

NONE BUT THE HUNGRY HEART



Fellowship Bible Church

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A collection of devotional writings

From the leadership development ministry of

FELLOWSHIP BIBLE CHURCH MISSIONS

Acknowledgments

The contents in this devotional are a selection of writings from many Christian authors compiled by Miles Stanford.

FORWARD

None But the Hungry Heart is a devotional series that will help you in your Christian growth and walk with the Lord. The first issue in this series was published in 1968 and the final issue was completed in 1987. For a period of approximately 20 years, Miles Stanford has collected and categorized quotes from some of the best authors in the realm of Christian growth. Contained at this site, you will find the intimate truths of God's Word explained and expounded by His humble servants.

Before God could use these men, He had to bring them to the end of themselves. He had to teach them that self-confidence--no matter what it's form--could only result in defeat. Many of these servants had to spend years of struggling in the "self-life" before they learned to depend on the Risen Lord Jesus to be their All in All. One such man was C.A. Coates. The following account reflects some of the lessons that he learned in his own struggle with the flesh.

I had to see about some work being done the other day, and was asking the contractor how much it would cost. 'It won't cost very much,' said he, 'because we can use all the old material.' Now that is precisely what God could not do. There must be a new start altogether with new material. God rejects the old material altogether and begins entirely anew, and the one who is born again begins to learn

the true character of the old material--i.e. all that he is as a child of Adam and a man in the flesh--and to be as dissatisfied with it as God is. You may see this in Job and Saul of Tarsus. One of them said, "I abhor myself," and the other said, "I know that in me (that is, in my flesh) dwelleth no good thing." Such language as this is the mark of one born again. He identifies himself with that new "inward man" which is of God, and he judges everything of a contrary nature to be sin. In itself this is not a happy experience. It is not very pleasant for one who has been self-sustained and self-satisfied in a moral and religious life to find that there is not one bit of good in him. Some may discover this by a single flash of divine light, as in the case of Saul of Tarsus, and others may have years of struggling and disappointment before they learn it, but it must, and will, be learned sooner or later by every one that is born again.

You might be very well up in the doctrine of deliverance (Gal 2:20), and yet all the time be secretly attempting to correct and improve yourself, and suffering a good deal of private vexation and disappointment on account of the failure of your attempts. I know how long I struggled on in this way myself, praying and striving to be more holy and Christ-like, and continually disappointed with the result. I do not think that it ever occurred to me in those days that I was trying to improve the man whom God had set aside. It was at a moment when I was utterly discouraged, and ready to give up the whole thing in complete

despair, that God showed me how I was attempting to work upon the old material which He could only condemn, and that my disgust and despair as to myself were only a feeble echo of His. I shall never forget the joy of finding out that in the depth of my disgust with myself I was thoroughly at one with God. God had ceased to look for any good in me and had Christ before Him, the perfect and infinitely acceptable Object of His heart; and I, in my nothingness, had ceased to look for good in myself, and was tasting the deep joy of being in CHRIST, and free to have Him as my Object; while, as to life, I entered in some degree into the blessedness of knowing that it was "not I, but Christ liveth in me."

This discovery of the inability of self to please God is what turned men such as Hudson Taylor, Andrew Murray and George Muller into instruments that could be used by God. In order to do any lasting work for the Lord, we too will need to make that same discovery. Only as we learn to abide in the Vine will we be a vessel that is fit meet for the Master's use." In ***None But the Hungry Heart***, you will be introduced to the heart beat of such men who "walked humbly with God" and "placed no confidence in the flesh."

PREFACE

None But the Hungry Heart is a devotional study, originally published in a series of booklets each having thirty-one portions.

The following four factors have been considered in arriving at this form of presentation:

1. A spiritually hungry heart is the requisite for entering into the growth truths of identification with Christ.
2. Prayerful study on the part of the believer is the means by which the Holy Spirit ministers these truths.
3. The concentration of the Christ-life truths in brief daily studies facilitates their assimilation.

The authors quoted have been carefully selected; however this does not necessarily mean that we advocate all that these writers teach. Only the initials of authors are given, where known. Much of the material has been gleaned through the years from tracts, magazines, and books long out of print.

As always, dear friend, it is our desire “that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Colossians 1:9, 10).

~Miles J. Stanford

April, 1968

Colorado Springs

Colorado, U.S.A.

1-1. Nothing Daunted

“Blessed are they that ... seek Him with the whole heart” (Ps. 119:2).

Once the Holy Spirit instills within our hearts the hunger for God’s very best, all must and will become secondary to this supreme goal: “. . . the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:14). Our puny, worthless all exchanged for the One who is All in all! “For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen” (Rom. 11:36) .

“A sage of India was asked by a young man how he could find God. For some time the sage gave no answer, but one evening he asked the youth to come and bathe with him in the river. While there he gripped him suddenly and held his head under the water until he was nearly drowned. When he released him the sage asked him: ‘What did you want most when you were under the water?’ ‘A breath of air,’ he replied. To which the sage answered, ‘When you want God as you wanted the breath of air, you will find Him.’” -G.G.

“Every Christian will become at last what his desires have made him. We are all the sum total of our hungers. The great saints have all had thirsting hearts. Their cry has been, ‘My soul thirsteth for God, for the living God....’ Their longing after God all but consumed them; it propelled them

onward and upward to heights toward which less ardent believers look with and entertain no hope of reaching.”

“For He satisfieth the longing soul, and filleth the hungry soul with goodness” (Ps. 107:9)

1-2. Life’s Purpose

“For in Him dwelleth all the fulness of the Godhead bodily” (Col. 2:9).

Our Lord the Vine provides all that His branches will ever need for fruit-bearing. All provision is according to our Father’s riches in glory by Christ Jesus (Phil. 4:19).

“Christian growth is the becoming real in ourselves, of what is already true of us in the Lord Jesus. ‘I am the vine, ye are the branches, He says. But the vine furnishes the branches, not only with the principle of life, but with the type of life. No pressure or molding from without is needed to shape them to the pattern of the parent stock. Every minutest peculiarity of form, and color, and taste, and fragrance is determined by the root, and developed from it. A true believer, therefore, will ask no better thing of the Lord than that the life also of Jesus may be made manifest in his body (2 Cor. 4:11). For such a manifestation will, by a necessary principle, be the unfolding within him of every needed element of joy and sorrow, of suffering and triumph.” - A.J.G.

“Straining, driving effort does not accomplish the work God gives a man

to do; we must partake of Christ so fully that He more than fills the life. It will then be not overwork but overflow.”

“And ye are complete in Him, who is the head of all principality and power” (Col. 2:10)

1-3. Relentless Purpose

“For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him” (2 Chron. 16:9).

All of God’s thoughts concerning us are centered in His Son, where He has placed us. Hence they are “thoughts of peace, and not of evil” (Jer. 29:11). Others may do evil against us, but our Father turns it into our good, for Jesus’ sake.

“The purpose of God is that through the conditions and sufferings of my life should develop in me the features of His Son. On the one hand, the features of the old creation may be seen to be more and more terrible and horrible, as I recognize them in myself; but over against that God is doing something which is other than my old self. He is bringing into being Another, altogether other, and that is His Son, my new life. Slowly, seemingly all too slowly; nevertheless something is developing. The sonship is not very much in evidence yet, but it is going to be manifested. What God has been doing will come out into the light eventually—conformity to the image of His Son.” -T.

A-S.

“Afflictions are in the hands of the Holy Spirit to effect the softening of the heart in order to receive heavenly impression. Job said, ‘God maketh my heart soft’ (Job 23:16). As the wax in its natural hard state cannot take the impress of the signet, and needs to be melted to render it susceptible, so the believer is by trials prepared to receive, and made to bear, the divine likeness.”

“Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving” (Col. 2:7).

1-4. Desert Riches

“And He said unto them, Come ye yourselves apart, into a desert place, and rest a while” (Mk 6:31).

In the early days of our lonely pilgrimage, the desert is nothing but burning heat and barren sand. As we “keep on keeping on,” we see our desert become full of springs and blossom as the rose.

