

**Devotional Thoughts :: Open Window-Austin Sparks****Open Window-Austin Sparks - posted by WatchmanEyes (), on: 2010/1/7 8:06**

Called according to His purpose... (Romans 8:28).

God has a very great purpose for His people by their eternal calling and by their wonderful redemption. A very great purpose... so much greater than the majority of Christians have realized. I do not think I am saying a false thing when I say that perhaps the larger number of Christians have got little further than to know that they are saved, and to be very glad that they are saved, to rejoice in being saved. Comparatively few are really in the good of God's great, great purpose from eternity, "Called according to his purpose"; (Rom. 8:28). It is not for us now to say what that purpose is, to explain it. It is sufficient to state the fact. We are called with a very great purpose, not just even to get out of Egypt and the clutches of the devil, but with an object, a tremendous object, nothing less than the infinite fulness of God's Son, Jesus Christ, and an eternal vocation. It is a great thing to which we are called in Christ, but how many Christians are really in it, and if they know they are in it, are tasting of the meaning of it: that this life is an inexhaustible life, that there are new vistas all the time?

I am not exaggerating. The heavens are opened and we see more and more, and ever more, of what it is to which we are called. It is just wonderful. It is like that, and this message must finish on that note. You are not meant just to be saved and get to heaven, to know your sins are forgiven and to have a certain number of blessings which come with salvation. But there lies before you and reaches out through eternal ages such a purpose of God concerning us all that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"; (1 Cor. 2:9).-T.A.S.

From: The Cross and the Way of Life Chapter 8

Re: Open Window-Austin Sparks (devotionals) - posted by WatchmanEyes (), on: 2010/1/7 8:11

Till we all attain unto... the measure of the stature of the fulness of Christ. (Ephesians 4:13).

It has become almost a platitude now to say that "God is more concerned for the worker than for the work". Yes, and, as a proposition, we may quite honestly believe it; but as applied and experienced it is the root of unspeakably much perplexity and disappointment. Yet there it is: the whole fact that, second causes being admitted or rejected, the work of God has never been something easy or straightforward, with the continuous manifestation of His absolute All-mightiness making difficulties as though they were nothing.

God will never put work or service in the place of character; and, if we do that, eternity will reveal that, however much we may have done, we are very small amongst the inhabitants of the Land, whose stature will be measured by "the measure of Christ". It would be well if all who contemplate or are engaged in the work of God were governed by His one absolutely final law: that, both as to themselves and as to those amongst whom they minister, the ultimate test is "not how much work is done, but how much of Christ is present, or results from the ministry. This might solve many problems, explain many "strange"; ways of God, and seal life with the kind of "success"; that is worthy of the name in the eyes of Heaven.-T.A.S.

From: One Universal Answer

Re: Open Window-Austin Sparks - posted by WatchmanEyes (), on: 2010/1/7 8:12

that I may know him, and the power of his resurrection. (Philippians 3:10).

Resurrection always means that we are outside of the world. After His resurrection the Lord Jesus never again appeared to the world. He never manifested Himself personally to the world after His resurrection. The resurrection means that He had passed, in that sense, out from the world and stood apart, and His power over the world was His apartness from it. His ability to deal with the situation is because He is no longer involved in the situation. Resurrection life means that we are outside of the world spiritually, and in a superior position...

We have to learn how to live by the power of Christ's resurrection, so that the death around us is not able so to impinge upon us as to bring us into its grip. Resurrection union with the Lord Jesus means that we are not involved in the death that is all around us. We can move in scenes of death and not be touched by death. This is a very important lesson to learn, how to be in life in the midst of death.-T.A.S.

From: The Power of His Resurrection Chapter 2

Re: Open Window-Austin Sparks - posted by WatchmanEyes (), on: 2010/1/7 8:14

And the remnant... shall again take root downward, and bear fruit upward. (Isaiah 37:31).

Now note, you who know the conflict, you who know the fury of the oppressor, the bitterness of the animus of the devil, remember that the Lord allows him to go a long way in order that there might be this double issue. Firstly, an entering into the knowledge of the exceeding greatness of God's power; but how exceeding great must be God's power if against the mighty host of Assyria one angel alone is all that is necessary! To discover the exceeding greatness of God's power on the one hand, and on the other hand, through the work of the enemy himself, to drive the roots down. The Lord uses the adversary in his own hatred and bitterness to get our roots in, and to make us impervious to the Devil. He uses the adversary against himself in our trials. Roots downward, fruit upward. I am sure that is what the Lord is doing.

We are passing through deep experiences, the enemy is doing it and the Lord is not preventing him, but we are coming to a fuller knowledge of the power of our God and a deeper rooting beyond all previous shakeableness. And the Lord is seeking to have a people who cannot be shaken, against whom hell with all its demonstration of arrogance and pride, is impotent. And the remnant... shall again take root downward; That is what the Lord needs-T.A.S.

From: Rooted and Grounded

Re: Open Window-Austin Sparks - posted by WatchmanEyes (), on: 2010/1/7 8:14

That those things which are not shaken may remain. (Hebrews 12:27).

In the destruction of Jerusalem - toward which the Letter pointed - the whole earth was shaken so far as Jewry was concerned. The Temple, as the focal point of that whole world, crashed even with the ground. The priesthood, as gathered up in the high-priestly order, passed away. The temple service ended, and the nation ceased to be an integrated and unified people. These were things capable of being removed. And yet how long they had stood! What forces they had withstood! What confidence there was that they could never cease to be! How assured they were that God was so bound up with it all that it could never be destroyed and cease to be! How they fought and clung to it to the last terrible extremity! But it was of no avail. God was no longer wanting the framework and earthly system, which had taken so much room, and energy, and expenditure, before the really spiritual was reached. The percentage of spiritual value was so small after all, and spiritual interests lay so far along the labyrinthine ways of religious machinery and tradition, that it was not worth while. The means to the end was not immediate, that is, there was far too big a distance between the means and the end. There was no immediate touch with the real Divine requirement, and there was far too much that was intermediate. And so it had to go, and, rather than preserve it, God Himself shook it.

What remained after the shaking was just that, and that only, which was Christ in a spiritual and heavenly way: Christ in heaven, and here by His Spirit, the gathering point, or occasion of assembling; Christ in heaven the High Priest and Sacrifice; the order of God's house here a purely spiritual and heavenly one - not formal, arranged, imposed, imitated, or material. Order grows out of life, and if that Life is Divine, and unchecked, Divine order will be spontaneous.-T.A.S.

From: Editor's Letter, Nov-Dec 1952

Re: - posted by WatchmanEyes (), on: 2010/1/7 8:18

But we have the mind of Christ. (1 Corinthians 2:16).

Our natural mind is a great obstacle in the race which we are running, cropping up all the time with its complexes, its arguments, its interests and its methods. When the Corinthians were brought into the Church they left behind their obvious sins but they carried over into their new realm the old, natural ways of thinking and reasoning which belonged to the world and not to the Spirit of God. But the apostle remonstrated with them: "But we have the mind of Christ" (1 Corinthians 2:16), so urging them to allow the Cross to be planted between the natural mind and the spiritual. We shall only come to the fullness of Christ as we leave behind the mind of the natural man and move on more and more in the progress of the mind of Christ. On everything; every judgment, every conclusion, every analysis, every appraisal; we must ask the Lord: 'Is that Your mind, Lord, or is it mine?' We may sometimes feel that we have the strongest ground for taking up a certain attitude or coming to a certain conclusion; we may feel that we have all the evidence and so are convinced; and yet we may be wrong.

The man who wrote the letter to the Corinthians knew from deep and bitter experience that this was the case. "I verily thought... that I ought to do many things contrary to the name of Jesus of Nazareth" he said (Acts 26:9). There was no man who had stronger convictions as to the rightness of his course than Saul of Tarsus. The great revolution which took place in him when he came to Christ was that he had to say: 'I have been all wrong in my fundamental way of thinking'. After that confession he made good headway in the race because he was always ready to subject his thinking to the jurisdiction of his crucified Lord. This is the way of spiritual progress. We shall not get very far while we hold to our own opinions and our own conclusions, even though we may have the support of others; we have to learn to conquer our natural mind by submission to the mind of Christ. This is most important if we are concerned about spiritual progress. And spiritual progress is the increase of Christ - there is no other-T.A.S.

From: God's Purpose in All - Chapter 1

Re: - posted by WatchmanEyes (), on: 2010/1/7 8:19

Neither is that circumcision which is outward in the flesh... circumcision is that of the heart. (Romans 2:28-29).

Nothing is truly established until it has been yielded up and has received the brand of the Cross upon it. Have you got that? Even though that may have been given to you from God, there is still always the danger of something in ourselves impinging upon something that God has given us. We insinuate ourselves into it, and make it ours somehow. This Self! This flesh! Oh, yes, God gives us a ministry and then we get hold of it and become jealous about our ministry and afraid of other people getting in our way and taking our ministry away from us; interfering with our ministry, you see. The flesh comes up in that way and in so many other directions and connections. God does something, and then we come into it. We get into the picture.

Somehow or other this flesh cannot keep itself out of even the things that God does by a miracle. We turn them to the glorification or the gratification of this flesh of ours, and even a thing which God may give - and you are thinking perhaps of different things which God may give - will never be established and confirmed until it has been yielded up and knows the mark of death to ourselves and that is only alive for and unto God, and we are only alive for and unto God in that connection, whatever it may be. The Cross is the way of life in everything and immediately the Cross is nullified by this thing upon which the Cross says, "No, No!" Immediately anything of that comes up again, we counter the life of that thing, we strangle its life, we limit its life. We not only arrest the progress, but we bring into smallness God's intention of multiplication. Why cannot God increase? ...And the answer is clearly and definitely this: that somehow or other man has come into this business of God and turned it to himself. The Cross has not been kept in its place to give God a clear, full, free way.-T.A.S.

From: The Cross and the Way of Life - Chapter 4

Re: - posted by WatchmanEyes (), on: 2010/1/8 13:17

He died for all, that they that live should no longer live unto themselves, but unto Him... (2 Corinthians 5:15).

We can only know Christ after the Spirit, so that Christ for us in this dispensation is spiritual in the sense that all that we know of Him or can have to do with Him can only be in the Spirit. Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know him in this way no longer. (2 Cor. 5:16). He is known after the Spirit. Our resources are spiritual. The weapons of our warfare are spiritual. Everything has got to come to us from above. The one great effort of the enemy, which is again and again successful through this dispensation, has been to bring the things of God down to the attachment with this world, attachment to this earth, to make them something here...

You only need to read John to see how unattached everything is, how everything is lifted clean out of this world, and everything is bound up with the fact that Christ is in heaven, and that the Lord's people are here but not here, here but not known, in the world but not of it; a mystery people in this world so far as the world is concerned... unrecognized, unknown. And yet by that very means and for that very reason, the most potent force that this universe knows: the spiritual, hidden, secret people of God in this earth. To take hold of Christianity and mould it, and shape it, and systematise it, and crystallise it, and make it some mighty Movement here; with its roots here, with all its associations such as man can see, appreciate and approve; to register itself upon the ordinary consciousness of this world as being something; all of that is contrary to the Word of God and is contrary to spiritual life and spiritual power. Christ is in heaven, and we are lifted out, translated, seated together with Him in the heavenlies. Our present purpose in this world is testimony only, by which others will be taken out of the nations, a people for His name.-T.A.S.

From: That Which Was From The Beginning - Chapter 1

Re: - posted by WatchmanEyes (), on: 2010/1/25 7:15

He must increase, but I must decrease. (John 3:30).

What is spiritual growth? What is spiritual maturity? What is it to go on in the Lord? I fear we have got mixed ideas about this. Many think that spiritual maturity is a more comprehensive knowledge of Christian doctrine, a larger grasp of scriptural truth, a wider expanse of the knowledge of the things of God; and many such features are recorded as marks of growth, development, spiritual maturity. Beloved, it is nothing of the kind.

The hallmark of true spiritual development and maturity is this, that we have grown so much less and the Lord Jesus has grown so much more. The mature soul is one who is small in his or her own eyes, but in whose eyes the Lord Jesus is great. That is growth. We may know a very great deal, have a wonderful grasp of doctrine, of teaching, of truth, even of the Scriptures, and yet be spiritually very small, very immature, very childish. (There is all the difference between being childish and child-like.) Real spiritual growth is just this: I decrease, He increases. It is the Lord Jesus becoming more. You can test spiritual growth by that.

From: The Cross and the Way of Life - Chapter 4

Re: - posted by WatchmanEyes (), on: 2010/1/25 7:24

All things have been created through Him, and unto Him. Colossians 1:16.

