

## Chapter 1 : THE SECRET OF THE CROSS

*On Entering the Now, an all-new title in the Power of Now teaching series, this remarkable speaker shares practices and insights to take listeners into the timeless dimension a luminous place found only in this very moment that transcends the struggles and anxiety of our busy lives. A walk in nature.*

Encounter the Holy Spirit Gain a deep understanding of who the Holy Spirit is, how He works in your life and how you can interact with Him daily. Live the Spirit-led life and gain truth, wisdom and insight into how much God loves you. In His Presence Take a spiritual journey to go deeper into the presence of God. You were created for intimate fellowship with your Creator. Come boldly before the throne so that you can taste and see that the Lord is good. Holy Spirit Baptism God has great plans for you. His power and gifts are available to those who ask. Gain the truth and clarity you seek about the Holy Spirit baptism and receive all that He has for you. Spiritual Warfare Learn why and how the enemy attacks you in order to stop him in his tracks. Put on the full armor of God and go on the offensive. Your tongue is a mighty weapon. Declare and decree the Word of God and witness heaven move on your behalf. Check back often as we create new packages throughout the year. These editions are not available in print but you may download them and read them on your devices such as Kindle, in iBooks, or as a regular PDF. This will not be easy. The people around your home or church may not like you stepping out in faith. They may be uncomfortable. You might learn just how much God is in love with you. You might fall completely and totally in love with your Heavenly Father. You might learn that God desperately wants to be in every detail of your life. You might hear God speaking to you clearly throughout the day. You might not want to ever leave His Presence again. You might find peace in every situation, no matter what the world throws at you. You might radically forgive everyone who has ever hurt or offended you. You might dream the unimaginable and believe God to achieve it. You might ask for and receive the baptism of the Holy Spirit You might ask for and receive your spiritual gifts from God. You might see the blind gain sight, the lame walk and lay hands on the sick and watch them recover. You might decide to follow God on the most amazing, fulfilling journey of your life. I have witnessed tremendous spiritual growth in my members as we read and study. So we will be ordering more books and seeking another similar once we finally complete this one. I AM a walking, talking, reading, praising Miracle. Your book has been an excellent tool for introducing the person and work of the Holy Spirit. These folks are really open hearted and hungry to grow in the Lord and, especially in the Word. We are now using your day devotional as a springboard for learning how to grow in the relationship. It was very inspirational and helpful, and a true eye opener. We are very appreciative and thankful for this booklet. Anonymous Although a few of my friends had been raised with the knowledge of the Holy Spirit, some including myself had not. We were so thankful for the wonderful teaching. Even in my mid-eighties, I still look for ways to draw closer to the Lord.

## DOWNLOAD PDF ENTERING THE NOW (THE POWER OF NOW TEACHING SERIES)

### Chapter 2 : - Entering the Now (The Power of Now Teaching Series) by Eckhart Tolle

*The contents of this is already available as part of Realizing The Power Of Now. It does say it on the cover of the CD, "Excerpted from Realizing The Power of Now," but it should be stated online when sold on websites such as this one.*

Related Media 1 Therefore we must be wary that, while the promise of entering his rest remains open, none of you may seem to have come short of it. But the message they heard did them no good, since they did not join in with those who heard it in faith. Do not harden your hearts. We cleaned the student union center from midnight Friday night to 8 a. It turned out that he had curled up under a piano and was getting his rest. Speaking of beds, have you noticed how often mattresses are advertised on T. There are foam mattresses with a memory probably better than mine and a plethora of others. But if physical rest is important to our physical well being, spiritual rest is even more important to our spiritual well being. I believe the first ten verses of Hebrews 4 will give us a much better definition of rest. That is the goal of this lesson. Our Approach in this Lesson We will begin this lesson with an overview of chapters Then we will concentrate on our text " the first ten verses of chapter 4. We will conclude with some areas of application. Overview of Chapters The Book of Hebrews begins with the declaration that while God has spoken in various ways through the Old Testament prophets, He has now spoken fully and finally in His Son Hebrews 1: The Son is characterized by a seven-fold description verses , which is then buttressed by citations from Old Testament texts verses The thread which unifies chapter 1 is that the Son is superior to the angels. Chapter 2 begins with an exhortation to pay even more careful attention to the revelation which has come through the Son. The remainder of the chapter deals with the results of the incarnation of the Second Person of the Trinity. Furthermore, it enabled Him to become a faithful and merciful high priest. Chapters 3 and 4 will establish the superiority of the Son to Moses. The first six verses of chapter 3 set out the argument and provide three examples of the superiority of the Son. The author cites the last half of Psalm 95, in which the psalmist warns the people of his day, based on the failure of the Israelites to enter Canaan. The author wants his readers to know that there is still a rest available to us, but there is likewise a danger of failing to enter this rest, for the same reasons that earlier generations failed. And so as we come to chapter 4, we find that it is tightly related to chapter 3. In chapter 4, the author will cite fragments of his quotation from Psalm 95 in chapter 3. Tracing the Argument of Chapters 3 and 4 There are two keys to understanding the argument of chapters 3 and 4. The first is the superiority of the Son " Jesus Christ " to Moses. This is introduced in 3: This superior rest is the focus of verses A few observations of these verses will prove helpful when we come to our text in chapter 4. First, verses continue the theme of the superiority of Christ to Moses. We can see from the incidents underlying Psalm 95 that neither the first generation of Israelites nor Moses himself entered into the rest God had for them. Second, these verses address the danger of falling back into Judaism. If the danger facing the Hebrews was drifting from Christ and the New Covenant and falling back into Judaism and the Old Covenant, then verses deal with this issue. The NET Bible provides us with the most literal translation of verse 8. One could thus read it with two slightly different meanings. Either the readers are warned not to sin as those in the past sinned in the day of testing, or, the readers are warned not to sin as they did in the day of testing. The NET Bible remains somewhat neutral by rendering the verse literally, allowing the reader to go either way. What difference does it make? Well, the warning certainly becomes more personal with the rendering of the NIV. But how can one be guilty of the sins of a bygone generation? You are always resisting the Holy Spirit, like your ancestors did! They killed those who foretold long ago the coming of the Righteous One, whose betrayers and murderers you have now become! Do you notice how both Jesus and Stephen linked the guilt of those in previous generations with the guilt of a later generation? In both instances above, the audience that was being condemned was Jewish. These folks rejected Jesus and chose to identify themselves with the Jews and the Judaism of a bygone day. They identified themselves with the old by clinging to it, while rejecting the new. They also identified with the older generation by repeating their sins. And so it is that they became guilty of those sins, partners