“Has the Father led you into the desert? Has He plucked from under your feet all that you depended upon? Then a glorious experience is yours. See if this be not a way whereby God will glorify you! Do not complain about what you have lost, and do not yearn to have it back again, for then you are like Israel who wished to turn back to Egypt. God leads on, and instead of the flesh-pots He gives you bread from heaven, and instead of water from the Nile,

water from the Rock. But you must put your trust in Him also in the desert, and through the days of darkness and difficulty. This is possible, however, only for those who have lost their self-assurance in the desert whereto God beckons His children.”

“Are there sorrows that sorely test our hearts? Be assured that our Father intends every one of them to be a road for us to Christ; so that we may reach Him and know Him in some character of His love and power, that otherwise our souls had not known.” -C.A.C.

“And they thirsted not when He led them through the deserts: He caused the waters to flow out of the rock for them. . . .” “. . .for they drank of that spiritual Rock that followed them: and that Rock was Christ” (Isa 48:21; 1 Cor. 10:4).

1-5. Love Draws And Conforms

“Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee” (Jer. 31:3).

God is the first and only Cause. He always makes the first move. “For God so loved. . . that He gave”; “Ye have not chosen Me, but I have chosen you” (John 3:16; 15:16). Even the hunger of heart necessary for our response to His love comes from Him. “But the God of all grace, who hath called us unto His eternal glory by Christ Jesus” (1 Pet. 5:10). He brought us to His Son; He will make us like His Son.

“If you feel the drawing of God within, cherish it as you would cherish a great treasure. If you are aware of a deep hunger, if you are entering into a closer walk with Him, do not look upon it carelessly, nor treat it lightly. But if you do not feel the divine drawing and hunger for God, cry to Him that He will give it you; and ever remember that the desire for hunger is the beginning of hunger, and that you cannot feed upon the Lord Jesus Christ until you are spiritually hungry.” -H. Mcl.

“Our Lord is generous in His provision, but He is neither casual nor wasteful. There must be a real hunger and felt need. It is a fixed principle with the Lord that He does not move until something like desperation makes it evident that it is His move.” -T. A-S.

“No one is able to come to Me unless the Father who sent Me attracts and draws him and gives him the desire to come to Me” (John 6:44, Amp.).

1-6. Fulness Of Self

“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” (Isa. 2:22).

As Christians we are going to be controlled by one of two powers: the self-life, or the Spirit of life in Christ Jesus. The former will make life hell, the latter, heaven.

“He who knows that awful power of the self-life within; its enmity with God; its carnality; its grieving and quenching of the Spirit; its deadly blighting of all the

blessed fruits of the Spirit; its fierce and desperate resistings of his hunger to enter into the full life of the Spirit, needs no other explanation of the lack of the fulness of the Spirit than the fulness of self.” -J.H. McC.

“Do not seek to shatter the mirror which reflects your soul’s lack of beauty; rather welcome the truth, and believe that next to knowledge of the Lord Jesus nothing is so important as the knowledge of self.” -N.G.

“There is nothing in self worth holding on to; it ought to be handed to the Cross; we have submitted ourselves to such a life as that, and our Father is going to give us every opportunity to allow the Holy Spirit to hold the old nature in the place of death, with the glorious end in view that our Lord Jesus will have the preeminence.” -F.M.

“I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes” (Job 42:5, 6).

1-7. Life’s Motivation

“For as many as are led by the Spirit of God, they are the sons of God” (Rom. 8:14).

It takes a good many years of sin and failure in order to see through our own motives. The growing believer finally learns to trust but one source of motivation: “the Spirit of life in Christ Jesus” (Rom. 8:2).

“All of our motives will be tested by fire.

Are we seeking personal influence, popularity, reputation, prestige, acceptableness, success? We may think our motives to be perfectly pure; but not until we pass into daily death, death to any or all of the above, and find ourselves ‘despised and rejected of men,’ our names cast out as evil, and a real hold-up (seemingly) of our work, do we really come to face the true purpose and motive of our having any place in the service of God. The Cross separating us from everything Adamic both within and without is a good test of motives.

“Men of God who have been truly used by Him have gone this way. Not upon our flesh-whether it be the gross flesh or the refined, soulish, educated flesh-will God allow His Spirit to come. Before there can be life for others there must be death for us (2 Cor. 4-12). Before there can be the fire of God there must be an altar and a sacrifice; and it must be the burnt offering.” -T. A-S.

“Present your bodies a living sacrifice. . . which is your reasonable service” (Rom. 12:1).

1-8. Unclean! Unclean!

“Woe is me! for I am undone; because I am a man of unclean lips...for mine eyes have seen the King the Lord of hosts” (Isa. 6.5).

Paul wrote, In everything give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thess.

5:18). This includes giving thanks for the disclosure of self! At first, we seek to hide our sinfulness and to save our life. Later, by His grace, we yearn to be freed from self, regardless of the cost. And the price is the Cross.

“Many a young Christian, who has not been forewarned of this necessary voyage of discovery upon which the Holy Spirit will certainly embark him (Romans Seven), has been plunged into almost incurable despair at the sight of the sinfulness which is his by nature. He has in the first place rejoiced greatly in the forgiveness of his sins, and his acceptance by God; but sooner or later he begins to realize that all is not well, and that he has failed and fallen from the high standard which he set himself to reach in the first flush of his conversion.

“Little does he know how healthy his condition is, and that this shattering discovery is but the prelude to a magnificent series of further discoveries of things which God has expressly designed for his eternal enrichment. All through life God has to show us our own utter sinfulness and need, in order to more fully lead us on into realms of grace.” -J.C.M.

“But the Lord is faithful, who shall stablish you, and keep you from evil” (2 Thess. 3:3).

1-9. Powerless Recipients

“Nay, in all these things we are more than conquerors through Him that loved

us” (Rom. 8:37)

The world, the flesh, and the devil say, Be powerful. The Father, the Son, and the Holy Spirit say, Be powerless - “for My strength is made perfect in [your] weakness” (2 Cor. 12:9)

“There would be little harm in trying to imitate Christ if such an endeavor did not hide from us what our Lord really desires; and so keep us back from ‘life more abundant.’ Christ has come Himself into our hearts to dwell there, and what He wants is to live His life in us, as the Apostle Paul says, ‘For to me to live is Christ.’ Christ was the very source and mainspring of all he was and did. What a wonderful thing this is! We would be driven to despair if Christ had simply left us an example to follow or imitate, for we have no power within ourselves to do it. We must have a new source—a new spring of action, and Christ Himself wants to be just that for us.” -E.C.H.

“The man in Romans Seven is occupied with himself, and his disappointment and anguish spring from his inability to find in self the good which he loves. The man of Romans Eight has learned there is no good to be found in self. It is only in Christ; and his song of triumph results from the joy of having found out that he is ‘complete in Him.’” -H.A.I.

“I have strength for all things in Christ who empowers me—I am ready for anything and equal to anything through

Him who infuses inner strength into me” (Phil. 4:13, Amp.).

1-10. Rest In Him

“He has created us through our union with Christ Jesus for doing good deeds which He beforehand planned for us to do” (Eph. 2:10, Wms.).

The turning point in our Christian life comes when we begin to “let God be God,” the day we throw all caution (fear) to the winds and look to Him to carry out His purpose for us in His own time and way.

“Our Father never does a thing suddenly: He has always prepared long, long before. So there is nothing to murmur about, nothing to be proud of, in the calling of God. There is also no one of whom to be jealous, for other people’s advantages have nothing to do with us. ‘It is not of him that willeth, nor of him that runneth, but of God that hath mercy’ (Rom. 9:16). Our heritage, our birth, our natural equipment: these are things already determined by God. We may pick up other things in the way, for we are always learning; but the way is His way. When we look back over our life, we bow and acknowledge that all was prepared of God. To have such an attitude of heart, that is true rest.” -W.N.

“Let us take care lest we get out of soul-rest in seeking further blessing. God cannot work whilst we are anxious, even about our spiritual advance. Let us take Him at His Word, and leave the fulfillment of it to Him.”

“For it is God Himself whose power creates within you the desire to do His gracious will and also brings about the accomplishment of the desire” (Phil. 2:13, Wey.).