The key to everything with God is Life... We must realise that Christ's ascendancy, supremacy, power, ability and all that goes with Headship, is in terms of His prerogative of Life. He is the Son, vested with Life; He has the right given Him of God to give Life to as many as believe. That is why He is Head. You can set up people in office and make Popes of them and they may make great claims, but what does it amount to? When you come up against death, what can they do? But bring in one who has the power of life over death, be he ever so humble on this earth, he is head, he is master, he is lord. You may bring all the greatest physicians that the world knows into the presence of death, and when death takes charge, they are helpless. But supposing you bring in a little, insignificant person who is nobody, with no capabilities whatever in this world, no training, and that one be invested with the power of life over death, he rules out all these others, they are as nothing in his presence, he is lord of the situation.

Christ is Head, not just by appointment, but in terms of Life. We may be very insignificant people on this earth, nothing at all to be taken account of by the world, but if only we have Christ in fulness of Life we are in a supreme position, we make

...all the great organisations and institutions as nothing. It is a spiritual thing, the impact of Christ; not tradition, not history, not theology, but the spiritual power of His presence in terms of Life through faith and righteousness.

From: The Meaning of Christ - Chapter 1

Re: - posted by WatchmanEyes (), on: 2010/1/25 7:26

God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6:14.

A truly crucified people are never in danger of the world. It is only when the Cross has not done its work that the world has a place. The world has no place with a crucified man or woman, or a crucified company of believers. The Cross is a great defensive against the world. If you want to keep the world out, put the Cross in its place. If the Cross is truly in its place in fullness, then everything else will come into order. The Cross is the great defensive against the world. The Cross is the great defensive against evil powers. The Cross makes everything safe; it makes everything safe for the Lord.

You see, the Lord wants to commit Himself. He wants to trust Himself to His people, but if the Cross is not there at work, the Lord cannot trust Himself to them. The Lord says, "It is not safe for Me to give Myself there, or I should be involved in their un-crucified condition." The Cross makes everything safe for the Lord, and the Cross makes everything safe for the Church. If the Cross is really at work in all of us, we can trust one another. It is quite safe to trust yourself to a crucified man or woman.

From: The Altar (The Cross) Governs Everything

Re: - posted by WatchmanEyes (), on: 2010/1/25 7:29

Because I live you shall live also. (John 14:19).

Relationship with God today in so many directions, and over such a wide range, is not a living relationship. There is an acknowledgment of God, there is a form of worship of God, there are rites connected with God; yes, there is a recognition in a greater or lesser measure of a kind of devotion to God, worship of God, acknowledgment of God, perhaps desire for God, but all short of a living relationship with God. Yet that He is the living God means that those who are related to Him should live. He would say, "Because I live ye shall live also". A living relationship with God is possible...

It is not a relationship with some dead order of things, but with a living Person. But I must ask, Have you that living relationship? Are you following a system, an order, or are you in living fellowship with a living God? The Lord desires that such relationship with Him shall be living all the way along. It is a great thing to know that you have access to the living God. You do not know whether a thing is right or wrong? Well, you have the living God, ask Him; He is open, He is accessible, He is alive; you can have dealings with Him. Just to enjoy living relationship with a living God is how He wills it to be. The desire of His heart is that you should treat Him as being a living God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". We must believe, when we come, that He is; not feeling out in to the universe, the vacant, empty universe. No, we are coming to a living Person; we believe that He is! There is nothing vague about that.

From: The Living God

Open Window (Austin Sparks Devotionals) - posted by WatchmanEyes (), on: 2010/1/25 7:35

The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (Romans 8:2).

We speak about natural laws. What are natural laws? Take the law of nourishment. Provided that law is complied with, honoured; and at the right time the body is given what it needs, not more, not less, the law of nourishment deals with that and quite spontaneously works out in development, growth, to express itself in various ways. It is the working of a natural law spontaneously. You do not sit down with the law, and watch it, and worry about it. What you do is to feed yourself, and leave all the rest to the law. If you violate the law you know all about it, but acting rightly in relation to the law you will not be fretting all day long about the law of nourishment, you will simply be taking your meals and getting on with your work. The result is that you are able to work, able to go on; you are nourished.

The law of the Spirit of Life in Christ is like that. It is a law of Life, and it works out in a practical way when respected and honoured. It works out spontaneously in certain directions. It has its own results quite naturally. The law of the Spirit of Li

fe in Christ is that law by which we become aware. That is the simplest way of putting things. The Lord Jesus knew that at a certain time He could not act, could not speak; He had no movement of the Spirit in quickening, no Life so to do at that time; in His spirit there was no movement of Life; the law was not active in the positive way. But when the Father, Who knew what was required in speech or action, saw that the time had come, He did not bend down and speak with an audible voice into His ear, and say, Now is the time! Say this! Do that! He simply quickened Him inwardly. The law of Life became active in that direction, and He knew by an inward quickening what the mind of God was. That is what Paul means when he says, "The mind of the Spirit is Life."

From: The Risen Lord and the Things Which Cannot be Shaken - Chapter 6

Re: Open Window (Austin Sparks Devotionals) - posted by WatchmanEyes (), on: 2010/1/25 7:52

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ. (Ephesians 1:3).

Christ's spirituality was not that He was remote from what was practical in everyday life. It was that He was bringing heavenly forces and resources to bear upon the practical matters of everyday life. You can wash doors, or clothes, or floors - or do any of these ordinary domestic things - in spirituality. People seem to think that spiritual work and ordinary work - household work, for example - are two different things. They talk about the spiritual work and the other work. Now, you can bring heavenly resources in to do anything that is legitimate, and the doing of those things may be a testimony.

The majority of people have no occasion to draw upon heavenly resources for a platform ministry. For the most part their work is of some regular, daily kind; and very often they feel utterly unable for it, and they are tempted to think that if they had some spiritual ministry to fulfill - if they had to go and take a meeting or speak to some souls about spiritual matters - they could make a claim upon the Lord for help and He would carry them through. For the trivial round and common task such a thought is all too often wholly absent from the mind. Now, exactly the same resources have to come into the ordinary work as into what we call spiritual work. It has all to be done on a spiritual basis and therefore to be a testimony. To get through an ordinary day's work often requires something more than ordinary human resources. Spirituality consists in our doing everything as out from heaven. Let us be careful how we draw a line, lest we make a distinction between the spiritual and "the rest."

From: Boundless Heavenly Resources

Re: - posted by WatchmanEyes (), on: 2010/1/25 7:57

But the greatest of these is love. (1 Corinthians 13:13).

1 Corinthians 13 is the great chapter on love, and is put over beside all the "gifts." Love is the real spirituality that is spirituality. Love is the most difficult and the greatest of all gifts. "Ye are not straitened in us, but ye are straitened in your own affections." (2 Cor. 6:12). You are so narrow, so limited, like a closed hedge, pent up, cramped! "Our heart is enlarged, ye are not straitened in us."

The measure of our spiritual life is no greater than our heart; the knowledge that is in the head is not the measure of spirituality, the way for your release, emancipation, increase, abundance is the way of the heart. Spirituality is not mental agreement on things stated in the Word, it is the melting of one heart to another - to all saints. The devil has locked up a number of the Lord's children as in a padded room of their own limitations; frozen their love by something between them and other children of God. The way out is by increase of love; and we shall remain locked up until we are there... True spirituality is the measure of love of God shed abroad in the heart, all the spirituals rest upon and have their rise out of love. Not power, or knowledge, or different gifts, these are not the first things, the first thing is love. That leads to the increase of God.

From: The Increase of God

Re: - posted by WatchmanEyes (), on: 2010/1/25 7:58

Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (John 17:5).

I think it is quite clear that the Lord Jesus carried in His heart a great longing and a prayer for the glory that He once had. This is where I think John touches this matter very closely. In the seventeenth chapter of his gospel, he records that great prayer of the Lord Jesus: 'Father, glorify Thou Me with the glory which I had with Thee before the world was' (vs. 5). That opens a window and lets us see that the Lord Jesus had a consciousness of His eternal glory past: He carried it with Him; He knew about it - marvellous thought! - and that the consciousness of that former glory was ever prompting Him to pray toward, long toward, the day when He would return to it and it would return to Him. 'Father, glorify Thou Me with the glory which I had with Thee before the world was.'

The Mount of Transfiguration had become an answer to His heart's prayer and cry and longing - at least a touch of it. A fleeting touch, but for Him it was one of those things which perhaps you know a little about in your Christian life. The Lord just does something - it passes, but you know by it that you have been heard; you know that there is sympathy in the Father's heart for your need and situation. It may only last for a day, or a night, for an hour, or for a little while, and then pass, because the end of the road is not yet; the eternal glory has not yet come; but the touch by the way is something that carries us on. We know the Lord has heard; we know the Lord has taken account of that inner cry and longing, and has given us a token of His sympathy. It was like that with the Lord Jesus - the answer to His own cry.

From: Men Whose Eyes Have Seen the King - Chapter 1

Re: - posted by WatchmanEyes (), on: 2010/1/25 8:01

I can of Myself do nothing. (John 5:30).

One of the the most difficult lessons that the Lord's children have to learn is how to let go to God. Even in a matter that is right and in the purpose of God there has to be the lessons which Abraham had to learn through Isaac. It is not in our personal clinging to a God-given thing, whether it be a promise or a possession, but faith's restful and fear-free holding on to the Lord Himself. If we had a thing from the Lord Himself we can rest assured that what He gives He will not take again without some larger purpose in view; and on the other hand, none can take from us what He has determined for us. But there are many dangers which arise from our own will in relation to a Divine gift or purpose.

The first is of making that thing ours instead of holding it in and for the Lord. This leads to fierceness and personal uprisings. Then jealousy will not be long in showing its ugly head, and jealousy with its twin - suspicion - soon destroy fellowship and spontaneity of communion. Does not jealousy declare most loudly the fact of personal possession, personal interest? If we realised how privileged we are to have even a very small part in the things of God, and how it is all of His Grace, surely we should be very grateful that we could just have the remotest connection with Him. Then further, when we hold things received or as promised or believed to be for us as only unto the Lord, in restful trust, we make it possible for the Lord to save us from being mistaken in the matter. It is not an unusual thing for a child of God to come to see that a thing which he or she most strongly believed to be God's will or way for them was not so, and it had to be surrendered. If there was any personal element of will in it the experience has proved terrible, and has left works of bitterness and mistrust. Yet once again, a strong personal mind and will in relation to things of God too often makes us a law unto ourselves. That is, we get into an attitude which implies that we only know the will of God in the matter. We do not trust that others also may be led of the Lord in this thing, and so the corporateness of guidance so necessary to the house of God is destroyed or paralysed.

Re: - posted by WatchmanEyes (), on: 2010/1/25 8:04

For you died, and your life is hidden with Christ in God. (Colossians 3:3).

It is a tremendous thing to live in this dispensation when the Lord, though having acquired the rights of the universe, of the whole creation, by His Cross, is specifically concentrated upon the treasure now, to get it out of the creation. "The kingdom of heaven (it should be in the plural, the kingdom of the heavens) is like unto a treasure hidden in the field; which a man found, and hid..." The Lord is doing a secret work in relation to the Church. It is always a dangerous thing to bring what we conceive to be the Church out into a conspicuous place, and make a public thing of it. The real Church is a secret, hidden company, and a hidden and secret work is going on in it. That is its safety. When you and I launch out into great public movements, displaying and advertising, we expose the work of God, and open it to infinite perils. Our safety is in keeping where God has put us, in the hidden, secret place with Himself...

All the way through this life we have to learn the change from what is, after all, ourselves in relation to God, to what is God Himself in us. There is a great deal that is of ourselves in relation to God, and I expect there will be in some measure right to the end. There is still something of our minds at work on God's things. We may be thinking that they are God's thoughts, God's mentality, but there is still much that is of our human mind, the mental make-up of ourselves in relation to the things of God, and we shall always find that God's mind is other than that, and we have to give place to new conceptions of the Lord.

From: All Things In Christ - Chapter 9

Re: - posted by WatchmanEyes (), on: 2010/1/25 8:09

But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. (John 4:23).

Jesus said to the woman, "the hour cometh, and now is." Then He dismissed the whole system that had existed up to that time. It was the whole system of Judaism according to the Old Testament. In one sentence, He dismissed the whole dispensation. And He introduced an altogether new order of things.

What did He mean? Because when He said the hour cometh, and now is, He did not mean literally just an hour and so many minutes. He meant that it was the first hour of the new day. With this hour an altogether new day has come. What is the new day? If you would have asked Jesus to put it into a short sentence, He would have said, 'Well, I am here.' The hour is not just a matter of time but a matter of PERSON. The new dispensation is the dispensation of Jesus Christ. Christ is the new dispensation. I am here, He said. You go through that Gospel of John. He is centering everything in Himself. I am the Way; I am the Truth; I am the Life; I am the Shepherd; I am the Vine; I am the Resurrection. It is a Person. It is that which lies behind everything. Christianity is Christ. Christ is Christianity. That is where it all begins and it never departs from HIM. The development of the Christian life is only the development of Jesus Christ in the life.