with that unbelieving and hard-hearted generation in their sin. Is the author of Hebrews saying this as well? Is he saying that those who are tempted to fall back into Judaism will also fall back into the sins of the past? If so, this is a strong argument against doing so. Let the readers take note of what it means to identify with the rebels of the past, rather than with the Redeemer. Third, we should note that the entire first generation of Israelites failed to enter their rest. If an entire generation failed, then the warning based upon their experience carries more weight. Have you listened to the commercials for prescription drugs lately? After urging us to ask our doctor about the usefulness of a certain medication, they go on to list all of the possible side effects. Because we assume that they are few and far between. Fourth, this generation failed for forty years. It was the rule, and not the exception. Sixth, God was angry with this generation, and this resulted in their death in the wilderness which is exactly what they asked for. Numbers We will look more carefully at these terms in a moment. We should learn how to interpret and apply Scripture from the Scriptures. What better way to understand our text than to grasp how the psalmist came to his interpretation and application. The third key is to understand how our author interpreted and applied the lessons of Psalm 95 to his day. Surely his method of interpreting and applying Scripture is instructive to us as to how we should understand and apply Hebrews 3 and 4 today. When the writer to the Hebrews cites from Psalm 95, he does so in a way that makes it clear that there is still an offer of rest, and that it will be embraced and experienced or lost. First, there is an urgency regarding the offer of rest. It is not something that we believe for the moment, but rather something we believe and lay hold of day after day. It is the message of salvation to which we are exhorted to give much more careful attention: Faith Faith is also known as belief, just as the absence of faith is unbelief. Faith is a key concept in the Book of Hebrews, as will be dramatically evident when we get to chapter 11. It is an evil heart of unbelief that falls away from the living God 3: Unbelief leads to a hardened heart, which leads to rebellion and divine discipline. Community Community is not a term that is found in our text, or even in the Book of Hebrews. But it is a concept which is emphasized as vitally important to the believer. For we had good news proclaimed to us just as they did. But the message they heard did them no good, since they did not join in with those who heard it in faith 4 Hebrews 4: For we also have received the good news just as they did; but the message they heard did not benefit them, since they were not united with those who heard it in faith CSB, emphasis mine. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened ESV, emphasis mine. Other translations render this verse differently: For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard NASB, emphasis mine. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it NKJV, emphasis mine. So we have two ways of understanding this verse, due to a measure of ambiguity in the Greek text. Or, 2 The good news did not do some any good because they did not personally embrace it by faith. Perhaps the ambiguity is deliberate, so that both meanings apply. It is pretty clear that the Word does us little good if we refuse to believe it. But the writer to the Hebrews also wants us to realize that our faith and Christian walk is not a solo proposition but a choir event. When we come to faith in Christ, we are joined with Christ and with other believers see 1 Corinthians 12:13 This is why the author can employ Psalm 95, a psalm which summons the community of faith to worship. This is also why he expects the saints to gather regularly to encourage one another and to watch for those who are drifting: Rest There are several kinds of rest referred to in Hebrews. Therefore we must be wary that, while the promise of entering his rest remains open, none of you may seem to have come short of it Hebrews 4: This rest is the rest from our labors. And there is the eternal rest which all Christians will experience. I believe that we see this in Romans 7 and 8. Chapter 8 is the solution. The Christian is to live in the power of the Holy Spirit, the same Spirit that raised the dead body of Jesus from the grave.

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### Chapter 3 : Watch The Great War | American Experience | Official Site | PBS

*Entering The Now by Tolle, Eckhart. 2 CD Audiobook Set with Running Time of 2 1/4 hours Part of the Teaching Now Series In Near New Condition with no marks or scratches In two compelling sessions, Eckhart Tolle guides listeners past the obstacles that keep us trapped in longing and unhappiness, and reveals the keys to experiencing what it.*

That is until we discover the power of Presence. Presence manifests in many different ways: We need a special place to learn and the support of a community also committed to the practice of Presence. Eckhart Tolle Now is one of those special places. Eckhart Tolle and Kim Eng will guide you on the path to Awakening and share powerful practices that you can incorporate into everyday life. Letting Go Of Compulsive Thinking Shift your attention from compulsive thinking and worrying to resting in the simple awareness of Presence. Portals to Presence Discover the many entry points into Presence by accessing what Eckhart calls the "Portals to Presence" Working with the Pain-Body Learn how to liberate yourself from past emotional energy and unconscious patterns. Understand the Ego A critical step in the deepening of Presence is to uncover how the ego reinforces itself in our actions and interactions. Conscious Creation Finding the ideal balance between "Being" and "Doing" is the key to expressing our unique gifts and talents. We have a choice to be in the Present moment or not. By bringing more Presence into our work, our relationships and every area of our life, we are able to make everything a living practice. This is how we make lasting change and continually deepen into our experience of Presence. Every sentence rings with truth and power – the power to bring you into the gap, the space between our thoughts, where we find, as Eckhart so beautifully puts it, deep serenity, stillness, and a sacred Presence. That is how important you are! My life situation has not changed but I have, and thanks to the subscription I no longer suffer the way I used to. Listened to the Oprah webcast, then signed up for Eckhart Tolle Now. I have learned to stay in the moment and have become a happier, more balanced person, not carrying much old baggage with me. At the age of 29, a profound inner transformation radically changed the course of his life. The next few years were devoted to understanding, integrating, and deepening that transformation, which marked the beginning of an intense inward journey. Later, he worked in London as a counselor and spiritual teacher. Her work translates these teachings into a structured, body-based practice to support the arising of Presence and the awakening of consciousness.