1-11. Designer And Designed

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3)

Since the sovereign God has every atom in the universe precisely timed and controlled for the carrying out of His perfect will, it should not be difficult for us to understand why He is so meticulous in His development of us as His instruments. “Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will (Eph. 1:11).

“You are one of God’s rough diamonds, and He is going to have to cut you so that you may really shine for Him. It takes a diamond to cut a diamond. You are to be ground and cut, and hurt by other diamonds, by other Christians, by spiritual Christians. But the more cutting and the more perfecting, the more you are going to shine for your Lord.” -G.M.

“God in His wisdom has ordained our trials, and it is our folly that causes us not to welcome them. God sends us such trials as are exactly fitted for us. Our Heavenly Father knows what will best serve us. He serves us by trials and by comforts. Let us remember that

our trials are few-our evil ways are many; our worthiness nothing-our comforts great. When God tries us let us consider how we have been trying Him. By grace we will not murmur, but humble ourselves under His mighty hand, and He will exalt us in due time.”

“Beloved, think it not strange concerning the fiery trial which is to try you” (1 Pet. 4:12)

1-12. Dependent Reception

“Walk in [dependence upon] the Spirit, and ye shall not fulfill the lust of the flesh” (Gal. 5:16).

Those who have thoroughly learned full dependence on Him for justification will come to understand that sanctification is by the same faith principle. We are to rest in His finished work-both for birth and for growth.

“We are not to overcome the lusts of the flesh in order that we may walk in the Spirit. We are to walk in the Spirit in order that the lusts of the flesh may be overcome. The enemy can hold up young Christians on this point for a long time, so that they do not really get started on the Christian walk. They feel they cannot expect to begin to walk in the Spirit until they have, in some degree at least, dealt with the lusts of the flesh.

“They wait for some vague time when they hope they will have reached a more satisfactory position in regard to the lusts of the flesh, and will feel more confident about attempting a walk in the

Spirit. But that is all the wrong way around. If we are to wait until we have, in some degree, mastered the lusts of the flesh before we venture to walk in the Spirit: if we are to wait until we feel that we can give some sort of security to ourselves and to God that we shall do a bit better in the future than we have done in the past, then we never will walk in the Spirit. For until we walk in dependence upon the Spirit we shall not, and cannot, overcome the lusts of the flesh.” -D.T.

“Be filled with [controlled by] the indwelling of the Spirit” (Eph 5:18, Cony.).

1-13. Source Of Sin

“I am a sinful man, O Lord” (Luke 5:8).

When the believer first becomes aware of the sinful self-life, he often makes the mistake of attempting to deal with its symptoms. He struggles to curb his sins and tries to live righteously. The resultant failure leads him to reliance upon the work of the Cross, which is effectively applied to the root of the matter by the Holy Spirit. The old life is crucified; the new life is manifested.

“We are apt to think that what we have done is very bad, but that we ourselves are not so bad. God is taking pains to show us that we ourselves are wrong, fundamentally wrong. The root trouble is the sinner; he must be dealt with. Our sins are dealt with by the

Blood, but we ourselves are dealt with by the Cross. The Blood procures our pardon for what we have done; the Cross procures our deliverance from what we are.” -W.N.

“It is for want of a complete or adequate realization of the meaning of the Cross, that so many Christians are carnal, or try to live for God out of themselves. This goes to the root of the everpresent weakness and poverty of spiritual life. There is much prayer for ‘revival,’ and much effort for ‘the deepening of the spiritual life.’ The only answer to this is a new knowing of the Cross, not only as to sins and a life of victory over them, but as to Christ as supplanting the natural man.” -T. A-S.

“The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer. 17:9).

1-14. The All-pervading Cross

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ” (Gal. 6:14).

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 the growth of effective prayer.

“Without the Cross, prayer becomes a mere religious formality-without prayer, the Cross is arrested in its purpose. As the Cross works in us, keeping in the place of death every

assertion of the old man, and everything in our natures that is against God, our spirit finds a clear way up to the communion at the throne and a clear way out into conflict with our enemy.

“Prayer is the spring of power in conflict, and conflict gives the proof of the value and need of prayer. It cannot be too frequently emphasized that for the believer, the ground or basis of prayer is the death of Jesus Christ-the victory won by the Son of God on Calvary, just as the ground and basis of His intercession at this moment is His propitiation on the Cross. 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, to find out the place in it which the author gives to the Cross, and you will be able to estimate its value.” -G.W.

“God forbid that I should sin against the Lord in ceasing to pray for you” (1 Sam. 12:23).

1-15. “Disciple All Nations”

“If ye continue in My Word, then are ye My disciples indeed” (John 8:31).

The plague of personal work is the quick, the easy, the maneuvered decision. No matter how long it takes, our Lord allows the necessary time for a heart to be prepared of the Spirit in order that it might be truly born of the Spirit. Adequate preparation before

bringing the soul to Him will eliminate much disappointment and frustration (for all concerned) after conversion. Once we see that the Lord Jesus saves individuals with the purpose of making them His disciples, we will aim to be more thorough in our witnessing and subsequent soulwinning.

“The commission given to the apostles was to make disciples, not just ‘converts,’ of all nations; and we can never set aside our Lord’s commands without laying up for ourselves a whole store of unnecessary suffering and frustration. I wonder how many promising ‘converts’ have been swept into the ranks of the sects whose teachings are based in error, because of this omission?”

“In our day we promote elaborate ‘follow-up’ schemes to keep our ‘converts’ in the right way, but I sometimes wonder if a little more time spent right at the outset in ensuring that these converts are properly ‘born,’ so that they can be receptive of the Spirit’s teaching, would not save much heartache and make certain that God’s work in their lives is done in His way.” - J.C.M.

“Woe to the worthless shepherd that leaveth the flock” (Zech. 11:17, ASV).

1-16. Mutual Viewpoint

“That ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints” (Eph. 1:18).

In order to share effectively with needy believers it is essential to know what the Father has purposed for His own. And this understanding results from personal growth in the Lord Jesus. Those who are merely well-versed may be able to teach, but they cannot truly share; their understanding of the needs of the heart is deficient, and this becomes all too evident to the hearers. Head-knowledge (study) must be integrated with heart-knowledge (experience) in order for there to be Spirit-motivated sharing.

“The true hope makes all the difference to us in our ministry. Our expectations have been personally proven. It makes possible joy in the midst of sorrow, confidence in the midst of defeat. It changes our attitude toward those to whom we minister. We see them not as they are at the moment but as we know the Lord is going to make them. Then patience and forgiveness are easy, for we already see the Lord’s finished work. It changes our prayer for them. We ask not for some little progress or partial blessing for them but for the Lord’s complete victory. It changes our teaching ministry to them. Instead of fearfully giving a little more of God’s truth, we confidently declare all the counsel of God. There is ever before us the joy of the finished work which we know the Lord is going to accomplish.” -A.M.

“Being confident of this very thing, that He which hath begun a good work

in you will perform it until the day of Jesus Christ” (Phil. 1:6).

1-17. Restful Activity

“In quietness and in confidence shall be your strength” (Isa. 30:15).

There is a great difference between sloth, and rest; between deadness, and quietness. There is also a vast difference between constant nervous busyness, 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,

“In God and man working together, there is nothing of the idea of a partnership between two partners who each contribute their share to a work. Rather, the true plan is that of co-operation founded on subordination. As the Lord Jesus was entirely dependent on the Father for all His words and all His works, so the believer can do nothing of himself. What he can do of himself is altogether sinful. He must therefore cease entirely from his own doing, and wait for the working of God in him. As he ceases from self-effort, faith assures him that God does what He has undertaken, and works in him.

“And what God does is to renew, to sanctify, and waken all his energies to their most useful power. So that just in proportion as he yields himself a truly passive instrument in the hand of the Father, will he be wielded of Him as the active instrument of His will and power.

The soul in which the wondrous combination of quiet passivity with the highest activity is most completely realized, has the deepest experience of what the Christian life is.” -A.M.

“So He fed them according to the integrity of His heart; and guided them by the skillfulness of His hands” (Ps. 78:72).

1-18. Developed Gift

“But the Lord is faithful, who shall stablish you, and keep you from evil” (2 Thess. 3:3).

