

RETOURNER À L'AUTEL

Retourner à l'Autel (Back to the Altar) · INDIVIDUAL WORKBOOK

For one thing only: that you would know Jesus, and live with him.

retour-a-lautel.pages.dev/animateur

« Un seul autel. Beaucoup de chemins pour y revenir. »

Retourner à l'Autel (Back to the Altar) · INDIVIDUAL WORKBOOK

Twelve weeks, alone before God. This workbook is **for you**. The small-group guide is a separate document: do not mix them up.

Why this workbook exists

For one thing only: that you would know Jesus, and live with him.

Whether you are a believer who has fallen asleep or someone who has never met him, it is **the same need**. This workbook measures neither your regularity, nor your performance, nor your purity. It measures nothing. It opens a door for you, twelve weeks in a row.

Before you commit: two weeks for nothing

You are not obliged to start the twelve weeks. If you do not know yet, do this first, and promise nobody anything.

Trial week 1. Read **Mark 1:40-45**, out loud, slowly. A leper, the man nobody touches, comes near. Jesus **touches him**. Then one question, and do not go looking for a pious answer: *what do I see about this man?*

Trial week 2. Read **Luke 19:1-10**. Zacchaeus, the man the whole town despises. Jesus looks up, **calls him by name**, and invites himself to his house. The restitution comes **after** the meal, not before. The question: *what strikes me about the way he goes about it?*

If, after these two weeks, you want to know him more, start week 1. If not, you owe nobody anything.

Before you begin, three things

Your Bible: the English Standard Version (ESV). The references are given, never the text: you are the one who opens it and reads. That is the whole principle of this track. What you find yourself stays; what you are told is forgotten. If a sentence resists you, read it again in a **plain-English version** — short sentences, small vocabulary; the NIV is the nearest match. That is not cheating, that is understanding.

Your partner at a distance. Do not skip this point. Choose **one person**, one only, to whom you will send a message or make a call **every week**. One question, always the same: **"How did God help me this week?"** Never "did you succeed?". Without this partner you will do a reading, not a journey. It is half the strength of this track, and it is the half that solitude steals from you.

Your right, and it is absolute: "nothing this week". There will be weeks when you have seen nothing, held on to nothing, felt nothing. Weeks when you have fallen. **You have the right to write your partner these three words: "nothing this week."** That is a complete answer. He will not ask you why. **Tell him now**, before you begin, so that he knows: *"If I write you 'nothing this week', you do not push. You simply answer: thank you for telling me."*

Without that right, you will lie so as not to disappoint, or you will stop writing. Either one will make you lose the road.

And if you skip three weeks? You **do not start over at the beginning**, and you justify yourself to nobody. You pick up where you were. **This track is not an exam to be retaken.**

If you do not have the material for a given week, do not skip the week: every week has a **no-material fallback**, at the end of this workbook. It works just as well. Sometimes better.

Two paths. Choose yours now, honestly. **A:** you knew God, and you drifted away. You believe you must earn the right to come back. **B:** you have never believed, or you live with an addiction, a vice, a shame. You believe you have no right to enter. **If in doubt, take B.** It carries both.

Week 1 · Coming to Jesus just as you are

The gesture of the day. Every morning, before anything else: "Jesus, I come as I am, again today."

What you are going to do, alone. **A:** take a stone, cover it in mud. Try to clean it with your bare hands, with no water. Then hold it, dirty, in your open hand, and say out loud what you cannot manage to clean yourself. **B:** fill a clear bottle with water and soil. Try to clean it **without emptying it**. Shake it, wipe the outside: nothing. Then put it under the tap and let clean water run into it, **for a long time**, until it overflows and runs clear. Watch it all the way to the end. That is the message: *you cannot clean yourself. He is not asking you to. He is asking you to let yourself be filled.*

What you are going to look for. Open your ESV. **A,** *What does Jesus require of me before I come to him?* John 6:37 · Matthew 11:28-30 · Mark 2:17 · Romans 5:8 · Ephesians 2:8-9 · Revelation 3:20. **B,** *Did Jesus ever ask anyone to fix himself before coming to him?* Jeremiah 13:23 · Luke 19:1-10 · Luke 15:20 · John 8:1-11 · 1 Corinthians 6:9-11 · Mark 2:17 · Romans 5:8 · 1 Timothy 1:15 · Isaiah 1:18.