## Chapter 4 : Eckhart Tolle - Wikipedia

*"The moment that judgement stops through acceptance of what it is, you are free of the mind. You have made room for love, for joy, for peace." • Eckhart Tolle, Practicing the Power of Now: Essential Teachings, Meditations, and Exercises from the Power of Now.*

In correspondence, Jung wrote Wilson that the cure for alcoholism would have to be a spiritual one "a power equal to the power of spiritus, or alcohol. The 12 Steps are that spiritual remedy. They outline a spiritual process of surrender of the ego to the unconscious, or a higher power, and very much resemble the process of transformation in Jungian therapy. The following is a description of that process. However, the fact that it is described in a linear fashion is misleading, because the Steps are experienced both simultaneously and in a circular manner. Although the same process is applicable to recovery from addiction to a substance e. Facing the Problem The beginning of recovery is acknowledging that there is a problem involving drugs or alcohol, that there is help outside oneself, and the willingness to utilize it. This also represents the very beginning of trust in something beyond oneself such as a therapist, sponsor, or the program , and the opening up of a closed family system. Invariably, it takes years to face the problem. With growing understanding of the problem, denial further thaws. Gradually, attention starts to shift from the substance, and, for the codependent, the substance abuser, to focus on oneself. There are deeper levels of working the First Step. Surrender The acknowledgment of powerlessness leaves a void, which formerly was filled with mental and physical activity trying to control and manipulate the addiction or the addict. Feelings of anger, loss, emptiness, boredom, depression , and fear arise. The emptiness that was masked by the addiction is now revealed. It is an awesome realization when you acknowledge that you or your loved one has a life-threatening addiction over which you are powerless, subject only to a daily reprieve. Now, with a modicum of trust, one acquires a willingness to turn to a power beyond oneself. This is Step 2: But there is One who has all power " that One is God. That power can also be a sponsor, therapist, the group, the therapy process or a spiritual power. The ego gradually relinquishes control, as one begins to trust that Power, the growth process, and life as well. This crucial development signifies the genesis of an observing ego. Now one begins to exercise some restraint over addictive and undesirable habits, words, and deeds. The Program works behaviorally as well as spiritually. Abstinence and forbearance from old behavior are accompanied by anxiety , anger and a sense of loss of control. Invariably such challenges evoke reactions of defensive anxiety. Additionally, resistance is experienced from self, family, and friends for the very same reasons. The anxiety and resistance may be so great that the addict or abuser may go back to drinking or using. There is help in Step 3: Recovery Using the 12 Steps Footnotes: Lancer has counseled individuals and couples for 28 years and coaches internationally. Recovery Using the 12 Steps. Retrieved on November 9, , from <https://www.12steps.org/>

**Chapter 5 : The Kingdom of God | Jack Hayford Ministries**

*Eckhart Tolle Now: A place for us to [The Power of Now] is one of the best books to come along in years. Every sentence rings with truth and power – the power.*

One of the most important answers, undoubtedly, is that he does not know what it is to die to himself and to the world. He has repented of some sins, but knows not what it is to turn, not only from sin, but from his old nature and self-will. Yet this is what the Lord Jesus taught. He said to the disciples that if any man would come after Him, he must hate and lose his own life. He taught them to take up the cross. That meant they were to consider their life as sinful and under sentence of death. They must give up themselves, their own will and power, and any goodness of their own. When their Lord had died on the cross, they would learn what it was to die to themselves and the world, and to live their life in the fullness of God. Our Lord used the Apostle Paul to put this still more clearly. Paul did not know Christ after the flesh, but through the Holy Spirit Christ was revealed in his heart, and he could testify: As the season of Lent approaches each year, our thoughts will be occupied with the sufferings and death of our Lord. Emphasis will be laid, in the preaching, on Christ for us on the cross as the foundation of our salvation. Less is said about our death with Christ. The subject is a deep and difficult one, yet every Christian needs to consider it. It is my earnest desire to help those Christians who are considering this great truth, that death to self and to the world is necessary for a life in the love and joy of Christ. I have sought to explain the chief words of our Lord and of His disciples on this subject. May I point out two things to my reader. First, take time to read over what you do not understand at once. Spiritual truth is not easy to grasp. And secondly, be assured that only through the continual teaching of the Holy Spirit in your heart will you be able to appropriate spiritual truths. The great work of the Holy Spirit is to reveal Christ in our hearts and lives as the Crucified One who dwells within us. Let this be the chief aim of all your devotion: Thus will you learn to die to yourself and to the world, and will receive Christ, the Crucified and Glorified One, into your heart, and be kept through the continual working of the Holy Spirit. Let us pray fervently for each other that God may teach us what it is to die with Christ -- a death to ourselves and to the world; a life in Christ Jesus. How shall I thank Thee for our eternal salvation, wrought out by that death on the cross! He died for me that I might live eternally. Through His death on the cross I am dead to sin, and live in the power of His life. Father in heaven, teach me, I humbly entreat Thee, what it means that I am dead with Christ and can live my life in Him. Teach me to realize that my sinful flesh is wholly corrupt and nailed to the cross to be destroyed, that the life of Christ may be manifest in me. Teach me, above all, to believe that I cannot either understand or experience this except through the continual working of the Holy Spirit dwelling within me. He hath many desirous of consolation, but few of tribulation. He findeth many companions of His table, but few of His abstinence. All desire to rejoice with Him, few are willing to endure anything for Him, or with Him. Many follow Jesus unto the breaking of bread, but few to the drinking of the cup of His passion. Many reverence His miracles, few follow the ignominy of His cross. Christ dying for us as our complete deliverance from the curse of sin. Christ taking us up to die with Him, and making us partakers of the fellowship of His death in our own experience. In our text we have three great unsearchable thoughts. The law of God has pronounced a curse on all sin and on all that is sinful. Christ took our curse upon Him -- yea, became a curse -- and so destroyed its power, and in that cross we now have the everlasting redemption from sin and all its power. In these thoughts the lost and most hopeless sinner finds a sure ground of confidence and of hope. God had indeed in Paradise pronounced a curse upon this earth and all that belongs to it. On Mount Ebal, in connection with giving the law, half of the people of Israel were twelve times over to pronounce a curse on all sin. And there was to be in their midst a continual reminder of it: And yet who could ever have thought that the Son of God Himself would die upon the accursed tree, and become a curse for us? The preaching of the redemption of the cross is the foundation and center of the salvation the gospel brings us. To those who believe its full truth it is a cause of unceasing thanksgiving. It gives us boldness to rejoice in God. There is nothing which will keep the heart

