life*.

**Sarx** — Greek word for “flesh.” See **flesh**.

**Simplicity** — “An inward reality that results in an outward lifestyle,” according to Richard Foster. The inward reality is based on **narratives** that money is a provision from God, not a god, and believing that God’s goodness and trustworthiness are more reliable than earthly treasure. Once this inward reality is in place, we make our outward, lifestyle decisions. If this inward reality is not in place, attempts to live a simple lifestyle will lead to **legalism**. See chapter 9 of *The Good and Beautiful Life*.

**Sin Management** — A dominant **narrative** in modern Christianity, which believes the primary focus of the Gospels is to get rid of our sin so we can go to heaven when we die. It emphasizes two important Christian doctrines: the depravity of humanity—our sinfulness—and the necessity of faith for our salvation. But it stops there. According to this gospel, if a person believes in Jesus, then that person is made right with God and will surely go to heaven when they die. It is a gospel that focuses on the afterlife. See chapter 2 of *The Good and Beautiful Life*.

**Soul-Training Exercises** — Often referred to as **spiritual disciplines** or spiritual practices, these are the exercises that shape and **transform** our **hearts**. The exercises aim to move new and healthier **narratives** from our minds into the deepest places of who we are and allow them to become the stories by which we naturally operate. Each chapter in the Apprentice study concludes with one soul-training exercise to address the **narratives** of that chapter. They include practices such as getting sufficient sleep, breathing the 23rd Psalm, having **margin** in life, de-accumulation, Sabbath, and so on. Soul-training exercises are one of the four elements of **transformation**. See chapter 1 of *The Good and Beautiful God*.

**Spiritual Disciplines** — See **Soul-Training Exercises**.

**Transformation** — While obviously referring to the changing of anything, transformation is a central idea in the Apprentice Series. As explored in depth in chapter 1 of *The Good and Beautiful God*, transformation is what most people deeply desire. Yet few know how transformation actually happens in life. The Apprentice Series recognizes four essential elements to transformation: **narratives**, **soul-training exercises**, **community**, and the **Holy Spirit**. Further exploration of how we are transformed personally is the focus of chapter 8 of *The Good and Beautiful God*. See chapters 1 and 8 of *The Good and Beautiful God*.

**Trustworthy** — In relation to God, trustworthiness means that God would never do anything to harm us. God has no malice or evil intentions. See chapter 3 of *The Good and Beautiful God*.

**Vainglory** — The subtle temptation to be noticed by others for our virtue. It is rooted in pride, but because it is built on holy activities, it is difficult to identify in ourselves and nearly impossible to identify in others. It is because of vainglory that Jesus warns against practicing our piety before others in Matthew 6:1-9, 16-18. Jesus explains that when our pious actions are motivated by vainglory, we will receive what we seek—the praise of others—but this is not the good and beautiful life given by our Father who is in secret. Humility is the antithesis of vainglory. See chapter 8 of *The Good and Beautiful Life*.

**Will** — Contrary to popular belief, the will is neither strong nor weak but is essentially nothing more than the “chooser.” The will is influenced in three ways: by our minds (what we think), by our bodies (physical and emotional needs), and by the social realm (peer pressure and such). To change our behavior is not a result of willpower but instead is the result of changing one or more of the named influencers, which in the Apprentice Series are identified as **narratives** (what we think), **soul-training exercises** (actions), and **community** (our social realm). See chapter 1 of *The Good and Beautiful God*.

**Wrath** — Used biblically and interpreted in the Apprentice Series to describe God’s consistent opposition to sin and evil. Wrath is not an attribute of God, like **love** and holiness, but is a necessary reaction of a loving and holy God to the things which destroy his precious people. See chapter 6 of *The Good and Beautiful God*.