The father who runs · Luke 15:11-32

Read the parable in full, out loud, slowly. Then look for one single thing: **at exactly what moment does the father forgive?**

The answer is at **verse 20**: *"But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him."* **The father runs before the son has said a single word.** The speech he had prepared (vv. 18-19) he only delivers afterwards, and by then he is already in his father's arms.

Grace does not answer your confession. It precedes it. That is why "coming as you are" is not an easy way out: **it is the only way it has ever happened.**

And the father does not merely forgive. He restores, and then he celebrates. Four gifts, and the order matters: **the robe** (your identity: you come home a son, not a servant) · **the ring** (the covenant, the father's seal) · **the sandals** (freedom: the slave walks barefoot) · **the fattened calf** (the feast, the only gift that is not worn — it is shared). **You do not celebrate a man you have not first restored.**

The two questions of the week, and do not cheat:

Are you **the elder son**, sure of his own righteousness, unable to rejoice at the other one's return? Or **the younger son**, crushed by his unworthiness, who would rather be a servant than a son?

What you are going to write. On a paper **nobody will read**: what, as you see it, is keeping you from coming. Keep it, or burn it. Then write this sentence, and nothing else: "I come as I am."

Your challenge. The morning sentence. Every day. **Especially on the days you have relapsed.**

To your partner, this week: "How did God help me?"

Ellen White · to read again on the day you think you are too dirty

"He loves to have us come to Him just as we are, sinful, helpless, dependent." — *Steps to Christ*, chapter 4, "Confession" **ORIGINAL ENGLISH** — verified. Cite the chapter, never a page number from a translation.

She does not say "come when you are doing better". She says: do not wait.

If you are fighting an addiction, read this

Nobody is promising you that it will disappear tomorrow. That would be a lie, and on the day you relapsed you would believe that God had rejected you. **The truth: he receives you today, whole, and he walks with you.** Freedom is real, but it is often a road, not an instant. And do not set faith against help. An addiction often requires, **on top of** prayer, real support, sometimes medical. God heals through carers too. Go and get that help. It is not a lack of faith.

Week 2 · Jesus S.M.S.: Savior, Master, Sovereign — and the Lamb on the altar

The gesture of the day. Every morning, **text yourself an S.M.S.:** "Savior. Master. Sovereign." **S:** he saves me. **M:** he teaches me, I learn from him. **S:** he is Lord, he commands, he has the wheel.

What you are going to do, alone. Line up three chairs: the passenger, the student, the driver. Sit on each one and say out loud what you expect of Jesus from that seat. **Stay on the one that makes you uncomfortable.** **B:** do not force yourself into the driver's seat. The real question, this week, is simpler: *have you even gotten into the car yet?* The **S** of Savior is enough for today.

The Lamb on the altar · the S of Savior

Last week, the father killed the fattened calf for you. This week, you are going to see who was really on the altar.

On Mount Carmel, Elijah rebuilds the altar: twelve stones. **But an empty altar is of no use.** He lays an offering on it, and **the fire falls** (1 Kings 18:30-38).

Fire does not fall on bare stones. It falls on an altar where an offering has been laid. John 1:29 · "Behold, the Lamb of God, who takes away the sin of the world!"

What you are going to look for, in this order. Do not skip the first one.

	The question	Open
1	<i>What is there to be saved from?</i>	Romans 3:23 · Romans 6:23a · Isaiah 59:2
2	<i>What exactly did he do?</i>	Isaiah 53:4-6 · 2 Corinthians 5:21 · 1 Peter 2:24
3	<i>How do we know?</i>	1 Corinthians 15:3-4 · 1 Corinthians 15:17
4	<i>When did he do it?</i>	Romans 5:8

On Isaiah 53, do not go looking for a commentary. Read, and ask yourself one question only: who is carrying what? That text was written seven centuries before him.

