

# QUOTES *for* GROWTH



**Fellowship Bible Church**



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## **Bible Study Guide**

*From the leadership development ministry of*

**FELLOWSHIP BIBLE CHURCH MISSIONS**

# Acknowledgments

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The quotes in this booklet are a selection of writings from varied known and unknown Christian authors.



1 *"At the Cross the old man was crucified and buried. When I plant my feet on that fact and say, 'No, as for me, I stand in the Lord Jesus as my life,' its governing power is broken. It is not annihilated or eradicated, but it has lost its throne. It is a greater testimony to the power of the Father to let that thing be in us and give us dominion over it, than to eradicate it to begin with. We want to get clear in our minds that the Father does not mean to improve the old man on the one hand, nor to remove it on the other. The fact that it does not go away or get better does not mean that we are not growing."* -N.D.



## 2 OCCUPATION WITH THE OBJECT

There is a form of self-righteousness which leads many believers to doubt their acceptance with God because of the imperfections which they find in themselves, which ultimately leads to the perennial problem of self-improvement, and always results in self-disappointment.

Many of us believers are very familiar with the wretched depressing experience of self-disappointment. We have made many fresh starts; we have often been stirred up, and have made up our minds to be more for Christ; we have thought, "I shall do better now; I am more committed about this than ever before," but it has all ended in disappointment. It's actually rather sad because, for the most part, we really have no idea that we are trying to improve ourselves; we suppose that we know better than to look for good in ourselves; and yet our disappointment is proof that, in spite of all our knowledge of Scripture, our expectation is to better ourselves.

And then too, we must also address the problem of self-gratification/self-satisfaction. If we allow ourselves to entertain a thought of self-gratification—if we even consider it, and give it a place in our minds—we are done for, because the old man is obviously still our center.

It has often been observed in the writings of those who advocate "holiness by faith" that the Lord Jesus is rarely presented as the Object for the heart. He is set forth as One who can change our difficult circumstances, and give us a new experience in life, but little is mentioned about occupying our minds with Him. Again the problem here is self-occupation, and one of the major areas of self-occupation is in our service to the Lord. A great hindering weight in the Christian life is self-occupation in service. It is a sad thing when service interferes with spiritual growth. Service may take possession of the soul until it becomes the theme of conversation, the subject-matter of correspondence, and the center around which the thoughts continually revolve. It is possible to be so engrossed with service that one's meditations are colored by it, one's prayers are full of it, and the Word of God becomes simply a quarry out of which material for sermons and addresses can be dug.

It is a wonderful moment for the believer when by faith he no longer thinks either good or bad of himself, but rather thinks of the worthiness, the perfection, and the acceptance of the Lord Jesus Christ.

**3** *“God is always first, and God will surely be last.....Man in the plan of God has been granted considerable say; but never is he permitted to utter the first word or the last. That is the prerogative of the Deity, and one which He will never surrender to His creatures. Man has no say about the time or place of his birth; God determines that without consulting the man himself. One day the little man finds himself in consciousness and accepts the fact that he is. There his volitional life begins. Before that he had nothing to say about anything. After that he struts and boasts and utters his defiant proclamations of individual freedom, and encouraged by the sound of his own voice, he may declare his independence of God and call himself an “atheist” or an “agnostic”.....Have fun little man, you are only chattering in the interim between the first and the last; you had no voice at the first and you will have none at the last.....It should humble us when we remember how frail we are, how utterly dependent upon God.....”* A.W. Tozer

**4** *“Oh that we might always catch the vision of an abundant harvest, when the great Master Plowman comes, as He often does, and furrows through our souls, uprooting and turning under that which we thought so good, and leaving for our tortured gaze the worthless and the unbeautiful.....”*

**5** *“Some of the worst spiritual distress that I have encountered has been in souls who were eager to be occupied with Christ, and whose great grief was that, in spite of much prayer and effort, they were painfully aware of being self occupied. There must be the learning of what the old man is; the exercise must be gone through in one form or another; but it is an immense encouragement to know that God has taken us up that He might deliver us, and introduce our hearts into the blessedness of conscious association and fellowship with the Lord Jesus.”* C.A. Coates

**6** *“On the one hand, we believe that we deserve only to die and that we are dead in transgressions already. But on the other hand, we think that as long as there is breath in our mouths, we can still be of some use to God. We think that we have failed because we have not been strong enough in our determination and that we will overcome if we do better the next time.....We think that we have failed because we are not watchful and that we will be able to stand up to temptation if we are watchful the next time.....We think that we have failed because we have not rejected temptation and that we will overcome if we reject*

*temptation the next time.....We think that we have failed this time because we have not prayed enough and that we will overcome if we pray more and harder the next time.....*

*Look at what we are doing.....*

*God has crucified us on the cross and told us that we are dead.....But we have not seen that we are dead, nor have we acknowledged nor believed that we are dead.....For the most part, we are hoping that the flame that has been extinguished will flicker again if we give it enough fanning.....(This is why we are fanning all the time)*

*Let's face it, God has lost hope in us; and we must also lose hope in ourselves....*

*When we lose hope in ourselves, we will see that 'It is no longer I'.....-Watchman Nee*

**7** *"Until we are carried quite out of our depth, beyond all our wisdom and resources, we are no more than beginners in the school of faith. Only as everything fails us and we fail ourselves, do we draw upon God's strength.....*

*'Blessed is the man whose strength is in Thee'....Not partly in Thee, and partly in me.....*

*The Lord often times puts us in circumstances that reveals our nothingness that we may lean upon the strength that is unfailing.....It's a long lesson for most of us, but God apparently thinks no trouble is too great or costly to teach us this." -J.B. Stoney*

**8** *"There is a great difference between sloth and rest; between deadness and quietness. There is also a vast difference between constant nervous business and spirit-controlled activity; between working for God and having Him do His work through us. It is the infinite difference between self and Christ....Is. 30:15 – In quietness and confidence shall be your strength." - Andrew Murray*

**9** As the Lord continues to deepen our understanding of the Christ-life, I have recently given much thought to Paul's comment in Phil. 3:7 – "But what things were gain to me, those I counted loss for Christ." What a total change of attitude in this man's life. As Saul, before his conversion, he had much worldly gain; He had gathered many honors for his name; He had made progress in Judaism beyond many of his peers; He had achieved a legal righteousness in which no man could find a flaw; His zeal, his knowledge, and his morality were of the highest order. But from the moment Christ was revealed to him on the road to Damascus, everything changed – Act. 9:3-4

Notice his two remarks in verses 5-6 – "Who are you" & "What would you have me to do." All of a sudden, what had previously been gain, his righteousness, education, and morality, had now turned to rubbish. Phil. 3:8

The revelation of the glory of Christ had so completely changed the entire thought-life, attitude, and being of Paul, that those things which he had once esteemed positive gain, were now considered as positive loss....



Why? Simply because he had found his all in Christ. Jesus Christ had supplanted everything in Paul's heart. All that once belonged to Paul was now displaced by Christ. As we grow in our understanding of all that the writer to the Hebrews had in mind in chapter 12 and verse 3 when he said; "looking unto Jesus", the more completely we are stripped and emptied of everything in which "We" could glory or consider gain. Whatever there may be that tends to exalt self, whether it be righteousness, morality, respectability, wealth, glory, or intelligence, it is an absolute hindrance to our enjoyment/occupation/ with Christ.

**10** *"Many Christians today wrongly believe that godliness means immunity from trouble. It is often expected that Christians will not be in trouble as other men. This is far from the truth. It is part of the calling of saints to show men how to suffer; how in the midst of the hard and bitter experiences of life, the Lord Jesus Christ can be sufficient to give joy and comfort."*  
-H. Frost

**11** *"For the Gospel of Grace is the end of religion, the final posting of the CLOSED sign on the sweatshop of the human race's constant struggle to think well of itself; for at best, that is what religion is: Man's well meant, but dim-witted attempt to gain approval for doing odd jobs that he thinks God will thank him for....."*

*Religion, therefore, is a loser.....It has a failed past and a bankrupt future.....There was no religion in Eden, and there will be none in the New Jerusalem; and in the meantime, Jesus has died and risen to persuade us to knock it off right now. He has made it real clear that as far as God is concerned, we're all home free already, and there is not a single religious thing that you or I have to do.....We are simply invited to believe it."*

-Robert Farrar Capon

**12** God created everything out of nothing, and everything which God is to use, He first reduces to nothing..... All of the spiritual writings of any depth tell of this necessary demolition of self/flesh.....We must die to the self-life, and the cross is the only way.... However, left to my own devices I will not, by faith, appropriate the truth of the cross, but rather I will conduct my own Calvary. I will crucify myself for my own self-motive, and for the sake of proudly displaying to others that I am a poor, suffering, martyred saint, with the purpose of gaining attention and approval.....

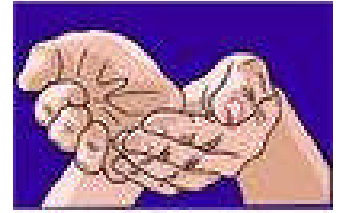


Such false humility is a blight on Christianity and characterizes far too many of its leaders. Thomas Merton wrote; "Many actually believe that their pride is the Holy Spirit, and this sickness is most dangerous when it succeeds in looking like humility" .....

When a proud man thinks he is humble, his case is hopeless.....

Our role, as we are instructed by the many who have gone before us is to, by faith, surrender and not fight against the wooden stake being pounded into our arrogant, petty, self-centeredness.....

**13** *“Brokenness is the ability to stand before God and others open handed. No longer preoccupied with yourself, your abilities or your dreams for life. Broken people have stopped making demands about how or when things should happen. They have stopped bragging or dreaming about how much they might do for God. Instead, they stand available for God to do anything He pleases.*



*They have discovered that everything of significance begins and ends with Him. Broken people have discovered that quite often the path to brokenness began when their dreams were shattered.....*

*Letting go of our dreams means our future will not be the way we always expected. Only then, when we have released our death grip on what we believe God should do, the way we believe He should do it, and when we believe He should do it, are we free to fully receive what He has for us.... If God calls you to put your dreams on the altar, trust Him to replace them or revive them in a way that makes the original pale by comparison.” - Gary Mayes*

**14** *“One source of man’s weariness is the pursuit of things that can never satisfy; but who of us has not been caught up in that pursuit at some time in life? Our passions, possessions, and pride – these are dead things. When we try to get life out of dead things, the result is only weariness and dissatisfaction.” Max Lucado*

**15** *“The flesh is ever seeking to occupy us with ourselves rather than Christ. However, the Holy Spirit is continually working to turn our eyes toward Jesus as He progressively reveals our nothingness and His all sufficiency....We must remember that it is not our hold on Christ that saves us – it is Christ; It is not our joy in Christ that saves us – it is Christ; It is not even faith in Christ, though that be the instrument – it is Christ; therefore, look not so much to your hand with which you are grasping Christ, but rather look to Christ; look not to your hope – but rather to Jesus, the source of your hope; look not to your faith, but to Jesus, the author and finisher of our faith..... We will never find happiness by looking at our prayers, our works, or our feelings; it is what Jesus is, not what we are that gives rest to the soul. If we are ever to overcome the world, the flesh and the devil, it must be by “Looking unto Jesus”.....Keep your eye fixed on Him; resting in His death, His sufferings, His merits, His glories, and His intercession.....When you wake in the morning, “Look unto Him”; when you lie down at night, “Look unto Him”.....*

By grace, through faith, “follow hard after Him” – Ps. 63:8

**16** *“The big question before the church is always God Himself, and the most awesome fact about any man is not what he may say or do, but what he, in the depths of his heart, understands God to be like..... Always the most revealing thing about the church is her idea of God, just as her most significant message is what she says about Him or leaves unsaid, for often her silence is more eloquent than her speech..... Possibly every error in doctrine or failure to apply Christian ethics could be finally traced to imperfect thoughts about God....The man who comes to a right belief about God is relieved from thousands and thousands of temporal problems, for he sees that these problems have to do with circumstances which at best cannot concern him for very long.”*

**17** *“The ‘Grace Message’ declares that no matter how dutiful or prayerful we are, we can't help ourselves live the Christian life...Maybe this is the heart of our hang-up, the root of our dilemma. We fluctuate between castigating ourselves and congratulating ourselves because we are deluded into thinking that somehow, we can do it. We develop a false sense of security from our good works and scrupulous observance of the law. Our halo gets too tight, and a carefully disguised attitude of moral superiority results. Or, we are appalled by our inconsistency, devastated that we haven't lived up to our lofty expectations of ourselves. The roller-coaster ride of elation and depression continues. Why? Because we never lay hold of our nothingness before God, and, consequently, we never enter into the deepest reality of our relationship with Him. But when we accept ownership of our powerlessness and helplessness, when we acknowledge that we are paupers at the door of God's mercy, then God can make something beautiful out of us.” -Brennan Manning*

**18** Our "No" to the old will be absolutely ineffective unless we are standing upon the facts of the new.

**19** *“They who receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Romans 5:17).*

**20** *“For every believer who actually crosses over into the promised land, there are far too many who stand for awhile and look longingly across the river, and then turn sadly back to the comparative safety of the sandy wastes of the self-life.”*

**21** *“There is a sense in which God's true servant is always a defeated man. On the other hand, the one who pushes on with thoughts of his own importance, who is unwilling to appreciate the worthlessness of his own best efforts, and is always seeking to justify himself –that one will not be meek, and so will lack the essential enablement by which God's work*

*must be accomplished. Our brokenness must not be feigned; we must not be content with the mere language and appearance of humility.”*

**22** Josh. 3:1-17 – Notice in this chapter, that everything centered around the Ark of the Covenant, the symbol of the presence of God. Notice again verse 11....No less than ten times in this chapter is there a direct reference to the ark. It's interesting that as the people crossed the Jordan, the Ark went before them; everyone must have a clear view of it. Early in the morning, the twelve priests took the Ark on their shoulders and as the people watched, they walked toward the river, and as they put their feet in the water, it began to roll back and the priests walked into the bed of the river on dry ground. Likewise, none of us can walk through to the Christ-life from the self-life unless we have a clear view of Jesus. The crossing of the Jordan is a physical picture of our following the dying, risen, ascended Jesus into our place of freedom. We must be “looking unto Jesus”.

**23** *“If our lives are to be Christ centered and Christ like, and our work controlled by the Holy Spirit, and our service glorifying to God, sooner or later the Lord will begin to engineer failure/orchestrate need in our lives. It almost appears that His most effective means in the process of molding us into His image is indeed failure. However, many of us go to any extreme to keep from failing, and all the time we are resisting the main instrument in the Father's hand for conforming us to the likeness of His Son.”*

**24** *“It's not deliverance from the trial that the Lord Jesus gives. The old way was to put people in the furnace and they were not burnt; they were put into the lion's den and were not eaten; But now we go into the furnace and we're burnt, now the lions eat us up. it's no longer power for us, but rather power in us. What really hinders many believers is this: we are looking for easy circumstances, looking to the Father to take away the difficulties, instead of looking to him for the grace to endure/the grace to rise above our circumstances/the grace to abide above.”*

**25** *“We must travel through needy times for the simple reason that if the Lord Jesus is to be everything, the old man must be nothing, and it is oftentimes a long journey to reach this point in the history of the soul. The Father has to bring the old man to nothingness; and though the flesh can do very well with addition or multiplication, it has a strong objection to subtraction and reduction, and will never tolerate being made a zero. Hence the long, dreary, and painful years of self-occupation through which many believers drag their slow steps of spiritual progress. One point after another of self-sufficiency and self-importance has to be attacked and reduced, until at length the believer is brought to the end of himself.”*  
C.A. Coates

**26** “In the eleven verses of Psalm 42 the words “I”, “Me”, and “My” occur thirty five times, and six times the Psalmist uses the expression “my soul”. He is thoroughly self-occupied, but not self-satisfied – He is thirsting after God. Unhappy as this condition may be, it is much, much better than Laodicean complacency and self-satisfaction. The latter is what characterizes Christianity today, and it is that which we ought to dread more than anything else. Self-sufficiency is a veil upon the heart, which blinds it to everything that is of God.”  
C.A. Coates

**27** “*The nature of Grace is to impart to others, not to enrich oneself.*” -J.G. Bellett

**28** “*God creates out of nothing. Therefore, until a man is nothing, God can make nothing out of him.*” -Martin Luther

**29** How blessed that our Father is patient and loving and determined in order to utterly detach us from earthly ties and fuse us into a living union with Himself.....  
His love will not shrink from reducing us to the very dust of despair and death...  
We may find the whole inward fabric of our lives overwhelmed and burned and blasted to the very extreme of endurance, shrink not fearful soul, this is the Father’s undoing of the self life.....