Though we receive our faith from Him, it must be developed in us by Him. Undeveloped faith never progresses beyond the babe-in-Christ, milk-of-the-Word stage. “But solid food is for adults—that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil. Therefore leaving elementary instruction about the Christ, let us advance to mature manhood” (Heb. 5:14-6:1, Wey.).

“You will never learn faith in comfortable surroundings. God gives us promises in a quiet hour; He seals our covenants with great and gracious words. Then He steps back and waits while we believe; then He lets the tempter come, and the test seems to contradict all that He has spoken. It is then that faith wins its crown. Then is the time to look into His face and say, ‘I believe, Lord, that it shall be done as it was told me.’”

“Without trials of faith we should all be ruined. These trials give us opportunities of linking on to the mighty promises of God and finding through the trials come blessing that wonderfully glorifies Him, or else, missing God, turns the blessing into a burden that fills the heart with weariness and pain.” -G.W.

“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (James 5:11).

1-19. Not “How?”- But “What?”

“And God is able to make all grace abound toward you” (2 Cor. 9:8).

Once we come to rest in the fact of what He has accomplished for us in Christ, there need be no concern as to how and when He will carry it out in our daily life.

“How many a child of God remains weak and timid because, instead of being occupied with what God has promised, he is considering how it can be fulfilled. But we have nothing to do with the how; it is enough that our Father has given us His Word. Whatever, therefore, may be the nature of the suffering or trial through which we have to pass, let us ever account that God is able to fulfil all His promises.

“Let nothing ever lead us to doubt the certainty of His Word, though we may be utterly at a loss to understand

the manner in which He may see fit to accomplish it. We shall then be able to testify, with Joshua of old: ‘Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof’ (Josh. 23:14).” -E.H.

Our Father often encourages the weak in faith by giving speedy answers to prayer; but the strong in faith will be further developed by God’s delays. Delayed answers to prayer are not only trials of faith, but opportunities of honoring God by our steadfast confidence in Him.”

“For all the promises of God in Him are yea, and in Him Amen” (2 Cor. 1:20).

1-20. Satisfying Portion

“God is the strength of my heart, and my portion forever” (Ps. 73.26).

Finally, when all else fails us, we find that God is enough. That which we most need in life-love, unending love-is abundantly and satisfyingly ours in the Lord Jesus. But we so often seek it elsewhere.

“Nothing can be sweeter than the repose in divine love when it is known and the heart is free to rest in it. The soul may have a long journey to reach it experientially; there may be many needs and exercises to be met and removed on the way; self and the world will have to be learned; but the great end of all our exercises-and, I may add,

of all our deliverances-is that we rest in the thoughts of divine love, and that love becomes in a very real way the portion of our hearts. If our hearts are not in the circle of divine love they have really got nothing, for as Christians we have no portion on earth. Thank God! it is a blessed and satisfying portion." - C.A.C.

"There is no reserve in God's love; He has given the best in heaven for the worst on earth, and in this way has rebuked distrust and established confidence, so that 'the works of the devil' might be undone in our hearts. If we only want what God gives us we shall be perfectly happy. Nothing is of real value to us that we cannot take from our Father's hand and thank Him for."

"And the Lord direct your hearts into the love of God" (2 Thess. 3:5).

1-21. Prearranged

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6).

How readily and eagerly we take His Word when He says, "I go to prepare a place for you" (John 14:2), yet how slow of heart we are to believe that He has prepared a walk for us, here and now! For we are God's [own] handiwork (His workmanship), recreated in Christ Jesus, [born anew] that we may do those good works which God predestined (planned beforehand) for us, (taking paths which He prepared

ahead of time) that we should walk in them-living the good life which He prearranged and made ready for us to live" (Eph. 2:10, Amp.).

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ (Eph. 1:3, ASV). If you can run over in your mind and find one single blessing with which God might bless us today, with which He has not already blessed us, then what He told Paul is not true at all, because He said, 'God hath....' It is all done, 'It is finished.' God hath blessed us with every spiritual blessing in the heavenlies! The great pity of it all is that we are saying 'O God bless us-bless us in this, bless us in that! and it is all done; He has blessed us with every spiritual blessing in Christ in the heavenlies. It is our place to believe and receive.'" -L.L.L.

"According as His divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. 1:3).

1-22. Freedom To "Be"

"Having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter" (Rom. 7:6, ASV).

The law was applied to the natural man, that he might produce; grace is given to the spiritual man, that He might produce.

"Almost every believer makes the same mistake as the Galatian

Christians. Very few learn at conversion at once that it is only by faith that we stand, and walk, and live. They have no conception of the meaning of the Word about being dead to the law, freed from the law-about the freedom with which Christ makes us free (Rom. 7:6). Regarding the law as a divine ordinance for our direction, they consider themselves prepared and fitted by conversion to take up the fulfillment of the law as a natural duty. They cannot understand that it is not to the law, but to a living Person, that we are now bound, and that our obedience and growth are only possible by the unceasing faith in His power and life ever working in us (Phil. 2:13).” -A.M.

“Good and holy and perfect as the law of God is, it is entirely powerless either to justify or sanctify. It cannot in any way make the old nature better; neither is it the rule of the new nature. The old man is not subject to it, and the new man does not need it. The new creation has another object before it, and another power that acts upon it, in order to produce what is lovely and acceptable to God-Christ the object, realized by the power of the Holy Spirit.” -W.K.

“Not after the law of a carnal commandment, but after the power of an endless life” (Heb. 7:16).

1-23. Feet First

“Mary . . . sat at Jesus’ feet, and heard His Word. But Martha was

encumbered about much serving” (Luke 10:39, 40).

A malingering student will make a poor servant; a diligent student will make a good servant. “Study to show thyself approved unto God, a workman that needeth not to be ashamed” (2 Tim. 2:15).

“Do not look for service, look for preparation for it. Everyone has to serve an apprenticeship. We do not know what we are to be fitted for, but if we keep at His feet He will prepare us for the very thing for which He has designed us. We hinder both ourselves and His work by attempting things to which we have not been called.”

“If you begin with serving (as many do nowadays), you will never truly sit at His feet; whereas if you begin with looking unto Him you will soon serve well, wisely and acceptably. When the serving quiets the conscience, and the sitting is overlooked and neglected, the enemy gains an advantage, for it is at the sitting that the conscience is enlightened, and the pleasure and mind of the Lord become better known. I never met with anyone making his service prominent who knew what it was to sit at the Master’s feet; but, thank God, I know indefatigable workers who enjoy sitting at His feet above any service. It is clear that those who abide in Him must be most competent to serve, and most in His confidence, which, after all, is the clue to all effective service” -J.B.S.

“Behold as the eyes of servants look unto the hand of their masters... so our eyes wait upon the Lord our God” (Ps. 123:2).

1-24. Abide In Abundance

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me” (John 15:4).

The quality of the fruit of the branch depends upon the quality of the life of the vine. Neither quality nor quantity is the product of the branch, for the branch merely receives what is produced by the vine.

“To walk with God in hallowed fellowship is not only the secret of joy and growth, it is the condition of all acceptable service, of all real usefulness. The value of what we do depends very much upon what we are. And what we are depends upon where we abide. The mightiest power for usefulness is the quiet influence of a life that abides habitually in the secret place of the Most High. Such an one dwells in the source of all life, of all purity, of all fruitfulness.” -E.H.H.

“It is just a matter of taking a position that is already yours. The enemy has filled the minds of many believers with the delusion that they are poor, and in their poverty they must work and grind and toil in order to buy the blessings which are already theirs in Christ. It is time to see that all you need you have in Christ. There is no need of yours

which is not fully met in Him. And you are in Him. You only need to take the position which is already yours. Abide!” -D.T.

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (2 Cor. 9:8)

1-25. Author Of Peace

“For God is not the author of confusion, but of peace” (1 Cor. 14:33).

The day we were saved, total war was declared between sinful self and the Holy Spirit. Lasting peace will come when we rest in Calvary’s conquest of sin and self, and allow that victory to be applied by the faithful Spirit of God.

“The Holy Spirit does not reason from what man is for God, but from what God is to man. Souls reason from what they are in themselves as to whether God can accept them. He does not accept you thus; you are looking for righteousness in yourself as a ground of acceptance with Him. You cannot get peace in this way. ‘But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us’ (Rom 5:8).