What you are going to write. One single sentence, in the first person: "**He died for** _____", and you fill in the blank with something true about yourself. **Nobody will read it.**

What you are going to look for. The verse that holds all three: **John 13:13-14**. **A**, Savior: Matthew 1:21 · John 4:42 · Acts 4:12. Master: Matthew 11:29 · John 13:13-14 · Matthew 23:8-10. Sovereign: Philippians 2:5-11 · Luke 6:46 · Matthew 28:18 · Matthew 26:39. Then Ezekiel 36:26-27. **B**, *Do you have to believe first, or can you learn by looking?* John 1:46 · John 7:17 · Mark 9:24.

What you are going to write. Which of the three letters is true of you today? Which one is missing? Then **one single** area you have not surrendered to him.

Your challenge. The S.M.S. every morning. **A**: then "everything I am is yours, today". **B**: then "Jesus, if you are real, show me today". That is an honest prayer, and God answers it.

Week 3 · Discovering Jesus in his Word

The gesture of the day. I open the Word to meet a person, not to validate an idea.

What you are going to do, alone. **A**: hide something valuable in your home the evening before. Look for it the next morning. Then taste a spoonful of honey, and read Psalm 119:103. **B**: put side by side an instruction manual and a letter someone wrote you in love. Which of the two do you read twice? **The Bible is not the first one.**

What you are going to look for. **A**, John 5:39 · Psalm 119:103 · Matthew 7:24 · John 14:23 · 1 Corinthians 2:12-14 · John 16:13. **B**, **no doctrine this week.** Read one single scene, out loud, and ask yourself: *what is this man like?* Mark 1:40-45 · Luke 7:36-50 · John 4:1-26 · John 8:1-11.

What you are going to write. **One single** thing you have seen about Jesus. **One single** thing that surprised you.

Your challenge. **A**: every day, look for a new image of Jesus, and live out, that same day, the application you receive. **B**: **one chapter of the Gospel of John a day.** Not Genesis. Not Leviticus. John.

Week 4 · Discovering Jesus in prayer

The gesture of the day. I do not only talk to God, I stop in front of him.

What you are going to do, alone. Set a timer for **two minutes of complete silence**. Ask for nothing. Note what comes up.

What you are going to look for. **A**, *What is the difference between asking, thanking, and praising?* Psalm 5:3 · Psalm 100:4 · Jeremiah 29:13 · Isaiah 6:5 · 1 John 1:9. **B**, *Does God listen to the prayer of a man whose life is not in order?* Luke 18:9-14 · Mark 9:24 · Psalm 51. Look closely at Luke 18: it is the tax collector, the one who does not dare lift his eyes, who goes home justified. Not the religious man.

What you are going to write. Your prayer, exactly as it comes out. Clumsy or not. **Nobody will correct it.**

Your challenge. **A**: five minutes a day in which you ask for nothing. Only thanks and praise. **B**: one honest sentence a day, even "I don't know if you exist, but I'm talking to you".

The storeroom · the place where the Father is waiting for you

Matthew 6:6 · *"But when you pray, go into your room and shut the door and pray to your Father who is in secret."*

The Greek word is not "bedroom". It is *tameion*: the store-room, the pantry. The back room, **with no window**, the one you lock. (*The same Greek word, used elsewhere by Luke: Luke 12:24, where the ravens "have neither storehouse nor barn". So this is not a guest bedroom. It is the larder.*)

Note on your English page. The ESV renders *tameion* in Matthew 6:6 simply as "**your room**". The NASB says "inner room"; the KJV says "closet". None of them is wrong. **In English the evidence is not on the Matthew page — it is on the Luke page**, where the same word is translated "storehouse". Do not argue the translation. Learn the word.