more tender towards God, enabling us to live in His love and to make Him known to those who have never yet found Him. God be praised for the redemption of the cross! Paul here tells us what that mind was in Christ: He emptied Himself; He took the form of a servant; He humbled Himself, even to the death of the cross. It is this mind that was in Christ, the deep humility that gave up His life to the very death, that is to be the spirit that animates us. It is thus that we shall prove and enjoy the blessed fellowship of His cross. Paul had said ver. As they strove to do this, they would feel the need of a deeper insight into their real oneness with Christ. They would learn to know what it meant that the crucified Christ lived in them, and that they had crucified the flesh with its affections and lusts. It was because the crucified Jesus lived in them that they could live crucified to the world. And so they would gradually enter more deeply into the meaning and the power of their high calling to live as those who were dead to sin and the world and self. Each in his own measure would bear about in his life the marks of the cross, with its sentence of death on the flesh, with its hating of the self life and its entire denial of self, with its growing conformity to the crucified Redeemer in His deep humility and entire surrender of His will to the life of God. It is no easy school and no hurried learning -- this school of the cross. But it will lead to a deeper apprehension and a higher appreciation of the redemption of the cross, through the personal experience of the fellowship of the cross. The thought of fellowship with Christ in His bearing the cross has often led to the vain attempt in our own power to follow Him and bear His image. But this is impossible to man until he first learns to know something of what it means to say, "I have been crucified with Christ. When Adam died, all his descendants died with him and in him. In his sin in Paradise, and in the spiritual death into which he fell, I had a share: I died in him. And the power of that sin and death, in which all his descendants share, works in every child of Adam every day. Christ came as the second Adam. In His death on the cross all who believe in Him had a share. Each one may say in truth, "I have been crucified with Christ. The life that He gives is the crucified life, in which He entered heaven and was exalted to the throne, standing as a Lamb as it had been slain. The power of His death and life work in me, and as I hold fast the truth that I have been crucified with Him, and that now I myself live no more but Christ liveth in me, I receive power to conquer sin; the life that I have received from Him is a life that has been crucified and made free from the power of sin. We have here a deep and very precious truth. Most Christians have but little knowledge of it. That knowledge is not gained easily or speedily. It needs a great longing in very deed to be dead to all sin. It needs a strong faith, wrought by the Holy Spirit, that the union with Christ crucified -- the fellowship of His cross -- can day by day become our life. The life that He lives in heaven has its strength and its glory in the fact that it is a crucified life. It is in very deed true that I no longer live, but Christ liveth in me as a Crucified One. As faith realizes and holds fast the fact that the crucified Christ lives in me, life in the fellowship of the cross becomes a possibility and a blessed experience. He speaks of his only glory being that in Christ he has in very deed been crucified to the world and entirely delivered from its power. When he said "I have been crucified with Christ," it was not only an inner spiritual truth, but an actual, practical experience in relation to the world and its temptations. Christ had spoken about the world hating Him, and His having overcome the world. Paul knows that the world, which nailed Christ to the cross, had in that deed done the same to him. He boasts that he lives as one crucified to the world, and that now the world as an impotent enemy was crucified to him. It was this that made him glory in the cross of Christ. It had wrought out a complete deliverance from the world. How very different the relation of Christians to the world in our day! They agree that they may not commit the sins that the world allows. But except for that they are good friends with the world, and have liberty to enjoy as much of it as they can, if they only keep from open sin. They do not know that the most dangerous source of sin is the love of the world with its lusts and pleasures. O Christian, when the world crucified Christ, it crucified you with Him, When Christ overcame the world on the cross, He made you an overcomer too. He calls you now, at whatever cost of self-denial, to regard the world, in its hostility to God and His kingdom, as a crucified enemy over whom the cross can ever keep you conqueror. What a different relationship to the pleasures and attractions of the world the Christian has who by the Holy Spirit has learned to say: Let us pray God fervently that the Holy Spirit, through whom Christ offered

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Himself on the cross, may reveal to us in power what it means to "glory in the cross of our Lord Jesus Christ, through which the world had been crucified unto me. Of the flesh Paul teaches us Romans 7: Flesh is the expression for the evil, corrupt nature that we inherit from Adam. Of this flesh it is written, "Our old man was crucified with Him" Romans 6:

## Chapter 6 : Eckhart Tolle Now - Creating a New Earth

*In The Flowering of Human Consciousness, you will come face to face with Eckhart Tolle for a transformational meeting with this respected teacher and author of the international bestseller The Power of Now.*

Any action you take is secondary. No truly positive action can arise out of an unsundered state of consciousness. To some people, surrender may have negative connotations, implying defeat, giving up, failing to rise to the challenges of life, becoming lethargic, and so on. True surrender, however, is something entirely different. It does not mean to passively put up with whatever situation you find yourself in and to do nothing about it. Nor does it mean to cease making plans or initiating positive action. The only place where you can experience the flow of life is the Now, so to surrender is to accept the present moment unconditionally and without reservation. It is to relinquish inner resistance to what is. That is the pain gap. It is precisely at those times that surrender needs to be practiced if you want to eliminate pain and sorrow from your life. Acceptance of what is immediately frees you from mind identification and thus reconnects you with Being. Resistance is the mind. Surrender is a purely inner phenomenon. It does not mean that on the outer level you cannot take action and change the situation. In fact, it is not the overall situation that you need to accept when you surrender, but just the tiny segment called the Now. Nor do you need to deceive yourself and say that there is nothing wrong with it. You recognize fully that you want to get out of it. You then narrow your attention down to the present moment without mentally labeling it in any way. This means that there is no judgment of the Now. Therefore, there is no resistance, no emotional negativity. Then you take action and do all that you can to get out of the situation. Such action I call positive action. It is far more effective than negative action, which arises out of anger, despair, or frustration.