From: That They May All Be One, Even As We Are One , Vol 1 Meeting 7

Re: - posted by WatchmanEyes (), on: 2010/1/25 8:11

Your eyes will see the King in His beauty; they will see the land that is very far off. (Isaiah 33:17).

There is a phrase in the Word: "Thine eyes shall see the king in his beauty; they shall behold the land of far distances", and that two-fold statement can quite truly, and rightly, be applied to Him. He is the King in His beauty; and He is also the Land of Far Distances.

Now, to come into a living relationship with the Lord Jesus is to come, sooner or later, to the impasse of the incomprehensible, and we just have to say: "Lord, You are beyond me! Lord, I cannot comprehend; You are too much for me!" That, of course, on the one side, means difficulties, for it puts us into a difficult position in that we cannot trace Him, follow Him, and understand Him. But, on the other side, we would not have it otherwise; we would not have a 'little' Christ whom we could comprehend and altogether understand with our little minds. No, He is beyond us altogether, and what you and I, as His people, are destined to come to if we go on with Him, is just this: that He is ever reaching farther and farther beyond us, and drawing us out beyond ourselves, beyond our resources of mind and will, yet drawing us on, and making us know that we have got to go on. We just cannot stand still; we have to go on.

From: Divine Order - In Christ - Chapter 1

Re: - posted by WatchmanEyes (), on: 2010/1/25 8:13

I have come that they may have life, and have it to the full. (John 10:10).

Remember - "In him was life" (John 1:4). Is He different in nature from other men? Everyone can see that He is different from other men in His very nature, and the difference is made by this Life that is in Him. This Life brings with it a new and different consciousness. Look at the Lord Jesus! What was His real consciousness? This was a thing about which He was always speaking, and it was so very evident in His case. He said: "I and the Father are one" (John 10:30); "I do always the things that are pleasing to him" (the Father) (John 8:29); "The works that I do in my Father's name" (John 10:25). Oh, this word 'Father' in John's Gospel!

The consciousness of Jesus Christ every day was of His union with His Father, the oneness that existed between them: "As thou, Father, art in me, and I in thee" (John 17:21). The consciousness of the Lord Jesus was of the very closest union with God as His Father, and that was because the very life of God was in Him. His life was a God-conscious life; but God-consciousness in the sense of perfect oneness. And that is what it means to have this Life. Man never had that. Jesus came to bring it in His own person: not to talk about union with God, but to live out a life of union with God and to bring His disciples into the same union. "I came that they might have life" - in other words: 'I am come that they may have the same consciousness of God as Father that I have and that they may have the same divine nature in them as I have.'

From: Discipleship In The School Of Christ - Chapter 2

Re: - posted by WatchmanEyes (), on: 2010/1/25 8:15

If you then be risen with Christ, seek those things which are above. (Colossians 3:1).

You never have to say to one whose heart is wholly set upon God: "You must give up this and give up that." Leave such a one with the Lord, and you will find those things go. It is a very blessed thing to see a heart set upon the Lord. You need have no worries in that direction. All the anxiety lies in the realm where the heart is not wholly for the Lord. The apostle's two letters to the Thessalonians are full of joy. He thanked the Lord on every remembrance of them. He could not speak too highly of them or in terms too glowing, simply because they turned from the world unto God, to serve the living and true God, and to wait for His Son from heaven; and he had no anxiety about them. When you turn to the Corinthians... there is a good deal of trouble. It is the wilderness situation again - a divided heart.

A resurrection basis gives God a chance that is right out to the Lord from the world. All that that means we have to learn. We shall come to things we never expected if we are going on with the Lord. Things on which we were so clearly settled as things being of God, and never for one moment expected to have a question about, become challenged. Not that they were not of God, but they were only of God up to a point, and now there is something more beyond them. And unless we go on to the something more, the good becomes the enemy of the best. And so, because of comparative values, we have to leave what is good for the better; and then later the better for the best. It can only come about as we are really going on with the Lord. But that requires, first of all, that we have made a clean cut and have said: "I am out on resurrection ground. I am out with the Lord utterly."

From: Filled Unto All the Fullness of God - Chapter 2

Re: - posted by WatchmanEyes (), on: 2010/1/26 5:02

For me to live is Christ... (Philippians 1:21).

In the wilderness the whole of our natural life is brought out, and we come to know our weakness and emptiness; that we have nothing. Thus it is that we now find everything in Christ and so can go over and possess. What is the secret of possession, of coming into our inheritance? It is that we have come to the place where all things are "in Christ" and HE is everything - our very life and being. Our flesh is cut off and we know as the deepest thing in our being, that unless God does everything in us by His Spirit, all is of no value. We must come to an end of our own working in order to come into His fulness. It is so easy to sit down in our weakness and nurse ourselves, but the Lord says at that point, "Arise and possess." Your inheritance is not here on earth, it is in "Christ" in the heavenlies; not in yourselves, your fulness is in Him. It is ever His Fulness over against your emptiness; His Strength over against your weakness; your inheritance is all He is, as typified to Israel by the land flowing with milk and honey.

Paul says of Timothy, "he worketh the work of the Lord" (1 Cor. 16:10). There is to be an end of our works so far as we are concerned, nothing of us, as out from ourselves; but God says, in effect: "with your nothingness I will possess the heavens and the earth." Oh! to be such a people, chastened and emptied of self, for the Holy Spirit by His energies to display the moral glories of the Lord Jesus in us and so through us. "To the intent that now unto principalities and powers might be made known through the Church the manifold wisdom of God." (Eph. 3:10,11). "That in the ages to come He might show the exceeding riches of His grace... for we are His workmanship." (Eph. 2:7,10).

From: Our Inheritance in Christ - Chapter 2

Re: - posted by WatchmanEyes (), on: 2010/1/27 22:14

One thing I know: that though I was blind, now I see. (John 9:25).

What is the beginning of the Christian life? It is a seeing. It must be a seeing. The very logic of things demands that it should all be a seeing; for this reason, that the whole of the Christian life is to be a progressive movement along one line, to one end. That line and that end is Christ. That was the issue with the man born blind in John 9. You will remember how, after they cast him out, Jesus found him, and said to him, "Dost thou believe on the Son of God?" and the man answered and said, "And who is He, Lord, that I may believe on Him?" Jesus said unto him, "Thou hast both seen Him and He it is That speaketh with thee." And he said, "Lord, I believe." And he worshipped him. The issue of spiritual sight is the recognition of the Lord Jesus, and it is going to be that all the way through from start to finish.

We may say that our salvation was a matter of seeing ourselves as sinners. But had it been left there it would have been a poor lookout for us. No, the whole matter is summed up into seeing Jesus: and when you really see Jesus, what happens? What happened to Saul of Tarsus? Well, a whole lot of things happened, and mighty things which nothing else would have accomplished. You would never have argued Saul of Tarsus into Christianity; you would never have frightened him into Christianity; you would never have either reasoned or emotionalised him into being a Christian. To get that man out of Judaism needed something more than could have been found on this earth. But he saw Jesus of Nazareth, and that did it. He is out, he is an emancipated man, he has seen.

From: Spiritual Sight - Chapter 2

Re: - posted by WatchmanEyes (), on: 2010/1/29 9:35

It pleased God... to reveal His Son in me. (Galatians 1:15,16).

Spiritual discernment, perception, understanding and intelligence are all too rare. The causes are many. The engrossment with the work and its multifarious concerns; the rush and hurry of life; the restless spirit of the age; these, with an exhaustive provision of external religious facilities, all tend to render the inner place of Divine speaking inoperative or impossible of functioning. Perhaps we have forgotten that the Bible is not only a revelation but also contains a revelation, and that that deeper spiritual content is only possible of recognition and realisation by such as have had their eyes and ears opened; in other words - who have been awakened. Some of the Lord's most faithful servants are still only occupied with the letter of the Word, the contents of books, topics, themes, subjects, outlines, analyses, etc., and in the deepest sense are not in "revelation." (This is not meant as a criticism). The difference too often is that of a ministry to the mind or head, and not one to the heart or spirit. The former will sooner or later tire and weary both the minister and those ministered to. The latter is a ministry of life to both, and is inexhaustible in freshness.

Whether it comes at the beginning or later, it is the greatest day in our history of which we can say: "It pleased God to reveal His Son IN me." "I received it, not from men but by revelation." That is the beginning of an inwardness of things which may have many crisis issues. One of these is the one of which we are particularly thinking now, namely, the awakening to see what is the thought and desire of God at given and specific times. Such a revelation - through the Scriptures - is nothing less than revolutionary, though usually costly.

From: The Candlestick All of Gold

Re: - posted by WatchmanEyes (), on: 2010/1/30 8:35

Looking off unto Jesus... (Hebrews 12:2).

There is a real touch of Paul in this Letter to the Hebrews - "Looking off unto Jesus". Whoever actually wrote this Letter, the shadow of Paul is over it. His influence is everywhere. And certainly he was called upon to look off unto Jesus. Now that is a very vital lesson for us to learn. We have to do that again and again in our Christian life. If we get our eyes upon anything but the Lord Jesus we just go to pieces. Have all respect for God's saints. I am not saying that you have to eye every servant of God with suspicion and be saying all the time: 'Well, of course, he is not perfect, you know.' Give honour to whom honour is due, but never build your faith upon any man, however good he may be.

And as for ourselves - well, I think perhaps we are more tempted to look at ourselves than anything else! This is one of our real Christian exercises. We have continually to remove our eyes from ourselves and everything to do with ourselves. There is nothing more discouraging than this self of ours, and nothing more misleading. Our own judgments are all wrong, and so are our thoughts and ideas. They are not God's thoughts. We must take our eyes off ourselves, but not look out

t into space and be vacant. "Look off unto Jesus", and you know how that sentence is finished - "Jesus, the author and finisher of our faith". Did you start this thing? Are you a Christian because you decided to be a Christian? Well, the Lord help you if that is so! No, He started this thing. Are you not glad that you can say: 'It was the Lord who found me. It was the Lord who put His hand on me.' What He said is very true: "Ye did not choose me, but I chose you" (John 15:16). He was the author of our faith, and it says that He is the finisher - He will finish it.

From: The On-High Calling Volume 1 - Chapter 9

Re: - posted by WatchmanEyes (), on: 2010/1/31 8:42

The exceeding greatness of His power toward us who believe... (Ephesians 1:19).

Let us point out that after His resurrection our Lord was, because of the peculiar nature of His resurrection state, no longer subject to natural limitations. Time and space now had no control of Him. This principle abides, and it applies now. When there is a living in the values and energy of resurrection Life we are children of eternity and of the universe. Prayer touches the ends of the earth, and the significance of our being and doing is of universal and eternal dimensions: there are no limitations. So then, beloved of God, the natural life is no longer a criterion; whether it be strong or weak matters not. Its strength does not mean effectiveness in spiritual things, whether that strength be intellectual, moral, social or physical. Its weakness does not carry a handicap.

We are called to live and serve only in His Life, which is the only efficient and sure one. What is true of the Head must be true of the members. What is true of the Vine must be true of the branches. What is true of the last Adam must be true of every member of His race. "Planted together in the likeness of his resurrection" said the apostle (Romans 6:5), and he prayed that it might be more and more experiential - "that I may know him, and the power of his resurrection" (Philippians 3:10). That should be the prayer of every true Spirit-led servant of Christ.

From: In The Likeness of His Resurrection

Re: - posted by WatchmanEyes (), on: 2010/2/2 21:35

For you therefore that believe is the preciousness... (1 Peter 2:7).

If you or I claim to have more light, more revelation - God forbid that we should ever make claims like that! - but if we should think that it is so, the proof and the value is - do people see more of Christ in us than others? For God never moves beyond His Son, He never moves to theories or teachings or doctrines or things that we call revelations. He only keeps within the compass of His living Son in manifestation. Do you understand what I have been trying to say? It is very simple and very foundational. It is the measure of the manifestation, the seen, recognized presence, of the Lord Jesus - whether His presence is liked or not, that is another matter. His presence may rouse a great deal of antagonism and hostility or it may answer to the quest of many hearts. The effect, one way or the other, is consequent upon His presence, His being recognized, and it is just how much we are manifesting of the Lord Jesus; after all our teachings and our conferences and our meetings, how much we are manifesting of the Lord Jesus, how much He is found in us. That is the deciding factor on the value of everything...