It is not the room where you look good. It is the room where you are naked. No window, no audience, no posture. **The room you hide in when you no longer want to be seen. And that is where the Father is waiting for you. He is already there. Before you walk in.**

Read these five texts, in this order, and watch who moves first:

Genesis 3:9, *"Where are you?"* **The first question in the Bible is God looking for a man in hiding.** **Matthew 6:6**, he waits for you **in the room where you hide.** **Luke 15:20**, the father **runs before you have spoken.** **John 6:44**, even your desire to come **does not come from you.** **Revelation 3:20**, **he is the one knocking.** The handle is on your side; the hand that knocks is his.

Write this sentence, and read it again on the day you doubt:

"I did not go to God. God came and found me where I was hiding."

RIGOR · Revelation 3:20 is not written to an unbeliever

It is written to a church, Laodicea, which thinks it is rich and "needs nothing". Christ is outside, standing at the door of his own people. **If you are a believer who has gone cold, that verse is aimed straight at you.**

The Lord's Prayer · the only model Jesus ever gave

Luke 11:1 · the disciples do not ask him to explain prayer. They ask him: *"Lord, teach us to pray."* **And he does not give a lecture. He gives a sentence.**

Read Matthew 6:9-13 out loud. Then count: how many petitions are about **God**, how many are about **you**, and which ones come first?

"OUR Father", the one you are talking to. And *our*, not *my*: **you never pray alone**, even alone at home. **"your name... your kingdom... your will"**, **three petitions for him, before the first one for you. The order is the teaching.** A prayer that starts with "give me" has already changed gods. **"our daily bread"**, what is needed, **today**. Not ten years of security. **"forgive us our debts, as we also..."**, **the only petition Jesus goes back over immediately afterwards** (Matthew 6:14-15). It is waiting for you in week 7. **"deliver us from evil"**, **if you are fighting something, this is your sentence.** Jesus himself puts it in your mouth.

Two things, and they are in the text. Do not recite it. Right before giving it, Jesus forbids empty repetition (**Matthew 6:7**: *"do not heap up empty phrases as the Gentiles do"*). **It is a skeleton, not a formula:** pray in that order, with **your** words. And **do not build on the ending** ("for thine is the kingdom, and the power, and the glory"): it is **absent from the earliest manuscripts**, and the ESV puts it **in a footnote**. You will not find it in the text of your Bible, and that is not a mistake.

The bridge to week 5, and it is Luke who lays it, not us. In Luke, the Lord's Prayer is followed by "ask, and it will be given to you", and all of it lands on **one single thing**:

Luke 11:13 · *"How much more will the heavenly Father give the Holy Spirit to those who ask him!"*
Learning to pray leads to asking for the Spirit. We did not invent that order.

The three, in one prayer

Open Ephesians 2:18 and count. *"For through him we both have access in one Spirit to the Father."* **Three. In one sentence. On one single act: praying.**

TO the Father, he is the one you are talking to. *Matthew 6:9 · John 16:23* **THROUGH the Son**, he is the one who opens the door. *John 14:6 · 1 Timothy 2:5 · Hebrews 4:14-16* **IN the Spirit**, he is the one who prays in you when you have no words left. *Romans 8:15-16 · Romans 8:26-27 · Jude 20*

One God. And you have just experienced him, not read a definition of him. (*The three are named together in Matthew 28:19, in 2 Corinthians 13:14, and at Jesus' baptism, Matthew 3:16-17: the Son in the water, the Spirit descending, the Father speaking.*)

Two things, so that you do not go wrong. They do not divide up the work like three employees: **Deuteronomy 6:4, the LORD is ONE.** And **you have the right to speak to Jesus:** Stephen does it as he dies (Acts 7:59), and the Bible ends with a prayer addressed to him (Revelation 22:20). The usual model is *to the Father, through the Son, in the Spirit.* **That is not a law. It is a door.**

Your prayer for the week, one sentence, every day:

"Father... in the name of Jesus... Spirit, help me to..."

Week 5 · The baptism of the Holy Spirit: he is my C.I.T.

The gesture of the day. I ask for a fresh baptism of the Holy Spirit. Jesus himself received it every day.