Chapter 7 : Defining Rest (Hebrews ) | [theinnatdunvilla.com](http://theinnatdunvilla.com)

*MATH - A1 - Spring 1 Representation of Functions as Power Series. Our starting point in this section is the geometric series:  $\sum_{n=0}^{\infty} x^n = 1 + x + x^2 + x^3 + \dots$  We know this series converges if and only if  $|x| < 1$ .*

Click the play button to listen. Right-click or hold down on the Cloud icon to download MP3 audio. Read or print the word-for-word transcript below for further study. Verse 5 and verse 6 alone: Let the high praises of God be in their mouth, and a twoedged sword in their hand". When the Christian, the New Testament teaches us, approaches God, he likewise is meant to come with an offering. He is required to bring spiritual gifts, offerings, and sacrifices. Hebrews chapter 13 and verse 15 says as much: We, as Christians, are to bring the fruit of our lips, praise and thanksgiving, to the Lord. Equally, when a child of God cannot praise there is something wrong. Someone has said that praise is the soul in flower, and if your soul is not blossoming this morning, if praise is not in your life, or praise is not in our churches, it is an evidence that there is something wrong. When our plants are withering, when growth is waning, when our souls are in winter - by that I mean they are icy cold, they are chilled and dead - then we must discover, rediscover, the power of praise. Praise is simply expressing esteem for a person I want, first of all, to deal with what praise is. Praise is simply expressing esteem for a person, we know that when we praise one another - we are praising their virtues or their accomplishments. It is really to pronounce that a person is worthy of honour, but praise to God is much more than that. To praise God means to prize God. So when we praise God we are valuing Him, we are esteeming Him, we are estimating His worth. In other words, in praise what we actually do, whether you realise it or not, is that mentally we gather together all the facts that we know about God, and we put these into words, words of praise and words of thanksgiving. So if you want to praise God more, you need to have a revelation of God, and the chief way we get His revelation is through His word. To make an appraisal of something, well, you need to make an appraisal of God to praise God, so you have to appraise to praise. So really, to sum it all up, praising is bringing glory to God: We do this through our words, through prayer, through songs of praise, and even through acts of adoration before God. Now, how is praise expressed? Well, first of all I want to say to you that praise is expressed by the whole man, by our whole being - body, soul and spirit. The whole life of the Christian is to be a psalm of praise to God. Horatius Bonar wrote a wonderful hymn, and he expressed this: The whole life is to be a psalm of praise to God, the whole man and woman is to praise God: The soul, therefore, will express worship to God. The soul is made up of the mind, the emotion, and the will - and therefore our thoughts will be of God, and express praise to God. Our feelings and our emotions will be toward God in praise, and even our actions will glorify God. This is what I want you to see: It is expressed through the body. The spirit is the part of us that enters into true worship of God in His holiness, and that will have a knock-on effect on our mind and emotion, our will, our thoughts, our feelings and our actions - but it is expressed, praise is expressed through the body. How is praise to be expressed? With the whole man. But secondly I want to say to you that praise is also to be expressed enthusiastically. Now this is where conservative, reserved, Ulster evangelicals have a few lessons to learn! Psalm 95 depicts the progress into worship, turn with me there for a moment please, Psalm It depicts the progress into worship, verse 1: Now, the New King James Version translates that: Now, if you look at the progress of praise, you see that it is depicted in Psalm 95 as beginning with loud jubilant praise. Now if the Psalms teach us anything, surely they teach us that we are to acknowledge the greatness of God by loud, jubilant and excited praise. Let me ask you this question: Now let me turn the tables a little bit and, if I could, cause you to consider how God thinks about this whole matter. The casual chatter that occasionally drowns out the organ? The heartless mumbling of prayers, or the miming of hymns? The worn cliches and the tired phrases? Because what is praise? It has to be said that often that can be the case, and often people abuse the liberality of their praise and just want people to focus on them and how greatly they can praise the Lord - but that is not an argument against praising God. Let me show you why: We can abuse those three things: He was telling us to do it righteously and honourably.

Praise can be abused, and there are people who get carried away and abuse praise, and they cast off all restraints and self-control. Indeed, I am of the conviction that the masterstroke of Satan, the enemy, is to frighten Christians away from exuberant, hilarious praise of God by using the abuses of others. God-consciousness will cast out self-consciousness. We feel the spirit of worship welling up within our souls, but something is confining it in, and that thing, that vase, needs to be shattered that the perfume might arise. Was David self-conscious when he danced naked before the ark of God? You remember how Michal, his wife, was embarrassed at his behaviour. She went as far as rebuking him, and you know what happened to Michal: Do you know what had to happen? For that act of praise and worship, that very expensive alabaster box had to be broken - and I believe in the life of many believers, including myself, there are restraints and restrictions to exuberant worship, we feel the spirit of worship welling up within our souls, but something is confining it in, and that thing, that vase, needs to be shattered that the perfume might arise. What needs to be broken in your life to let the spirit of praise out? Let me move on now from what praise is and how praise is expressed, to what praise can do. Before just entering into that, let me say this: In other words, if I could put it this way: Turn with me to Luke 19 for a moment, and here is evidence from the Lord Jesus Himself that He desires this excited, enthusiastic, exuberant praise. Luke chapter 19 verse They had appraised the miracles of the Lord Jesus Christ, and they mentally had that journey of about 16 inches from their mind down to their heart, and then the heart came out in their extremities - their hands, and their feet, and their voice - in praise to God. Verse 38, this is what they said: Now watch this please, verse Does Jesus Christ, the Son of God, want excited, exuberant, enthusiastic praise? I say He does, but is that what He gets? Is that what He gets from you? Is that what He gets from us? First of all praise accelerates answers to prayer, do you know that? There are many prayers of the Lord Jesus recorded in the New Testament, but there is only one time that He was asked the question: The first 10 words are praise, and the last words are praise. Now the reason why the Lord Jesus taught us to pray that way is that praise is a means to accelerate answers to prayer. It was George Mueller, that great man of faith, that said when you need God to answer a prayer you ask God for a promise; and when God gives you a promise, having prayed for the promise, then you start to praise from the promise - pray for the promise, and then praise from the promise. I read a wonderful statement this week by a man called John Livingstone, listen to it carefully, he said: Let me repeat that: And suddenly there was a great earthquake, so that the foundations of the prison were shaken: There is a power in praise in that it encourages the miraculous. In 2 Chronicles chapter 20 we read that Judah faced a huge army across the Dead Sea. The Spirit of God spoke through the prophet and told the people: They were instructed early the next morning to go out to see what the Lord had done, and at dawn they marched to the battlefield as though they were going to some religious festival. It was the musicians and singers, the praisers of God - they led the way. The Bible story tells us that God heard the praises of His people, God heard the songs of their faith, and the enemy was destroyed. Do you know how the enemy was destroyed? God caused that they should turn one against the other and slay each other! We read in that story, 2 Chronicles Do you have victory in your life? Well, ask yourself how your praise is - is it blossoming? Is it with the whole person, spirit, soul, and body? Is it excited, exhilarated praise, enthusiastic praise, unrestrained praise, exuberant praise? For if you could only get through to God in your praise, I believe you may well have victory! Now, linked to that is another thing that praise does, for not only does praise accelerate prayer and encourage the miraculous and win battles, but praise drives the devil away. He had been anointed of God as King of Israel, but he had been so disobedient, and God was chastising him with an evil spirit.