We take up the word 'preciousness'; and say, this being the foundation, that what Christ is to God in the satisfying of His own nature and all His divine and holy requirements becomes ours through faith. For you... that believe is the preciousness; the manifestation of the beauties and the glories of the Lord Jesus. Oh, do try to free your mind from this being some sort of an address on a subject, do try to realize this, that this is not something for a meeting, for a conference or for our times of instruction in the Word! This is something that has to go with us tomorrow and the day after, where we are in homes, dealing with the everyday people in life, in business, out in the streets, in our journeys. It is there every day that the beauties, the excellencies of the Lord Jesus must be in manifestation. It is not what we preach, it is not that we are preachers giving subjects, but behind the preaching, behind the teaching, meeting with us, in the work day by day alongside of others, there is possible the discernment, the registration of Christ - though people may not know what it is.

From: Features Of Zion - Chapter 4

Re: - posted by WatchmanEyes (), on: 2010/2/4 8:49

If a man be overtaken in a fault, you which are spiritual restore such a one in the spirit of meekness. (Galatians 6:1).

If really we have come to any kind of spiritual appreciation of the greatness of the thing the Lord has done for us in the Cross - brought us into His own fulness and subdued all our enemies - we cannot be a mean people, we cannot be small and petty, we must be generous because of the greatness of our position in Christ. It simply works out in this way: the larger our apprehension of what the Lord has done for us in His Cross, the more generous we ought to be to others - the more longsuffering and forbearing, the less ready to quickly return evil for evil, more ready to bear and to suffer wrong. It must be a very limited apprehension of Calvary when we very swiftly snap up one another for things that we feel are wrong. There has to be a very great deal of overlooking, a great deal of generosity, grace has got to triumph by reason of the exalted spiritual place: the elevation of our position in the heavenlies. These cities must rule, grace must predominate in the heavenlies.

There is provision made for mistakes, even when you get to the heavenlies in Christ. It does not look like sinless perfection. It does not look as though all the faults and the mistakes and the blunders and the injuries have ended, even when you come into the heavenlies. It looks as though grace will still be necessary to bear with things that go wrong. There must be some wrong, then, even when we get spiritually to that position. The Lord says that there is grace for that.

From: Filled Unto All the Fulness of God - Chapter 13

Re: - posted by WatchmanEyes (), on: 2010/2/4 8:49

And without controversy great is the mystery of godliness... (1 Timothy 3:16).

Very often it may seem but poor comfort to us in times of suffering, times of trial, times of adversity, times when Satan is pressing hard, to be told that, while we can see nothing of the meaning of all this, God is instructing angels, and that principalities and powers are deriving the benefit of it all. We do not draw a great deal of comfort from that, but if we understand I think we would realise that, while we may not at such times be fulfilling a very big ministry on the earth, there is a big ministry going on towards principalities and powers through our instrumentality. Do not think that running about taking meetings, and doing work for the Lord, is the only kind of ministry that members of the Church can fulfil. Ministry may be equally being fulfilled when these things have been brought to a standstill, and all earthly activities for the Lord stopped, and we are in one of these painful periods of inaction.

Do not conclude that because of such inaction no ministry is being rendered, or that everything of that kind is cut off at such a time. Here is the word: "...that NOW unto the principalities and the powers in heavenly places might be made known through the Church the manifold wisdom of God" - not in the coming age, but now. They are learning from the Lord, by reason of those very difficult and trying experiences through which the Lord is taking us, what He is doing in the Church.

From: The Battle for Life - Chapter 4

Re: God is instructing angels... - posted by Waterspring, on: 2010/2/4 11:45

A big ministry going on towards the angels in heaven through all the battles we face here on earth? My suffering is a source of education to the angels in heaven? A painful period of inaction is actually the working out of a ministry towards the angels in heaven.

This is a mystery. But it encourages me.

Thank you, my friend, for this illuminating extract from TAS.

Re: We cannot be a mean people... - posted by Waterspring, on: 2010/2/4 11:50

Quote:
-----the larger our apprehension of what the Lord has done for us in His Cross, the more generous we ought to be to others - the more I
onguffering and forbearing, the less ready to quickly return evil for evil, more ready to bear and to suffer wrong

We cannot be a mean people, we cannot be petty. We ought to be more generous towards our brethren in the church. Readiness to bear suffering & wrong. We need to overlook the faults of others, instead of exposing them to one and all. We must be magnanimous.

Grace must predominate in the heavenlies. We must be gracious, compassionate, merciful.

The second paragraph of your extract needs deep pondering.

TAS is profound. We cannot understand him, unless we ourselves go through suffering. We learn by suffering.

Thanks, bro.

Re: Do people see more of Christ in us? - posted by Waterspring, on: 2010/2/4 11:54

Can others see the presence of Christ in me? Do I carry the fragrance of Christ? I have seen old believers (who suffered much) carrying the presence of Christ with them; there was a fragrance about them that drew me to Christ.

Am I manifesting the Lord Jesus in all that I say and do? My very words are so unChristlike, being so sharp & rude.

Preciousness. What a word! Precious ointment. Precious. Some hidden, you can't explain it, but there is a registration, a n effect, a Presence, a fragrance. Yes, I believe what TAS is saying here. I know it.

Re: Prayer touches the ends of the earth. - posted by Waterspring, on: 2010/2/4 11:58

We are called to live and serve only in His life. Christ lives in me; His life must flow out of me. His wisdom, His strength.

I cannot live by my natural life, it has to be the life of the Spirit. The Spirit must rule me, and this is possible when I abide in prayer, when I am in His presence always (consciously or unconsciously)...I know when I am out of His presence, when I have failed to abide in Him, because I feel 'bad'; there is a dullness, a deadness, a revulsion in the spirit, because I have strayed from His paths into the delusive broadways of this treacherous world. Oh, how we long to come back to Him, to cling to Him. He is my Rock, my Refuge, my Strength, my Salvation. Praise Him!

Once again, thank you for this extract of TAS.

Re: Looking off unto Jesus - posted by Waterspring, on: 2010/2/4 12:04

If we get our eyes upon anything but the Lord Jesus we just go to pieces. That's true. Today I spent time on Youtube, watching some comedies; I felt bad after a couple of hours. I felt miserable. I had to wash my spirit with words of the Spirit. I had to read some TAS articles and get myself back on to the spiritual track.

I am conscious of the fact that I do not belong to this world. I am a stranger here.

And yes, no introspection. No looking at myself and mulling over my inadequacies. Just keep looking to Christ. My eyes on Him, on His word, and in prayer resting on Him.

I agree that I didn't choose to be a Christian. My choice didn't come into it. He chose me. I know what it is to be brought out of thick darkness into His marvellous light. I know deliverance, I know redemption. I know what it is to have my burdens rolled away the day I was born again. No, it is entirely by His grace, by His mercy, by His Spirit.

And yes, what He has begun, He will finish. He is my Alpha and my Omega also. Lord Jesus, I worship You. I love you, Lord, with all my heart. Amen.

Re: Spiritual discernment is all too rare. - posted by Waterspring, on: 2010/2/4 12:14

I agree. There is a rush and hurry about life which renders the 'inner place of divine speaking inoperative'.

Yes, our eyes and ears have to be opened. I agree that many preachers & teachers are occupied with the letter, and no very little of what is called the 'anointing'.

Yes, there is a dead ministry to the mind or head, and a living ministry to the heart or spirit. Moody had the ministry of life, Spurgeon had the ministry of life, Austin-Sparks had a deep deep ministry of life. But we cannot come in touch with life, unless we ourselves go through death. There is no other way, save the way of the cross.

'It pleased God to reveal His Son IN me'. There has to be that inward revelation. Not man's teaching. There is too much of man's teaching, too little of the Spirit's anointing.

Very few, if any, can understand or appreciate the ministry of Sparks. But there are a great many who exploit his name.

Re: Seeing Jesus - posted by Waterspring, on: 2010/2/4 12:20

Yes, the path of the righteous, the path of the believer, is like the shining light that grows brighter and brighter even as it crosses the noonday, and becomes a glorious blaze as it approaches the setting sun. Prov 4.18

All our life, Christian life, we will be seeing more and more. Not just seeing, but knowing, experiencing, enjoying...more of Christ!

That I may know Him!

You can never be reasoned (by intellectual arguments) into the kingdom of God, neither can you be emotionalized (by charismatic excesses) into the knowledge of Christ. It is always by breaking that there is more light. Isaiah 30.26

Re: To live is Christ - posted by Waterspring, on: 2010/2/4 12:25

Quote:
-----we know as the deepest thing in our being, that unless God does everything in us by His Spirit, all is of no value. We must come to an end of our own working in order to come into His fulness

To reach that point where everything has to be done by Him and Him alone. And we carry that burden in our heart: "Lord, You must intervene. I can do nothing! Lord, come quickly. Deliver!" Oh, to live by His fullness! When His life flows through you, because you have been so thoroughly emptied and broken and humbled that all that remains is only His fullness, His blessing and His lifting you up....on to higher, higher ground...till you understand what it means to be seated in the heavenlies; till you understand the excellency of a 'steadfast heart'. Faith solid as a rock because you are anchored in Christ!

Re: The Hidden Church - posted by Waterspring, on: 2010/2/4 12:30

Quote:
-----The real Church is a secret, hidden company, and a hidden and secret work is going on in it.

What true, what profound, words! God has kept His hidden ones everywhere. Even in America, as you scour the States, you come across little pockets of life, where believers are learning to live by the Spirit having been broken by the Cross.

Even in London where some who followed TAS have made a mockery of what he taught, you will find a little group of 'hidden ones' learning to live in the Spirit, where you recognize at once the presence of Christ. 1 Cor 14.25

He is a God who hides Himself, Isaiah 45.15. The world does not know us, even as the world did not know the incarnate Christ.

Re: Life and Union - posted by Waterspring, on: 2010/2/4 12:33

Quote:
-----His life was a God-conscious life; but God-consciousness in the sense of perfect oneness. And that is what it means to have this Life

Truer words were never said. Oh, to have more of this God-consciousness. How easily we forget God. When we prosper, our hearts (like the heart of Uzziah) are lifted up. Knowledge puffs up; but love edifies.

Oh, Lord, that I may have more of the love that flows out of the deep inward experience of the cross.

Re: - posted by WatchmanEyes (), on: 2010/2/7 7:30

All things work together for good... even to them that are called according to his purpose (Romans 8:28).

The Lord Jesus derived much strength from this knowledge of purpose with which His life was bound up. There is no doubt that we too shall get strength from that sense of purpose, that consciousness of a divine vocation which is ours. That is why the enemy always tries to discourage us. He seeks to raise questions and doubts in our hearts as to the reaching of the goal, telling us that our labour is in vain. If he succeeds to rob us of that sense of purpose in our life, to make us doubt with regard to our testimony, our work, or the value of the suffering we have to go through, we shall lose our strength and the enemy will get the upper hand.

Jesus Christ was maintained in God's strength all the way through, because He was dominated by the sense of His mission, because He kept firm His purpose. If we hold fast the purpose of our life, if we keep in view our heavenly calling, we too shall be maintained in strength. But if we try to fulfil some ambition of our own, if we carry out our own programs, if we keep some movement going, there will be no divine resources available for us. In order to be maintained in strength it is essential that we know that we are in the purpose of God. Our service must always be the result of a divine purpose. It is of the greatest importance for us to realise that we have a place in God's plan. We have to deny our selves. In God's purpose there is no room for personal interests. To them that love God; to them whose heart is taken up with God and the fulfilment of His purpose, all things work together for good, even to them that are called according to his purpose. That is a definite statement showing believers are called into a divine purpose. We have got to know as definitely as the Lord Jesus knew, that we are in God's purpose.

From: Christ Our All - Chapter 10

Re: - posted by WatchmanEyes (), on: 2010/2/7 8:04

My yoke is easy, and My burden is light. (Matthew 11:30).

Dear friends, if any truth has the effect of turning you in upon yourself, making you introspective, self-occupied in a spiritual way, that truth has been wrongly apprehended. You may assume the position of the most spiritual, but you are all wrong in your apprehension. This great work which Christ did in His Cross was never intended to make anybody miserable. Of course, that goes without saying; yet there are multitudes who are miserable after trusting the Lord, miserable over the sin question in their lives; and the number, I am afraid, is increasing. Always keep a very distinct and broad line between fuller revelation, deeper truth (whatever you may term it; all that going-on-to-full-growth realm of things) and this whole matter of introspection.

Some people seem to think that to become more spiritual we must become more intense and tied-up and occupied with this whole matter of the spiritual life, and really they are the most unbearable people, the joy has gone out of them. I am certain of this, that nothing will ever come to you, however deep, however mighty, however tremendous, by revelation of the Holy Spirit, that will make you miserable. The revelation of Jesus Christ by the Holy Spirit; and there is no other revelation; will never make a soul miserable. There is something wrong if a Christian is miserable on spiritual matters, and it is either failure to apprehend the one great, absolute reality that the victory was God's and that He won it in Christ, fully and finally, and we are not called to share at all in that battle; or the truth which has come subsequent

requently has been misapprehended and has become something that is a burden grievous to be borne. The Lord Jesus said, 'My yoke is easy, and My burden is light'; (Matt. 11:30).