This week has two halves. First you learn **who he is.** Then you **ask for him.** Do not do one without the other: learning without asking leaves you informed and dry; asking without knowing who you are asking for is waiting for an emotion.

What you are going to do, alone. At the sink. Pour water on a big stone: it runs off. Pour it on a sponge: it drinks. Hold the stone in one hand and the sponge in the other, and ask yourself which one is your heart today. Then fill a cup until it overflows.

First half · He is my C.I.T.

Jesus is your S.M.S. The Spirit is your C.I.T. He is not a force. He is **someone.**

	He is my...	What he does for you	To read
C	Comforter	He comes alongside you, and he stays. You are not an orphan.	John 14:16-18 · John 14:26
I	Intercessor	When you have no words left, he is the one who prays in you.	Romans 8:26-27
T	Teacher	He opens the Bible to you and leads you into the truth.	John 14:26 · John 16:13

The most important word of the week: "ANOTHER". John 14:16: "I will ask the Father, and he will give you **another** Helper." In Greek, this is not "another of a different kind", it is "**another of the same kind**". A second one, exactly like the first. Jesus is your **S.M.S.**; the one who comes "like him" is all three too. **The C.I.T. is not a list of services rendered. It is someone who leads you** (Romans 8:14: *led*, not leaders).

He is God, in the same right as the Father and the Son. To lie to the Spirit is to lie to God (Acts 5:3-4). He can be grieved (Ephesians 4:30): you do not grieve an energy.

And he never speaks about himself. John 16:13-14: "He will not speak on his own authority... he will glorify me." He teaches what Jesus taught (John 14:26) and he brings you back to Jesus. **He refuses to be the destination. That is why you cannot use him.**

Your sentence for the week:

"He is my Comforter, my Intercessor, my Teacher. **And I am not his master.**"

Four figures, to understand the word. In the Greek world, *paraklētos* was used for: the **companion assigned to the wounded soldier**, to keep him alive; the **commander** who gives his men back their courage; **the defense counsel**, the friend of the accused, loyal when everyone else condemns; **the one who exhorts and instructs**.

RIGOR · do not bluff on these four figures

The advocate is the sense attested in the lexicons, in Demosthenes. The wounded soldier and the commander are images of preaching, not facts of language. They are true of the Spirit; they prove nothing about the word. **And "exhort, instruct" comes from the verb, not the noun.** *Parakaleō* (the verb) means to exhort, encourage, console. *Paraklētos* (the noun) is a **passive** verbal adjective: "the one who **is called** alongside". Same family, different sense. **Say "the word family", not "the word means".**

Keep this: when your conscience accuses you, he is sitting on the same side of the bar as you.

The Greek word, and it is worth more than any translation. In John (14:16 · 14:26 · 15:26 · 16:7), the Spirit is called *paraklētos*: **pará**, "alongside", and **klētos**, "the one who is called". **"The one you call to stand beside you."**

That is why your Bible may not use the same word as your neighbor's:

Version	Renders <i>paraklētos</i> as
ESV, NASB	Helper
KJV	Comforter
NIV, NRSV	Advocate
CSB	Counselor
A plain-English version (NIRV)	a friend who helps you

Take note, because it will happen to you: your ESV does not say "Comforter". If you have heard that word all your life, you will open John 14:16, read **"Helper"**, and think your Bible is missing something. It is not. **None of them is wrong.** Defending, comforting, helping: that is what someone does when he is **beside** you.

And that is why the C.I.T. holds: he comforts alongside, he intercedes alongside, he teaches alongside. **"He is my Companion" is exactly right** — not because of the letters, but because of the Greek: *pará* + *klētos*, the One called to stand beside you. **The word and the office say the same thing.**

What you are going to look for. A, *What are the five steps to being baptized daily with the Holy Spirit?* John 7:37-39 · Acts 2:38 · Acts 5:32 · Luke 11:13. The results: Galatians 5:22-23 · Acts 1:8. **B,** *If I cannot change myself, who will?* Jeremiah 13:23 (revisited from week 1) · **Ezekiel 36:26-27** · Luke 11:13 · John 7:37. Ezekiel 36:27 is your verse this week: it is not you who does the walking. He is the one who **causes** you to walk.