**Chapter 8 : Tommy Oliver - Wikipedia**

*Practicing the Power of Now is a carefully arranged series of excerpts from The Power of Now that gives us specific practices and clear keys to show us how to discover for ourselves the "grace, ease, and lightness" that comes when we simply quiet our thoughts and see the world before us in the present moment.*

Rowley As formal mentoring programs gain popularity, the need for identifying and preparing good mentors grows. Can you name a person who had a positive and enduring impact on your personal or professional life, someone worthy of being called your mentor? Had he or she been trained to serve in such a role or been formally assigned to help you? I frequently ask veteran teachers these questions. As you might guess, most teachers with 10 or more years of experience were typically not assigned a mentor, but instead found informal support from a caring colleague. Unfortunately, not all teachers found this support. In fact, many veterans remember their first year in the classroom as a difficult and lonely time during which no one came to their aid. Much has changed in the past decade, however, because many school districts have established entry-year programs that pair beginning teachers with veteran, mentor teachers. In the majority of such cases, the matching occurs before they meet and establish a personal relationship. This prevalent aspect of school-based mentoring programs presents special challenges that are further exacerbated when mentor teachers receive no or inadequate training and only token support for their work. Qualities of a Good Mentor During the past decade, I have helped school districts design mentor-based, entry-year programs. In that capacity, I have learned much by carefully listening to mentor and beginning teachers and by systematically observing what seems to work, and not to work, in formal mentoring programs. As a result of these experiences, I have identified six basic but essential qualities of the good mentor and the implications the qualities have for entry-year program design and mentor teacher training. The good mentor is committed to the role of mentoring. The good mentor is highly committed to the task of helping beginning teachers find success and gratification in their new work. Committed mentors show up for, and stay on, the job. Committed mentors understand that persistence is as important in mentoring as it is in classroom teaching. Such commitment flows naturally from a resolute belief that mentors are capable of making a significant and positive impact on the life of another. This belief is not grounded in naive conceptions of what it means to be a mentor. Rather, it is anchored in the knowledge that mentoring can be a challenging endeavor requiring significant investments of time and energy. What can be done to increase the odds that mentor teachers possess the commitment fundamental to delivering effective support? First, good programs require formal mentor training as a prerequisite to mentoring. Veteran teachers unwilling to participate in a quality training program are often indicating their lack of dedication to the role. Second, because it is unreasonable to expect a teacher to commit to a role that has not been clearly defined, the best mentoring programs provide specific descriptions of the roles and responsibilities of mentor teachers. Third, good mentoring programs require mentors to maintain simple logs or journals that document conferences and other professional development activities involving the mentor and mentee. But such record-keeping devices should keep paperwork to a minimum and protect the confidentiality of the mentor-mentee relationship. Finally, although the majority of mentor teachers would do this important work without compensation, we must not overlook the relationship between compensation and commitment. Programs that provide mentors with a stipend, release time from extra duties, or additional opportunities for professional growth make important statements about the value of the work and its significance in the school community. The good mentor is accepting of the beginning teacher. At the foundation of any effective helping relationship is empathy. As Carl Rogers pointed out, empathy means accepting another person without making judgments. It means setting aside, at least temporarily, personal beliefs and values. The good mentor teacher recognizes the power of accepting the beginning teacher as a developing person and professional. Accepting mentors do not judge or reject mentees as being poorly prepared, overconfident, naive, or defensive. Rather, should new teachers exhibit such characteristics, good

mentors simply view these traits as challenges to overcome in their efforts to deliver meaningful support. How can we encourage mentor teachers to be more accepting of new teachers? A training program that engages prospective mentors in reflecting on the qualities of effective helpers is an excellent place to begin. Reading and discussing passages from the works of Rogers and Combs, Avila, and Purkey, for example, can raise levels of consciousness about this important attribute. Training exercises that cause mentors to thoughtfully revisit their own first years of teaching in light of such research-based and theoretical perspectives can help engender a more accepting disposition toward beginning teachers regardless of their age or prior life experiences. The good mentor is skilled at providing instructional support. Beginning teachers enter their careers with varying degrees of skill in instructional design and delivery. Good mentors are willing to coach beginning teachers to improve their performance wherever their skill level. Although this seems obvious, many mentor teachers stop short of providing quality instructional support. Among the factors contributing to this problem is a school culture that does not encourage teachers to observe one another in their classrooms. Lacking opportunities for shared experience, mentors often limit instructional support to workroom conversations. Although such dialogue can be helpful, discussions based on shared experience are more powerful. Such shared experiences can take different forms: Regardless of the nature of the experience, the purpose is to promote collegial dialogue focused on enhancing teacher performance and student learning. What can we do to prepare mentors to provide instructional support? The quality of instructional support that mentor teachers offer is largely influenced by the degree of value an entry-year program places on such support. The mentor training program should equip mentors with the knowledge, skills, and dispositions prerequisite to effective coaching. Such training helps mentors value description over interpretation in the coaching process; develop multiple methods of classroom observation; employ research-based frameworks as the basis for reflection; and refine their conferencing and feedback skills. Finally, we need to give mentors and mentees time and opportunity to participate in the preconferences, classroom observations, and postconferences that lead to quality clinical support. The good mentor is effective in different interpersonal contexts. All beginning teachers are not created equal, nor are all mentor teachers. This simple fact, when overlooked or ignored by a mentor teacher, often leads to relationship difficulties and diminished support for the beginning teacher. Good mentor teachers recognize that each mentoring relationship occurs in a unique, interpersonal context. Beginning teachers can display widely different attitudes toward the help offered by a mentor. One year, a mentor may work with a beginning teacher hungry for advice and the next year be assigned a beginning teacher who reacts defensively to thoughtfully offered suggestions. Just as good teachers adjust their teaching behaviors and communications to meet the needs of individual students, good mentors adjust their mentoring communications to meet the needs of individual mentees. To make such adjustments, good mentors must possess deep understanding of their own communication styles and a willingness to objectively observe the behavior of the mentee. How can we help mentors acquire such self-knowledge and adopt a positive disposition toward adjusting their mentoring behaviors? Mentor training programs that engage mentors in completing and reflecting on self-inventories that provide insight into their leadership or supervisory styles are particularly helpful. The Supervisory Beliefs Inventory Glickman, offers an excellent vehicle for introducing mentors to the challenges of interpersonal communication. The good mentor is a model of a continuous learner. Beginning teachers rarely appreciate mentors who have right answers to every question and best solutions for every problem. Good mentor teachers are transparent about their own search for better answers and more effective solutions to their own problems. They model this commitment by their openness to learn from colleagues, including beginning teachers, and by their willingness to pursue professional growth through a variety of means. They lead and attend workshops. They teach and enroll in graduate classes. They develop and experiment with new practices. They write and read articles in professional journals. Most important, they share new knowledge and perplexing questions with their beginning teachers in a collegial manner. How can we ensure that mentors continue their own professional growth and development? Quality entry-year programs establish clear criteria for mentor selection that include