From: The Battle Which is Not Yours

Re: - posted by WatchmanEyes (), on: 2010/2/8 5:10

I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go. (John 21:18).

The 'eyes which are as a flame of fire' are looking for reality. They pierce through many things. In the first place, they pierce through traditional and formal religion or 'Christianity'. Their interrogation is - Is your religion a matter of attachment or adherence to a system, a historical tradition, a family inheritance; and so on? Or is it born - is it a birth in you; is it something that has happened to you; is it your very life, your very being? Secondly - and I concentrate more especially upon this for the moment - they pierce through temperament and disposition. They demand to know whether the reason why you are where you are, are concerned for what you are concerned for, are connected with what you are connected with, and are disposed as you are, is because your particular temperament leans that way. You are artistic and mystical in your tastes and constitution: therefore you choose or make your religion after your own image. Your temperament is melancholic, and so the more abstract, profound, serious, intense, introspective, and speculative, appeals to you and finds a natural response in you. You make God, Christianity, Christ, the Bible, after your image.

Or again, you are of the practical temperament. To you everything is only of value as it is 'practical'. You have no patience with these contemplative people. You are irritated by the 'Marys', for 'many dishes' are your concern. To you, how the end is reached is of much less importance than the end itself. You are not bothered much with imagination, and you would put all the value on things done - how much there is actually to show for your day. Your God and your Christianity are entirely, or almost entirely, of the practical kind, after your own image. And so we could go on with all the other temperaments. But this will not do, for Christ is not any one of these; He is different. He may combine the good in all, but that does not wholly mean Divine nature. He is different. All this is the human soul, but the essential nature of Christ and true Christianity is of the Divine Spirit - it is heavenly! If new birth means anything, it means this, that another nature and disposition is born into the believer, so that he or she is 'carried whither they (naturally) would not'.

From: The Only Reality

Re: - posted by WatchmanEyes (), on: 2010/2/11 18:35

God sent forth the Spirit of His Son into our hearts, crying, Abba, Father. (Galatians 4:6).

"I am the Alpha". The very first syllable of the knowledge of God is the knowledge of Jesus Christ. It begins with A; it is the first lisp of a babe. "God sent forth the Spirit of His Son into our hearts, crying, Abba, Father" (Gal. 4:6). The first syllable of the Christian life begins with 'A' - 'Father'. We do not know the Father until we know Jesus Christ: He it is Who has revealed the Father. The beginning of all knowledge of God as Father comes to us through Jesus Christ. What He said in His prayer was indeed true: 'I have manifested unto them Thy name' (John 17:6) - and that name was 'Father'. Do you want to know God? Do you want to know Him as Father? Do you want to know what He has to say to you, to make known to you? Do you want to know all or any of the vast wealth God would reveal to you? You can only know it in Jesus Christ; you can only know it in Him Who is the beginning and the end, the Alpha and the Omega. There is no knowledge without words made up of letters (except perhaps for our Chinese friends!), and all the letters are between these two. There is no knowledge that is knowledge indeed, knowledge that is life eternal, except in Jesus Christ. "This is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send... Jesus Christ" (John 17:3). There is no knowledge outside of Jesus Christ.

And there is no communication from God outside of Jesus Christ. Set Jesus Christ aside, and God is silent - He has nothing to say to you. If you fail to give His Son His place, God is just mute; He will communicate nothing. The more you honour the Son, the more the Father will come out to you and communicate with you.

From: The Alpha and the Omega

Re: - posted by WatchmanEyes (), on: 2010/2/11 18:36

The anointing which you have received from Him lives in you... (1 John 2:27).

When will the Lord's people, who have the Scriptures and who know the Scriptures so well in the letter, when will they come to realize and to recognize that if truly they have been crucified with Christ, if they have died in His death and have been raised together with Him and have received the Spirit, they have Light in their dwelling? "The anointing which ye received of Him abideth in you, and ye need not that any one teach you, but... His anointing teacheth you concerning all things" (1 John 2:27). When will believers, when will Christians, come to realize that? Why must Christians who have the knowledge of the Scriptures in the letter, run about here and there to seek advice from others on matters which vitally affect their own spiritual knowledge? I do not mean that it is wrong to get counsel, wrong to know what other children of God of experience think or feel about matters. But if we are going to build our position upon their conclusions, we are in great danger. The final authority and arbiter in all matters is the Spirit of God, the Spirit of the anointing.

We may get help from one another, but I do hope that you are not going to build your position upon what I say now because I say it. Do not do that. I do not want you to do it. I do not ask you to do it. What I say is: listen, take note; and then go to your final authority Who is in you if you are a child of God, and ask Him to corroborate the truth or to show otherwise. That is your right, your birthright, the birthright of every child of God: to be in the light of the indwelling Spirit of Light, the Spirit of God.

From: The Anointing: Light Within Our Dwellings

Re: - posted by WatchmanEyes (), on: 2010/2/11 18:38

Now that faith has come, we are no longer under a schoolmaster. (Galatians 3:25).

Sometimes revelation will bring to us the fact that things have been but tentative, provisional... As Paul puts it: "a schoolmaster", to bring us to Christ, to lead us to Christ. The test for Saul of Tarsus is as to whether he will adjust to the light of the fact that, while he has been right, up to a point, that was only intended to lead him to something else. The Lord, in His sovereignty, allows us to come into something which is only tentative, but not in His final and full thought. That should lead us to a certain point, and at that given point something else is coming in. At that point a revelation will be given us which will make us say: Well, that has served its purpose, but it has come to an end now, unto the greater fulness. It depends upon whether we cling to the thing that we say the Lord led us to and make it the final thing, when the Lord only meant that to lead us to another thing. So often in looking back upon a thing that has been used of God, and perhaps blessed of God, people say: Well, if that is the case then we should cling to that way, should stay with that, or in that. Not necessarily. For Paul the challenge was whether now, with the fuller revelation in the light of which he saw that this first thing while not wrong was only provisional, he was prepared to leave that and come on into the fulness and adjust to the fuller revelation.

In all these connections you see that it is a matter of obedience to the heavenly vision, because this obedience to the heavenly vision is marked by cost. There is a price attached. In every case mentioned we see there was a cost. It meant that at a price had to be paid, or, in other words, it meant that difficulties had to be faced. There would be a great deal of misunderstanding, a great deal of having to go on alone. Others who had not seen would not be able to follow on. There would be loneliness, misunderstanding, and in many other ways difficulties would arise in relation to obedience to the heavenly vision.

From: That Which Was From The Beginning - Chapter 3

Re: - posted by WatchmanEyes (), on: 2010/2/14 0:10

That which is born of the flesh is flesh... (John 3:6).

It is possible for a man to be marked by an analytical mind, so that he wants to argue out everything, reason out everything and subject everything to the microscope of his own brain, his own reason, and just see the whole thing right through in that way - not accept it until he can understand it like that. And so he becomes very analytical, very investigating in his mind over the thing, and until he can have the very best answer to all his questions from every side, he is not going to accept it. That man will make very slow progress. The same will apply to one who thinks that by getting a mighty wave of religious emotion he is going to enter into the things of God. That is one of the great snares of the devil today. Religious emotion is no criterion; it is no ground of true spirituality.

Our knowledge of the Lord, the very remotest bit of it and the very first ray of it, depends upon our spirit being awakened and illumined by the Holy Spirit. Progress in the things of God is simply the growth of our inner man and not the acknowledgement of our intellectual capacity to grasp truth. We may have an increasing capacity, by reason of association and familiarity with truth, for grasping ideas and grasping truth and teaching. And that capacity may expand and expand until there is very little that is available to be grasped, and yet with such there may be the very smallest measure of real spirituality... The child of God is one whose spirit has been renewed and who has, at the centre of their being, a union and a communion with God which is not the possession of any man by nature, and which cannot come in any other realm but in the renewed spirit.

From: Filled Unto All the Fulness of God - Chapter 9

Re: - posted by WatchmanEyes (), on: 2010/2/14 0:13

The fire will test each one's work, of what sort it is. (1 Corinthians 3:13).

Many things are being constructed to which the Name of the Lord is being affixed - things which appear fine and great and like "the Church," but which are destined to collapse when God's hurricane and fire test every man's work. Good works - philanthropy, hospitality, reform, education, religion, relief, etc. - may be the products, or byproducts, of what is called "Christian civilization" ...and things for which to be profoundly grateful... but let us not confuse these with "a new creation," regeneration, a being "born from above."

The Church is nothing which man can build by any resource in himself personally or collectively. The Church is an organism, not an organization: "Behold, I show you a mystery - we are members of His flesh and of His bones." Build that, if you can! Launch that; organize that; "run" that! It cannot be done. It is the spontaneous outworking of spiritual forces released... in the acceptance by faith of tremendous facts concerning Christ - facts which are proclaimed out of experience in the power of the Holy Ghost. Not the theological Christ; not the doctrinal Christ; not the Christ of the letter; much less the Jesus of history; but the Christ of Eternity in all the meaning of His death, burial, resurrection, and ascension into the Throne of God revealed in the heart by the Holy Spirit - this alone is authority to preach, to serve, to occupy position, to "build" in relation to the House of God. It is folly to spend time and strength otherwise. It is wisdom to labor on this foundation.

From: The Servant of the Lord;

Re: - posted by WatchmanEyes (), on: 2010/2/23 1:23

I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church. (Colossians 1:24).

Paul knew something of that "suffering for His Body's sake"; "filling up that which was lacking of the sufferings of Christ." We must face that! The thing that is going to count for God is the sharing in His travail.

There is all the romance of Christian work but that is mere glamour; all the enthusiasm and interest of organized Christian activity; but it is not what we are before men in this matter that counts, but what we are before God in the secret place, having heart concern for the Lord's testimony. Have you a burden, a passion? Is the breakdown in the Lord's testimony in the earth among those upon whom His Name is called a heartbreak to you? We shall never get anywhere till, in measure, His travail is entered into by us. Ministry, in its real, abiding, eternal value, will depend upon the measure in which the travail is entered into by us. This is a day for travail: whether it be a travail for unsaved or for the Lord's people; every true spiritual activity is born out of travail, and those who have been most used of God in every time have been men and women who had this travail in their soul, in their secret life with God. Have you got it? Perhaps you say no. Then ask the Lord to bring you into His concern; stretch yourself out before God to be brought into His burden for the time in which you live.

From: The Time in Which We Live

Re: - posted by WatchmanEyes (), on: 2010/2/23 1:34

I am come that they might have life... (John 10:10).

If, on the one hand, eternal Life operates to cut us off from our natural life as the basis of our relationship with God, on the other hand, it is perfectly wonderful what is done. It is "the Lord's doing, and it is marvellous in our eyes". The Lord even comes in as our physical life to the doing of more than would have been possible to us at our best, and certainly far beyond the present possibility, because He has made us know that as men we are nothing, even at our best. Life does that. Life forces off one system and brings on another, making room for it as it goes.

That, I believe is what the Lord meant when He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). We have thought that just to mean that we are to have abundance of exuberance. We are always asking for life more abundant that we might feel wonderfully elated and overflowing and energetic. The Lord is pre-eminently practical, and more abundant Life means that, having Life, you will find the need of more to lead you a little further, and you will need it abundantly as you go on, because that Life alone can bring you into the fullness. And it is His will that there should be the full provision of Life unto the full end, because the purpose is such an abundant purpose. The Life is commensurate with the purpose.

From: All Things In Christ - Chapter 9

Re: - posted by WatchmanEyes (), on: 2010/2/23 1:37

Whose house we are... Hebrews 3:6.

With all that the Lord needs and desires to do in the recovery of His first thought, His original idea for His people, not the least is the recovery of the spiritual family. Any fresh movement of God which relates to His original thought will most certainly reintroduce the spiritual family, and all that that means. That may mean the breakdown of a lot; it may mean that a good deal of misconception will have to be set aside; it may be that a whole traditional system will have to be discarded.

There is a tremendous value connected with the spiritual family life and with the training in the family. There is no training better than the training in the family. You cannot find an adequate substitute in the institution. Really, the Lord's responsible and useful men and women are not trained in the institution; they are trained in the family. It is because of the lack of that family background of training that so often those who go out into the Lord's work break down in the matter of relationships. The tragedy of so much of the work of God is the tragedy of broken relationships between workers who are put together in an organized way, and they have never gone through the discipline of family life to know how to live triumphantly with difficult people. There is an immense value in the training of the spiritual family and that necessitates very close relationships. We have heard Christian people (church-going people) say that they do not want to come into too close an association with their fellow-Christians and church members; they would rather not know too much. That is defeat, and that means the loss of a very great deal for the Lord. The Lord's way is to bring His people together in the closest relationship and not to eliminate the most difficult ones. He has a very peculiar family, made up of all sorts, and some of the sorts are very funny sorts; and that all provides the basis of a wonderful training.