**30** “*No one can be good and do good unless God’s grace makes him good; and no one becomes good by works, but good works are done by him who is good.....  
Just so the fruit does not make the tree, but the tree bears the fruit.....  
Therefore all works, no matter how good they are and how pretty they look, are in vain if they do not flow from grace.....God makes something out of nothing, hence until a man is nothing, God will never make anything out of him.*” -Martin Luther

### **31 Call of God**

Matt. 4:19-20

Mk. 3:13-14; 6:7

Is. 6:1-6

Act. 13:1-4

1 Cor. 1:9

### **32 Election**

1. God wants none to perish - 2 Pet. 3:9; 1 Tim. 2:4

2. General call to all – Rom. 10:13; Jn. 12:32
3. Natural man does not respond - Rom. 3:10-11; Mt. 22:1-11
4. Therefore God draws (Psn'l/irrisistible) Jn. 6:44
5. Elects some – 1 Thes. 1:4; Jam. 1:18

**33** *“To one who asked Geo. Mueller the secret of his service he replied: “There was a day when I died”. As he spoke he bent lower until he almost touched the floor. Continuing he added, “Died to George Mueller, his opinions, preferences, tastes, and will; died to the world, it’s approval, and disapproval; died to the approval and blame of my brethren and friends. And since that day, I have studied only to show myself approved unto God.”*

**34 Watchman Nee** – *“The Lord graciously laid me aside once in my life for a number of months, and put me into spiritual darkness. It was almost as if nothing was going on and I had come to the end of everything. And then by degrees, He brought me back (resurrected me). There must be a full night in the sanctuary, in darkness; it can’t be hurried; He knows what He is doing.”*

### **35 Salvation-**

Jn. 3:16 36	Act. 16:30-31	Rom. 8:3	Eph. 2:8-9
5:24	26:8	9:30-32	Titus 3:5
6:47	Rom. 1:16	10:2-4	Heb. 10:19
8:24	3:20 – 28	11:6	1 Pet. 1:19
10:9	4:3-5	1 Cor. 1:18	1 Jn. 2:1-2
11:25	5:1; 15-18	Gal. 2:16 21	
14:6	6:23	3:24; 5:4	

### **36 Five things everyone knows**

1. There is a God – Rom. 1:19-20
2. Knowledge of right and wrong – Rom. 2:15
3. “...of sin, righteousness, and judgment” – Jn. 16:8
4. Fear of death – He. 2:15
5. Eternity is set in their hearts – Ecc. 3:11

**37** *“Fruit springs out of death. Self-centeredness is always barren and solitary. The way of victory is the way of the cross. The names of Christians who are honored in history are names that stand over graves where the old man was buried long before the body died.”*

**38** While the status of infants and those who never reach moral competence is a difficult question it appears that Jesus did not regard them as sinful and guilty; but rather held them up as examples of those who will inherit the Kingdom of God. Matt. 1:3; 19:14; Lk. 1:16-17 - *On this basis, it is hard to think of children as sinful and deserving Hell.*



**39** *“Grace does not make everything alright. Grace’s trick is to show us that it is good and even wonderful for us to be breathing, while at the same time feeling that everything gathering around us is totally wretched. Grace is not a ticket to Fantasy Island; Fantasy Island is dreamy fiction. Grace is not a potion to charm life to our liking...Grace does not cure all cancers, transform all our kids into winners, or send us into the high skies of success. Grace is rather an amazing power to look earthly reality in the face, see it’s sad and tragic edges, feel its cruel cuts, join in the chorus against its outrageous unfairness, and yet feel in our deepest being that it is good and right for us to be alive on God’s good earth... Grace is power to see life very clearly, admit that it is sometimes wrong, and still know that somehow in the midst of all this, it’s all right....This is one reason we call it “Amazing Grace”*  
- Lewis Smedes

**40** In Psalm 77 verses 7 through 12, it appears that the writer is going through a rather challenging time in life. He says; "Will the Lord cast off forever? Will He be favorable no more? Is His mercy gone forever? Has God forgotten to be gracious? Has He in anger shut up His tender mercies?" And then, all of a sudden his focus changes from his uncontrollable circumstances to his sovereign God, and in verse 10 we read; "And I said, this is my grief: But I will **remember** the years of the right hand of the most high. I will **remember** the works of the Lord; surely I will **remember** the wonders of old. I will **meditate** also of all thy works, and talk of thy doings."

I often find that when I focus on the difficult circumstances in life, I, like the Psalmist am overwhelmed, until I turn my focus/my dependence back to God. We have an awesome God who created us, and then bought us with the price of His own blood, and set us apart for His possession and use; He loves us, and has our best interest at heart.....We can't lose by trusting Him.....Is. 26:3

**41** *“Not I, but Christ” Gal. 2:20*

*“The reason we so often fail in the “pursuit of holiness” is that the old life, the flesh, in it’s own strength seeks for holiness as a beautiful garment to wear; however, it is the daily death to self out of which the life of Christ will arise. A.W. Tozer*

*The tragic mistake of many believers is in trying to live in two worlds at the same time - In nature and in God, in self and in Christ, in the flesh and in the Spirit, by faith and in independence, by abiding and by effort.....The life of the Lord Jesus, demands the death of the flesh.”*

## **42\_NEEDED NEEDS**

The circumstances in which we learn most are those which most expose our weaknesses. As a rule, we are placed in circumstances which expose our weak areas. We are placed in certain situations, not because we can handle them, but because we need to be strengthened by grace in the defects which they are meant to expose. They disclose to us where we need grace, so that constantly we are failing where we are expected to excel. We are put there to cast us on the Lord, and to teach us that we can do nothing of ourselves.

**43** If we could excel there, we would glory in our success, but when we find that we are placed in the very circumstances that, perhaps, more than any other expose our weaknesses, we see then that we have no hope of being able to stand or succeed unless we obtain grace to do so. I am not placed where I could excel most, but subjected to those difficulties in which I can best know my need of grace, and best learn dependence.

**44** If I could get along without grace, I would grow elated with myself. But when I find that unless the Lord maintains me I shall surely fail, then I am humbled as to myself while at the same time deepened in dependence which the demand of my circumstances has, in a way, forced on me; and having learned the blessing of dependence, instead of regretting the difficulties which made it necessary to seek help, I am the more encouraged to go on in them.

**45** For learning or service everyone is placed where there is demand on him. The boy at school is not in the easy circumstances of home or the playground. The horse in harness is not in the ease of the stable. The situations we are subjected to are the ones in which we can best learn and be most useful. It is not because we have nothing to learn or nothing to do for others. If we had nothing to learn, there would be no difficulty in the lessons required of us every day.

**46** Our weakness is exposed that we may acquire strength, and having received of the Lord, we will then be called on to render unto others - to comfort others, as we have been comforted of God; so that whether learner or servant, we are always set in circumstances



where there is need and not ease. If the learner were to remain at the same lesson always, he might feel his difficulty over, but so would his learning be over.

**47** *“Are you learning? Are you useful? Whenever you are either, you will find that you are in a needy place and therefore not where you are most at home and at ease, but the more you are learning of grace, the more useful you are in sharing what you have acquired.”*

J.B. Stoney

**48** *“The essence of true Christianity is not to have either high or low thoughts of self, but rather not to be thinking of self at all.....”**For me to live is Christ**”.....Deliverance comes, not through being occupied with ourselves and trying to improve ourselves, but rather looking outside ourselves at Christ.....Then we find **immediate** deliverance because we are occupied with what Christ is, instead of what we are.”* Dr. W.J. Prost

**49** *“May we hold fast truth in subjection to His Spirit, desiring the good of all believers, let them be where they may, and not anxious to bring them out or in one moment sooner than God gives them to know His mind.”* Wm. Kelly

### **50 Service and Reckoning**

*“Most of us have been warned at one time or another about the barrenness of a busy life. Well-intentioned as the admonition may be, busyness does not necessarily produce a barren life. Rather, barrenness of life produces busyness!*

*The majority of active members in our sound churches today are primarily doers; their chief concern is to work for the Lord. But, service being the emphasis of their life, they are for the most part motivated by self. We must all learn, sooner or later, that the result of every form of self-effort is nothing but a barren waste, a spiritual Death Valley. Our growth is bound to falter and dry up when service is predominant in the life, especially in the formative years. Conversely, when growth in Christ is given first place, service will never suffer. Furthermore, our life-work will be accomplished in His time and way and that without physical, mental, or spiritual breakdown.*

*The tragedy of the church is that the service-centered believer has little or no concern for spiritual growth, other than enough development and training for what he and others consider to be fruitful service. Naturally altruistic, he is appalled at the thought of placing growth ahead of outreach. The activist rarely seems to become aware of the sin of self, of the necessity of the cross in his life or of God’s purpose for him to be conformed to the image of Christ.*

*There are many believers who feel that the chief problem in our congregations is the existence of an overwhelming number of pew parasites. But, on the other hand, the vast*

*army of busy-bee workers in our midst constitutes a comparable problem. Both doing nothing, and doing over-much, are a hindrance to God's purpose. His will for the Christian is expressed in the word being, which in turn will result in effective doing.*

*The reason for this reversal of God's order is plain to see. The emphasis of the average sound ministry is on salvation and service. Get saved, and get busy! This makes the new birth everything, and service its by-product. With this approach, the individual has practically reached his goal at the very outset. He is saved, and joins the church, then settles down to await his eternal reward. He attends sporadically but must constantly be attended to. On the other hand are those who do all the work, consequently having little time or hunger to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. (2 Pet. 3:18).*

*Our Father's ultimate purpose in saving us is that we might be conformed to the image of His Son, not simply to keep us out of hell and get us into heaven. We have been born into Christ that He may be our life, not just our Savior. For we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. (Rom. 8:28, 29).*

*When we realize that we have been born into the Lord Jesus so that His life might be made manifest in our mortal flesh, our heart-hunger is brought into harmony with that of the Spirit for us: changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:18). Can two walk together, except they be agreed? (Amos 3:3). Our burden for ourselves and others will be the same as the Holy Spirit placed upon Paul's heart: My little children, of whom I travail in birth again until Christ be formed in you (Gal. 4:19). The emphasis of our life will be growth in Christ; the result of that growth will be fruitful and abiding service for His glory.*

*In our early years most of us place service far ahead of growth. It is true that there are results of a sort during this period, but the main lesson we learn in all this eager activity is how not to do things. We are quietly being taught and trained by the Spirit through failure. After a time, our soul-winning becomes more difficult; there are not as many decisions as there once were. Worse still, most of these decisions turn out to be just that, and nothing more. Our natural reaction is to place the blame upon those with whom we deal, but the patient Holy Spirit finally enables us to face up to the fact that we are the hindrance. We are failures after all; we cannot serve acceptably.*

*It is usually this Spirit-planned failure in service by which we are brought to realize our need for growth and maturity. Then arises the heart-burden to become conformed to His image, and have Him do His work through us. The extended Romans Seven failure in this realm also is the Spirit's means of bringing us to the responsibility of reckoning. Instead of*

*struggle and work, resulting in failure, the pattern becomes reckon and rest, resulting in growth.*

*Certainly we seek to keep the lost from going to hell, by winning them to the Savior. However, our responsibility in service is not to force decisions, but to allow the Holy Spirit to beget healthy souls through the Word and the testimony of our lives. We are first to be witnesses, then soul-winners. When the Lord Jesus is reigning and manifest in us, others will hunger for Him:*

*“Sir, we would see Jesus” (John 12:21). When the Holy Spirit has convicted them of their need for the Savior, they will freely exercise repentance toward God and faith in our Lord Jesus Christ (Acts 20:21). Thus, they will not be badgered into a decision to get saved before they are convicted of being lost; neither will they be coming to Him to get, but to give. At his conversion, Paul, trembling and astonished said, Lord, what wilt thou have me to do? (Acts 9:6).*

*This pattern of service is outlined in the Word. In Acts 2:32, Peter said, This Jesus hath God raised up, whereof we all are witnesses. The Holy Spirit used witnesses to convict hearts concerning Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? (v. 37). When hearts were convicted of sin through the loving boldness of believers and the witness of the Word, and they reached out, Then Peter said unto them, “Repent” (v. 38). There was no actual soul-winning attempt until Peter’s witness had effectively prepared hearts, then the Lord added to the church daily such as should be saved (v. 47).*

*When our witnessing and personal work is under the control of the Holy Spirit, the burden and aim of our outreach will be not only that others mbe brought to the Lord Jesus, but that they may be built up in Him. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving (Col. 2:7). For one thing, this will eliminate much of the heartache and devastation caused by so many falling by the wayside. When we have in mind the Father’s ultimate purpose for each one from the outset of our witnessing, there will be prayerful and careful Spirit-motivated preparation of hearts both before and after conversion.*

*The Lord Jesus is to be manifested in us for effective witnessing; He must be free to minister through us for fruitful soul-winning. Responsible service can be on no lesser basis. Others have every right to witness something of Him before deciding about Him. Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place (2 Cor. 2:14, ASV)”. - Miles Stanford,*

**51** *“God’s way of deliverance for us, a race of incurables, is to put us away in the cross of His Son, and then to make a new beginning by re-creating us in union with Him.”*

**52** *“Faith does not create or produce, but rests and rejoices in what God has already done.”*

**53** *“If we look to other Christians as examples to follow, we will soon be discouraged by the low standard. If we look to Jesus as our example, we will be discouraged because of His high standard. Therefore it is essential we understand that the Lord Jesus Christ is not an example to imitate, but rather He is the source of life from which we grow.”*

**54** *“If we are going to be used by God in a big way, It is going to bring us to the point where we have nothing left to fall back on, whether it be position, power, or riches: it is simply a matter of God, and God only! If God doesn't do it, we are finished. At the Red Sea, there is no alternative plan.”*

**55** *“The shipwrecked at the stable are the poor in spirit who feel lost in the cosmos, adrift on an open sea, clinging with a life-and-death grip to one solitary plank. Finally they are washed ashore and make their way to the stable, stripped of the old spirit of possessiveness in regard to anything. They have been saved, rescued, delivered from the waters of death, set free for a new shot at life. At the stable in a blinding moment of truth, they make the stunning discovery that Jesus is the plank of salvation they have been clinging to without knowing it! All the time they were battered by wind and rain, buffeted by raging seas, they were being held*



*even when they didn't know who was holding them. Their exposure to spiritual, emotional, and physical deprivation has weaned them from themselves and made them reexamine all they once thought important. The shipwrecked come to the stable seeking not to possess, but to be possessed, wanting not peace or a religious experience, but Jesus Christ.” - B.M.*

**56** *“Ponder the achievement of God. God doesn't condone our sin, nor does He compromise the standard. He doesn't ignore our rebellion, nor does He relax His demands. Rather than dismiss our sin, He assumes our sin and incredibly, incredibly sentences Himself. God is still holy. Sin is still sin. And we are redeemed.” Max Lucado*

**57** *“God has really been impressing upon me my need to continually depend upon the Holy Spirit! As our new church is beginning here, and we see some potential leaders, I find myself praying and thinking a lot lately in regards to their training and preparation. As I look around at our mission field, there is really only one work that has good solid leadership in it. The rest have little or none. I believe that we can also look around at other fields and basically see the same thing, a lack of good solid leadership for our churches. Anyway, the*

reasons for this, I believe, are twofold; the first is a lack of grace teaching. It's taught for salvation all right, but not for sanctification. It's imperative that these people know that they are sons, not slaves, and therefore their acceptance is based on position, not performance. The second reason I believe is that of control. We missionaries maintain such a tight grip on our new churches, making sure that everything is done just right, and presented just right, that we end up choking the life right out of the people! When we try to maintain this kind of control, our believers aren't free to be led of the Spirit for fear that they'll do something, or suggest something that WE don't see as being RIGHT. Therefore, they keep quiet and don't feel confident enough to get involved! But, I think that new believers, who are free to respond to the Holy Spirit's promptings, and who are taught to do so, will find a confidence (not in themselves, but in the Spirit) to get involved and be used of the Lord!! Look at the disciples, Jesus was with them for 3 years and at the end of that 3 years would you say that they were at a place spiritually, where you would feel comfortable leaving your new church in their hands? Not me! Those guys betrayed Christ!! They denied Him, and ran away and hid! But, this is the spiritual condition that Jesus left them in! When He told them that He would be returning to heaven, they didn't want Him to go, but, He said, that it would be BETTER for Him to go! I would have thought that it would be better for Him to stay and CONTROL things! I mean look at where those guys were! But, He said it would be better for Him to go, for then, the HOLY SPIRIT would come, and He would lead them and guide them into all truth. And look at how their lives changed and matured once the Holy Spirit did come. If our God and Savior said that it would be better to leave His disciples behind and entrust them to the Holy Spirit, then, how much BETTER would it be for me to let loose of these guys and entrust them to the only One who can really teach them and lead them into truth? But, our tendency, is to emphasize our plans, strategies, methods, tools, works and put the Holy Spirit on the back burner! Obviously, the Holy Spirit can and will use our methods and plans, etc..., but our dependence must be upon Him and not on anything else!!

## **59 Free-born – From “The Hungry Heart” devotional**

*“For I through the law died unto the law, that I might live unto God” (Gal. 2:19)*

No true believer expects the Law to give life, yet many expect it to govern life. Too few realize that their death on the Cross separated them from the entire principle of law, and that their resurrection united them to the Lord Jesus, “full of grace and truth” (John 1:14).