“The Holy Spirit always reasons down from what God is, and this produces a total change in my soul. It is not that I abhor my sins; indeed I may have been walking very well; but it is ‘I abhor myself.’ The Holy Spirit shows us what we are, and that is one reason

why He often seems to be very hard and does not give peace to the soul, as we are not relieved until we frankly, from our hearts, acknowledge what we are. Until the soul comes to that point He does not give it peace-He could not; it would be healing the wound slightly. The soul has to go on until it finds there is nothing to rest on but the Cross-proved goodness of God; and then if God be for us, who can be against us?" -J.N.D.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7)

1-26. Partakers

"If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:20).

Affliction and suffering are the lot of all men, the privilege of all believers. Our sufferings bring forth need, and our need brings forth His comfort and consolation. Blessed need! "As ye are partakers of the sufferings, so shall ye be also of the consolation" (2 Cor. 1:7). Blessed promise!

"If you aspire to be a son of consolation; if you would partake of the priestly gift of sympathy; if you would pour something beyond commonplace consolation into a tempted heart; if you would pass through the intercourse of daily life with the delicate tact that never inflicts pain; you must be content to pay the price of a costly education-like Him,

you must suffer."

"There are blessings which we cannot obtain if we cannot accept and endure suffering. There are joys that can come to us only through sorrow. There are revealings of divine truth which we can get only when earth's lights have gone out. There are harvests which can flow only after the plowshare has done its work."

"Comfort does not come to the light-hearted and merry. We must go down into 'depths' if we would experience this most precious of God's gifts-comfort, and thus be prepared to be coworkers together with Him."

"I take... pleasure in weaknesses, insults, distresses, persecution, and difficulties, which I endure for Christ's sake, for it is when I am consciously weak that I am really strong" (2 Cor. 12:10, Wms.).

1-27. Christ - Confidence

"For we worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

Contrary to general opinion, there is no place for self-confidence in the Christian life. Confidence is essential, but not from the source of self. The awakened believer is so keenly aware of the sinful self-life that, for him, self-confidence is out of the question. In time, his "O wretched man" complex is replaced by "I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). Christ-confidence is the basis for the healthy

Christian's walk. Sinful self-confidence is the basis for the sickly Christian's defeat.

“Our Father takes all things from under our feet until we have nothing left but Him. God has always the highest goal in view, namely, to lead us into the denial of self. Everything is directed toward teaching us to entrust ourselves to Him. Therefore we must often suffer defeat. You fight with all your might against sin and find yourself surrounded by failure. You pray fervently and sincerely: ‘O God, help me and stay by me.’ But it seems that He does not hear. You cry yet more earnestly for help, but He seems to have no concern for you. Is He then really merciless? No! Just because He is merciful, He cannot help you. If He did, you would not be free from your self-confidence; you would not learn to fight the good fight of faith and thus obtain the victory which the Master has won; you would not learn to say ‘the Lord Jesus only,’ but you would still continue to say ‘Jesus and I.’”

“For the Lord shall be thy confidence” (Prov. 3.26).

1-28. Matriculation

“My grace suffices for you, for power matures in weakness” (2 Cor. 12:9, Wey.).

There can be no true and intelligent rejection of the self-life without thorough heart preparation by the Holy Spirit. We read in the Word that self is to be hated

and rejected, but the development of this attitude may be long removed from the initial revelation. Years of processing separate Romans Three from Colossians Three, in our experience.

“Why are we so deficient in divine power? Simply because we do not like the way it begins. Its beginning is to hate one's own life, and this is an awful start; but there is no ‘tower’ built without it. You must refuse human material, or you cannot build to true structure. Power enabled Elisha to take hold of his own clothes and tear them into two pieces. It begins with self-abnegation. This explains the reason why there is so little power. Very often one lingers over his losses like an exile, but he must rise out of it; he must bury his dead out of his sight; it is a great day when that comes to pass, and then he can be useful to others.” -J.B.S.

“To be willing to accept crucifixion with Christ, to leave all yourself, your plans and your longings, your abilities and your possessions, all of them at the Cross, so that you only trust and love and live for the Lord Jesus, hurts a great deal. It requires an absolute venture of faith; but beyond it, God says, ‘much fruit.’ And the way to it is ‘into the ground and die’-it is the only way; His way.”

“Most gladly therefore will I boast of my infirmities rather than complain of them-in order that Christ's power may overshadow me” (2 Cor. 12:9, Wey.).

1-29. Sacrificial Self

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal. 6:7).

It is essential for the believer to see that his old nature has been completely rejected by God at Calvary, and that as a “new creation” he is fully and eternally accepted in the Lord Jesus. Otherwise, self will continually seek to be something for God, to please Him, to merit His approbation.

“It is very possible that our sacrifices and self denials may be altogether selfish. Self can pray, and say, What a lovely prayer! It can preach a fine message, and pat itself on the back and say, That was splendid, what a useful man you are! How, then, can it become ‘not I, but Christ’? Well, we must above all else see the reality and danger of the thing, we must look at it frankly, and choose to be free of its domination. The worst and the saddest part of it is its deception. It says, How that fits So-and-so, not me. But you must pass sentence upon it, or it will pass sentence upon you.”

“Through the victory won on Calvary we enter into newness of life; and as the old nature seeks to assert its supremacy, each uprising of it must be handed over to the Lord Jesus Christ, that He may deal with it. That He has dealt with it, through His death on the Cross, in a way which satisfies God and makes deliverance possible for us, is

the foundational fact for Christian life and work.” -G.W.

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life” (Gal. 6:8).

1-30. Spiritual Balance

“Not I, but Christ” (Gal. 2:20).

Any abiding spiritual progress must be based upon our taking sides with God against the old life. Why? “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7). “Enmity” knows no reconciliation; crucifixion is the only alternative!

“The life of Christ is the holiness of Christ. The reason we so often fail in the pursuit of holiness is that the old life, the flesh, in its own strength seeks for holiness as a beautiful garment to wear and enter heaven with. It is the daily death to self out of which the life of Christ rises up.” -A.W.T.

“In receiving Christ we receive the divine-human life, a life that is death to the life of fallen nature, which finds its fruit in sin and self. The tragic mistake of thousands of 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. To have life is not enough: the life of the Lord Jesus demands the death of the flesh, if that life is to be

fully developed and become fruitful in us. Here is the crux of the whole matter.”

“That I may know Him, and the power of His resurrection and the fellowship of His suffering, being made conformable unto His death” (Phil. 3:10).

1-31. Worth Waiting For

“But ye are sanctified but ye are justified in the Name of the Lord Jesus and by the Spirit of our God” (1 Cor. 6:11).

The fact of our position, which we can see in the Word, may take years to realize in life. Many believers feel that their appropriation of a truth must result in same-day experience of that doctrine. It is true that we are often given a foretaste, a brief experience of its reality, but we must then settle down to the daily processing of the Spirit, whereby He slowly and thoroughly translates the apprehended truth into character and walk. Paul testified, “I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus” (Phil. 3:12). He pressed toward the mark.

“As a gift of grace, sanctification is conferred on each believer as soon as he believes. But it is a gift yet held on deposit, ‘hid with Christ in God,’ to be appropriated through daily communion and gradual apprehension. So, while the believer’s realized sanctification appears painfully meagre, at most a

thin line of light, like the crescent of the new moon, yet he sees it ever complemented by the clear outlines of that rounded wholeness which is his in the Lord Jesus, and into which he is to be daily waxing till he grows to ‘the measure of the stature of the fulness of Christ’ (Eph. 4:13)” -A.J.G.

ot, the branches will wither and fall away.

“The Lord Jesus has been waiting for us to come to the end of our own efforts. He sends the call, ‘Come back to the Cross.’ At last we can see we have been standing and working on the wrong ground, and we hear Him say, ‘It is you who are in My way. I can do My work myself. I simply need empty vessels. You parted with your sins, but you kept yourself. Come now, part with yourself, take your place where I put you. When I died you were in Me on that Cross.’ ‘Now I see! What next, Lord?’ ‘Now you pass to another sphere where you become aware that you are joined to Me as your life.’”