a commitment to initial and ongoing mentor training. In addition, program leaders work hard to give veteran mentors frequent opportunities to participate in high-quality professional-growth experiences that can enhance their work as a mentor teacher. Some programs, for example, reward mentors by giving them additional professional development days or extra support to attend professional conferences related to their work. The good mentor communicates hope and optimism. They Simply Believe," Lasley argues that the crucial characteristic of mentors is the ability to communicate their belief that a person is capable of transcending present challenges and of accomplishing great things in the future. For mentor teachers working in school-based programs, such a quality is no less important. Good mentor teachers capitalize on opportunities to affirm the human potential of their mentees. They do so in private conversations and in public settings. Good mentors share their own struggles and frustrations and how they overcame them. And always, they do so in a genuine and caring way that engenders trust. What can we do to ensure that beginning teachers are supported by mentors capable of communicating hope and optimism? Quality programs take the necessary precautions to avoid using veteran teachers who have lost their positive outlook. If teachers and administrators value mentoring highly and take it seriously, mentoring will attract caring and committed teachers who recognize the complex and challenging nature of classroom teaching. It will attract teachers who demonstrate their hope and optimism for the future by their willingness to help a new teacher discover the same joys and satisfactions that they have found in their own career. For six years, the network has provided assistance and free advice to mentors and mentoring programs. The Mentoring Leadership and Resource Network has five main purposes: To provide an organizational vehicle for a mentoring initiative; To increase the knowledge base and general awareness of best practices in mentoring and induction; To promote and provide effective training for new teacher mentors; To establish mentoring of new teachers as the norm in schools; and To establish, through mentoring, the norms of collegiality, collaboration, and continuous professional development in schools. For more information, visit the mentoring Web site <http://www.mentoring.org>

Basic concepts for the helping professions. *American Educational Research Journal*, 6, 1-6

So you want to know your leadership style? *Training and Development Journal*, 28(2), 1-6

Peabody Journal of Education, 71(1), 64-70

The characteristics of a helping relationship. *Personnel and Guidance Journal*, 37, 6-11

**Chapter 9 : Practicing the Power of Now Quotes by Eckhart Tolle**

*The Life in the Spirit series of teaching devotionals shatters the work of the enemy who attempts to hold you back from reaching your full potential. This series will help you progress from starting a relationship with the Holy Spirit to living each day as the Spirit-filled warrior of God who does the unimaginable.*

Unlike other Power Rangers, his outfit includes a golden shield armor, two golden armbands, triangles instead of diamonds on the gloves and boots, and the belt buckle is golden instead of silver. Rita decides to enchant Tommy to be her loyal servant, granting him the Dragon Power Coin to give him the power to transform into the Green Power Ranger, possessing the Dragon Shield, which makes him stronger than the other Power Rangers, and armed with the Dragon Dagger and the Sword of Darkness. She orders him to destroy the Power Rangers and their guardian Zordon so she may be able to conquer the Earth unopposed. After this battle, the Power Rangers discover that their foe is none other than their classmate Tommy. After Tommy escapes, he uses the Dragon Dagger to summon the Dragonzord to attack the city. Zordon then offers Tommy a part on the team to atone for his misdeeds, and he agrees. Tommy is ultimately freed, but not before the Green Candle burns through completely. Tommy then leaves Angel Grove to recover from the endeavour. After Rita kidnaps all of the parents of the students of Angel Grove High School, the Power Rangers are forced to pay her ransom with their Power Coins, preventing them from using their powers. When they are double-crossed, and Rita acquires the Dragon Dagger by enchanting Billy Cranston, all seems hopeless, but Jason reveals he still has the Dragon Power Coin. However, his powers are now unstable and he requires constant energy boosts from Zordon in order to maintain his place as the Green Ranger. Tommy uses the last of his powers to destroy the Dark Crystal, ending the reign of terror of the Dark Rangers and allowing the others to defeat Turbanshell. Initially the teens are put off at the idea of a newcomer out of their loyalty to Tommy, but are thrilled once they discover that it is actually Tommy himself, who has now become the new White Power Ranger with his powers created by the Light of Goodness, which are unable to be stolen by the forces of evil. After the Wizard of Deception is destroyed during a series of battles that sends everyone back to the colonial era, Tom is freed from the spell and given free will. Tommy persuades his clone to fight to save people, and Tom decides to remain in the past to protect colonial Angel Grove despite Tommy offering Tom to join the Power Rangers, while the others return to the present time. Tom also keeps the Green Ranger powers. When Kimberly is given the option to train for the Pan Global Games, she decides to give her powers to Kat, and she and Tommy keep a long-distance relationship. He and Kat also developed a closed friendship due to their similar experiences with Rita; however, he is unaware that Kat is in love with him. Tommy manages to traverse the Caves of Deception to find the Zeo Crystal, and the team uses their powers to split it into five pieces and send it to different parts of history so Master Vile can never use its powers to harm the Earth. The five child Power Rangers are sent through time to retrieve the pieces of the Zeo Crystal. Tommy is sent to a point in the past on Native American land, where he meets Sam Trueheart who leads him to a test where he must find the Red Sub-Crystal amongst two fakes. After succeeding, Tommy returns to the present time, but not before Sam gives him half of an arrowhead pendant. Kat attempts to find a new girlfriend for Tommy despite her feelings for him, but their duties as Power Rangers prevent any relationship from blossoming. Ultimately, Tommy and Kat begin dating. A holiday special during the season shows an elderly Tommy and Kat entertaining their granddaughter, and their teenaged grandson, who is hinted to be a Power Ranger. When the Zeo Megazord is heavily damaged, Tommy is given the Red Battlezord to control with his mind. He too possesses half of an arrowhead pendant, and he reveals to Tommy that if the two halves are joined the holder could use the spirits trapped within them to control a darkness powerful enough to destroy the world. When David is captured by King Mondo, Tommy frees him, and under the stress of protecting his brother from the Machine Empire who will not leave as they are both in trouble, he reveals his identity as a Power Ranger to him. A Power Rangers Movie, Tommy and Kat are sent to save the wizard Lerigot from the evil Space Pirate Divatox, who plans on