*“All of the Lord’s commands to me are according to the new nature I already have. He is my life, and all His words are the expression of that life. Therefore when His words are given to me, they only give me the authority to do what my new nature likes to do. ‘A new commandment I write unto you, which thing is true in Him and in you’ (1 John 2:8). -*

*J.N.D.*

*“Does our Father mock us by bidding us do what He knows we are unable to do? No! He gives commands we cannot perform in our strength, that we may know what we ought to request from Him.”*

*“Legalism is an effort to shape oneself to given laws or rules. Seeking to urge oneself into conformity to law, the old man is before the eye, and satisfaction is felt according as there is conformity to a given standard.*

*“The moment legality is sanctioned, it must be with reference to that which needs to be made subject. This is not Christian, because as believers we are not in the flesh, but in the Spirit, against which there is no law.”*

*“Stand fast, therefore, in the liberty with which Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1).*

**60** *“Many Christians are at their wits end, and have given up the fight. They still go to church; but secretly they feel that victory is out of the question. They have no weapons for such an hour. But Victory is the believer’s right, as sure as the air he breathes. However, he must understand the conditions. He must see himself crucified with Christ, dead, buried, raised and made to sit in heavenly places with his Lord and Savior Jesus Christ. Without this, he will go down to defeat in spite of all his efforts and prayers. With this position, he is more than a conqueror.” F. J. Hugel*

**61** *“What we are, regarding nationality, financial status, education, personality, is totally irrelevant; if only we could recognize the principle that “it is God that works in us, to will and to do of His good pleasure”. However, it’s only in the school of destitution, the bitter school of self-discovery that finally we graduate into usefulness, and at last we discover that total self-bankruptcy is a necessity. The sad thing is that many Christians are so impressed with themselves and their abilities that even though they give lip service to the fact, they may still see no personal relevance in the indwelling presence of Christ.”*

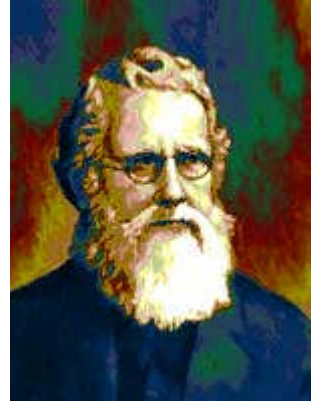
**62** *“Pride is the very essence of the natural man. It is seen in the sinner in his refusal to surrender, and in the Christian in his failure to keep surrendered. Self must keep doing something. To be compelled to cease all activity is the worst pain to the flesh. To be considered incapable – so incapable that nothing self can do is acceptable to God – this is intolerable beyond expression. Now the only way to become possessed by the divine power is to come under the complete and constant control of the indwelling divine life, and this is impossible without such a living experience of the cross that self will cease it’s’ activity and the life of Christ will be enthroned and put into active command.”*



Hudson Taylor's "Spiritual Secret"

**The following is a portion of a letter written by Hudson Taylor to his sister**

*"The last month or so has been, perhaps, the happiest of my life. I may make myself more clear if I go back a little. My mind has been greatly exercised for six or eight months past, feeling the need personally and for our mission of more holiness, more life, and more power in our souls. I was feeling the ingratitude, the danger, the sin of not living nearer to God. I prayed, agonized, fasted, strove, made resolutions, read the word more diligently, and sought more time for meditation – but all with no avail.....Every day, almost every hour, the consciousness of sin oppressed me. I knew if only I could abide in Christ all would be well, but I could not. I would begin the day with prayer, determined not to take my eye off Him for one moment, but pressure of duties, sometimes very trying, and constant interruptions that were so wearing, caused me to forget Him. Each day brought it's register of sin and failure, and lack of power. To will, was indeed present with me, but how to perform it I found not. Rom. 7:18b*



*Instead of growing stronger, I seemed to be getting weaker and to have less power against sin; and no wonder, for faith and even hope were getting low. I hated myself and my sin, yet I gained no strength against it. I thought that holiness was to be gradually attained by a diligent use of the means of grace. There was nothing I so much desired as holiness, nothing I so much needed; but far from in any measure attaining it. The more I strove after it, the more it eluded my grasp, until hope itself almost died out, and I began to think that perhaps to make heaven sweeter, God would not give it out down here. I do not think that I was striving to attain it in my own strength. Some days I almost believed that He would keep and uphold me; but after looking back in the evening, there was sin and failure to confess and mourn before God.....*

*All the time I felt assured that there was in Christ, all I needed, but the practical question was, how to get it out.... He was truly rich, and I was poor; He was strong, but I was weak. I knew that in the root was abundant fatness, but how to get it into my puny little branch was the question. As gradually the light dawned, I saw that faith was the only requisite, and was the hand to lay hold on His fullness and make it mine. But I had not this faith. I strove for faith, but it would not come; I tried to exercise it, but in vain. Seeing more and more the wondrous supply of grace laid up in Jesus, the fullness of our precious Savior, my guilt and helplessness seemed to increase. Sins committed, appeared as trivial compared to the sin of unbelief which was there cause, and could not or would not take God at His word, but rather made Him a liar. Unbelief was, I felt, the damning sin of the world; yet I indulged in it.*

*I prayed for faith, but it came not. What was I to do? When my agony of soul was at it's height, a sentence in a letter from dear McCarthy was used to remove the scales from my eyes, and the Spirit of God revealed to me the truth of our oneness with Jesus as I had never known it before. (I quote from memory) 'But how to get faith strengthened? Not by striving after faith, but by resting on the Faithful One'. As I read, I saw it all! 'If we believe not, He abides faithful'. I looked to Jesus and saw that He had said, 'I will never leave thee'. Ah, there is rest! I thought. I have striven in vain to rest in Him. I'll strive no more. For has He not promised to abide with me, never to leave me, never to fail me? And dearie, He never will. How great seemed my mistake in wishing to just extract the sap, just the fullness out of Him! Now I was seeing not only that Jesus will never leave me, but that I am a member of His body, of His flesh and of His bones. Oh my dear sister, it is a wonderful thing to be really one with a risen and exalted Savior, to be a member of Christ! Think what it involves. Can Christ be rich and I poor? Can your right hand be rich and your left hand poor? Or your head be well fed while your body starves? No more can our prayers be discredited if offered in the name of Jesus.....The sweetest part, if one may speak of one part being sweeter than another, is the rest which full identification with Christ brings. I am no longer anxious about anything, as I realize this; for He, I know, is able to carry out His will, and His will is mine. It makes no matter where He places me, or how. That is rather for Him to consider than for me; for in the easiest position He must give me His grace, and in the most difficult His grace is sufficient. So if God should place me in serious perplexity, must He not give me much guidance; in positions of great difficulty, much grace; in circumstances of great pressure and trial, much strength? No fear that His resources will prove unequal to the emergency! And His resources are mine, for He is mine, and is with me and dwells in me..... And since Christ has thus dwelt in my heart by faith, how happy I have been! I am no better than before, In a sense I do not wish to be, nor am I striving to be. But I am dead and buried with Christ – Ay, and risen too! And now Christ lives in me, and 'the life that I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me'. In other words, don't let us consider Him as far off, when God has made us one with Him....Members of His own body....And now I must close. May God give you to lay hold on these blessed truths."*

**64** *"There is a great difference between sloth and rest; between deadness and quietness. There is also a vast difference between constant nervous business and spirit-controlled activity; between working for God and having Him do His work through us. It is the infinite difference between self and Christ".....Is. 30:15 – "In quietness and confidence shall be your strength" - Andrew Murray*



**65** *“The word “favor” is the nearest Biblical synonym for the word “grace”. Grace is favor, and favor is grace, and it finds it’s greatest triumph and glory in the sphere of human helplessness. Grace ceases to be grace if God is compelled to withdraw it because of human failure or sin. In fact, grace cannot be exercised where there is the slightest degree of human merit to be recognized. God cannot propose to do less in grace for one who is sinful than He would have done had that one been less sinful. The sin question has been set aside forever, and equal favor/grace is extended to all who believe. Thus, grace can not be increased, nor diminished.” - L.S. Chafer*

## **66 A Few Words About Grace: by William. Newell**

The Proper Attitude of Man Under Grace:

1. To believe, and to consent to be loved while unworthy, is the great secret.
2. To expect to be blessed, though realizing more and more lack of worth.
3. To be disappointed with yourself, is to have believed in yourself.
4. To be discouraged is unbelief, as to God’s purpose and plan of blessing for you.
5. To be proud, is to be blind! For we have no standing before God, in ourselves.
6. The lack of Divine blessing, therefore, comes from unbelief, and not from failure of devotion.

**67** *“It should grieve us to realize how many abandoned babes in Christ there are – Spiritual orphans. There is an ever increasing need for the ministry of nurturing believers, that they may be “rooted and built up in Him, and established in the faith”. Col. 2:7 The greatest evidence of our love for Christ is that we care for those who belong to Him. ‘If you love me, feed my sheep’.” J.B. Stoney*

**68** *“In the midst of mounting world misery and mystery, there “runs one golden thread of purpose, not the iron thread of doom.” God has gracious ends in view. There are things worse than trouble, worse than pain, worse than death. Sin to God is the only unendurable – more intolerable even than hell. Ah yes, God hates hell, hates it more than we do, but He hates sin more than He hates hell. If the worlds mounting miseries will crowd men to Christ and make hell the emptier, they are better than sin. Such is the wisdom of God in a mystery. Thistles, thorns, sweat – better than sin. Sorrows, sickness, suffering – better than sin. Pain poverty affliction – better than sin. Wars, plagues, famines, disease, destruction, death – better than sin. Endless tyranny, unpitied tears, broken hearts – better than sin. “Ashes to ashes, dust to dust” our “mortal bodies destined to the invasion of a million worms” – all better than sin. Such are the gracious and severe measures adopted by the all-wise in His*

zeal to recover lost man. Behold therefore, the goodness and severity of God. Most of us have to be driven from darkness to light; but once there, we confess "it is better to arrive beaten and bleeding at the glorious goal than that we decay happily and contented in darkness." L. E. Maxwell

**69** M.J. Stanford: *"The usual mistake made in reckoning is to stop at the wrong point. The purpose of reckoning is that we may abide in Christ, who is our Life. The first half, 'dead unto sin,' is but the stepping stone into the Land. If we stop there, we are stranded in midstream. True reckoning is to step out firmly, and to keep on going. We have died to the old Adamic source, but have been resurrected and are now alive in the new Source. Death was the means, life is the goal. Although we are not to halt at the first half of our reckoning, neither are we in any way to regard that step as a superficial one. There can be no effective reckoning on our life in Christ until we are firmly established in the truth of our having died to the old. The steps to maturity cannot be skipped over. Spiritual growth comes by walking in the Spirit, and He establishes us in each successive realm in preparation for the next. We cannot rest in our risen Lord until we know we have been positionally released from Adam through death. Neither can we rest in the process of being experientially released from the domination of the Adamic life until we know and count on the fact that we are already loosed positionally."*

## **70 OTHERS MAY...YOU CANNOT**

If God has called you to be really like Jesus he will draw you into a life of crucifixion and humility, and put upon you such demands, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways he will seem to let other people do things which he will not let you do.

Other Christians who seem very religious and useful, may push themselves and work schemes to carry out their plans, but you cannot do it, and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their successes, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin, he will lead you into some deep shame that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because he wants you to have something far better than gold, namely, a helpless dependence upon him, that he may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because he wants to produce some choice fragrant fruit for his coming glory,

which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for him and get the credit for it, but he will have you work and toil on without knowing how much you are doing; and then to make your work still more precious he may let others get credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

## **71 VICTORY**

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, because thereby counted worthy to suffer with Christ – that is victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence – that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God – that is victory.

## **72 The following response from a Christian Leader who was asked to respond regarding “church discipline” for young or new believers:**

*“How mature can these two be in the Lord's grace? Granted, the instructions given you by whomever, is law based and designed to intimidate them into better behavior. I'm of a mind that if they knew more of the grace of Our Father in His Son towards them, they would make the decision on their own. Romans 2:4 says that it is the goodness of God that leads to repentance. Like you, my biggest concern for believers is that they don't know who they are, where they are, and what they have as new creations in Christ. I have to believe that gracious instruction in positional and identificational truths might woo them to a more personal intimacy with the One who is their very life. And then He would correct whatever is not of His life. Our behavior comes from one of two sources. The New Man or the Old. If I am ignorant about who and what I now am as a believer, I don't have enough facts on which to focus my faith; especially when it comes to being free from the power of the old man's nature. These young believers, who are uninformed and worldly influenced, and attend a church that is either afraid or refuses to nurture them in the all the truths of grace, have little chance of ever knowing or beholding the Glory of The Lord Jesus, and therefore there will be no conformity to His image. If you try and stick the law on them, they will not be exposed to the power of grace.”*

**73** *“We must not expect to win healthy souls or lead them on into maturity without long travail. If it becomes Him for Whom are all things and by Whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering, who are*

*we that we should expect easily to bring many sons to glory? 'My little children, of whom I travail in birth again until Christ be formed in you (Gal. 4:19),' that is what we must expect. And when this travail comes we must go through with it, not try to escape it" -C.A. Coates*

**74** *"Faith works better when there is no natural hope. If there be but a straw for sight to cling to, then faith finds difficulty. George Mueller says, 'Remember it is the very time for faith to work when sight ceases. The greater the difficulties, the easier for faith; as long as there remains certain natural prospects, faith does not get on as easily as where natural prospects fail.' During one of our times of trial when our enemies sought to extort from us \$9,000 for supposed damages in a truck accident, one of our board members said, 'Thank God, if they were suing us for \$2,000 we would try to figure out how to pay it, but since it's for \$9,000 there is no hope. We will have to trust God.' Needless to say, God saw us through, because we could not see our own way through. When we were at wit's end corner of desperation, right there God revealed His power. Faith is usually born of despair." L.E. Maxwell*

**75** *"As for 'the body of sin,' Paul is not thinking of the body of flesh and blood; the evil was more deeply rooted. 'The body of this death,' or 'this body of death,' [phrases from Romans 7:24] is more likely 'the body of sin' in verse 6. It is that heritage of human nature subject to 'the law of sin and death' which he shares with all sons of Adam, that massa perdionis in which the whole of the old creation is involved, and from which, for all his longing and struggling, he cannot extricate himself by his own efforts." -F.F. Bruce*

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**76** *"What in Romans 6:6 Paul calls the 'body of sin,' in Romans 7:24 he calls the 'body of this death'; and the oppressive power of this body of sin and death is what produces a 'law of sin and death' in his members (Ro. 7:23). It is the resistance of that still resident old Adamic nature he is experiencing." -F.W. Grant*

## **77 God's Catfish...And Yours**

*"Our Father would have us 'grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ' (2 Pet. 3:18). He lovingly carries this out by having us die in death, and in the knowledge of the work of the Cross. The natural tendency of many Christians who are seeking to grow is to avoid the Cross in every way possible, but that is simply to avoid all possibility of true spiritual growth and maturity.*



*“In order to grow we cannot by-pass that phase which is most unattractive, yet altogether essential to our coming into close fellowship with the Lord Jesus. It is a daily crucifixion of the old life, the Adam life. Our crucifixion death must always precede the glorious resurrection life even as the surgeon’s knife must precede physical well-being, as darkness must come before dawn. “For we who live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor. 4:11).*

*“Great is the reward to those who will trust the Holy Spirit to take them into that process of spiritual growth. It will increasingly result in a very intimate life and walk with the Lord Jesus, a glorious life of freedom from the power of sin and a life of abounding fruitfulness to the glory of God. Still, many are satisfied to exist as mediocre and carnal Christians.*

*“Most believers see clearly that the Lord Jesus died on the Cross for us, that He actually bore the penalty for our sins; but few realize that He did not die alone, that each who would believe died unto sin with Him. God sees every believer as having died with Christ. Judicially, we were crucified with Him at Calvary. Actually, that fact must be worked in us through daily experience until it becomes a literal reality in our lives. ‘That I may know him...being made conformable unto his death’ (Phil. 3:10).*

*“The Holy Spirit knows the most effective way of disciplining each life. Some believers suffer severe financial loss, and the constant stringency that follows is used by Him to crucify that natural love of self-dependence. Some experience prolonged physical infirmity, and this the Holy Spirit uses to cause them to die to their self-will, self-dependence and self-pity. Others have social problems with friends and relatives that He uses in order to bring them to the place of crucifixion. Whether at home, at school, at work, or at church, He puts you in situations that sorely try you, or with persons-that are a thorn in the flesh. He places the refined with the coarse, the methodical with the slipshod, the fast with the slow, the bright with the dull, the spiritual with the carnal.*

*“Inevitably they grate upon each other. However, the Lord will use such situations for great spiritual profit to both. If He does not deliberately bring us into such naturally undesirable situations for our training, then He will use just such trying places into which we have gotten ourselves through our self-will, self-preservation, self-confidence, self-pleasing, and failure to follow Him.*

*“Possibly some husbands and wives are now in such circumstances in your relationship to each other, or toward your children or your relatives or at work. Don’t seek to change your circumstances! Seek the Lord to change your source of life and in due time He will properly adjust your situation. Your present difficulties are the very means He would use to bring you down into death so that He can form the Lord Jesus’ own life in*

you. 'And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son' (Rom. 8:28, 29).