“Our identification with Christ in His death was a death unto Sin—the principle of Sin as a master and a tyrant—Sin, not sins. The Holy Spirit is ready to apply that finished work of death to the depth of our self-life, until Sin loses its mastery at point after point. It goes deeper than the cutting off of visible and external things. The Cross deals with the cause, not symptoms.”

“Christ, who is our life”

Number 2

Number two of None But the Hungry Heart is shared with the specific purpose of setting forth some of the scriptural principles of growth in the Christian life.

An over-all knowledge of the Word of God is very important, and can produce a certain amount of spiritual development. However, careful study and experiential heart knowledge of the explicit truths for growth in the Lord Jesus Christ are required to bring us to spiritual maturity. The contents of this booklet are prayerfully designed to guide the believer to his satisfying source-Christ Jesus, our life.

It must be remembered that for the most part the results of such study do not immediately appear. The expectations of the hungry heart are often far in advance of the growth time involved. But the faithful Holy Spirit can be fully trusted to bring us along step by step on the path of life. "The Comforter, who is the Holy Spirit, whom the Father will send in My name, He shall teach you all things" (John 14:26).

"Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (2 Thess. 2:16, 17).

-Miles J. Stanford; January 1969

2-1. Heart Of The Matter

"That I may know Him" (Phil. 3:10).

Immaturity is selfish; maturity is selfless. "He must increase, but I must decrease" (John 3:30). "The question for the tried and tempted, the harassed and oppressed, is this: 'Which would you rather have, the power of Christ's hand in deliverance from trial, or the sympathy of His heart in the midst of trial?' The carnal mind, the unsubdued heart, the restless spirit, will, no doubt, at once exclaim, 'Oh! let Him only put forth His power and deliver me from this insupportable trial, this intolerable burden, this crushing difficulty. I sigh for deliverance. I only want deliverance.'

"But the spiritual mind, the subdued heart, the lowly spirit, will say, and that without a single particle of reserve, 'Let me only enjoy the sweet company of the heart of the Lord Jesus Christ in my trial, and I ask no more. I do not want even the power of His hand to deprive me of one drop of consolation supplied by the tender love and profound sympathy of His heart. I know He can deliver me, but if He does not see fit to do so, if it does not fall in with His unsearchable counsels, and harmonize with His wise and faithful purpose concerning me so to do, I know it is only to lead me into a deeper and richer realization of His most precious sympathy.'" -C.H.M.

"The same faith that sees glory for us at the end of the path sees God for

us all through the path. This is the secret of real strength. What unbelief does is to compare ourselves and our own strength with circumstances. What faith does is to compare God with circumstances.”

“For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ” (2 Cor. 1:5).

2-2. Fact Finding

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord” (2 Pet. 1:2).

We cannot too highly value and appreciate heart-hunger for the Word. It is of the Spirit of Truth. We may have been born again without knowing much of the Bible, but we certainly are not going to grow to any extent apart from a careful and persistent study of the Word of God. Yes, the maturing believer is a Spirit-dependent student of the Scriptures, “whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature” (2 Pet. 1:4).

“Christian progress is not a question of attaining to some abstract standard, or of pressing through to some far-off goal. It is wholly a question of seeing God’s standard in God’s Word. You advance spiritually by finding out what you really are (in Christ), not by trying to become what you hope to be. That goal you will never reach, however earnestly you may strive.

“It is when you see you are dead unto sin that you die to it (daily); it is when you see you are risen that you arise; it is when you see you are a ‘new creation’ in Him that you (progressively) grow. Seeing the accomplished fact in the Word determines the pathway to the realizing of that fact. The end is reached by seeing, not by desiring or working. The only possibility of spiritual progress lies in our discovering the truth as God sees it; the truth concerning Christ, the truth concerning ourselves in Christ.” -W.N.

“Come and see the works of God” (Ps. 66:5).

2-3. Need, Then Supply

“Not as though I had already attained. . . but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus” (Phil. 3:12).

The heavenly Husbandman develops a believer on the same principle that He does a tree: planting, growth, consolidation, rest, and then more growth. There are stages. We are shown our sin and need-self. Then we hunger for freedom and life-Christ. This is a progression. At first, we consider the shocking revelation of self the greatest of calamities; later, we realize that it is the pathway to the blessed revelation of our life in the Lord Jesus Christ.

“Before we can take on the likeness of the Lord Jesus, we must see

ourselves and know how we look; we must be brought into the place where we are not dismayed nor cast down when we discover how little we are conformed to His image. It is only as we see our need, that we can be supplied.” -C.Mcl.

“It does us no good, but only discourages us if we see our failures and shortages and do not behold the beauty of Christ, and apprehend and experience our sufficiency in Him. On the other hand, if we see only what we are in Him and do not discern our defects; if we do not apprehend that which must be appropriated and worked out in us; if we do not see all that must be put off, and that Christ must be put on in actual control and manifestation, we become self-satisfied and puffed up-we lose our invaluable ‘need.’” -C.Mcl.

“I certainly do count everything as loss compared with the priceless privilege of knowing Christ Jesus my Lord” (Phil. 3:8, Wms.).

2-4. Freedom’s Foundation

“I have been crucified with Christ, and I myself no longer live” (Gal. 2:20, Wms.).

Upon conversion, the new believer feels that every opposition to a joyous, fruitful Christian life has been overcome once for all. Later, when the world and self begin to insinuate themselves once again, he thinks that determination and self-effort will keep him free. Finally,

after a seemingly endless struggle, the defeated believer is brought back to the Cross. Here is the source of liberation from the power of self and the world.

“Sinners are not saved until they trust the Saviour, and saints are not delivered until they trust the Deliverer. God has made both possible through the Cross of His Son.” -L.S.C.

“The believer can never overcome the ‘old man’ even by the power of the ‘new’ apart from the work of the Cross, and therefore the death of Christ is indispensable, and unless the Cross is made the basis upon which he overcomes the ‘old nature,’ he only drops into another form of morality; in other words, he is seeking by self-effort to overcome sin and self, and the struggle is a hopeless one.” -C.U.

“Just as the Lord Jesus came into this world where this old humanity was and came into it not to ally Himself with it but to take it into death by the Cross, even so He now by the Holy Spirit, in regeneration, comes into us where there is this old fallen life and not to ally Himself with it, but to hold it in the place of death by the same means-His Cross.” -N.D.

“But may it never be mine to boast of anything but the Cross of our Lord Jesus Christ by which the world has been crucified to me and I to the world!” (Gal. 6:14, Wms.).

2-5. Defective Beginning

“Being justified freely by His grace

through the redemption that is in Christ Jesus” (Rom. 3:24).

Are we aware of the importance of a personal assurance of salvation? Healthy spiritual growth is founded upon it. Many Christians seem unable to enter Romans Six and Eight simply because they are not truly established in Romans Three, Four and Five. Full assurance as to our eternal security in the Lord Jesus is the basis for the ever-deepening experience of our identification with Him.

“The defect in souls in general is the incompleteness of their conversion. It is pardon that is apprehended and not acceptance. Acceptance embraces God’s side-how He feels, and this should be chief, for we as sinners have offended Him. The offender has been removed from His eye by a Man-the Lord Jesus Christ, and He can receive us on the ground of the Man who glorified Him in bearing our judgment.

“We cannot enjoy acceptance but in the way in which it was acquired or effected for us, and if we are in the acceptance we know that no improvement of the flesh could commend us to God, and that we cannot be before Him but in Christ. But if we are in any degree dark as to the crucifixion of the old man, we are not in acceptance experientially, we are not in the daily benefit of it, and our liberty by the Spirit can never go beyond our conscious acceptance.” -J.B.S.

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2).

2-6. Heart Of Romans

“Yield yourselves unto God, as those that are alive from the dead” (Rom. 6:13).

Deliverance from the reign of sin, and liberty in the life of Christ, are set forth as a doctrinal unit in Romans Six, Seven and Eight. This area of truth has but one key-the Cross. This is the great master key to spiritual life and liberty.