Re: - posted by WatchmanEyes (), on: 2010/2/23 1:42

I can do all things through Christ who strengthens me. (Philippians 3:13).

Some people seem to think that spirituality is a kind of mystical or mythical "something" - that spirituality is something remote from reality, a kind of frame of mind. Well, spirituality is certainly not a frame of mind in the first place. We speak of a calm and heavenly frame... and there may be something of this kind as a fruit of it... but spirituality is not a nebulous, mythical, or abstract thing. Spirituality is the most practical thing.

When men or women are called by God into some piece of Divine ministry and, in the face of the demand, are conscious to the last degree that they have no ability, no resource, no power to fulfil that ministry, that in themselves the thing is utterly impossible, that for them to essay to do it would be the utmost folly and absurdity - when in such circumstances they recognize that they have a living Christ in whom are resources more than enough to meet that demand... and by faith lay hold of Him and go forward into the ministry with that consciousness... that is spirituality; and that is practical, tremendously practical. The issues prove that it is practical. It is in that way heavenly things are done.

From: Boundless Heavenly Resources

Re: - posted by WatchmanEyes (), on: 2010/2/23 1:46

It was a company on the day of Pentecost that received the breath from heaven as it was with that company at Bethany. The new creation is a company, it is a Body indwelt by the Holy Spirit, actuated by the Holy Spirit, actually made one by the Holy Spirit. “In one Spirit were we all baptised into one body” (1 Cor. 12:13). The oneness is the oneness of the Holy Spirit. “Giving diligence to keep the unity of the Spirit” (Eph. 4:3), not to make it but to keep it. A new creation.

Well now, of course that is just the key that opens the door to everything when you see what new creation Life means. And with that you introduce the whole matter of the proper order, the proper regulated order of heavenly Life. Heavenly Life is according to heavenly law. It is not lawless. Each member of this body is not a law unto himself or herself. We are bound by this integrating, regulating law, that we are not allowed to be independent. Here the Holy Spirit forbids it. We are not allowed to take the law into our own hands. We are not allowed to act as individuals; the Holy Spirit will not allow it. There here is a regulating order with this Life. This Life expresses itself according to its own laws, as life does in every part of the organic creation. It follows its own lines. That part of the creation follows the laws of the life which it possesses, and this is the Life of the Spirit, and you have not to organise or systematize this. Immediately you begin to do it, you bring death in. It is as fatal to try and make a New Testament church after the New Testament pattern as it is to have no pattern at all! It can be deathly to do that. The thing happens if the Life has its way. We have learned this, yet, much as we know about the truth, we are still so much governed by our own natural life, even in our spiritual activities. There is disorder and running before the Spirit. However, we are all in the school, and we are just stating the laws, the principles and the truth that here you have no need to go and organize something on a New Testament basis. It will come about if the Holy Spirit is really having His way in terms of Life.

From: The Testimony of the Christ - Chapter 7

Re: - posted by WatchmanEyes (), on: 2010/2/23 1:48

To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things? For we are not, as so many, peddling the word of God... (2 Corinthians 2:16,17).

The Lord has not called upon us to form churches. That is not our business. Would to God men had recognised the fact! A very different situation would obtain today from what exists, if that had been recognised. It is the Lord Who expands His Church, Who governs its growth. What we have to do is to live in the place of His appointment in the power of His resurrection. If, in the midst of others, the Lord can get but two of His children, in whom His Life is full and free, to live on the basis of that Life, and not to seek to gather others to themselves or to get them to congregate together on the basis of their acceptance of certain truths or teaching, but simply to witness to what Christ means and is to them, then He has an open way...

The Church is not increased by your going and taking a building and trying to get people to come to it, and to your meetings, and then forming them, by a church roll, into a local church. That is not the way. Growth is by Life, and this, to begin with, may be by the entering into Life of but one soul, and then after a long waiting time of another; or it may be more rapid. But the point is that it is increase because of Life. That is the growth of the Church. For the growth of His Church, the Lord must have Life channels, Life centres. I believe that, given a Life centre, sooner or later one of two things will happen, that it will be abundantly manifest that Christ is fully and finally rejected there, or else there will be an adding, a growth. There is tremendous power in Life, and the Life of the Lord either kills or quickens. It depends on the attitude taken toward it. He is a savour of Life unto Life, or of death unto death. Things can never remain neutral. What the Lord needs is Life centres.

From: The Risen Lord and the Things Which Cannot be Shaken - Chapter 11

Re: - posted by WatchmanEyes (), on: 2010/2/23 1:51

This whole Bible is about bringing man back to God, bringing him into God, and restoring him to his environment. "In Him we live and move and have our being" is the fundamental truth of the spiritual life. There is one thing I suggest to you, or hint at, which, if you grasp it, would be such a tremendous help to you. When the Lord says anything it may look on the face of it something very simple, and not at all profound and wonderful; but anything that comes from the Lord, though it be apparently very simple, contains all the vast knowledge and understanding that the Lord has, and not to take account of that 'simple' thing may bring you into a vast amount of trouble.

When the Lord Jesus says: "Abide in Me" it sounds so simple and so ordinary, but it contains all this history, and this gre

at principle and truth: "If you get out of your environment you are exposed to all the poisons and all that creates spiritual disease. Abide in Me for your health's sake! for your life's sake! for the sake of everything! Abide in Me, and I in you!" Have you got that? You look again at any seemingly 'little' thing that the Lord says, and if you could see you would find that you have a universe of meaning in it.

From: Divine Order - In Christ - Chapter 3

Re: - posted by WatchmanEyes (), on: 2010/2/23 1:54

We had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead. (2 Corinthians 1:9).

You know that those who are not the Lord's people are not alive to the fact that they are dead. Death is not the great reality to them until they come to their body dying. But in their ordinary life when things are going on and there is health and provision, death is no reality to them. But death is brought home to the child of God. Immediately we get into God's hands this thing begins to be brought home to us; that we are not much good, we cannot stand up to things, we cannot go through. Our natural life and resources do not count here. The course of a true Christian life in the hands of God is that of being more and more brought to the experience of helplessness. Is that not true? Yes, of helplessness, of the impossibility of everything. Do not think things have gone wrong if that is becoming your consciousness. You may take it that you are in an immature spiritual stage if you have not come to that realisation that in the realm into which you have been introduced in your relationship with God, you have no resource. You are as a dead man. The death fact is brought home to you, is made real.

Ah, but on the other side, resurrection is taking a certain form over against that. With that background and with that basis, more and more the child of God is being brought to the position where he or she has to say: "That was the Lord, it is the Lord; I cannot account for that, I am not the one who accounts for that, it is all of God's, and you know quite well that resurrection is all of God. You can go a long way in many clever things and inventions, but you have not got as far as raising the dead yet. That is God's prerogative. That is only God. And so in the hands of God the child of God is being brought progressively more and more, and still more, to the place where they have to say, "It is of God, it is all of God's; and that is the testimony coming out. The Lord did that, the Lord is doing this. Is that not in Israel's history in the wilderness? See how again and again they were brought to an end, which did seem to be an end... nothing beyond this, and then they had to come out with a new song; The Lord did it! It is victory over death, it is the power of resurrection Life.

From: The Testimony of the Christ - Chapter 6

Re: - posted by WatchmanEyes (), on: 2010/2/23 21:23

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (Galatians 3:28).

When we are really 'in Christ', to use Paul's phrase, we are always regarded as being together, though we may be thousands of miles apart. The Lord Jesus does not look upon us as being in this country, in that country and in another country. He Himself is the only country in this universe, and so we leave our country and our own nationality when we come into Christ... The Jews were exclusive and said: 'We are the only people and our country is the only country.' Jesus went outside those frontiers and touched the world outside...

In the Lord Jesus every earthly division is removed. There are no British, Swiss, German, French or Indian in Christ. He is only one nationality and that is a heavenly one. He is only one language and that is a spiritual one. He is the heavenly country. No matter what we are here, in Him we are all together as one man in Christ. All the earthly distinctions of place and time disappear in Him. It may take us a long time to travel about this world, though men think it is a very wonderful thing to travel at so many hundred or thousand miles a minute and get to the moon in no very great time! But, dear friends, in this very moment in Christ we can touch our brethren six or seven thousand miles away. That is a miracle... This Life is eternal Life; it is timeless; it knows no space; everything is present when Jesus is present.

From: Discipleship In The School Of Christ - Chapter 4

Re: - posted by WatchmanEyes (), on: 2010/2/25 22:09

Unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. (John 3:5,6).

No one has ever yet been "volitionalized" into the kingdom of God; that is, so appealed to in their wills to make decision, and to determine to be in the kingdom of God, as by the strength of that decision and that determination to have got through. It cannot be done. A great deal of mistake has been made in that connection, and an entirely false position has been brought about for multitudes of people because the effort has been made along those lines, and they have been appealed to along those lines to exercise their own reason, and their own feelings, and their own wills, as though that would regenerate them.

Thus interest and activity in Christianity is one thing, but being in the kingdom is quite another. Multitudes of good-meaning people are interested in Christianity, and are active in Christianity. They see the value of the Christian standard of life, and Christian teaching, and have thought, if only it could be applied, how different the world would be. So they have become busy in Christianity, and have thought they were in the kingdom of God. Not at all! You can have all the interest in Christianity without being in the kingdom. This is what the Lord Jesus said, in effect, and in other and more concise words, to Nicodemus. The only way in is by our receiving Divine Life as a gift through faith in Jesus Christ, and that becomes the new basis of the new creation, the basis upon which everything begins and is carried through, the basis of Divine Life. That Life has in it all the qualities and energies of the new creation. It constitutes our being in what is called the kingdom of God.

Re: - posted by WatchmanEyes (), on: 2010/2/25 22:14

Yet once more I shake not only the earth, but also heaven. (Hebrews 12:26).

Everything is going to be shaken in earth and in heaven, with a view to finding out just how much there is of Christ living in it. These Jewish believers were going to see the temple and the whole temple system wrecked, and then they would discover just how much they had got of Christ, or how much of their life was bound up with earthly things. They would see what was left when that was all gone. God is not only going to shake Judaism, but this heavenly thing. He will shake heaven and earth, and we shall find out by that shaking what we have left when the earthly system passes, when even the representation of heavenly things in Christianity is tested (for Christianity has developed a representation of heavenly things, just as Judaism has). Men have made an earthly representation of the New Testament revelation of the church, and ministry, and priesthood. It is all going to be tested. For many it is now in the melting pot. The issue is the shaking of heaven and earth. What have we got left? The issue is Christ.

Whether you like all that we have said, or agree with it or not, does not worry me; but I am concerned that we have come to Christ, to show that Christ in heaven is our life, Christ in heaven is our all, and appointed to be so by God, and nothing here can take the place of Christ. God will bring everything to an end that takes the place of Christ. He has determined from eternity that in all things Christ should have the pre-eminence, and have the fulness, and that nothing shall glory before Him or take His place. The Lord bring us into a larger measure of Christ, and a larger measure of Christ into us.

From: That Which Was From The Beginning - Chapter 2

Re: - posted by WatchmanEyes (), on: 2010/2/26 8:05

There is one God and one Mediator between God and men, the Man Christ Jesus. (1 Timothy 2:5).

God's answer to everything, God's explanation of everything, God's means of realising everything is a Man, "the man Christ Jesus". When this world has run its evil course, this inhabited earth will be judged in a Man. Men will be judged by what their inward relationship is to that Man. The question at the judgment will never be of how much good or bad, right or wrong, more or less, is in a man; it will turn upon this one point, Are you in Christ? If not, more or less makes no difference. God's intention, God's proclamation is that all things are in His Son. Are you in Him? Why not? The basis of judgment is very simple. It is all gathered up in a Man, and what is in that Man of God for us. That is the basis of judgment. It all comes back to the very simple, and yet comprehensive and blessed truth, that it is what Christ is that satisfies God, reaches God's end, and meets all our need. It is all summed up in a Man, "the man Christ Jesus".

The Lord continue to open our eyes to His glorious and Heavenly Man, Who is also the Divine Servant.

Re: - posted by WatchmanEyes (), on: 2010/2/27 7:44

He shall see of the travail of His soul and be satisfied... (Isaiah 53:11).