*"An abundant supply of herring may be found near one of England's coasts. When brought to shore to be sold, the fishermen found that they became flabby and flavorless. By installing tanks on their fishing vessels and thus keeping the herring alive until sold, their problem was largely solved. But one ingenious fisherman devised a means of keeping them in perfect condition. Everyone rushed to buy his herring first. Finally, he let it out. In each of his numerous large tanks filled with herring, he put a catfish or two. Now, catfish chase the herring and eat them. They were welcome to a few for their service, for the herring kept fleeing for their lives and retained their vitality and flavor.*

*"Has God put a spiritual catfish in your circumstances to keep you moving toward Him; a catfish that is wearing the life out of you, your natural life, so that you will know what it is to live His life, Christ's own life lived in you? Oh, thank God for the catfish in your life! If you do, that will be the occasion for your becoming strong and usable and a glory to His name. "in everything give thanks; for this -is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).*

*"Paul recognized his catfish (a thorn in the flesh), let it serve its purpose) and profited greatly by it. Job had his in his wife and his comforters; Moses had his in his sister. Joseph had his in his brothers and at his work in Potiphar's home. David had his in Saul, the head of the government. But the Lord Jesus is our best example. He had no money, not even a penny to look at. He ' had no home, nowhere to lay His head. His relatives criticized Him. One of the Twelve denied Him. Another betrayed Him. Satan dogged His every step. His own people received Him not. At their demand, the authorities crucified Him. So, 'consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds' (Heb. 12:3).*

*"You, too, will grow and be used of God as you willingly humble yourself under the mighty hand of God by submitting to the Spirit's probing into the deep recesses of your inner life, and thereby bringing the sinful old nature out into the open and keeping it on the Cross where it belongs. You are called to 'reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus,' 'so that death works in us, but life in others' (Rom. 6:11; 1 Cor. 4:12)."*

*Actually, the real catfish lives within each of us - there is "something fishy" all right - none other than the "old man." As he is dealt with by the Cross, there will be freedom to grow in the midst of any and all circumstances."*

**78** *"A weakness be it bodily or otherwise is sometimes allowed to continue in order that there may be dependence, and when there is dependence, the weakness becomes a gain; the grit - the trying thing - is superseded by a pearl." -- J.B. Stoney*

**79** *"There is much true blessing to the soul in every step of obedience; for obedience is the fruit of faith, and faith puts us into living association and communion with God Himself. Looking at obedience in this light, we can easily see how distinctly it is marked off, in every feature of it, from legality. This latter sets a man, with the entire burden of his sins on him, to serve God by keeping the law; hence, the soul is kept in constant torture, and, so far from running in the path of obedience, it has not even taken the very first step. True obedience, on the contrary, is simply the manifestation or outflow of a new nature, communicated in grace. To this new nature God graciously imparts precepts for its guidance; and it is perfectly certain that the divine nature, guided by the divine precepts, can never, by any possibility, resolve itself into legality. What constitutes legality, is, the old nature taking up God's precepts and assaying to carry them out. To attempt to regulate man's fallen nature, by God's pure and holy law, is as useless and absurd as anything can be. How could fallen nature breathe an atmosphere so pure? Impossible. Both the atmosphere and the nature must be divine."*  
C. H. Mackintosh from "Notes on the Pentateuch" pg. 62

**80** W.R. Newell: *"The matter of which we are told to take note here is the great federal fact that our old man was crucified with Christ. Perhaps no more difficult task, no task requiring such constant vigilant attention, is assigned by God to the believer. It is a stupendous thing, this matter of taking note of and keeping in mind what goes so completely against consciousness, -that our old man was crucified. These words are addressed to faith, to faith only. Emotions, feelings, deny them. To reason, they are foolishness. But ah, what stormy seas has faith walked over! What mountains has faith cast into the sea! How many impossible things has faith done!"*

**81** J.N. Darby: *"It is not said 'experience' yourself dead to sin, but 'reckon' yourself; nor is it said you may reckon yourself so, when you see yourself walking with God; neither does He say, when sin does not reign in your mortal bodies, then reckon yourselves dead to sin. No; that is not grace; but the Holy Ghost draws the practical consequence from all which faith teaches. This is the only means of living godly before the world."*

**82** W.R. Newell: *"This perplexes many, this announcement that we died to sin, -inasmuch as the struggle with sin, and that within, is one of the most constant conscious experiences of the believer. But, as we see elsewhere, we must not confound our relationship to sin with its*

presence! Distinguish this revealed fact that we died, from our experience of deliverance. For we do not die to sin by our experiences: we did die to sin in Christ's death. For the fact that we died to sin is a Divinely revealed word concerning us, and we cannot deny it! The presence of sin 'in our members' will make this fact that we died hard to grasp and hold: but God says it. And He will dully explain all to our faith."

**83** J.N. Darby: "'Oh but', you say, 'sin has dominion over me, therefore I am afraid God will not have me.' What are you doing with grace? How can you dare to come before God for anything, if you are not standing in peace? It is only as you are under grace, that you can have any power over sin. If you are standing in grace, you are under favour, because God is good- you are free, but you are under grace; therefore Romans 5 comes before Romans 6, righteousness before holy liberty in life, and if you try to reverse them, you get into Romans 7."

**84** L.E. Maxwell: "During the Civil War a man by the name of George Wyatt was drawn by lot to go to the front. He had a wife and six children. A young man named Richard Pratt offered to go in his stead. He was accepted and joined the ranks, bearing the name and number of George Wyatt. Before long Pratt was killed in action. The authorities later sought again to draft George Wyatt into service. He protested, entering the plea that he had died in the person of Pratt, his substitute. Wyatt was thereby exempted as beyond the claims of law and further service. He had died in the person of his representative. There we have the grand truth of identification in a nutshell. God's way of deliverance is through death- through identification with our Substitute in His death and resurrection... [George Wyatt] did not find deliverance by fighting the law or endeavoring to please the authorities. He took his death-position according to the Government record. He acted on the basis of 'It is written.' He had died in the person of his representative. Even so, I, too, have a Substitute and Representative. He entered a deadly combat and died my death. I have been 'crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me' (Gal. 2:20). That is a great fact. No amount of struggling on my part can make it more true. I am an actual partaker of Christ, and, therefore, of His death and resurrection. Christ actually liveth in me. His is a life of death to sin and aliveness to God; it is mine... to believe and rejoice and rest in Christ."

**85** "There is not one single New Testament requirement that does not immediately bring the believer face to face with an overwhelming dilemma, either he must cease to move in the realm of the purely natural, die to the "flesh-life", and find in the resurrected Christ a new life, or, he must fail as a Christian." F.J. Huegel



**86** "Being justified freely by His grace ..." (Romans 3:24). The gospel of the grace of God awakens an intense longing in human souls and an equally intense resentment, because the truth that it reveals is not palatable or easy to swallow. There is a certain pride in people that causes them to give and give, but to come and accept a gift is another thing. I will give my life to martyrdom; I will dedicate my life to service-I will do anything. But do not humiliate me to the level of the most hell-deserving sinner and tell me that all I have to do is accept the gift of salvation through Jesus Christ. We have to realize that we cannot earn or win anything from God through our own efforts. We must either receive it as a gift or do without. One of the greatest spiritual blessings that we receive is when we come to the knowledge that we are destitute. Our Lord will do nothing for us as long as we think we are sufficient in and of ourselves. We must enter into His kingdom through the door of destitution.

**87** *"I have the life of the One in whom I died. (Christ, who is my life – Col. 3:4) I am not a bit dead myself. 'Holiness by faith' people say I am dead; but that is not true. Others talk about dead to nature. Another novel notion that has come out is, that I must apply the death of Christ to get power over sin. All are wrong. The truth is, I have died with Him, and now I am in His life" - . J.B. Stoney*

**88** *"For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake." --2 Corinthians 4:5*

**89** *"Our Lord died an apparent failure, discredited by the leaders of established religion, rejected by society and forsaken by His friends. The man who ordered Him to the cross was the successful statesman whose hand the ambitious hack politician kissed. It took the resurrection to demonstrate how gloriously Christ had triumphed and how tragically the governor had failed. Yet today the professed church seems to have learned nothing. We are still seeing as men see and judging after the manner of man's judgment. How much eager-beaver religious work is done out of a carnal desire to make good. How many hours of prayer are wasted beseeching God to bless projects that are geared to the glorification of little men. How much sacred money is poured out upon men who, in spite of their tear-in-the-voice appeals, nevertheless seek only to make a fair show in the flesh. The true Christian should turn away from all this. Especially should ministers of the gospel search their own hearts and look deep into their inner motives. No man is worthy to succeed until he is willing to fail. No man is morally worthy of success in religious activities until he is willing that the honor of succeeding should go to another if God so wills."*

**90** **"Tribulation worketh patience" (Romans 5:3).**

The source of our Christian life is a Person, and the growth of that life in us is a gradual

process, comparable to a grain of wheat, or a branch in the vine.

*"A person whose ancestors for three or four generations have all been Christians, may inherit their virtues; but although affecting his life for good, they do not count before God as righteousness, for they are not the fruit of the directly imparted divine life. A believer may thus inherit patience, and although he may be but a babe in Christ, he is seen to be more stable than a more advanced believer, because whatever goes wrong he stands unruffled. "To empty him, the Father puts him in circumstances where his natural 'patience' fails. After repeated failures of his natural virtue of patience, he realizes that it is not enough to meet all trials, and carry him triumphantly through them all. Then he turns to the Father to give him His own unfailing patience." -E.R.*

*"It is not a man's thanksgiving that he has been set free from suffering; it is to be thanksgiving that he has been set free through suffering. 'Thou hast enlarged me when I was in distress' (Psalm 4:1)."*

**91** *"The Lord keep you in the freshness of faith in Himself, going forth in His work, not undertaking more than He gives you grace for. I have pressed upon my brethren not to give up their secular employment until the work of the Lord so increased upon them that they must give up one or the other."*  
(author unknown to me)

**92** *"There is a dangerous and entirely baseless sentiment abroad which assumes that every teaching of Jesus must be binding during this dispensation simply because He said it. The fact is overlooked that the Lord Jesus, while living under, keeping, and applying the Law of Moses, also taught the principles of His future kingdom, and, at the end of His ministry and in relation to His Cross, He also anticipated the teachings of grace. If this threefold division of the teachings of Christ is not recognized, there can be nothing but confusion of mind and consequent contradiction of truth." L.S. Chafer; Systematic Theology IV: 207*

**93** *"Just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned ..." (Romans 5:12).*

The Bible does not say that God punished the human race for one man's sin, but that the nature of sin, namely, my claim to my right to myself, entered into the human race through one man. But it also says that another Man took upon Himself the sin of the human race and put it away-an infinitely more profound revelation (see Hebrews 9:26). The nature of sin is not immorality and wrongdoing, but the nature of self-centeredness which leads us to say, "I am my own god." This nature may exhibit itself in proper morality or in improper immorality, but it always has a common basis-my claim to my right to myself. When our Lord faced either

people with all the forces of evil in them, or people who were clean-living, moral, and upright, He paid no attention to the moral degradation of one, nor any attention to the moral attainment of the other. He looked at something we do not see, namely, the nature of man (see John 2:25).

Sin is something I am born with and cannot touch-only God touches sin through redemption. It is through the Cross of Christ that God redeemed the entire human race from the possibility of damnation through the heredity of sin. God nowhere holds a person responsible for having inherited a sin-nature, and does not condemn anyone because of it. Condemnation comes when I realize that Jesus Christ came to deliver me from this heredity of sin, and yet I refuse to let Him do so. From that moment I begin to get the seal of damnation. "This is the condemnation [and the critical moment], that the light has come into the world, and men loved darkness rather than light ..." (John 3:19).

**94** *"The man of faith felt he had naught to do with the world, save to be a patient witness therein of the grace of God, and of coming judgment. The sons of Cain might spend their energies in the vain attempt to improve a cursed world, but Enoch found a better world, and lived in the power of it. His faith was not given him to improve the world, but to walk with God."*

**95** *"And, oh! how much is involved in these three words - 'walked with God'! What separation and self-denial! what holiness and moral purity! what grace and gentleness! what humility and tenderness! and yet what zeal and energy! What patience and longsuffering! and yet what faithfulness and uncompromising decision! To walk with God comprehends everything within the range of the divine life, whether active or passive. It involves the knowledge of God's character as He has revealed it. It involves, too, the intelligence of the relationship in which we stand to Him. It is not a mere living by rules and regulations; nor laying down plans of action; nor in resolutions to go hither and thither, to do this or that. To walk with God is far more than any or all of these things. Moreover, it will sometimes carry us right athwart the thoughts of men, and even of our brethren, if they are not themselves walking with God. It may sometimes bring against us the charge of doing too much; at other times, of doing too little; but the faith that enables one to 'walk with God,' enables him also to attach the proper value to the thoughts of man." - C.H. Mackintosh*

**96** *"Now here are these two things, the Kingdom which is the rule of Christ over the earth, redressing every wrong, establishing every right, and raising humanity to the highest ideal of social order; and the Church, a body called out from the world, and having toward it the one mission of heralding every where the glad tidings of salvation through the blood of the cross; watching, meanwhile, and waiting for the coming of the King to set up the glorious*

*Kingdom. What confusion, what perversion, what inevitable failure, when a false and indefensible exegesis seeks to turn aside the Church from her true mission, to the impossible task of establishing the Kingdom in the absence of the King. That the preaching of the Gospel produces everywhere many of the Kingdom conditions is blessedly true. Where the Gospel and an open Bible go, the humanities and ameliorations which are to have their full fruition in the Kingdom age spring up. But what we need to guard ourselves against is the notion that these results are the chief object and end of our mission; that we are sent into the world to civilize it. No, my hearers, these are the incidentals. It appears that the sick in Jerusalem were healed when the shadow of Peter fell upon them as he walked the streets, but Peter, my friends, was not walking the streets for the purpose of casting that beneficent shadow; he was going and coming in the work of his apostleship. Suppose he had turned aside to this business of shadow making? Who doubts that very speedily the shadow would have lost its power? It follows from what has been shared that the true mission of the Church is not the reformation of society. The world, my friends, was full of the very evils which afflict society today when Christ was on earth. Slavery, in its most odious form; drunkenness an universal blight and curse; the social evil not even disgraceful. Did Jesus organize great reform agencies? Anti-slavery societies, temperance societies, personal purity societies? He organized nothing. What He did was to provide for the organization of one society – the Church; and to commission her to preach, not reformation but regeneration. It often seems to us that Christ's way is circuitous and slow; that we shall accomplish much more, and that more rapidly, by some other means. Not so. The prayer, and faith, and personal effort and self-sacrifice, and money invested in any one of the great reform movements would have evangelized the earth. And, be it remembered, what Christ did not do the Apostles did not do. Not one of them was a reformer. This, then, is our mission, to preach the Gospel to every creature. This, then, is the purpose of God in this age – to take out of the Gentiles a people for his name, the Church, the ecclesia, the called-out-ones. Here we stand fast. We will not attempt in this age the work which God has reserved for the next.”*

**97** *“Faith is dependence upon God. And this God-dependence only begins when self-dependence ends. And self-dependence only comes to it’s end, with some of us, when sorrow, suffering, affliction, and failed plans brings us to that place of self-helplessness and defeat. And only then do we find that we have learned the lesson of faith; to find our tiny craft of life rushing onward to a blessed victory of life and power and service undreamed of in the days of our fleshly strength and self-reliance.”*

## **98 The Cross – Its Bearing Upon Missions**

It is however, in the field of missions and missionary endeavor that the effect of this position is most telling. It is here that I have myself put to the test this principle of identification with

Christ in death and resurrection. The result has been so overwhelmingly satisfying, so far-reaching, so incalculably blessed, that I look upon the years prior to the experiencing of the power of the cross, as well-nigh wasted. I walked with an uncertain step; I aimed at an uncertain goal; I employed uncertain weapons; I garnered exceedingly unsatisfying fruits. I see now that much of my labor was not only unsatisfactory, but positively harmful.