Second half · You ask for him

Close the workbook. This is no longer a reading, it is a prayer. Three sentences, in your own words:

"I come thirsty." (*John 7:37*) "I ask you for your Spirit for today." (*Luke 11:13*) "Be my Comforter, my Intercessor, my Teacher."

Then **be quiet**. Stay there. Do not go looking for anything to feel.

What you are going to write. Every evening: **one fruit** of the day, **one testimony** from the day. However tiny. And once this week: *which of the three — C, I or T — was at work today?*

Your challenge. Ask for it every morning, out loud, in your own words.

Do not go looking for any sensation

No obligatory tears, no shivers. **If you feel nothing, you are not deprived of the Spirit.** You received him by promise, not by emotion. Anyone who tells you otherwise is manufacturing a false guilt in you.

Week 6 · Water baptism: the covenant sealed

The gesture of the day. I live out what my baptism signed: I have died, I have been raised.

What you are going to do, alone. Bury a seed in a pot of soil. Keep that pot in sight until the end of the twelve weeks. Look at it every day.

What you are going to look for. **A**, Acts 2:38 · Matthew 28:19 · Romans 6:3-4. **B**, *Is baptism a reward for a clean life?* Acts 8:36-38 · Acts 16:30-33 · Romans 6:3-4 · Acts 2:38-41. The jailer of Acts 16 is baptized **that same night**. He did not get six months to become presentable.

What you are going to write. **A**: "On the day of my baptism, I promised..." **B**: **your questions**. All of them. Without shame. Then go and put them to a pastor, in private, whenever you want.

Your challenge. **A**: every morning, "I died with Christ, I walk in newness of life", and do **one** act that proves it. **B**: read all the baptism accounts in Acts yourself, and note what they have in common.

If you are not baptized

Nobody must rush you. Not a group, not an emotion, not a public appeal. A decision to be baptized is made **freely, in private, unhurriedly, with a pastor**. And if you are fighting an addiction: you are not disqualified. Baptism asks for repentance and surrender to Christ, not for perfection.

Week 7 · Loving your family: heart surgery

The gesture of the day. I ask God to operate on my heart before I set out to change my own people.

What you are going to do, alone. Write a name on a sheet of paper. Tear it in two. Tape it back together. It holds, but the scar shows. Keep it in your Bible. **Reconciliation does not make the mark disappear. It makes the sheet usable.**

What you are going to look for. **A**, Malachi 4:5-6 · Luke 1:17 · Ephesians 4:29-32 · Matthew 5:23-24 · Ephesians 6:12 · Ezekiel 36:26-27. **B**, two cases. Know which one is yours. *You have hurt your own people*: Luke 19:8 (Zacchaeus makes restitution, without being asked) · Luke 15:18-21 (the son prepares a speech, the father cuts him off). *Your own people destroyed you*: Ephesians 4:32 · **Romans 12:18**, which lays down two deliberate qualifications: "**if possible**, so far as it depends on you".

What you are going to write. One name. One only. And the sentence you are going to say. Or the reason you are not going to say it yet.

Your challenge. Go and find that person. Do not argue. Ask forgiveness for **your** part. **Unless what follows applies to you.**

Read this before you go and see anyone

If there has been violence, abuse, coercive control: do not go. The first step is not reconciliation, it is **your protection**. Nobody, no pastor, no text, must send you back to the person who destroyed you in the name of forgiveness. **Forgiveness is not reconciliation.** Forgiveness depends on you alone, and it can be done at a distance, in your heart, without ever seeing the person again, without her ever knowing. Reconciliation depends on two, and it presupposes that the other person has changed. **And if you are the one who did the hurting:** do not go and ask forgiveness in order to get something back. That would not be forgiveness asked for. It would be a negotiation. **If you are in danger, step out of this workbook and go and get help.** That is not a spiritual failure.