When we begin to comprehend Romans Six, we know that our death in Christ unto sin was completed at Calvary. When we have been in Romans Seven for a time, we come to realize that we have been struggling to produce that which God has already accomplished for us in Christ. When we thereby come to Romans Eight, we know at last that the Holy Spirit will produce in our experience what God completed for us on the Cross and in Christ our life.

“In Romans Six we see the foundation of our deliverance-the fact that we died with Christ; and also the conditions of our deliverance-that we reckon ourselves dead unto sin and yield to God as those that are alive from the dead. Romans Eight tells us the means and the method of our deliverance-that it is through the blessed Holy Spirit alone that we are actually delivered in everyday life, from

sin's reign; the moment we cease from all our own efforts and let Him do all the work, He will begin delivering us from the power of sin. How long it takes some of us to come to the end of our own efforts can be seen in Romans Seven!" -W.R.N.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

2-7. Grow To Share

"For they disciplined us only a short time, as it seemed proper to them; but He does it for our good, in order that we may share His holy character" (Heb. 12:10, Wms.).

It is only natural to feel that our need requires immediate victory, but the truth is that we cannot come to maturity apart from the Holy Spirit's processing and development of our life, day by day. A quick and easy victory would cripple our usefulness in these two ways: we would not understand the all-important principle of processing; we would not appreciate the needs of others. If we are unable to share, we abide alone like the grain of wheat that does not die.

"So often in the battle we go to the Lord, and pray, and plead, and appeal for victory, for ascendancy, for mastery over the forces of evil and death, and our thought is that in some way the Lord is going to come in with a mighty exercise of power and put us into a

place of spiritual maturity as in an act. We must have this mentality corrected. What the Lord does is to enlarge us to possess. He takes us through some exercise, through some experience, takes us by some way which means our spiritual expansion, an increase of spirituality so we occupy the larger place spontaneously because of our growth 'I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased' (Exod. 23:29, 30)." -T. A-S.

"Now for the time being no discipline [child-training] seems to be pleasant; it is painful; later on, however, to those who are trained by it, it yields the fruit of peace which grows from upright character" (Heb. 12:11, Wms.).

2-8. Subtle Self

"Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 51:10).

A healthy spiritual birth results in the falling away of many of the more obvious works of the flesh, often causing the new believer to claim 2 Corinthians 5:17 or Galatians 2:20 as his testimony. However, for the Lord Jesus to be fully manifested, it is going to involve a lifetime of the Holy Spirit's deep dealing with the more subtle and deadly characteristics of the self-life "always delivered unto death" (2 Cor.

4:11).

“By the daily ‘supply of the Spirit of Jesus Christ’ (Phil. 1:19), the believer united to his Risen Lord ‘grows continually to a more perfect knowledge and likeness of his Creator,’ and grows up ‘after the image of Him that created him, in the sphere where ‘Christ is all, and in all.’

“The child naturally grows up in the likeness of his father, and the new life communicated to the redeemed grows up in the likeness of Him who is the Creator of the new creation if so be that the death with Christ is unflinchingly recognized, and ‘old things’ are truly allowed to pass away to make room for the growth of the new man ‘which is after God . . . created in righteousness, and holiness of truth’ (Eph. 4:24).”

“How many earnest and religious people belong to ‘the Old Adam Improvement Society.’ It is the recognition of the Christ-life, it is union with the Risen Christ, that men need instead of the culture of the religious self-life.” -E.H.

“Unto the measure of the stature of the fulness of Christ” (Eph. 4:13).

2-9. Experience Superseded

“And they who know Thy Name will put their trust in Thee” (Ps. 9:10).

Our experiences must be judged by God’s Word, never the Word judged by our experiences. Normally, the Spirit of Truth will reveal a truth to us from the

Scriptures and, as we exercise faith in what we have been shown, will begin to take us into the experience of it. Abnormally, a Christian will yearn for an ‘experience,’ and then attempt to find corroboration for it in the Word.

“Knowledge must carry the torch before faith.” Always give God’s Word first place, “for the Word of God liveth and worketh, and is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, yea, to the inmost parts thereof, and judging the thoughts and imaginations of the heart” (Heb. 4:12, Cony.).

“A person may easily know his sins forgiven, but it is a further truth to know that he himself has ‘died to sin.’ He finds this conflicts with his experience. Suppose I tell you a debt of a thousand pounds which you owed was paid by someone, it would not be a question of experience, but of simply believing my statement. Just so with God. He tells us our sins are forgiven, and it is a question whether we believe Him. But when He tells us we have died to sin, we look inside and say, ‘Ah, sin is still at work; how is that?’ A person must be taught of God to know really the truth that he has died to sin.” -J.N.D.

“It is written, That man shall not live by bread alone, but by every word of God” (Luke 4:4).

2-10. Peace And Rest

“The Lord will perfect that which concerneth me” (Ps. 138:8).

After the believer enters into life by faith, he wonders why it was so difficult for him to see that it was all of grace—the humble reception of a finished work. And yet he goes through the faithless struggle once again before he sees that his daily Christian life is also a finished work—complete in Christ.

“God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord’ (1 Cor. 1:9). What believers need is the simple faith that the establishing in Christ, day by day, is God’s work—a work that He delights to do, in spite of all our weakness and unfaithfulness, if we will but trust Him for it. To the blessedness of such faith, and the experience it brings, many can testify. What peace and rest, to know that there is a Husbandman who cares for the branch, to see that it grows stronger; who watches over every hindrance and danger, who supplies every needed aid!

“What peace and rest, fully and finally to give up our abiding into the care of the Father, and never have a wish or thought, never to offer a prayer or engage in an exercise connected with it, without first having the glad remembrance that what we do is only the manifestation of what our Father is doing in us! The establishing in Christ is His work: He accomplishes it by stirring us to watch, and wait, and work.” -A.M.

“Now He which stablisheth us with you in Christ, . . . is God” (2 Cor. 1:21).

2-11. Profit

“Heirs of God and fellow heirs with Christ—sharing His inheritance with Him; only we must share His suffering if we are to share His glory” (Rom. 8:17, Amp.).

The term “profit and loss” is reversed in the Christian life to “loss and profit.” The principle never varies: our losses are all in the realm of the old, never the new. Every loss in the life of self brings greater gain and profit in the new—our life in Christ. And, conversely, every gain for the self-life is loss for our growth and His glory. “But what things were gain to me, those I counted loss for Christ” (Phil. 3:7).

“It is not the design of God to deprive His children of happiness, but only to pour the cup of bitterness into that happiness which the believer has in anything outside of Christ.” -F.F.

“Everything that tries us, that is a check upon us, that causes exercise of heart, and makes us sensible of weakness in ourselves, is of the nature of chastisement (child-training). It may come in the way of difficulties in the path of faith; or in the shape of such trials and sorrows as are common to all men—loss of property, loss of health, or bereavement; or it may be as the governmental consequences of sin; but in one way or other all have it. It is ‘for our profit, that we might be partakers of His holiness’ (Heb. 12:10). That is, it serves to break down that which is not

of God in us, that the life of the Lord Jesus might be made manifest.” - C.A.C.

“When He hath tried me, I shall come forth as gold” (Job 23:10).

2-12. The Cross For Self

“I have been crucified with Christ” (Gal. 2:20, ASV).

The Cross is the height of paradox; it is at once God’s greatest agony, and His eternal glory. For the growing believer it means daily crucifixion, and at the same time freedom from the penalty and the power of sin and self. “But may it never be mine to boast of anything but the Cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world!” (Gal. 6:14, Wms.).

“We need to enter deeply into the truth that Christ the Beloved Son of the Father could not return to the glory of Heaven until He had first given Himself over to death. As this great principle opens up to us, it will help us to understand how in our life, and in our fellowship with the Lord Jesus, it is impossible for us to share the fulness of His life until we have first in very deed surrendered ourselves every day as having died to sin and the world.”

“Many believers appear to think that when once they have claimed Christ’s death in the fellowship of the Cross, and have counted themselves crucified with Him, they may now consider it as past and done with. They do not as yet

understand that it is in the crucified Christ, and in the fellowship of His death, that they are to abide daily and unceasingly. The fellowship of the Cross is to be the life of a daily walk-His taking the form of a servant, His humbling Himself and becoming obedient unto death, even the death of the Cross; this mind that was in the Lord Jesus is to be the disposition that marks our daily life.”