I preached Christ in the power of a “self-originated” fervor and consequently mutilated Him. It gave Him no chance to reveal His true self. Christ must be preached in the power of a Christ-centered, Christ-possessed, Christ-empowered life. Christ is never truly preached until the one who bears the message is himself so hidden away with Him in God, that it is no longer the messenger who speaks, but Christ speaking through him. He (the messenger) must learn to bury himself in the Savior’s wounds, so to speak, and die to his own life, if he would present Christ in Apostolic fashion to perishing souls. Rivers of living water must accompany the message – the listener must be inundated in a Divine life, if he is to be given a chance to appraise the Christ of God, and see Him in His true glory. Unless the gospel is preached with “the power of the Holy Spirit sent down from Heaven” it is not the gospel at all, no matter how true one might be to “the letter.” “The letter kills, it is the Spirit that gives life.” Christian leaders in all lands are painfully aware of the fact that missions today are passing through a crisis. The triumphant note of a half-century ago is gone. From all lands comes the word – and the confession is made by missionaries themselves – that missions are not duplicating the sort of thing we find in the Book of Acts. The great expanding machinery of missions moves as never before since the Savior issued the Great Commission, and yet, missions are not breaking the power of the “old life” of heathenism. Converts are not the Christ-empowered, Christ-centered, Christ-possessed Christians, radiant with the joy of a Heavenly life, which Divine grace can make of them. Of course, there are outstanding exceptions in all mission fields, but the fact remains that things are at low-ebb as regards missionary endeavor the world over. The crux of the whole matter lies in the fact that we have not exalted the cross. A watered-down gospel may win adepts (high acclaim) in heathen lands, but it can never bring about results that will be satisfactory to Him, who at so great a cost consummated the work of redemption on Calvary’s Tree. Nor, can it cope with the mighty forces of heathenism, break their power, and cause to operate the redeeming force of Divine grace in their place. Only a gospel which brings souls to the experience of an inner crucifixion (death of the old life), and a glorious resurrection as a result of union with Christ, can ever do that. Unless converts experience an inner union with Christ (and such a union is possible only on the basis of the cross, i.e. the “old life” committed to death with Christ), however much they may struggle to imitate Him, or however much they may succeed in glossing over the “old man” with the veneer of ecclesiastical forms and of Christian culture, such a counterfeiting of the Christian life, sincere as it may be, will sooner or later break down under the strain to which it must be subjected in non-Christian lands.” - FJ Huegel:

## 99 The Cross - Our Center



Some years ago Admiral Byrd spent the winter in the neighborhood of the South Pole for the purpose of scientific exploration. His fellow officers prepared for him a hut made of steel entrenched in the ice and snow, and, after making every provision for a long winter, left their chief alone and returned to an island to the north called "Little American." The Admiral came near losing his life, as the stove failed to function properly, giving off poisonous gases; he would have frozen to death but for the love of fellow officers, who, becoming aware of their chief's plight, came to his rescue. One day the Admiral (I say "day," but it was forever night) left his hut to take a brisk walk in the fresh air. He suddenly wheeled about, horrified. He had gone too far. Absolutely nothing of his hut was visible. The polar night, with its piercing cold, enveloped him. The stars were hidden by heavy clouds. A white blanket of snow, covering vast depths of ice, was the only element. The only guideposts to his hut- his footsteps- were lost in the shifting snow. He realized in an instant the greatness of his peril. Were he to strike out in search of his hut and, failing to hit upon it, go beyond it, all sense of direction would be lost: he would be like a cork bobbing in mid-ocean. He could then only stumble about in the night of icy polar wastes- to die. The possibility of tracking down his hut would be as slight as finding the proverbial needle in a haystack. But the Admiral did not give way to panic. He had presence of mind. Having with him a stave, a sort of pole, he drove it into the ice and said, "Here is my center." He established a center, of which he resolved not to lose sight. "I can always return to my center," he thought. "My hut isn't far; keeping my center in view, I'll not lose my way; I'll at last find my shack." He struck out, groping in the night for his hut, buried as it was in the ice. However, not finding it, he hurried back to his center, of which he had not for a second lost sight. Again he stealthily pushed out over the ice, hoping to hit upon his shack- but he failed. Still he felt confident and was able to overcome fear because of his center, to which he clung with the resolve of a drowning man. The third attempt was also a failure. His hut was as invisible as ever. But THERE was his center, the pole, upon which his eyes were fastened with ever increasing eagerness. However, for a second, fear threatened to invade his soul, as the realization came that he must extend the radius of his quest. This would remove his one hope farther from view. His center would be in peril. Should he fail to get back to that, the curtain would fall and the drama would end. But he MUST extend the radius of his quest, for he was not reaching out far enough to bring his hut into view. Just then there was a rift in the clouds and the stars burst upon his awful night. What a providence! He would be able to increase the radius of his search and still keep his center in view. Thus he would be still

certain of his whereabouts. So, with the light of the stars aiding him, the Admiral struck out once more into the snowy waste that lay about him. This time as he reached out farther into the night, not however, without keeping in view his center which lay behind him and toward which he cast feverish glances- this time he fell upon his hut. He was soon "home" again and safe from the terrible blasts of the polar winter. Ah, but it was the pole, that center to which he had turned again and again, that did the work! It was his center which brought him at last to his desired haven.

### **100 Comments taken from an article in the PsychoHeresy Awareness News letter:**

During the past 15 to 20 years a dramatic shift has taken place in American Christianity: Psychology has flooded into the church. Christian psychologists are now the ones many Christians primarily look to for guidance in the Christian life. Christian psychologists write many of the best-selling books and dominate much of Christian radio, therefore psychological terms and concepts are being embraced and shared from our pulpits and taught in our Sunday Schools rather than first, being evaluated in the light of Scripture, our only infallible guide for faith and practice.

Many Christians are confused about "Christian" psychology: Should it be gladly embraced, used cautiously, or rejected outright? We need to look at the Bible's claims. Second Peter 1:3 states that through His power, God "has granted to us everything pertaining to life and godliness, through the true knowledge" of Christ. Surely, "everything pertaining to life and godliness" includes our emotional or psychological well-being. Furthermore, 2 Timothy 3:16-17 states, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." The list of the fruit of the Spirit ("love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control," Gal. 5:22-23) describes an emotionally balanced, psychologically stable person. If God's Word and Spirit can produce this, why do we need to turn to worldly psychology?

**101** *"I have the life of the One in whom I died. (Christ, who is my life – Col. 3:4) I am not a bit dead myself. 'Holiness by faith' people say I am dead; but that is not true. Others talk about dead to nature. Another novel notion that has come out is, that I must apply the death of Christ to get power over sin. All are wrong. The truth is, I have died with Him, and now I am in His life."* J.B. Stoney

### **102 Comments from a young man who is struggling in his Christian life:**

*"It has been a tough week spiritually as God is showing me more and more of my wretchedness. It is hard to take a look inside, when you are trying to identify with that person; yet another lesson on the importance of finding my identity in Him. Dead is dead,*

*what is there to salvage? Despite that knowledge I spend so much wasted time in caring for the very thing Christ died to redeem. It's kind of pathetic, I was pretty depressed this past weekend, but God graciously lifted my eyes to Himself. It is a long, hard road but one in which there is no alternative. Please continue to pray; my hope is to be broken. Reality is that I am woefully self-inclined and often too deluded to even know. He is at work for which I am most grateful."*

**103** *"Immediately I conferred not with flesh and blood." Gal. 1:16*

*Many a person has conferred with flesh and blood; gone up to "this mountain" or that Bible School or seminary, and his soul has drifted away from the cross of Christ and become exceedingly zealous for the very law that he has been delivered from. But the simple walk is a path of dependence upon the living God. Moses thought that when he had spent forty years in Egypt, he was fitted to deliver the people of God, but he had to learn that not, until he had been taught by God in the wilderness, was he competent to lead the people out of Egypt. God has generally to put us through the wine-press of life for the purpose of breaking us down in our own conceit before, using us in a great way."*

**104** *"Our acceptance with the Father on the ground of the work which has been accomplished for us on the cross is perfect, and therefore unimprovable. It never alters, never varies. And it is very important for us not to mix the acceptance itself with our enjoyment of it. The acceptance is "in Christ", and therefore unchangeable; the enjoyment is by "the Spirit", and therefore (because of the workings of the flesh) often hindered." - J.B. Stoney*

**105** *"Being filled with the Spirit is having the Lord Jesus to be the actual source of all that arises in us regarding thoughts, desires, and feelings. A man's spirituality is measured by this. When there is nothing else but the Lord Jesus, we are filled with the Spirit of Christ."*

**106** *"What is it to walk in the Spirit? It is not self-occupation, nor even occupation with the Spirit. Walking according to the Spirit, is occupation with the Lord Jesus Christ. If the believer ever looks to the Lord Jesus, depends on Him, draws all he needs from Him, if He is his all; then the believer walks according to the Spirit." - A. Gaebelein*

**107** *"Objective is - everything is done for me; all is pure grace. Subjective is - the Spirit's work in me; we must not separate them. The Spirit effects in me what the Lord Jesus has done for me. The Spirit makes it all progressively good to me. He sheds the love of God abroad in our hearts. No man will be happy until he is as clear of the old man in his own eye*



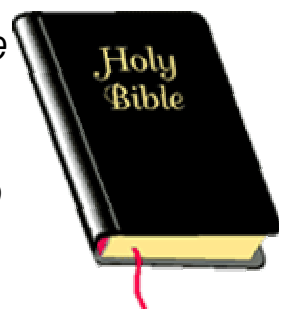
*as he is clear of him in God's eye. In the law of the Spirit of life in Christ Jesus, I am free from the law of sin and death". Rom. 8:2 - J.B. Stoney*

**108** *"Faith tells me what the father has effected for and in me, but it is only by the Spirit that I enjoy it; and if not walking in the Spirit, I do not experience or enjoy it." J.B. Stoney*

**109** *"The Holy Spirit is in us to strip us of everything of which the Lord Jesus is not the source. He is in us to satisfy us with everything that is of the Lord Jesus. He is there to see that the Lord Jesus' prayer is answered; "I in them". R. Paxson*

**110** *"Then there is the perennial problem of self-improvement, which always results in self-disappointment. But self-disappointment is a very different thing from self-judgment. Indeed, if there were true self-judgment there would never be self-disappointment. If in honesty of soul I have judged "that in me, that is in my flesh, dwells no good thing," I shall certainly not expect anything from myself, and it has been well said that where there is no expectation, there can be no disappointment. It is a wonderful moment for the believer when, by faith, he realizes that he is accepted in the beloved.....Eph. 1:6 He no longer thinks of himself, or his worthiness, but rather he thinks of the Lord Jesus and His perfections and acceptance." C.A. Coates*

**111** *"Many Christians see grace as a way back to the sovereignty of the law – Grace as a mere one or two shot way to get rid of guilt and the rules for awhile and give a second chance to people who now, having run out of chances, had best get back to the business that God really has in mind for them – Namely, watching their step. For at the root of our fallen being, that is what we really think. Our pride drives us to establish our own righteousness. We strive all our lives to see ourselves as keepers of rules we cannot keep, as loyal subjects of laws under which we can only be judged as outlaws. Yet so deep is our need to derive our identity from our own self-respect. So profound is our conviction that unless we watch our step, the watchbird will take away our good name, therefore we will spend a lifetime trying to do the impossible rather than consenting to having it done for us by someone else..... We need more than occasional suspensions of the rules. We need grace. And grace is not the offer of an exception to the rules; it is a new dispensation entirely. It says nothing about rules (indeed it leaves them intact); it simply says that because we are weak, God will no longer make rules the basis of our acceptance." - Robert Farrar Capon*



**112** *"The Scriptures tell me what God gives me, but they do not give it to me. The Spirit applies the word to me in it's divine meaning, and I then*

*possess what Scripture tells me is mine through God's grace. For instance, the Word tells me that as I behold the Lord's glory I shall be transformed (2 Cor. 3:18). It does not transform me, however clearly I may see what it states. It communicates to me a very great thing, but the communication is in order that a very great thing may happen to me, and this can only be by the Spirit."* - J.B. Stoney

**113** *"It is when we see we are dead unto sin that we die to it daily; it is when we see that we are risen, that we arise; it is when we see we are a "new creation" in Him that we (progressively) grow. Seeing the accomplished fact in the Word is the pathway to realizing the fact. The end is reached by seeing, not by desiring or working. The key to spiritual progress/growth/maturity lies in our discovering the truth as God sees it; the truth concerning Christ; the truth concerning ourselves."* - Watchman Nee

**114** *"Voltaire, the French infidel once said; "It required eleven men to build the church; I will prove that it needs only one man to knock it down." He was wrong on two counts. First, it was not eleven men who built the church, but rather one man, The Man Christ Jesus. Second, no one can ever knock it down, for it's omnipotent Founder declared; "I will build My church, and the Gates of Hell shall not prevail against it." (Matt. 16:18) The mere existence of the church is proof positive that the living Christ is in the midst of it. Voltaire is dust; Christ lives on. Every generation has produced its Voltaires, those who have predicted the downfall of the church. And although it has consistently faced tempest and persecution, there remains no explanation for it's continued existence apart from the fact that it's Founder and Protector is Jesus Christ."*

**115** *"It will save years of frustration and effort for one to understand that prayer can never be learned or developed. Prayer is the outflow of the new life; as one grows, as the cross frees the new from the old, there is growth of effective prayer. Without the cross, prayer becomes a mere religious formality.....As the cross works in us, keeping in the place of death every assertion of the old man, and everything in our old natures that is against God, our spirit finds a clear way up to fellowship at the throne. Away from the cross, prayer becomes nothing more than an ecclesiastical ordinance or a religious exercise expressed in devotional phrases; and I beg of you, when you read a book on prayer, find out the place in it which the author gives to the cross, and you will be able to estimate it's value."*



**116** *"Let all who have ears to hear give the utmost attention to what God says about our state by nature. Do not apply the threefold "God gave them up" of Romans 1 to only the heathen as most do. Behold, we are those of who God says: "There is no distinction; all*

*have sinned and fall short of the glory of God.” O saints, beware of the select circles, the we-are-better societies of pride. For all human beings are alike sinners; for “the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe”. Gal. 3:22 The more we discover ourselves to be common sinners, the more we will realize God’s uncommon grace. And the more deeply we despair of man, of ourselves, the more simple and easy it will be to rest in Christ and in His work of salvation.” - Wm. R. Newell*

**117** *“The divine method of reaching the will is by increasing man’s knowledge and by stimulating his desires. It is a problem to the human mind how God can predetermine the eternal salvation of a precise number which no human being has ever counted, and guarantee that not one will fail; and yet each one of that incomprehensible company is allowed the free exercise of his own will, and could if he so determined, reject every offer of divine grace .By loving persuasion and gracious enlightenment God realizes His purpose to the point of infinite completeness: Yet no human will has been coerced, nor will one ever be. From the standpoint of infinite holiness, it is no slight achievement for God to justify eternally an ungodly enemy who himself does no more than believe on Jesus Christ, and to do this in such a way as to shield the One who justified him from every complication which mere leniency with sin and unworthiness would engender”.*

**118** *“If the difference between “Christ dying for us” and “our dying with Christ” has not been recognized, acknowledged and counted upon, it may safely be affirmed that the old man is still the dominating factor in the life”.*

**119** *“Fruit springs out of death. Selfishness is always barren and solitary. The way of victory is the way of the cross. The Christian names that are honored in history are the names that stand over graves where the old man was buried long before the body died.”*

**120** *“Many of us think that we are at least a little something, but as long as we think so we are not in a position to receive Divine power for service. We are nothing, and we have nothing to exhibit to the world. And even if we had, the world would not be interested in seeing it, for they are not saying “show us what you have”, but rather, “show us the Father and it will suffice us. Now if, to satisfy the heart yearning of a dying world, we busy ourselves in showing them our equipment, our wealth, our institutions, our programs, our creeds, our denominations, instead of showing them the Father through the indwelling Christ, it will be because our pride and self-sufficiency have not yet been swallowed up in utter abandonment to Him who is our all. We must be so completely hidden away in Christ that the world will no*

*longer see us, but the Christ who lives in us. How can we approach men with a divine message when the human is all they can see in us”? - Conant*

**121** *“How much of Paul’s life did he live, and how much did Christ live? Did Paul do his part and then let Christ make up what he couldn’t do? Was Christ Paul’s helper, or was Christ Paul’s life? Phil. 1:21 – ‘For to me to live is Christ’. Did he really mean to say; ‘to me to live is to be helped by Christ’? Many Christians are heard to say; ‘I am striving to serve the Lord in my poor, weak way.’ But the fact is, the Lord never asked us to serve Him in our poor, weak way, but rather He has asked us to surrender to Him, that He might serve Himself through us in His strong and mighty way. So long as we are strong enough to be weak, we are too strong for Him. It is only when we become utterly strengthless that His strength becomes available.” 2 Cor. 12:9-10 - Conant*

**122** *“You might recall that Christ imagined a man who had a friend come to see him, arriving at midnight, and he had nothing to set before him. So empty was he of everything that he had to go to someone else for bread to set before his friend. And so it is with us; if we set anything before them at all, we must go outside ourselves and our own resources to Him in order to obtain it”.*

**123** *“The healthy ‘new birth’ starts out clear and strong with love and devotion to the Savior; but before long, there comes the sickening realization of an element within that pulls one back to self-centeredness, to the world, to the rule/law of sin. This learning by heartbreaking experience of the utter sinfulness and reigning power of self in the everyday Christian life, is the means whereby we come to know the Lord Jesus beyond the birth phase as our Savior, on to the growth phase as our Lord and Life. To me to live is Christ.” - M.J. Stanford*

**124** *“The essence of true Christianity is not to have either high or low thoughts of self, but rather not to be thinking of self at all. –Not I, but Christ- Deliverance comes, not through being occupied with ourselves and trying to improve ourselves, but rather looking outside ourselves at Christ; then we find immediate deliverance because we are occupied with what Christ is, instead of what we are.” - W. J. Prost*

**125** *“The qualities requisite for true Christian leadership were given by the Apostle Paul in his reminder to Timothy at Ephesus. ‘For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind’ (2Tim.1:7). Not a spirit of cowardice or timidity, but, a spirit of power and ability and courage to exercise his gift; a spirit of love, indispensable in dealing with the lambs and sheep of the flock of God; a spirit of a sound mind; a mind disciplined by truth received, believed and responded to by himself. Such men are men of*

*decision, not waverers; men of action, not dreamers; men of courage aware of the dangers besetting the flock; men who, to adapt an old testament phrase, 'know what Israel ought to do,' having 'understanding of the times' (1Chron.12:32). These men are true leaders because they lead; above all they seek neither recognition nor reward here, but are genuinely ambitious to be well pleasing to Him whose own the sheep are. Such men by their healthful teaching, moral weight, godly life, and cheerful patience with others, are never likely to lack recognition by those whose spiritual steps they all unconsciously guide into ways of true pleasantness and peace along the Christian pathway". - W.G.Turner*

**126** "A leader is one who is the chief sufferer, or rather, goes ahead of others in the race, the one to suffer first. He is not one assuming authority; a lord over God's heritage; he has not dominion over your faith, but he is a helper of your joy (2Cor.1:24). A leader is one who first surmounts the fence of difficulty, and thus shows the way to the weakest of the flock. He is like a guide in an unknown and perilous journey, he goes first. Our blessed Lord is the leader. 'When He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice' (Jn.10:4). In the world the leader is more the ruler than the servant. In grace the greatest among you is he that serveth (Matt.20:25-28). It is really laborious service, not merely preaching or propounding truth. Gideon could say, 'as I do, so shall ye do', and Paul could say, we were 'ensamples unto you to follow us' (Jud.7:17; 1Thess.3:9). The path of the leader in grace is the last thing the natural man would choose. A great man may, for fame, face the cannon's mouth; but the Christian, as he serves, accepts humiliation, contrary to all carnal feelings, and as he does, he leads. As in the case of the two goats that met on the narrow plank across the ravine, the one who lay down for the other to walk over him was the leader; so the real leader is the one who has suffered most to keep the path clear for the sheep and lambs. The greatest leader is the greatest sufferer. Like Abram, he puts his life in His hand, leaves all his earthly comforts behind him, and goes out by night, a true leader, to rescue his brother Lot (Gen.14:12-16). A leader asks no one to do what he has not done himself. He learns from our blessed Lord, who could say, 'I am among you as he that serveth'" (Luke 22:27).