wedding Maligore, a powerful monster, in order to take over the world. With their Zeo Ranger powers not strong enough, Tommy, with the other Power Rangers- and new member Justin Stewart replacing Rocky DeSantos due to a recent back injury- are given new powers to morph into the Turbo Rangers, with Tommy still serving as team leader as the Red Turbo Ranger. In Power Rangers Turbo , as he and his friends graduate from high school, Tommy becomes interested in stock car racing. The group also deals with the Blue Senturion who has been tricked by Divatox into thinking the Rangers are evil and preventing him from telling the Rangers the Millennium Message, a warning that the forces of evil are joining together out in space. Their new allies T. Tommy uses his Zeo Ranger powers to combat the enemies. Anton Mercer , who together work on research that results in the creation of the Tyrannodrones, Raptor Riders, and the new Dinozords. A lab accident turns Mercer into the evil Mesogog , and Smitty is left for dead, until he is revived by Mesogog into the cyborg Zeltrax. It is during these events that Tommy discovers the Dino Gems, hiding them in his lab, and the location of the Shield of Triumph. His three students soon discover the man they know as "Dr. O" was one of the previous Power Rangers, a fact that Hayley corrects them on by saying that he was one of the best. For a while, Tommy is encased in amber by the White Dino Ranger, and once freed, finds himself unable to de-morph, due to his Dino Gem and his morpher re-molecularizing. He remains in his morphed form for a while. Despite this resolve, he cannot help but feel sympathy for Trent when his students did not, reminding the others of his tenure as the evil Green Power Ranger. After seeing the power of the White Ranger Clone and the Terrorsaurus, Tommy decides that the Rangers need an upgrade. The Shield is then used by Conner to become the Triassic Ranger, just as a prophecy Tommy had read during its discovery foretold. Tommy is later freed from his permanently morphed status by a special substance, but is rendered invisible. He decides to run an experiment to return himself to normal, but it shatters the Black Dino Gem and leaves him comatose. In his subconscious, he battles against his previous Power Ranger alter-egos: After proving that he will not give up the fight for his life, his inner selves each offer him a shattered piece of his Dino Gem, restoring him to full health and allowing him to attain Super Dino Mode when morphed. During his mentoring of the Dino Thunder Rangers, Tommy notes similarities in his past in Conner, placing a lot of trust into him. His mentoring of Conner through a point where the young man doubts himself, allows Conner to overcome these feelings and gain the Battlizer. In the final battles against Zeltrax and Mesogog, having been liberated from sharing a body with Anton Mercer, Tommy informs the Rangers that they must give up their powers in order to save the world. Zeltrax is destroyed with the destruction of the Dinozords, and the Rangers give up their Dino Gems to stop Mesogog for good. Tommy does return in the episode "Wormhole" when Emperor Grumm travels back in time to take over the Earth without S. He was instead voiced by Jeffrey Parazzo , who also portrays Trent. He then appeared alongside the other Legendary Rangers including his former teammates, again as the original Green Ranger after, at some point prior, he found the restored Dragon Power Coin, to fight alongside the Megaforce Rangers and defeat the Armada. He has a master morpher that lets him change into all of his Ranger forms. He captures Tommy to make his first evil robot clone. The ten veteran rangers plus the Ninja Steel rangers defeat Lord Draven, and all dimensions are safe. Tommy is shown to still live in Reefside and has a son named J. J, and a wife who is presumably Kat since they were shown holding hands going back to their own dimension, and given the facts from the Zeo holiday episode which shows an elderly Tommy and Kat entertaining their grandson. Comics[ edit ] Frank as Lord Drakkon, in a promotional image of Boom! The character also appears in the Power Rangers comic from Boom Studios. Drakkon also controls a unique Zord called the Black Dragon. He also kills Tommy before he can become the White Ranger. In , Jason David Frank has been involved with Boom! Tommy wins the fight against Lord Drakkon, and the latter rather dies than accepting truce from Tommy. After the multiverse is restored, the timeline returned to how it is supposed to be as depicted in the television franchise with no one remembering the events. The Movie , Jason David Frank portrayed a similar version of his character from the television series, who endowed new powers from warrior Dulcea and becomes the White Ninja Ranger; he harnesses the spirit of the falcon and controlling the White Falcon Ninjazord to defeat Ivan Ooze with his team. Power Rangers film [ edit ] While Tommy Oliver

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did not appear in the reboot film , Jason David Frank does have a cameo role, and Tommy Oliver is referenced in a post-credits scene , setting up his role as the Green Ranger in future sequels. The mid-credits sequence features a teacher in charge of the weekend detention class calling for Tommy Oliver, and the camera focusing on an empty chair with a green jacket with a dragon, draped over it.