The Lord must have an instrument, a Daniel instrument, whether personal or collective, that moves out towards God for His testimony. He must have a Nehemiah with a heartache over the people because of the breakdown of the testimony. He must have an Ezra who is not for a moment compromising with anything contrary to the mind of God. He must have the Esther instrument who flings fear to the winds, and goes, taking life in hand, to besiege the throne for the life of her people, for the deliverance of the people of God from the threat of the enemy. Oh! What those prayers wrought! And, beloved, the burden of the Lord must come on our heart in like manner if we are to be effective instruments for the Lord in His end-time activities; we must be exercised in a very deep way with the interests of God. We must hold back nothing that will count for the Lord and His interests. You would be surprised how the Lord would come through if you gave Him a chance.

The whole thing begins with a recognition of the need, and the burden of these things upon our hearts. When we are really in it by the urge of the Holy Spirit, the common features found in these Old Testament instruments will be found inwrought in us; and we shall be found an abandoned people unto this ONE THING - the Lord's burden and heart concern for His testimony in His people.

From: The Time in Which We Live

Re: - posted by WatchmanEyes (), on: 2010/2/28 8:18

Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. (1 John 4:7).

The challenge of love, Divine love - "Beloved if..." then... "If God so loved us, we also ought to love one another." There is a tremendous challenge in that. We have, I trust I can say, been seeing that Divine love, the love of God, is the key to everything from Genesis to Revelation; and if that is true, as we have said before, that the sum of all Divine revelation is vital union with God in Christ, if it is a matter from first to last of relationship with God as Father, then here in this fragment in John's letter, we are at once brought face to face with the test of our relationship with God. The test of that relationship is here resolved into a matter of love. There follows immediately another of the several "ifs" of John's letter - "If a man say, I love God, and hateth his brother, he is a liar" (1 John 4:20), he does not love God. The test of our relationship with God is this matter of love. It all hangs upon "if."

The love of God is shed abroad in our hearts through the Holy Spirit. The relationship with God in Christ is brought about by an act of the Holy Spirit's incoming, in our receiving Him. He is given to us, and He brings about the relatedness, and the immediate result and seal of that relationship by the indwelling Spirit is that the love of God is shed abroad in our hearts. It is the test of relationship. The very basis of our organic spiritual and vital union with God is this matter of the Divine love in us, and John will challenge us with this in his letter and say, "We know that we have passed out of death into life (i.e. that we are in vital union with God) because we love the brethren" (1 John 3:14). The Word of God makes this love a test of our having received the Spirit.

From: His Great Love - Chapter 4

Re: - posted by WatchmanEyes (), on: 2010/2/28 8:18

Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. (1 John 4:7).

The challenge of love, Divine love - "Beloved if..." then... "If God so loved us, we also ought to love one another." There is a tremendous challenge in that. We have, I trust I can say, been seeing that Divine love, the love of God, is the key to everything from Genesis to Revelation; and if that is true, as we have said before, that the sum of all Divine revelation is vital union with God in Christ, if it is a matter from first to last of relationship with God as Father, then here in this fragment in John's letter, we are at once brought face to face with the test of our relationship with God. The test of that relationship is here resolved into a matter of love. There follows immediately another of the several "ifs" of John's letter - "If a man say, I love God, and hateth his brother, he is a liar" (1 John 4:20), he does not love God. The test of our relationship with God is this matter of love. It all hangs upon "if."

The love of God is shed abroad in our hearts through the Holy Spirit. The relationship with God in Christ is brought about by an act of the Holy Spirit's incoming, in our receiving Him. He is given to us, and He brings about the relatedness, and the immediate result and seal of that relationship by the indwelling Spirit is that the love of God is shed abroad in our hearts. It is the test of relationship. The very basis of our organic spiritual and vital union with God is this matter of the Divine love in us, and John will challenge us with this in his letter and say, "We know that we have passed out of death into life (i.e. that we are in vital union with God) because we love the brethren" (1 John 3:14). The Word of God makes this love a test of our having received the Spirit.

From: His Great Love - Chapter 4

Re: - posted by WatchmanEyes (), on: 2010/3/3 8:04

The fire shall try every man's work. (1 Corinthians 3:13).

Fire always finds things out. As it creeps and encroaches and overtakes, it makes one discrimination between things that it can devour and things over which it has no power. It puts them into those categories; the finding out, the classifying, the deciding. Look at the context, Luke 12:51 - "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division." He goes on - "There shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law..." - discriminating, setting things in the category to which they belong.

One category is that which can go on and abide and endure because it is of God. The other will be licked up by the fire, and simply pass out of existence. "The fire shall try every man's work"; said Paul (1 Cor. 3:13). The fire of unavoidable and unerring discrimination. That has ever been the effect of a work of the Holy Spirit; to put us into the place to which we belong. It is a kind of dividing thing all the time. Are you for or are you against? Are you with or are you not with the Lord? Are you going on with the Lord, or are you not going on with the Lord? The Holy Spirit is pursuing that course all the time to find us out and to just classify us like this, so that when the Holy Spirit has worked we are in definite categories. Division has come, and it is unavoidable.

From: The Cross and Way of Life - Chapter 1

Re: - posted by WatchmanEyes (), on: 2010/3/11 7:32

The worlds have been framed by the word of God... (Hebrews 11:3).

In the Heavenly Man the Word of God is never a statement alone, it is an act. We say many things, and then we look round for the result, with the thought in our minds, 'What is the value of all this?' You have never, never to look for the result of God's Word in the Heavenly Man; it is there. You may not see it, but it is there. The Word in relation to the Spirit of Life in Christ is an act; something is done; and when that Word has come by the Spirit of Life, those to whom it has been directed by the intelligent Spirit can never again be the same, though they may seem to go on in the old way: "...the word that I spake, the same shall judge him in the last day" (John 12:48). Something has been said; the Word has come, and the thing is done, never to be undone.

Sooner or later those concerned are going to come right up against that, and it is all going to be dated back to that hour when the Spirit gave expression to the Word. That is a tremendous fact. That is the value of giving the Word in the Spirit, because it is an act. It is creative. It is something done, not something said. Oh, to recognise that the Word in the Holy Ghost is something done, not merely something said. God's Word is always God's act: "...the worlds have been framed by the word of God..." (Heb. 11:3). The Word of the Lord is a blessing. It is not just saying, The Lord bless you. It is a blessing in itself; it brings the blessing. It is an act.

Re: - posted by WatchmanEyes (), on: 2010/3/11 7:39

Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. (Galatians 5:1).

Legalism always crucifies Christ afresh because legalism cuts out the greatest word in Christianity. The word over the door into true Christianity is the word: "Grace." Legalism always wipes out "Grace," and puts in its place "Law." Grace is the chief word in the vocabulary of the Christian. Do you notice that where legalism reaches its fullest expression, it always puts the crucifix in the place of the empty tomb? The badge of the Christian is the empty tomb. That is 'Life from the d

ead.' The badge of legalism is a crucifix, 'a dead Christ.' Legalism always brings death, and the chief thing about Christ is resurrection. It is Life from the dead. This was something that Paul came to see when it pleased God to reveal His Son in him. And he said, "Let me get out of all this legalistic system. Jesus of Nazareth Whom we crucified is alive. He has been revealed alive in my heart."...

If we really see the Lord Jesus, we shall be emancipated. Some of us have had that experience. We were in legal systems; our horizon was that system. Then the day came when the Lord opened our eyes to really see the significance of Christ. And that whole system fell away as being all nonsense. No, it is not our business to say, 'Come out of this and that, and come into this other.' The word "must" or "thou shall" does not belong to this realm. That belongs to the old legal realm. The "must" becomes a spiritual thing, not a legal thing. We could say of Paul, there was a mighty "must" in his spirit. I have seen the Lord, and I am seeing more and more of what the Lord is, and this is creating in me this great imperative. "This one thing I do, leaving the things which are behind, I press on toward the mark of the prize of the on-high calling." So we do not say, 'Change your system.' But we do say, 'Ask the Lord to reveal His Son in you.' Then the great work of emancipation will begin.

From: That They May All Be One, Even As We Are One - Vol. 2, Meeting 29

Re: - posted by WatchmanEyes (), on: 2010/3/11 7:50

In Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ... (Colossians 2:9,10)

If you and I, dear friends, are going to make anything like the progress that Paul made as a young convert and as a growing Christian, and if we are going to have anything of the wheat that he has had in spiritual impress and impact, and if we are going to count in any degree as he counted in the work of the Lord; one thing is absolutely essential and do get hold of this. The youngest Christian get hold of this and everybody else; that if we take our salvation, our conversion or anything that has to do with it as something in itself, there's going to be limitation.

We have got to see everything in the light of the Person, Jesus Christ! That is, we have not to take this as a gift - salvation as a gift - or anything else of the Christian life as a gift in itself; we have got to look at that and say: "What does that signify as to the Giver? What does that signify as to Christ? What does that mean as to the Source of my salvation?" You may not grasp the point but it is of infinite importance because all progress in the Christian life and all power in Christian service comes from not the grasping, the apprehending, and the enjoyment of salvation as such, but seeing Jesus! Because, you see, Jesus is the sum total of ALL divine fullness.

From: Revelation of Jesus Christ - Chapter 7

Re: - posted by WatchmanEyes (), on: 2010/3/11 7:57

You diligently study the Scriptures because you think that by them you possess eternal life... (John 5:39).

Ministry is the expression of Life, and not the taking on of a uniform and a title. Once I thought that to be in the ministry was to go into a certain kind of work, to come out of business, and, well, be a minister! So one got into the thing. Many, many are labouring and toiling in it, breaking their hearts, afraid to leave that order of things, lest they should be violating what they conceived to be a Divine call. Many others cannot get out of it because it is a means of livelihood, and they too are breaking their hearts. It is all false. Ministry is not a system like that. Ministry is the expression of Life, and that is but saying in other words that it is the outworking of the indwelling of Christ. Disaster lies before the man or woman who ministers on any other ground than that. When the Lord gets a chance in us, and we really will trust Him on that ground, take our position there, He will show us that there is ministry enough for us; we shall not have to go round looking for it. The real labour so often is to get us down to that ground, the delivering of us from this present evil age even in its conception of the ministry, unto the heavenly ministry.

The Lord Jesus is our pattern. You see the spontaneous ministry, the restful ministry of that Heavenly Man. I covet that! It does not mean that we shall become careless, but it does deliver us from so much unnecessary strain. That is how it should be. May the Lord bring us to it; the heavenly Man with the heavenly Life as the full heavenly Resource.

From: All Things in Christ - Chapter 7

Re: - posted by WatchmanEyes (), on: 2010/3/11 8:05

That you... may be able to comprehend with all the saints what is the width and length and depth and height; to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. (Ephesians 3:18,19).

The mark of a life governed by the Holy Spirit is that such a life is continually and ever more and more occupied with Christ, that Christ is becoming greater and greater as time goes on. The effect of the Holy Spirit's work in us is to bring us to the shore of a mighty ocean which reaches far, far beyond our range, and concerning which we feel; Oh, the depths, the fullness, of Christ! If we live as long as ever man lived, we shall still be only on the fringe of this vast fullness that Christ is.

Now, that at once becomes a challenge to us before we go any further. These are not just words. This is not just rhetoric; this is truth. Let us ask our hearts at once, Is this true in our case? Is this the kind of life that we know? Are we coming to despair on this matter? That is to say, that we are glimpsing so much as signified by Christ that we know we are beaten, that we are out of our depth, and will never range all this. It is beyond us, far beyond us, and yet we are drawn on and ever on. Is that true in your experience? That is the mark of a life governed by the Holy Spirit. Christ becomes greater and greater as we go on. If that is true, well, that is the way of Life. If ever you and I should come to a place where we think we know, we have it all, we have attained, and from that point things become static, we may take it that the Holy Spirit has ceased operations and that life has become stultified.

From: The School of Christ - Chapter 1

Re: - posted by WatchmanEyes (), on: 2010/3/11 8:09

He that eats Me shall never hunger. (John 6:35).

I am the bread of life; (John 6:35). I am the light of the world; (John 8:12). I am the good shepherd; (John 10:14). I am the true vine; (John 15:1). I am the resurrection and the life; (John 11:25). Here is the great I AM saying what He is. And then you notice how frequently He links with that a shall;. The shall; of the I am's; in John's Gospel are tremendously impressive - not always using the exact word, but in the context you will find the same conclusion. But here are some of the shall;. I am the bread of life;; he that eats this bread shall live for ever; (John 6:58). I am the light of the world; he that follows me shall not walk in darkness; (John 8:12). The link between what He is and ourselves is this, he that believeth on me;. What I AM shall I become true of him. He that believeth on me shall never die; (John 11:26). ...shall not hunger; (John 6:35), shall never wander like sheep without a shepherd, he shall have a governing, controlling reality like a shepherd in his life. Shall not walk in darkness, but shall have the light of life;. What I AM shall become true. I am the resurrection, and the life; he that believeth on Me, though he die, yet shall he live; and whosoever lives and believes on Me shall never die.; What I AM is made good when you believe.