**127** "*God's ultimate purpose in all ministry endeavors is His supreme glory (Eph. 3:21) through our total occupation with Him (2 Cor. 4:5; John 3:30; Heb. 12:2) by means of our total self-denial (Luke 9:23) and the appropriation by faith of His total resources (2 Cor. 9:8; Phil. 4:13) lived out through us by His enabling grace (1 Cor 15:10) through the power of the Holy Spirit (Eph. 3:20)". - Mark Carey*

**128** "*I have the life of the One in whom I died. (Christ who is my life - Col. 3:4) I am not a bit dead myself. Holiness by faith people say that I am dead, but that is not true. Others talk*

*about death to nature. Another novel notion that has come out is, that I must apply the death of Christ to get power over sin. All are wrong. The truth is, I have died with Christ, and now I am in His life." - J.B. Stoney*

**129** *"There is a sense in which God's true servant is always a defeated man. On the other hand, the one who pushes on with thoughts of his own importance, who is unwilling to appreciate the worthlessness of his own best efforts, and is always seeking to justify himself—that one will not be meek, and so will lack the essential enablement by which God's work must be accomplished. Our brokenness must not be feigned; we must not be content with the mere language and appearance of humility."*

**130** How blessed that our Father is patient and loving and determined in order to utterly detach us from earthly ties and fuse us into a living union with Himself.....  
His love will not shrink from reducing us to the very dust of despair and death...  
We may find the whole inward fabric of our lives overwhelmed and burned and blasted to the very extreme of endurance, shrink not fearful soul, this is the Father's undoing of the self life.....

**131** *"Understanding God's grace (or unearned favor) as it relates to each one of us is of vital importance to living the life that Christ died to purchase for us. Erroneous teaching that places great emphasis on human effort to win and keep God's approval and love often confuses individuals. However, scripture clearly teaches not only justification by faith through God's grace (Romans 5:1), but sanctification by faith through God's grace (1 Thess. 5:23-24). It is our desire to see each person come to a saving knowledge of Jesus Christ and each believer appropriate by faith all that God has done for them through Christ's life, death, burial, and resurrection".*

**132** *"We are never more deceived than when we think we are living for God, but in fact are living for His blessings; this is the "old way". When we think our job is to pray properly, live morally, and love meaningfully and that God's job is to reward us with whatever blessing we want most. In this old way, humility becomes a technique, a maneuver. When the method works, we become rather satisfied with our humility....We share in the glory...We got it right (humility) and God blessed.... What a team. Let's face it, God has rigged the world so that our best gardening efforts can't get rid of all the weeds. The angel with the flaming sword keeps us from returning to Eden when we try to live the old way of discerning what Biblical principles we need to follow in order to get the blessings we want. Nothing we do guarantees the blessings we want. It's true that good parents more often have good kids than bad parents; but not always. Nothing we do makes anything happen. We hear so often*

*that God wants to bless our lives; we're living the old way under the deception of the flesh. The blessing that God longs to give us is Himself. This deception breeds confusion and pressure. "Wasn't I a good enough husband? Is that why she left me? I tried so hard to be a good parent." It also weakens our view of God. We conclude either that we aren't good enough, or that God is not in control (the enemy thing). Old way living does not promote abandoning oneself to God, but rather we find ourselves abandoning God. Often times shattered dreams create an unsolvable pain that causes us to abandon the old way and cling to God and rest in His sovereignty."*

**133** *"Only when we are occupied with Christ and the better hope of intimacy with Him will we discover a joy preferred over sexual pleasure/drugs/alcohol/etc. There is no other cure for any addiction."*

**134** *"The Son of God's glory was made to shine at the center of the solar system of our soul; and when He does, all the planets are held in their proper orbit. But when the Son is displaced, everything flies apart."*

**135** **The next time you feel like God can't use you, remember the following people:**

NOAH was a drunk.

ABRAHAM was too old.

ISAAC was a daydreamer.

JACOB was a liar.

LEAH was ugly.

JOSEPH was abused.

MOSES couldn't talk.

GIDEON was afraid.

SAMPSON had long hair & was a womanizer.

RAHAB was a prostitute.

NAOMI was a widow.

DAVID had an affair & was a murderer.

JOB went bankrupt.

ISAIAH preached naked.

JEREMIAH and TIMOTHY were too young.

ELIJAH was suicidal.

JONAH ran from God.

JOHN THE BAPTIST ate bugs.

MARTHA worried about everything.

MARY MAGDALENE was demon possessed.



THE SAMARITAN WOMAN was divorced....more than once!  
ZACCHEUS was too small.  
THE DISCIPLES fell asleep while praying.  
PETER denied Christ.  
PAUL was too religious.  
TIMOTHY had an ulcer....  
And LAZARUS WAS DEAD!!!

### 136 Cost Of Leadership

*"Love suffereth long, and is kind" (1 Cor. 13:4).*

The price of leadership remains high and hard; it may be cheap and easy for the dictator, for the hireling, but never for the shepherd. The dictator dominates; the hireling flees; but the good shepherd loves his sheep and is loved by them. He lays down his life for the sheep. True spiritual leadership involves this principle: "Death working in me works life in you" (2 Cor. 4:12, Cony.).

**137** *"It is the quality of leaders that they can bear to be sat on, absorb shocks, act as a buffer, bear being much plagued. Moses put up with the complaints and the waywardness and revolt of the people. He pursued a steady course, enduring as seeing Him who is invisible. The wear and tear and the continual friction and trials which come to the servants of God are a great test of character." -F.M.*

**138** *"Bridge the gaps! A bridge means something-generally a life laid down. The very simplest bridge, a plank thrown across a stream, was once part of a tree standing erect, sapping life from the earth, and beautifying all the area around it. Now it is dead, but perhaps saves other lives; anyway it helps to make others useful, and is content to push others on, unnoticed, unthanked. 'Seekest thou great things for thyself? Seek them not, just be a bridge. It is so simple. See that others are placed on the right track with God through the Lord Jesus. When they get there, they will not thank you, will never look back probably at the bridge; but the Great Architect will know and love and care.'" -E.W.*



**139** *"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5)*

"The cup which my Father hath given me, shall I not drink it?" This was a greater thing to say, and to do, than to calm the seas, or raise the dead. Prophets and apostles could work wondrous miracles, but, they could not always do and suffer the will of God. To do and suffer



God's will is still the highest form of faith, the most sublime Christian achievement. To have the bright aspiration of a young life forever blighted; to bear a daily burden, and to see no relief; to be fettered by some incurable physical disability; to be stripped bare of loved ones until you stand alone to meet the shocks of life; to be able to say in such a school of discipline, "the cup which my Father hath given me, shall I not drink it?" This is faith at it's highest, and spiritual achievement at it's crowning point. Great faith is exhibited not so much in ability to do, as to suffer. To have a sympathizing God, we must have a suffering Savior, and there is no true fellowship with another, save in the heart of him who has been afflicted likewise. We cannot do good to others, save at a cost to ourselves, and our afflictions are the price we pay for our ability to sympathize. He who would be a helper must first be a sufferer. We cannot have the highest happiness of life in succoring others without tasting the cup which the Lord Jesus drank. The school of suffering, graduates rare scholars.

**140** *"Relief from pressure may seem merciful, but support in the pressure produces growth and maturity. There is a greater blessing for us than relief; there is the Father's support, for it imparts to us an acquaintance with Himself which relief does not. Thank God we all know something of His tenderness and can give a long list of His mercies; but relief merely makes one more satisfied with things here. However, there is a greater blessing than relief. Namely that He does not remove the pressure but raises us above it so that though we are not relieved, we know His heart who supports us in the pressure. We have made a deep acquaintance with our Father and our heart is more attached to Him. It is not getting away from our circumstances, our environment, our associations that we need, but rather the Lord Jesus' likeness (not I but Christ) right where we are. The Father placed us there, permitted the trial for His purposes, and now stands ready to bring us out into a life of liberty and Christ-likeness if we will stand with Him in trust and endurance while He works it out in His time. We must be truth-centered if we are to be Christ-centered. We will not learn truth aright excepting in the deepening knowledge of the Lord Jesus. The Lord Jesus Himself and not even truth about Him must be filling our hearts if we are to grow. This is no unnecessary admonition/warning in a day when knowledge of the most sacred truths may be intellectually attained by so small an effort. Desires after the Lord Jesus, desires to live with Him in heaven now, and to manifest Him on earth, make the growing believer separate from the world, and separate him unto the glorified Lord Jesus."*

**141** *"Neither the Lord Jesus nor the Holy Spirit ever thought of willing or praying outside the will of God the Father. Neither will we, while we walk in the Spirit and abide in the Lord Jesus. Faith is not a power that one possesses by which he can move the arm of God and work miracles. There is nothing in true faith that the flesh can boast of; the power is God's and It is the Father who works and does it according to His own wisdom and will. Faith is*

*simply absolute confidence in the Father and His purpose and will. Without this, there is no true faith; for faith is not a force that we can exercise or a striving to believe, thinking that if we believe hard enough it will come to pass. Therefore, let us not be discouraged if the transformation we long for does not take place rapidly. Let us feel the need, lay it to heart, and stand in faith cleaving to the Lord Jesus and His word, and the hour will surely come when out of our hearts, too, will flow rivers of living water."*

## **142 "VENGEANCE, JUSTICE, OR GRACE"**

Most times in this world, we think that we just have two choices.....Either vengeance or justice.....We often pride ourselves on not "getting even" (vengeance), because we know that vengeance is not the way for Christians.....But we do have "our rights" you know (justice).....***It seems in the world today, we only have two options; either vengeance or justice.***

If someone does something to me, I immediately want to get them back.....***Matt. 26:52***.....This is a very pagan, uncivilized way to live which many of us seem to be going

back to today; ***taking the law into our own hands***.....*Often times, this is a lose/lose situation - One is dead and the ends up on death row*.....***Rom. 12:19***.....Moving from

vengeance to a second option, justice.....In America today, most of us pride ourselves on having "our rights" .....We really enjoy blaming someone else, you know how that goes; blame-shifting goes all the way back to the Garden.... ***Gen. 3:9-12***

*When something goes wrong, we may not want to get even, but we sure do know who's fault it is*.....If something is missing, we immediately think we know who took it. In the Old

Testament, on the day of atonement, the blame was transferred to a "scapegoat"..... ***Lev. 16:8-10***.....

We often use that term today in our justice system "scapegoat", however, it's a win-lose situation.....One wins and one loses; the idea is for the right one to win.....*However, in the book of Habakuk, it speaks of justice being perverted*..***Hab. 1:4***

So now, many times, the good guys get punished, and the bad guys go free; it becomes, not a matter of right and wrong, but who has the best lawyer.....*In most law schools today, right and wrong are not the major issue, but rather, can you win the case?*.....***And he who wins the case, pockets the money***.....

Now granted, this is a little better than vengeance because it's a ***win/lose*** situation, rather than ***lose/lose***.....But how do we get to a ***win/win*** situation?.....***There is only one way and that is through "grace"***.....

When we move up to grace, we find that the key word is ***"forgive"***, while the key phrase for vengeance is ***"get even"***, and the main word for justice is ***"blame"***..... And instead of ***lose/lose*** or ***win/lose***, there is now potential for ***win/win***.....

However, the cost is death, death to self.....All rights are set aside, whether they be scales of justice, or swords of vengeance, because vindication is left to the Lord.....***Is. 54:17***.....*It's coming to the cross/to the throne of grace naked and unashamed, no accusations or thoughts of getting even*.....You see, grace gives

a third option, rather than **"vengeance"** or **"blame"**, by God's grace, we can now **"forgive"** .....

**143** **The following thoughts are from one of our missionaries:** *"I'm hearing you about God revealing your flesh to you. As you know, it's an ugly process but at the same time we are confident of the work that He is doing in conforming us to the image of His son by teaching us to walk less in the flesh and more in the Spirit; and so it's okay. It's okay to struggle and see our flesh, for the more we see it now, the less we'll see it later. I'm thankful that He loves me so much that He'd be willing to take me through such an ugly process, but at the same time I hate it. I hate seeing how wretched and void of anything good I really am. But once again, all this is necessary because my flesh wants to be recognized and viewed as being good so that it can glory in itself. However, it's only as it is stripped of it's glory that I'll begin to glory in the cross and Christ. Therefore we glory in hardships, distresses, persecutions, being wronged, etc., for when we are weak, then are we strong."*

**144** *"In the midst of mounting world misery and mystery, there runs a golden thread of purpose, not the iron thread of doom. God has gracious ends in view. There are things worse than trouble, worse than pain, worse than death. Sin to God is the only unendurable – more intolerable even than Hell. Ah yes, God hates Hell, hates it more than we do, but He hates sin more than He hate Hell. If the worlds mounting miseries will crowd men to Christ and make Hell the emptier, they are better than sin. Such is the wisdom of God in a mystery. Thistles, thorns, sweat – better than sin. Sorrows, sickness, suffering – better than sin. Pain, poverty, affliction – better than sin. Wars, plagues, famines, disease, destruction, death – better than sin. Endless tyranny, unpitied tears, broken hearts – better than sin. Ashes to ashes, dust to dust, our mortal bodies destined to the invasion of a million worms – all better than sin. Such are the gracious and severe measures adopted by the all-wise in His zeal to recover lost man. Behold therefore, the goodness and severity of God. Most of us have to be driven from darkness to light; but once there, we confess "it is better to arrive beaten and bleeding at the glorious goal than that we decay happily and contented in darkness" - W.E. Maxwell*

**145** *"We must not expect to win healthy souls or lead them on into maturity without long travail. If it becomes Him for Whom are all things and by Whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering, who are we that we should expect easily to bring many sons to glory? "My little children, of whom I travail in birth again until Christ be formed in you (Gal. 4:19)," that is what we must expect. And when this travail comes, we must go through with it, not try to escape it" - C.A. Coates*

**146** *“However high the waves may rise, there is no drowning of His love and thoughts towards us. The test is to our faith. The question is, have we that faith which so realizes Christ’s presence as to keep us as calm and composed in the rough sea as the smooth? It was not really a question of the rough or the smooth sea, when Peter was sinking in the water, for he would have sunk without Christ, just as much in the smooth as in the rough sea. The fact was, the eye was off Jesus on the wave, and that made him sink. If we go on with Christ, we shall get into all kinds of difficulty, many a boisterous sea; but being one with Him, His safety is ours. The eye should be off events, although they be ever so solemn, and surely they are so at this present time, and I feel them to be so; for none perhaps has deeper sense than I of the growth of evil, and of the solemn state of things; but I know all is as settled and secure as if the whole world were favorable. I quite dread the way many dear saints are looking at events, and not looking at Christ and for Christ. The Lord Himself is the security of His people, and, let the world go on as it may, no events can touch Christ. We are safe on the sea if only we have the eye off the waves, with the heart concentrated on Christ and on the interests of Christ.”* J.N. Darby

### **147 Deliverance**

*When a Christian dies and goes to heaven he is completely delivered from the power of sin. It is manifestly impossible that sin can have any power or authority over a dead man. But it is not so readily seen or admitted that the believer, even now, is as thoroughly delivered from the power of sin as though he were dead and gone to heaven. Sin has no more dominion over a Christian than over a man who is actually dead and buried. We speak of the power of sin, not of its presence. Let the reader carefully note this. Regarding the question of sin, there is this material difference between a Christian here and hereafter. Here, he is delivered only from the power of sin; hereafter he will be freed from its presence. In his present condition sin dwells in him, but it is not to reign. By-and-by, it will not even dwell. The reign of sin is over and gone. The reign of grace has begun. “it shall not have dominion over you, for ye are not under law, but under grace.” How do we obtain this immense favor? By death. We have died to sin – died in the death of Christ. Is this true of every believer? Yes, of every believer beneath the canopy of heaven. Is it not a matter of attainment? By no means! It belongs to every child of God, every true believer. It is the*

common standing of all. Blessed, holy standing! All praise to Him who has earned it for us and brought us into it! We live under the glorious reign of grace – “grace which reigns through righteousness, unto eternal life, by Jesus Christ our Lord.” This liberating truth is little understood by the Lord’s people. Very few get beyond the forgiveness of sins, if they even get that far. They do not see their full deliverance from the power of sin. They feel its pressure, and arguing from their painful feeling instead of reckoning themselves to be what God tells them they are, they are plunged into doubt and fear as to their conversion. They are occupied with their own inward self-consciousness instead of with Christ. They are looking at their state in order to get peace and comfort, and thus they are and must be miserable. We will never get peace if we seek it in our spiritual state or condition. The way to get peace is to believe that I’ve died with Christ, was buried with Him, was raised with Him, am justified in Him, accepted in Him. In short that, “As He is so are we in this world” (1 John 4:17). This is the solid basis of peace. And not only so, but it is the only divine secret of a holy life. We are dead to sin. We are not called to make ourselves dead. We are so in Christ. A monk, a lover of beauty, or an ardent striver after sinless perfection may try to put sin to death by various bodily exercise. What is the inevitable result? Misery! Yes, misery in proportion to the earnestness. How different is Christianity! We start with the blessed knowledge that we are dead to sin, and in the blessed faith of this we count as dead, not the body but its “deeds.” - Charles H. Mackintosh

#### **148 “Shut Up To Faith”**

“And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you; for the Lord is a God of justice; blessed are all they that wait for Him” (Isa. 30:18).