Week 8 · Loving your family: the family altar

The gesture of the day. I stop before God, at home, at a fixed hour.

What you are going to do, alone. Set the table. Even for one person. Put the open Bible in the center, and nothing else. Lay **two places**: yours, and the place of the One who promised to come in (Revelation 3:20).

What you are going to look for. A, Deuteronomy 6:4-9 · Romans 13:8 · Jeremiah 32:17. **B,** *And what if nobody at home wants to hear about it?* 1 Peter 3:1-2 · Mark 5:19 · 1 Corinthians 7:12-16. 1 Peter 3 says: won **without a word**, by conduct. Especially when your talking has already been discredited.

What you are going to write. The hour. The place. The length. Of your altar. Write them down, and keep them. Then the name of **one person** you will one day invite to that table.

Your challenge. Keep it every day of the week. **Short and successful beats long and endured.**

If your house is hostile

Impose nothing. Start with **your** altar, alone, and let them see it before you speak to them. If you have made your family suffer, coming home and imposing evening prayer is not a revival: it is a takeover. Credibility is rebuilt by duration, not by a brandished Bible.

Ellen White · it is not your mood that decides

"Family worship should not be governed by circumstances. You are not to pray occasionally and, when you have a large day's work to do, neglect it. In thus doing you **lead your children to look upon prayer as of no special consequence.**" — *Manuscript 12, 1898*

"In the home it is possible to have **a little church** which will honor and glorify the Redeemer." — *Manuscript 102, 1901* "Morning and evening **the heavenly universe takes notice of every praying household.**" — *Manuscript 19, 1900* (also *My Life Today*, p. 26)

RIGOR · all three are verified in the original English

Ms 12, 1898 is also found in *Child Guidance*, p. 520. **Ms 19, 1900** is also in *My Life Today*, p. 26. **There is no official French edition of the manuscripts:** if you quote them in French, say the translation is yours.

Week 9 · Making disciples: being with Jesus

The gesture of the day. Before doing anything for him, I stay with him.

What you are going to do, alone. Light a candle. Put a glass over it. Watch it go out. **An ember taken out of the pile dies.** That is you, without him.

What you are going to look for. **A**, *Why did Jesus call the twelve?* **Mark 3:13-14a** gives two reasons, in an order. Luke 6:12-16 · Matthew 4:18-20 · Isaiah 50:4. **B**, **this is your easiest week.** Mark 3:14: he appoints them **so that they might be with him.** They did not believe first and then follow. **They followed, and then believed.** John 1:38-39: "Come and you will see." They spent the day with him. That is all. **You do not have to believe before being with him. You have to be with him, and faith comes.**

What you are going to write. **The exact time** of your daily appointment with Jesus. Put it in your phone, now.

Your challenge. Keep it every morning. **Undertake nothing for God before you have kept it.**

Week 10 · Making disciples: being sent, multiplying

The gesture of the day. I tell what happened to me.

What you are going to do, alone. Light one candle from another. Put out the first one. The second is still burning.

What you are going to look for. **A**, **Mark 3:14b** · Luke 9:1-2 · Matthew 28:18-20 · 2 Timothy 2:2. **B**, *What do you need to know in order to speak about him?* **John 9:25:** "One thing I do know, that though I was blind, now I see." **That is the whole qualification.** **Mark 5:19-20:** the delivered man is sent home **the same day.** Not to preach. **To tell.** John 4:28-29. **You do not need to know how to answer. You need to say what happened to you.**

What you are going to write. **One name.** The person you are going to walk with. And the first thing you will do with him.

Your challenge. Contact him this week. Do not invite him to a program: invite him to walk.

If you have only just got back on your feet

You may **tell your story**. You must not yet **lead** (1 Timothy 3:6). Do not let anyone push you into responsibility too soon, even out of admiration. It breaks people.

Week 11 · Living the mission: discovering your gift

The gesture of the day. I serve with what God gave me, not with what I admire in someone else.

What you are going to do, alone. Take three different tools from your home. Try the same task with each one. Only one of them fits.