Now it is not what we are. I am dead; He is alive. I can never be other than dead, but He as the Life can become Life in me in my death, if only I believe. I am hungry, spiritually starved; He is Bread, and I need never hunger; although I shall always hunger in myself, yet He will become the Bread to supply me. Think of it! I need never hunger, I am down there in the country, isolated, getting no fellowship, no food; I am away in some place where there is no spiritual bread, and He says, He that eats Me shall never hunger.; Is that dependent upon where I am, what my situation and circumstances are as to available spiritual meat? No, it is Himself, not place; it is Himself, not circumstances. But how can it be? - He that believes;

From: Features Of Zion - Chapter 4

Re: - posted by WatchmanEyes (), on: 2010/3/11 8:12

.That they all may be one, as You, Father, are in Me, and I in You. (John 17:21).

What, then, is union with Christ? It is union with Him as the new creation, as the new creation Man; union with Him in the Life which is the life of the new creation by the Spirit of Life... What is the meaning of that union? It is that only by such union can God's works be done. What governed Him in relation to the Father governs us. Nothing can be done except on the ground of this union. It is not a matter of action, or of undertaking for God, however well intentioned. What we see as seeming necessary to be done for the Lord's glory is not the criterion of service. Many things are embarked upon by the mere simple, though honest and sincere judgment of the heart, when confronted by what is judged as something to be done for God, something needing to be done. A tragic situation, for example, calls for action; we have the means to meet that situation, and so we embark upon it for the Lord. A vast variety of undertakings have been embarked upon in that way, from that basis, and the Lord Jesus in this chapter says, No! Not so! He is not governed by the apparent demand of a situation. He is not governed by the impact of things upon Himself, as calling for an undertaking.

With Him it is a question of what God is doing, and doing just at the particular time. With one object, God does different things at different times, and has a different emphasis from time to time, and those who are really in union with Christ have to be governed by that which Christ at that particular time is Himself undertaking, is giving Himself to: "...what things so ever he doeth these the Son also doeth in like manner"... It is a matter of what God is doing, and life-union with Him in Christ for the accomplishment of that.

From: The Meaning of Divine Life - Chapter 3

Re: - posted by WatchmanEyes (), on: 2010/3/20 12:52

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us... (Ephesians 3:20).

Any power that can survive what we sometimes have to go through in the realm of our own souls is a very great power indeed; and, believe me, this power that works in the Church is going to survive all the accumulated sensations of all the members of the Body of Christ.

Now bring all your misery together, bring all your despair together, all your sensations, all the helplessness of the outlook, and, if you are a child of God, there is a power that works within which is more than sufficient to meet and counter and triumph over all that. That is the means by which God reaches His end in us, and if His end in us is conformity to the image of His Son, then the power that worketh in us is more than enough to meet and overcome all that which is contrary to His Son in us. Do you believe that? Not always! If we really believed that in a thoroughgoing way we should never be found occupied with ourselves, we should never be depressed because of our imperfection, there would be no room for any question as to our standing. Oh, if we did but believe this, what triumphant people we should be; for is it not true that the greater proportion of our trouble, of our despair, of our unhappiness is due to the consciousness of our own imperfection, all that we are that we would not be and should not be, and all that we are not that we feel we ought to be. His eternal purpose and His exceeding great power are linked together. Do not forget that. We are the object of both, and His exceeding great power is at work within us to effect the purpose.

From: The Power That Worketh In Us

Re: - posted by WatchmanEyes (), on: 2010/3/20 12:56

We, being many, are one body in Christ, and individually members of one another. (Romans 12:5).

We are a part of a Body. Many of our sufferings are not on our own account at all. Many of the sufferings of the children of God have nothing whatever to do with their own faults or their own failing. They are suffering in a related way, they are suffering for the Body's sake, they are entering into the battle; the conflict of this one great testimony. Sometimes it is almost uncanny when the Lord has something in view in relation to His testimony of Life, how for no reason whatever, on no account at all, we discover that we are involved and ours is not an isolated experience. All sorts of people all over the place are having the same kind of experience; a terrific sense of pressure, upset, annoyance, anything to frustrate; it is happening all round, testifying that in the spiritual realm, in the realm of the Spirit, there is a fine, sensitive oneness which matters to the Lord, and therefore matters to the enemy.

Do not always take your sufferings as some controversy that the Lord has with you. That is the twist the enemy often gives

es. Be open to the Lord to be checked up on anything, but do not always take it that the things which are happening to you and causing you trouble and suffering are due to your own failure or wrong. You are involved in something very much more than that.

From: The Testimony of the Christ - Chapter 7

Re: - posted by WatchmanEyes (), on: 2010/3/20 12:59

We, being many, are one body in Christ, and individually members of one another. (Romans 12:5).

We are a part of a Body. Many of our sufferings are not on our own account at all. Many of the sufferings of the children of God have nothing whatever to do with their own faults or their own failing. They are suffering in a related way, they are suffering for the Body's sake, they are entering into the battle; the conflict of this one great testimony. Sometimes it is almost uncanny when the Lord has something in view in relation to His testimony of Life, how for no reason whatever, on no account at all, we discover that we are involved and ours is not an isolated experience. All sorts of people all over the place are having the same kind of experience; a terrific sense of pressure, upset, annoyance, anything to frustrate; it is happening all round, testifying that in the spiritual realm, in the realm of the Spirit, there is a fine, sensitive oneness which matters to the Lord, and therefore matters to the enemy.

Do not always take your sufferings as some controversy that the Lord has with you. That is the twist the enemy often gives. Be open to the Lord to be checked up on anything, but do not always take it that the things which are happening to you and causing you trouble and suffering are due to your own failure or wrong. You are involved in something very much more than that.

From: The Testimony of the Christ - Chapter 7

Re: - posted by WatchmanEyes (), on: 2010/3/20 13:02

For the Father loves the Son, and shows Him all things that He Himself does. (John 5:20).

Only those who are absolutely one with God can take responsibilities for Him. Whatever we may call ourselves, however great may be our activity for the Lord, God does not take account of that. It is no use coming to Him and saying: 'Now Lord, You know that I am engaged in this work, and therefore I want You to help me in this.' That is no reason why He should help us. God stands by His children and only works with them on the basis of an inward relationship. Some person who is not in an official position may be far more useful to the Lord than many who have an official ministry and position. What matters is not our spiritual knowledge or official ministry, but our secret relationship with God. God fits us spiritually for His service and upholds our sonship, not our office. He will see to our position if we see to our relationship with Him.

God called Israel His firstborn. He stood by His people on the basis of that sonship. Therefore Israel could take an important and significant position among the nations. It was the chosen vessel of God's testimony in the earth. But the day came when it ceased to go on with God as His firstborn. Its inward relationship to God became merely an outward form and God had to withdraw from His people and send them into captivity. It would have been useless if Israel had turned to the Lord with this complaint 'Why are You dealing with us in such a way? Are we not Your representative among the nations?' God's answer would have been: 'The official position is nothing to Me. I cannot help you as long as your relationship to Me is not right, as long as you are not in that which your sonship means and demands.' You see our position and vocation is in relation to sonship. For that very reason the Lord Jesus put the emphasis upon sonship. He never said that the Father loved the ministry He had come to fulfil on this earth. But He said: 'The Father loves the Son';

From: Christ Our All - Chapter 9

Re: - posted by WatchmanEyes (), on: 2010/4/3 14:11

Since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator... (Colossians 3:9,10).

Christ Himself, when He was here, never failed to let people know that when they entered that door, or that straight and narrow way, they were in for trouble. Now that may sound like a very terrible thing to say, especially to you young Christians who are not far inside the door, but be perfectly clear about it; the Lord Jesus never deceived anybody about this, never at all. He let people know that to follow Him, as He put it at that time, involved them in difficulty and suffering and persecution and trial and a lifelong thing. There is a cost here, a great cost. And we shall discover that while there are the compensations, for there are undoubtedly the compensations in this life, and the mighty compensations for or eternity, this is a way which is not easy for the natural man by any means. This work of the Holy Spirit is drastic, exacting, and very trying to the flesh. Make no mistake about it; it will take all the energy that the Holy Spirit Himself has to accomplish this work. It really will. So the Lord Jesus has not left us in any doubt about this.

But note, and I am glad the Apostle Paul puts it like this, because it is so true to experience. The new man who is being renewed. Notice, first there was a precise and definite transaction, 'Ye put off' and 'ye put on,' but now the work that is going on is not a single act of a single moment and a single day, but it is something that is going on in us.

From: God's Supreme Interest in Man - Chapter 3

Re: - posted by WatchmanEyes (), on: 2010/4/3 14:16

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (Romans 6:5).

May I remind you that the nature of this planting is just that with which we are so familiar. 'Planted together in the likeness of his death.' That is the word of the Apostle, 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' The enemy is the instrument so often, of planting us more deeply into the death of Christ. His assaults, his attacks, his accusations, everything; yes. The Lord is not the source of evil but the Lord allows it. So often our hearts cry out: 'Why did the Lord ever allow that in our lives?' That thing which has meant such a deep, dark passage. Why did the Lord allow it? He could have prevented it. Well, we were planted by it into the death of the Lord Jesus. We were brought more than ever to an end of ourselves. Yes, and therefore, to know the Lord in a larger measure than we have ever known Him, and to be brought to a place where it will not be so easy for the Devil to shake us next time.

That is the sovereign way of God in deeper death experiences. 'Planted together in the likeness of his death.' Have you been planted there initially? Have you been planted in Christ crucified? Or are you one of those attachments to something? Are you planted? And when a deeper planting comes, remember it is the roots being driven downwards, and the issue is going to be most surely endurance, stability, ability to stand; but, oh, there is going to be greater fruitfulness.

From: Rooted and Grounded

Re: - posted by WatchmanEyes (), on: 2010/4/3 14:29

I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come... (Haggai 2:6,7).

It seems a terrible thing, even to think, but as we have touched so very much of what is called 'Christianity' we are bound to believe that, because vast numbers who call themselves Christian are in an utterly false position, and the system itself has become so largely an earthly, traditional, formal, and unspiritual thing, this world-wide shaking is quite necessary and will be eventually justified. If we were writing a treatise, we could show that what is called 'Christianity' is really the greatest enemy of Christ.

It will be seen that it is not a matter of substituting another and better system for an old and poor or bad one. Some people seem to think that it is all or largely a matter of the order, technique, and form, and if we returned to the 'New Testament' form or order of churches all would be well. The fact is that, while certain things characterized the New Testament churches, the New Testament does not give us a complete pattern according to which churches are to be set up or formed

! There is no blue-print for churches in the New Testament, and to try to form New Testament churches is only to create another system which may be as legal, sectarian and dead as others. Churches, like the Church, are organisms which spring out of Life, which Life itself springs out of the Cross of Christ wrought into the very being of believers. Unless believers are crucified people, there can be no true expression of the Church.

From: Things Which Will Be Shaken

Re: - posted by WatchmanEyes (), on: 2010/4/3 14:36

I counsel you to purchase from Me... salve to put on your eyes, that you may see. (Revelation 3:18).

We have to test everything we think we see and know by its effect in our lives. You and I may have an enormous amount of what we think to be spiritual knowledge; we have all the doctrines, all the truths. We can box the compass of evangelical doctrine; and what is the effect? It is not seeing, beloved, in a true spiritual sense, if we are not changed. Yes, seeing is to be changed, and it is not seeing if it does not bring that about. It would be far better for us to be stripped of all that and to be brought right down to the point where we really do see just a little that makes a difference. We must be very honest with God about this. Oh, would we not sooner have just a very little indeed that was a hundred percent effective, than a whole mountain of knowledge, ninety percent of which counted for nothing? We must ask the Lord to save us from advancing beyond spiritual life, advancing, I mean, with knowledge, a kind of knowledge, presuming to know. You know what I mean. Real seeing, Paul says, is being changed, and being changed is a matter of seeing as by the Lord the Spirit. So we will pray to see...

It is never too late to get spiritual sight, however blind we may have been, and for however long, if we really mean business with the Lord. But do not forget that this is a matter of being honest with God. The Lord Jesus said a wonderful thing to Nathanael. Nathanael was perilously near that double blindness. At the moment when he allowed himself to give expression to a popular prejudice, he was very near the danger zone. He said, "Can any good thing come out of Nazareth?" That is a popular prejudice. A popular prejudice has robbed many a man and woman of knowing God's fuller thoughts. Prejudices may take many forms. Let us be careful... If you are in danger through your prejudice, beware; forsake your prejudice, be open-hearted. Be an Israelite in whom there is no Jacob, no guile, open-hearted to the Lord, and you will see.

From: Spiritual Sight - Chapter 2