The believer is not brought into spiritual maturity without passing through afflictions, both external and internal. We are slow to learn what is to be done, but still more reluctant to submit to its being done. We want our enjoyments, which war against the full enjoyment of the Lord Jesus. How blessed that our Father is patient and loving and determined! In order to utterly detach us from earthly ties and fuse us into a living union with Himself through the Crucified One, His love will not shrink from reducing us to the very dust of despair and death. He will apply the sword to every tie that binds us to this world. He will spoil all of our pharisaical foliage. He will lay the axe of the Cross to the very root of the old man. We may find the whole inward fabric of our lives overwhelmed and burned and blasted to the very extreme of endurance. Shrink not, fearful soul! This is the Father’s undoing of the old life. Remember that we can enjoy the new only as we learn to put off the old. In the midst of all this dreadful baptism the Father is teaching you to unlearn the old man and to learn the new man – “Christ, who is our life.” The old natural life is contrary to faith. The whole of it is dominated by self-love, self-centeredness, and self-confidence – in a single term,

selfishness. The process, therefore, of unlearning the old and turning to the risen Lord Jesus will be for every growing believer a painful process. Natural ambitions and aspirations enter so largely into our Christian life and service that the Father simply must cut off these myriad branches of the life of nature. With what frightful exposure and shame and pain was Peter finally driven from his unbounded confidence in himself! Go back to Abraham, the very father of faith, and notice how he had to learn these lessons after the same fashion. Most of his life was made up of “going out” from the natural, or leaving the natural to learn the supernatural. He left his home, his kindred, his idols, and his country. He left Lot the first choice of the land. He left his relative, Lot. He left the spoils of battle to the king of Sodom. At each of these steps of faith he acted contrary to nature, i.e. affection, choice, possession. There are still greater tests ahead for the father of faith. He had been leaning on Eliezer. Next he had listened to Sarah’s fleshly suggestion. Finally, when 90 years old, with his own vital powers withered and gone, “under hopeless circumstances, he hopefully believed.” With every door in nature closed, Abraham was at last **shut up to faith**. Out of this very despair a superhuman hope was born for a supernatural son. Faith works better when there is no natural hope. If there be but a straw for sight to cling to, then faith finds difficulty. True faith is usually born of despair. Ask the Father to “put a thorn in every enjoyment, a worm in every gourd,” that would either prevent your being wholly Christ’s, or would in any measure retard your growth in faith. Submit yourself to the divine will and let your Father cut every idolatrous prop away, whether of feeling or emotion or manifestation. Why demand to see your faith, or feel His presence? Those who have been used for exploits in the Church have often experienced the greatest desolation and hopelessness. Like Hudson Taylor, a host of others have found themselves thus shut up to despair and death – death with the Lord Jesus on the Cross. However, not until they had come to an end of all self-righteousness and satisfaction in themselves, not until all their peace and joy and strength of will and resolution and purpose had been “slain by the law,” could faith stretch forth her hands for growth and maturity. Only when they realized the tragedy, the futility, the folly and failure of every human attempt to overcome the law of sin and death, were they shut up to Him who not only “justifies the ungodly,” but quickens the dead.” It is a blessed day – when they thus die and are shut up to their union with their risen Lord in death, resurrection, and ascension. Many believers keep themselves in a perpetual moment through hoping they will get into a situation where they can enjoy the Christian life. They feel enclosed in a net of circumstances which they are unable to accept. They are so wearied and baffled and beaten by the continuous pressure about them that they wish and yearn for things to be different, quite sure that if things were only different the Lord Jesus would be more real. It has never dawned upon them that at the heart of these very circumstances they are to find the Lord Jesus, find His grace sufficient, find the life more abundant. Why the unrelenting pressure – why the unending succession? Is it mere incident and accident? The purpose is “that the

*life of Jesus might be made manifest in our mortal flesh.” In spite of care and prayer, do things go wrong day after day in never-ending succession? Are you desperately holding out against the process, praying that the thorn may be removed – only to be crowned the more? Worst of all, you know that you can neither manage nor control the force arrayed against you. Why then not just settle down and settle in? Accept the fact that this is your lot in life – and neither accidental nor incidental.*

*Cease hoping for things to be otherwise, and cease nagging to be elsewhere; for you are not moving on, not moving out. In your weariest and weakest and most bewildered moment, simply say, “Now Lord, here is my opportunity, and Thine – my chance to die, Thy chance to manifest the life of the Lord Jesus in and through me.” - L.E. Maxwell*

**149** *“It is a bitter thing to seek, in anywise, to manage for ourselves: we are sure to make the most grievous mistakes. It is infinitely better to allow God to order all our ways for us; to commit them all, in the willing spirit of a little child, to Him who is so willing and able to manage for us; to put the pen, as it were, into His blessed hand, and allow Him to sketch out our entire course, according to His own unerring wisdom and infinite love.” - C. H. M. (Notes on the Pentateuch, page 88)*

**150** *“The early pioneer dispensationalists were thrilled because of their position in Christ. Though walking on earth, they saw themselves as seated in heaven. They understood their high, heavenly, upward calling. They understood their identification with Christ, not only in His death and resurrection, but also in His ascension and present session. While most Christian leaders encourage us to “keep looking up”, those who are aware of their exalted position in Christ have a better word; “Keep looking down”. Why? “For you died, and your life is hidden with Christ in God” (Col. 3:3).*

**151** *“It was at a moment when Job could little have expected it that the crash came. No doubt he often had his fears, for he says, ‘That which I feared greatly has come upon me;’ and this must ever be the case when the soul has no better security for the love than the evidence and presence of its gifts. The gifts are thus a snare to us, and Satan’s imputation against us is often in a measure true; our ground for rest and quietness of spirit before God being His kindness and mercies to us, and not simply the knowledge of His love. This is very evident, from the violent grief and despair many of His people fall into when they are deprived of any particular mercy. They had rested in the gift more than in God, and the gift was to them the evidence of His love; the love itself was not the rest of their heart.”- J.B. Stoney (from Discipline in the School of God; pg. 77)*

**152** *“Not only does the Lord Jesus live in us, but he becomes the motivating Object of our life as Christians. The law is no longer our motive or rule of life. It is entirely displaced by a Person ‘the Son of God who loved me and gave Himself for me’. Henceforth, the soul has a new center and source; it is no longer self-centered, but Christ-centered.” - C. A. Coates*

**153** *“The Apostles in Acts preached more on the Resurrection than on the Crucifixion. Paul said, ‘for if while we were enemies we were saved by the **death** of his Son, much more, now that we are reconciled, shall we be saved by **his life**.’ It takes us so long to discover this. It can almost be like a second conversion to find out that I no longer have to try to work for the Lord, but I have to trust in his indwelling life and Spirit to do his work through me. For too many servants of God, their ministry is one of striving rather than resting. There yet remains a Sabbath rest for the people of God, but few have found it. They have entered the first rest of Matthew 11:28 from a burden, but they have never entered into the rest of Matthew 11:30 with the burden of the yoke shared with Jesus. The mystery hidden for ages and generations is now made manifest to the saints...which is Christ in you, the hope of glory. Sadly, this is still a mystery to many. Hudson Taylor had to learn that hard lesson on his first furlough. He was at the point of breakdown in 1868 when he met with God in a new way on the beach at Brighton in England. In that meeting he discovered the true meaning of Galatians 2:20....He found the secret of abiding in Christ; of trusting his indwelling presence for every task. I had to learn these truths in Africa as missionary. Why did I struggle so long to see what should have been obvious--that is a mystery too! However once the Lord revealed this to me it changed my ministry. From then onwards I knew that it was not me doing the work, but I was quietly expectant that God would do all he desired through me. Would that I always lived by that precious truth. It is this truth that makes all things possible--even to me. I can expect hard-hearted people to be converted, prayers to prevail, ministry to have fruit. It is not me but him in me--no cause there for pride. If it works, it is him, if it doesn't, it was me interfering. That is why we have confidence that Jesus will be manifested in this age...” - Patrick Johnstone*

**154** *“**Mind not high things, but condescend to (associate with) men of low estate.**” I(Rom. 12:16) **“High things”** are a continual temptation; striving to associate with those who, by their gifts or fortune, occupy a higher position, resulting in a proud and exclusive spirit. (James 2:1-9) It seems that all the saints, who are filled with the Spirit, have found themselves among the lowly of this earth. There is not, and never has been, a real assembly of God made up of only wealthy upper-class people. **“Not many mighty, not many noble are called.”** (1 Cor. 1:26) The gospel of Christ is the only real leveler of us all; the rich must come where the poor are to hear the gospel. Beware of any “religious” movement cultivating the rich.”*



**155** *The outward church today is Laodicean, “wretched, poor, miserable, blind, and naked,” and knows it not. And the Philadelphian remnant have only “a little strength.” Let’s be honest, we have substituted the mighty working of the Holy Spirit among us, for the “soulical” (Intellectual, emotional, appealing to the will) training of men. The real truth is, our powerlessness is because of unbelief.*

**156** *In Gen. 4, we are told that “**Cain went out from the presence of Jehovah and builded a city**”, which became filled with inventions, music, arts, etc.; it’s whole end was to forget God; to get along without Him. And ever since, Satan has developed this fatal world-system, with it’s philosophy (man’s understanding), it’s science (seeking to eliminate God), it’s government (man exulting himself), it’s amusements (to blot out reality from the mind), and it’s religion (to soothe man’s conscience and fear of judgment).*

**157** *“... whatever you do, do all to the glory of God” (1 Corinthians 10:31).*

*In the Scriptures, the great miracle of the incarnation slips into the ordinary life of a child; the great miracle of the transfiguration fades into the demon-possessed valley below; the glory of the resurrection descends into a breakfast on the seashore. This is not an anticlimax, but a great revelation of God.*

*We have a tendency to look for wonder in our experience, and we mistake heroic actions for real heroes. It’s one thing to go through a crisis grandly, yet quite another to go through every day glorifying God when there is no witness, no limelight, and no one paying even the remotest attention to us. If we are not looking for halos, we at least want something that will make people say, “What a wonderful man of prayer he is!” or, “What a great woman of devotion she is!” If you are properly devoted to the Lord Jesus, you have reached the lofty height where no one would ever notice you personally. All that is noticed is the power of God coming through you all the time.*

*We want to be able to say, “Oh, I have had a wonderful call from God!” But to do even the most humbling tasks to the glory of God takes the Almighty God Incarnate working in us. To be utterly unnoticeable requires God’s Spirit in us making us absolutely humanly His. The true test of a saint’s life is not successfulness but faithfulness on the human level of life. We tend to set up success in Christian work as our purpose, but our purpose should be to display the glory of God in human life, to live a life “hidden with Christ in God” in our everyday human conditions (Colossians 3:3). Our human relationships are the very conditions in which the ideal life of God should be exhibited.*

**158 From carnality to spiritually  
Know and Reckon - Abide and rest - Depend and walk.**

1. **Know and reckon** who we are in Christ, what He has done for us, His purpose for our lives, that our sin nature was crucified with Christ, and that our life is hidden with Christ in God.
2. Once we know and reckon, then we can **abide and rest** in the Lord for our growth into Christ-likeness and peace.
3. Now we can **walk** with, and **depend** on the Spirit for our empowering and fruitfulness (fruit of the Spirit, fruitful life and ministry).

It all comes back to "By grace through faith." The Holy Spirit ministers to us through the channel of faith and grace.

By faith in the works of the cross, the "old man" is put off....

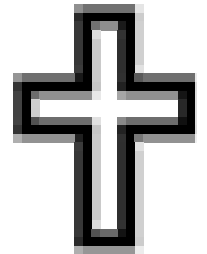
By faith in our heavenly position in Christ, the "new man" is put on.....

Instead of struggling to keep from sinning, and self effort to progress spiritually, by faith we are to stand in our God-given position; "hid with Christ in God" (Col. 3:3)

**159** *"There is not one single New Testament requirement that does not immediately bring the believer face to face with an overwhelming dilemma. Either he must cease to move in the realm of the purely natural, die to the "flesh-life", and find in the resurrected Christ a new life; or, he must fail as a Christian." - F.J. Huegel*

**160** *"We are often worried about permissiveness-about the way the preaching of grace seems to say it's okay to do all kinds of terrible things as long as we just walk in afterward and take the free gift of God's forgiveness. While you and I may be worried about seeming to give permission, Jesus apparently wasn't. He wasn't afraid of giving the prodigal son a kiss instead of a lecture, a party instead of probation; and he proved that by bringing in the elder brother at the end of the story and having him raise pretty much the same objections we do. He's angry about the party. He complains that his father is lowering standards and ignoring virtue-that music, dancing, and a fatted calf are, in effect, just so many permissions to break the law. And to that, Jesus has the father say only one thing: "Cut that out! We're not playing good boys and bad boys any more. Your brother was dead and he's alive again. The name of the game from now on is resurrection, not bookkeeping."*

**161** *"The cross always remains scandal and foolishness for Jew and Gentile, inasmuch as it exposes man's illusion that he is self-sufficient and can attain or at least effect his own salvation (and sanctification), that he can all by himself maintain his own strength, his own wisdom, his own piety and his own self-praise, even towards God. In the light of the cross, God shows all this, and ourselves as well, to be foolish, vain and godless. For everyone is foolish, vain and godless who wants to do, without God and contrary to God, what only*



God...can do...Only the Creator can be the creature's salvation (and sanctification), not his own works."

**162** "Forgiven of all sins (forever), at peace with God, possess access to the holiest, accepted in the Beloved, seated in the heavenlies, dead to sin, united to Him."

"It was concerning the promise of the supernatural birth of Isaac that Abraham believed God and that belief was counted unto him for righteousness. Afterwards Abraham turned to the flesh in the birth of Ishmael (Gen 16:1–4). This twofold fact illustrates, with all the perfection of the Word of God, the two covenants—one of faith and the other of works. The lapse in Abraham's faith typified the intrusion of an age of law. So also the relationship with Hagar represents what man can do in his effort to be accepted of God. The supernatural relationship with Sarah represents what God can do for one who will believe. The marvels of grace are indicated by the multitudinous offspring of Sarah: not that her physical seed, Israel, are the children of faith, but that they, being more exalted than the children of Hagar, typify the surpassing victory of God through grace. There can be no compromising of these two great covenants. 'What saith the Scripture?' should be the end of discussion. The testimony is, 'Cast out the bondwoman and her son: for the son of the bondwoman, shall not be heir with the son of the freewoman.' The by-works principle of the law and the by-faith principle of grace cannot cooperate or coexist, either in the salvation of the sinner or in the rule of life for the believer." - Lewis Sperry Chafer

**163** "He removes our personal patience, love, power, gentleness and humility. Indeed, He removes all, that we may not live by these good things but live by a person instead."

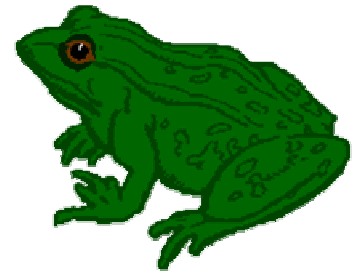
**164** "In the first stage of our Christian life we seek to bring the Lord Jesus down to our level, for our use; later on we learn to take our position in Him at His level, for His use." -M.J.S.

**165** "The natural man cannot bear the thought of being searched by God; he cannot stand to think of being found out in his true condition and character. But to the truly hungry believer it is a positive comfort to be assured that God knows everything about us; He knows the very worst that can be discovered. He has searched out all that we are, and in spite of all He has thoughts of blessing concerning us. There is, therefore, no fear of anything coming to light that might cause Him to change or reverse His thought of blessing and acceptance." -C.A.C.

**166** "Our acceptance with God in Christ is perfect, and therefore unimprovable. It never alters; never varies. And it is very important for us not to mix the acceptance itself with our enjoyment of it. Our acceptance is 'in Christ,' and therefore eternal; the enjoyment is 'by the Spirit,' and therefore (because of the working of the flesh) often hindered." -J.B.S.