What you are going to look for. A, Psalm 139:1-6,13-16 · Ephesians 2:10 · 1 Corinthians 12:4-11 · Romans 12:6 · Ephesians 4:11-12 · 1 Peter 4:9-11 · Exodus 31:1-5 · James 1:5-8. **B,** *And if my life is a disaster, what do I have to offer?* **1 Timothy 1:15-16:** Paul calls himself the foremost of sinners, and says that is **precisely why** he received mercy, so as to serve as an example. **His worst past became his ministry.** **2 Corinthians 1:3-4:** we comfort with the comfort with which we ourselves were comforted. **Your wound is not an obstacle to your service. It is often its location.**

What you are going to write. The gift you think you have. Then ask **two people** what they see in you. Write down their answers. Compare.

Your challenge. Ask for wisdom every day (James 1:5), and perform one act of service.

Wait

Do not turn a fresh wound into a ministry. If you have only just come out, first stand up. Serving too soon out of your wound is the shortest road back to relapse. **The scar serves. The open wound does not.**

Week 12 · Living the mission: entering the harvest

The gesture of the day. I look at the field God has given me, and I go into it.

What you are going to do, alone. Write down the names of everyone around you. Count them. **That is the field.** It is not waiting to be ready. It is ready.

What you are going to look for. A, Matthew 9:35-38 · Matthew 10:16 · Luke 6:12-16 · 1 John 2:6. **B,** *Where is my field?* **Mark 5:19:** "Go home to your friends." Your field is the people who knew you **before**. The only ones who can measure the difference. **Matthew 9:36:** he is moved with compassion because they are harassed and helpless. **You know what that is. That is why you are being sent.**

What you are going to write. Your field. And **the date of the first visit.**

Your challenge. Pray every day to the Lord of the harvest, naming three people. Make the first visit before the end of the week.

Do not go back too soon to the place where you fell

Going back to "witness" at the bar, in the old circle, with the old friends, is a classic trap and a major cause of relapse. **Your field starts at your home** (Mark 5:19), not at the place of your fall. The rest will come later, and with someone alongside you.

The no-material fallbacks

No honey, no embers, no toolbox? **Do not skip the week.** Here, for each one, is an experience that asks for **nothing but your body, your memory and your house.** Some of them are stronger than the object, because there is no way to dodge them.

1. Hold out your hand, palm open, and keep it open, still, for thirty seconds. **That is all he is asking for. An open hand. Not a clean hand.**
 2. Standing, at home: place yourself at the back of the room if you are watching from a distance, in the middle if you want to learn, at the front if you accept that he decides. **Where did you put yourself? Why there?**
 3. Remember a sentence someone once said to you and that you have never forgotten. **Why has that one stayed? Because someone was saying it to you.** The Word is of that order.
 4. One minute of complete silence. No instructions, no requests. **What came up?**
 5. Clench your fist as hard as you can. Try to put something into that closed hand. Impossible. **Open it.** A hard heart receives nothing. This is not about deserving. It is about opening. (*Ezekiel 36:26*)
 6. Hold your breath as long as you can. Then take a breath. **Down. Up. Death, then life. That is your baptism.**
 7. Think of a name. Do not write it. **How many years?** Write only the number. It is enough to measure the weight.
 8. When was the last time **your whole** household stopped at the same moment, for the same thing? If you cannot find one, **that emptiness is the lesson.**
 9. Look at yesterday's screen time. Write it down. Then write down the time spent with Jesus. **Do not comment.**
 10. Say out loud, in thirty seconds, one good thing that has happened to you this year. **You have just given a testimony. You took no training course.**
 11. Name one thing you do well and think is unremarkable. Then ask two people what they see in you. **What looks unremarkable to you is often your gift. That is why you cannot see it.**
 12. Say out loud three first names of people around you. **That is your field. You have just said it out loud.**
-

And after week 12

You do not finish. **You start again, in another house.** The person you are going to see has nothing to fix before coming to Jesus. Exactly like you, twelve weeks ago.

Week 12 sends you back to week 1. That is on purpose.