**167** *"There is therefore now no condemnation to them which are in Christ Jesus" Rom. 8:1*  
*"But what about condemnation by the world? ....no one can condemn us successfully. ...The world will bring its condemnation. They may even put their sword behind it. But we know that the highest court has already ruled in our favor. 'If God is for us, who can be against us?' (Romans 8:31). No one successfully. If they reject us, he accepts us. If they hate us, he loves us. If they imprison us, he sets our spirits free. If they afflict us, he refines us by the fire. If they kill us, he makes it a passage to paradise. They cannot defeat us. Christ has died. Christ is risen. We are alive in him. And in him there is no condemnation. We are forgiven, and we are righteous. 'And the righteous are bold as a lion' (Proverbs 28:1) -*  
John Piper

**168** *"I have heard it said, 'God didn't die for frogs'; this refers to our value as humans. This turns grace on its head. We are worse off than frogs. They have not sinned. They have not rebelled and treated God with the contempt of being inconsequential in their lives. God did not have to die for frogs. They aren't bad enough. We are. Our debt is so great, only a divine sacrifice could pay it." -*  
John Piper



**169** *Suffering is a part of this life, and it is not my place, or the place of the church leadership to seek to remove the suffering for people. The goal of the Christian life is not to be free from pain, but to become like Jesus. 1 Pet. 2:21-23 says; (my paraphrase) We are called to suffer; Christ is our example and we are to follow in His steps. He did nothing wrong to cause His suffering, nor did He say or do anything to stop it; but what He did do, was commit Himself to the One who judges righteously. He abandoned Himself to His father that He knew would never judge, or do Him wrong. John 17:18 and 20:21 both say that "as Christ was sent into the world by the Father, so He is sending us into the world". That's where we are to live "looking unto Jesus" as He was looking unto His Father, which should be the focus of any teaching or counsel that we might give.*

**170** *"First, as to 'the unfeigned faith' - that priceless possession. The apostle Paul says, 'I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also.' Here*

we have something above and beyond everything ecclesiastical - something which one must have before he is introduced to the Church, and which will stand good though the Church were in ruins around him. This unfeigned faith connects the soul immediately with Christ in the power of a link which must of necessity be prior to all ecclesiastical associations, however important they may be - a link which shall endure when all earthly associations shall have been dissolved forever. We do not get to Christ through the Church. We get to Christ first, and then to the Church. Christ is our life, not the Church. No doubt, church fellowship is most valuable, but there is something above and beyond it, and it is of that something that 'unfeigned faith' takes possession. Timothy had this faith dwelling in him before ever he entered the house of God. He was connected with the God of the house previous to his manifested association with the house of God.

It is well to be clear as to this. We must never surrender the intense individuality which characterizes 'unfeigned faith.' We must carry it with us through all the scenes and circumstances, the links and associations of our Christian life and service. We must not traffic in mere church position or build upon religious machinery or be borne up by a routine of duty, or cling to the worthless props of sectarian sympathy or denominational preference. Let us cultivate those fresh, vivid and powerful affections which were created in our heart when first we knew the Lord. Let the beautiful blossom of our spring-time be succeeded, not by barrenness and sterility, but by those mellow clusters which spring from realized connection with the root." - C. H. Mackintosh

**171** T. Austin-Sparks once wrote *"The heart that is hungry to have God's purpose worked out in his life is going to be neither disappointed nor pampered. When it comes to seeing self for what it is, there can be no pampering; when it comes to seeing the Lord Jesus Christ for who He is, there can be no disappointment."*

**172** *"And a new insight, like the sudden flash that sometimes lights the evening sky in these tropical lands and shows kingdoms beyond the clouds, was granted in that moment. I knew, not y faith now, but as it were by sight, that our Lord Jesus Christ can do anything, keep anyone, shine anywhere, succour in spite of all the forces of the enemy, comfort in any circumstances. Truly, circumstances are nothing to Him. He is King of them all. The material is powerless to cramp or to subdue. It is nothing. The Spiritual conquers every time."*

**173** *"The body is mere matter, and as the Bible says, fades as a leaf. When we are about sixteen, we are prone to think that our strong, healthy bodies will last forever. When we are about twice sixteen, we begin to worry a little about the body. When we are about four times*

sixteen, we are willing to admit the truth – the physical body has no continuing life of its own. For that reason I can never get mad at the human body as some people do, blaming the body for everything. Read the Bible and you will find it never blames the human body for anything: it is only the tabernacle in which the human being lives. The body is completely amoral – it is neither good or bad. It has no moral quality attached to it. It is simply a dwelling place. A man buys an automobile and gets behind the wheel and with purpose drives over someone he does not like and kills him. Do we blame the automobile and hold it responsible? Of course we do not. The automobile as an object is completely amoral. It is the man who gets behind the wheel and guides it who for the moment gives some moral quality to it. So with the human body. It is the humble and helpless servant of the man who lives within it. You live in that body of yours, and you cannot properly blame your body for anything. Your body is what you make it to be. Your body is not a responsible being. It is guiltless and without blame. Now, when a man is converted by the grace of God, regenerated, he does not get a new body; so he may look exactly the same to his neighbors, but they will recognize that a new man is living inside, and that the direction of the life has been taken over by a new driver. A neighbor is sure to say: "Isn't that Mr. Jones who lives across the street? He was always on the way to the saloon and took up the whole sidewalk when he came back. Now he goes the other way toward the church and he has a Bible under his arm. I am sure it is the same old Jones. I recognize him." The soul is the essential part of the man. It is the endless part of man. When the soul is converted to God, the old body begins to live a better life but it is still the same body which will dissolve and go back to dust as soon as the soul withdraws. As long as the soul is the tenant of the body it remains alive. It is when the soul withdraws that the doctors must come and pronounce that the body is dead. With the understanding that God has given us, we have to agree that the physical body is the least essential part of the man. Some scientist has called the body "a concatenation of atoms," just a group of atoms and molecules that have gotten together for a while. A man is more than likely to put a hat on the top of his body and walk down the street with a little strut, and say, "What a big boy am I!" But the truth is that he is just a walking concatenation of atoms and that is all. The truth is that the soul of man is the essential part. Just as soon as the soul decides to wing away there will not be anything there for you to put your hat on. The body will decay and depart. It is in the soul that our memory lodges; likewise with intelligence and moral perception, moral responsibility and everlastingness, hope of heaven and endless peace – all of these repose in the human soul. My friend, you do have a soul and it is the essential part of you. It is that which speaks when you say "I." It is that which prays when you say, "Oh God, come to me!" It is that of which Jesus spoke when He said, "Father, into Your hands I commit my spirit" (Luke 23:46). It is the essential part of man." A.W. Tozer

**174** *"It is a bitter thing to seek, in anywise, to manage for ourselves: we are sure to make the most grievous mistakes. It is infinitely better to allow God to order all our ways for us; to commit them all, in the willing spirit of a little child, to Him who is so willing and able to manage for us; to put the pen, as it were, into His blessed hand, and allow Him to sketch out our entire course, according to His own unerring wisdom and infinite love."*

**175** *"There is, I should say; a very serious error involved in a Christian parent's committing the training of his children to unconverted persons, or even to those whose hearts are not one with him as to separation from the world. It is natural that a child should look up to, and follow the example of, one who has the training and management of him. Now, what can a teacher make of a child, save what he is himself? Whither can he lead him but to where he is himself? What principles can he instill save those which govern his own mind, and form the basis of his own character? Well, if I see a man governed by worldly principles - if I see plainly, from his whole course and character, that he is an unconverted person, shall I commit to him the training or instruction of my children, or the formation of their characters? It would be the height of folly and inconsistency so to do. As well might a man who desired to make an oval-shaped bullet cast the melted lead into a circular mould. The same principle applies to the reading of books. A book is decidedly a silent teacher and former of the mind and character; and if I am called to look well to the character and principles of the living teacher, I am equally so to look to those of a silent teacher. I am quite convinced that, in reference both to books and teachers, we need to have our consciences stirred and instructed."- C. H. M.*

**176** *"The work of God in the lives of His people is designed to make them "partakers of His holiness." He undertakes their training in His school with the intention that, however difficult in practice the course may be, it will yield "the peaceable fruit of righteousness" in the lives of those who undergo it. This evidently represents His norm—no shortcuts and no exceptions. At least, He did not make an exception of Abraham, or Joseph, or Moses, or any of the other great men whose names are listed in the eleventh chapter of Hebrews. Their training lasted for decades and led them into painful situations and difficult places. But their lives, as a result, were incomparably fruitful." –J.P.*

**177** *"I am complete in Christ! Am I fit to be in God's presence? Yes. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12). That is the place we are brought into, just as the completeness of the Godhead was brought to us in Christ. Then I find that I am complete according to all God's thoughts. Just as God stood in Christ before men, the*

*redeemed man stands in Christ before God. Complete in Him, I have everything I want, both now and for eternity. "Both He that sanctifieth, and they who are sanctified, are all of one" (Heb. 2:11). What life do I have? Christ. What righteousness? Christ. What glory? Christ. How can I tell how much God loves me? We are loved as Christ is loved. He dwells in us, and "the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us" (Rom. 5:5). –J.N. Darby*

**178** *"Faith means, "First of all you are to submit; then you are to admit; then you are to permit; then you are to commit; and then you are to transmit." Now that is faith. Faith submits to Christ, faith admits Christ to every part of life, faith permits Christ to be everything, faith commits everything to Christ, and then faith transmits Christ to others."*  
–Griffith Thomas

**179** *When things seem most hopeless, then is the time when faith is most tested. Faith will bring us into suffering. The greatest One suffered here, and why do we not suffer more? It is because we are not able for it. There will be a trying of your faith. And remember "trying" is not "trial." "Trial" is pressing a horse over a five-barred gate when he cannot go over three. "Trying" is riding him over three when he can go over five. He will like it; it only exhilarates him. –J.B. Stoney*

**180** *"We cannot be spiritual believers all at once; we must be content to begin as babes. Spiritual stature and strength do not come by effort but by growth; and growth is the result of being nourished by proper food. But if we do not grow by effort it is important to remember that we do not grow without exercise. God begins by giving our hearts a sense of the blessedness of the grace in which He has called us, and of all that subsists in His beloved Son, that we may be awakened and en hungered to pursue the knowledge of all this with purpose of heart and prayerful study." –C.A. Coates*

**181** *"The blessed God never alters nor diverges from the acceptance in which He has received us because of the death and resurrection of Jesus Christ. Alas! we diverge from the state in which God can ever be toward us as recorded in Rom. 5:1-11. Many suppose that because they are conscious of sins, that henceforth they must renew their acceptance with God. The truth is that God has not altered. His eye rests on the work accomplished by Christ for the believer. When you are not walking in the Spirit you are in the flesh: you have returned to the old man which has been crucified on the Cross. You have to be restored, and when you are, you find your acceptance with God unchanged and unchangeable. When sins are introduced there is a fear that God has changed. He has not changed but you have; when you sin you have changed. You are*



*not walking in the Spirit but in the flesh. You have to judge yourself and confess your sin in order to be restored to fellowship. "For this is My Blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). But if your sins were not met there, where can they be met? "Now where remission of sins is, there is no more offering for sin" (Heb. 10:18). God has effected the reconciliation; He always remains true to it. Alas! we diverge from it; and the tendency is to suppose that the blessed God has altered toward us. He certainly will judge the flesh if we do not, but He never departs from the love which He has expressed to the prodigal, and we find that when the cloud which walking in the flesh produced has passed away, His love, blessed by His name, had never changed."* –J.B. Stoney

**182** *"The marvel of divine grace is that not only has everything according to the heart of God been secured for me through the death and resurrection of Christ, but that I, a child of Adam, should be, not only in peace with God, where I was under His judgment, but that I am transferred from Adam to Christ; and I am to have Christ formed in me now, and the life that I now live in the flesh I am to live 'by faith of the Son of God, who loved me and gave himself for me.' I am born of God—of new and divine origin—a new vessel to hold the new wine, and to be here on earth now where I was a child of Adam, in the grace and beauty of Christ, led by His own Spirit to stand for Him; daily more and more 'transformed into the same image from glory to glory even as by the Spirit of the Lord'" (2 Cor. 3:18).* –J.B. Stoney

**183** *"We are created for more than our own spiritual development; reproduction, not mere development, is the goal to mature being—reproduction in other lives. There is a tendency in some characters, running parallel to the high cultivation that spends its whole energy on the production of bloom at the expense of seed. The flowers that are bent on perfecting themselves, by becoming double, end in barrenness, and a like barrenness comes to the soul whose interests are all concentrated upon its own spiritual well-being, heedless of the needs around. The true, ideal flower is the one that uses its gifts as means to an end; the brightness and sweetness are not for its own glory; they are but to attract the bees and butterflies that will fertilize and make it fruitful."* –Lilias Trotter

**184** *"The great thing is to be prepared for the divine effect of the truth to be made good in us by the Holy Spirit. Much ministry is lost upon, as to any practical result, because we are not prepared to be detached from things here, so as to be simply here for Christ. And the preparation for this is to come personally under the influence of the*

*blessed attractiveness of the Lord Jesus. When we sit down under His shadow with great delight, everything else becomes so small, and loses its hold upon our hearts.”*

–C.A. Coates

**185** *“We should always be prepared for circumstances that will arise, and for blessings that are to come, without foreseeing what these circumstances and blessings will be. This preparation consists in attention to present duty, and acceptance of present discipline. If day by day we first seek divine direction, and then follow it, we shall be ready, when new circumstances arise, for the new blessings which will be offered. Today should be preparation for tomorrow. The only proof that we shall be equal to tomorrow's test is that we are meeting today's test believingly and courageously. The only evidence that we shall be willing for God's will tomorrow is that we are subject to His will today.”* –Wm. Graham Scroggie

**186** *“Every place that the sole of your foot shall tread upon, that have I given unto you” (Joshua 1:3). It is to encourage us to go in to possess. I am entitled to it before I enter upon it at all, just as I have the key of my house in my hand before I go into it. People often say they wish they could go into the land, and all the time they never have the sense of their title to do so. I should have the unalterable conviction that it is mine”.* –J.B. Stoney



**187** *“We have no doubt that, for the sinner, the Cross is the outstanding expression of God's love, but when we realize that it brings us, as believers, into a very personal experience of being crucified together with Christ, we are apt to lose sight of the love of God. We set our teeth, as though making up our minds that from now on everything is going to be grim and harsh. It almost seems that the carnal Christian may be cheerful and happy, but the crucified ones must expect to pass into a gloomier experience. Nothing is farther from the truth. The Cross will always bring us back to the love of God in ever-increasing fullness.”* –H. Foster

**188** *“Leave the old nature (the self-life) without law, and it is lawless; put it under law, it breaks law; put it near Christ, it crucifies Him; put the Holy Spirit in man, the flesh lusts against Him; take a man to the third heaven, it is puffed up with pride; and, if there were a fourth heaven, self would be more puffed up still. The remedy is—not more grace, but keeping it down in death via the Cross. “Reckon yourselves to be dead indeed unto sin.” As with the seed that is buried once for all, but then goes through a gradual process that sets free the new life, even so does God deal with the old nature by delivering it to death and*

*burial with Christ once for all, and then bringing about its “mortifying” in detail through the circumstances of life, until the power of self has lost its hold.”*

–Lilias Trotter

**189** Nothing is more misdirected than a self-directed life.

**190** *“The challenge of the Cross, the insistence that we have been crucified with Christ, may sometimes appear to be a dark and forbidding message. The Cross is not the end. It is the way through to the end. “I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end” (Jer. 29:11). God is working something beyond the immediate; He is working towards the glory (Col. 3:3,4).”* – H. Foster

**191** *“The work of God in the lives of His people is designed to make them “partakers of His holiness.” He undertakes their training in His school with the intention that, however difficult in practice the course may be, it will yield “the peaceable fruit of righteousness” in the lives of those who undergo it. This evidently represents His norm—no shortcuts and no exceptions. At least, He did not make an exception of Abraham, or Joseph, or Moses, or any of the other great men whose names are listed in the eleventh chapter of Hebrews. Their training lasted for decades and led them into painful situations and difficult places. But their lives, as a result, were incomparably fruitful.”* –J.P.

**192** *We must learn to wait upon God. There is an immense amount of impatience, naturally, in every believer's heart. This is the reason of the restlessness that so many feel and manifest when God calls them to endure suffering, or pass through trial. We have to “run with patience,” and not merely with enthusiasm. To wait upon the Lord is to learn what is God's time, as well as what is God's way.*

**193** *If we are not living near the Lord Jesus and are not where we should be, we neither have an appetite for spiritual things, nor can we feed upon Him who is the living Bread. When God pours into you a hunger for your Beloved and begins to reveal your privileges in Him, rejoice with great joy and gratitude toward God. If He did not put into our hearts the longing to know Him better and to have His very best, we would be satisfied with the least we could have and still be saved.*

**194** *People may quarrel with the sovereignty of God, but I love it; because I know enough of my natural bent and will to be sure that if left to myself I should have gone*

*straight to perdition. Some believers talk about man's free will when they are on their feet, but all are firm believers in God's sovereignty when they get on their knees.*

–C.A. Coates

**195** *It is always the manner of God's cultivation to make His servants practically pass through, and learn in a fuller and more vivid way, the particular line of truth of which He designs them to be the channel. –J.B. Stoney*

**196** *Many a Christian has not got beyond this: Christ is a shelter for me, and takes care of me. Souls look for their barrel of meal not to waste, and their cruse of oil not to fail. But is that the whole Christianity? Is it that Christ comes and indwells me—stays with me through every season, and cares for me? I make bold to say it is not. Is it shelter only? No! You are mutilating Christianity if you confine it to that. God says: I have saved you by My own Son, and now another factor must come in; you are to live by the One who has saved you; My purpose is that you are to be conformed to His image. –J.B. Stoney*

**197** *The most disappointing people possible are those who made a great surrender at first in the way of separation, and are so satisfied with their one great achievement that they think no more is necessary. They are like ancient towers, monuments of greatness in another day, covered with ivy, but neither capable nor fitted for the exigencies of the present hour.*