“Have this mind [attitude] in you, which was also in Christ Jesus” (Phil. 2:5, ASV).

2-13. Convicted, Or Filled?

“And because ye are sons, God hath sent forth the Spirit of His Son into your hearts” (Gal. 4:6).

When the Holy Spirit convicts us of our sin, it is to remove self from the throne of our hearts. When the Holy Spirit fills us, it is to place the Lord Jesus on the throne of our hearts. Ours is the choice-”not I, but Christ” (Gal. 2:20); His is the work, for He is “the Spirit of life in Christ Jesus” (Rom. 8:2).

“The great secret of the Christian life is found in ceasing from self, in which the power of the Cross manifests itself in us. We all know how our Lord Jesus, ere He could receive the new life from the Father in glory, and the gift of the Holy Spirit through whom He could impart His life to His people, had first to give up the life He lived upon earth. He had to take His place among the dead in utter weakness and helplessness

before He could live again by the power of God. His death on the Cross was indispensable to the life of the Spirit.

“And as it was with Christ, so it must be with us. As we yield ourselves to be united with Him in the likeness of His death, we can share with Him in the glory and power of the life of the Spirit. To know what the Holy Spirit means, implies the knowing of what death means. The Cross and the Spirit are inseparable. The soul that understands that the death to self is in Christ the gate to true life, is in the right way to learn what and who the Holy Spirit is.” - A.M.

“If we live in the Spirit, let us also walk in the Spirit” (Gal. 5:25).

2-14. Continuous Cross

“For we which live are always delivered unto death for Jesus’ sake” (2 Cor. 4:11).

The indwelling Lord Jesus is the source of our life of liberation; the Cross is the means to it. As we abide in Him and He in us, we are to reckon upon the finished work of Calvary to deal progressively with self. It is on this basis alone that the life of Jesus will be manifested in our mortal flesh (2 Cor. 4:11).

“God has taken the old creation and has condemned it in Christ, and is now working on the new creation. There is no place in the plan of God for the betterment of the old creation. He does not bring about some kind of

transformation of the old man so as to produce some kind of resemblance to Christ in Christian character and conduct. There is only one place for the old creation, and that is the Cross.

“But it is not enough for us to say it is there crucified with Christ. Crucifixion was a lingering death, and while we stand once for all upon the fact of God, which is eternal and unchangeable, when our Lord Jesus Christ went to the Cross He took more than our sins with Him; He took our old man and dealt with the source of all our sin, and dealt with it satisfactorily. While we stand on that fact, there has to be the daily working out of the victory which Christ has won for us; there has to be the daily dying to this old self. The Holy Spirit has to work into us the death of the Lord Jesus Christ in all its wonderful power and purpose.” -G.W.

“Being made comfortable unto his death” (Phil 3:10)

2-15. Indwelt To Be Filled

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you” (Rom. 8:9).

The believer knows that he is indwelt by the Holy Spirit on the testimony of the written Word; others know when the believer is filled with the Holy Spirit by the growing manifestation of the Living Word.

“There are believers who need the reminder that deeper than mind and feeling and will, deeper than the soul,

where these have their seat, in the depths of the renewed spirit, there comes, at re-birth, the Holy Spirit to dwell forever. His indwelling is there, first of all, and all through, to be recognized by faith. Even when I cannot see the least evidence of His working, I am quietly and reverently to believe that He dwells in me. In that faith I am restfully and trustfully to count upon His working, and to wait for it. In that faith I must very distinctly deny my own wisdom and strength, and in childlike self-abnegation depend upon Him to work.

“His first workings may be so feeble and hidden that I can hardly recognize them as coming from Him; they may appear to be nothing more than the voice of conscience, or the familiar sound of some Bible truth. Here is the time for faith to hold fast the Master’s promise and the Father’s gift, and to trust that the Holy Spirit is within and will guide. Out of the hidden depths His power will move and take possession of mind and will, and the indwelling in the hidden recesses of the spirit will grow into a being filled with His fulness.” - A.M.

“Now if any man have not the Spirit of Christ, he is none of His” (Rom. 8:9).

2-16. Legal Conflict

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1)

If we are weak in understanding the principle of complete justification by faith, we will be strong in seeking to produce our own sanctification.

“In Romans Seven Paul is describing the inevitable conflict that every believer knows when he undertakes to lead a holy life on the principle of legality. He feels instinctively that the law is spiritual, but that he himself, for some unexplained reason, is fleshly, carnal, and in bondage to sin. This discovery is one of the most heart-breaking a Christian ever made. Yet each one must and does make it for himself at some time in his pilgrimage.

“The believer finds himself doing things he knows to be wrong, and which his inmost desires are opposed to; while what he yearns to do he fails to accomplish, and does, instead, what he hates. But this is the first part of a great lesson which all must learn who would matriculate (enroll) in God’s school. It is the lesson of no confidence in ‘the flesh’; and until it is learned there can be no true progress in growth. The incorrigibility of the flesh must be realized before one is ready to turn altogether from self to Christ for sanctification, as he has already done for justification.” -H.A.I.

“As conviction of guilt goes before known justification, so the experiential knowledge of self before sanctification. No effort clears the guilt; no effort effects the growth.”

“That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith” (Acts 26:18).

2-17. Highly Placed

“O our God . . . we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee” (2 Chron. 20:12).

Many believers have gone only as far as justification can take them—spiritual birth, and a bit beyond. There they stagnate, in dire need of the fresh streams of living water that come from seeing their position in Christ. “God . . . hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3). “Always begin with your position, where you are; and then think of your condition, what you are.” -R.P.

“Christians are at their wits’ end. Many 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. Frankly, they have capitulated to the prince of this world, for all their efforts to rout the foe have failed.

“But victory is the believer’s right, as truly his as the air he breathes. However, he must understand the conditions. He must see himself enthroned with Christ. He must see himself according to God’s own Holy Word, as crucified with the Lord Jesus, dead, buried, raised and made to sit in

heavenly places with his Lord and Saviour Jesus Christ. Without this he will go down in ignominious defeat in spite of all his strivings and his prayers. With this position he is more than conqueror through Him who loved him and gave Himself for him.” -F.J.H.

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 John 5:4).

2-18. Devoted Disciple

“Remembering without ceasing your work of faith, and labor of love” (1 Thess. 1:3).

The Cross cost God all that He had, for us. That same Cross will cost us all that we are, for Him, for growth, for others. “For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you” (2 Cor. 4:11, 12).

“Devotion, utter devotion, to God’s purpose concerning His people, is going to make the uttermost demand upon any servant of God. It is going to test and find out our spirit of service. And if we are going to be used of God in this utter way, it is going to bring us to the point where we have nothing left to fall back upon, either of personal interest, position, or blessing: it is simply a matter of God, and God only! If God does not do it, we are finished. We have no alternative; we have no second

line; we are in this matter of the Lord's purpose to the last drop of blood. The purpose of God in His people will demand that. It is no use-we cannot have any alternatives; we cannot have a second course: it is everything or nothing." -T. A-S.

"There are those who would be more useful in the Lord's work if only they were more devoted. They are absorbed in something else, and this not only distracts them from their work, but when they do set themselves to it, there is not that maturity, that finished condition of soul, that knowledge of hearts, and of the way in which the Word suits itself to their needs, which gives lasting value to ministry." -J.N.D.

"They loved not their lives unto the death" (Rev. 12.11).

2-19. Not Obligated

"The carnal mind is enmity against God" (Rom. 8:7).

Early in the Christian life we naturally feel that it is our obligation to overcome self and become spiritual. We do not yet realize that time and processing are required before we are able to give up self-effort for our growth. It is the work of the Holy Spirit, not our obligation. "God hath chosen you to salvation through sanctification of the Spirit" (2 Thess. 2:13).

"The self-life is surely our first and most bitter foe, and the believer who will serve God acceptably must learn His way of victory over this subtle and

dangerous enemy. The flesh is irrecoverably fallen and you and I make no real progress in the Christian life until we have learned in experience to say with the apostle: 'For I know that in me (that is, in my flesh dwelleth no good thing' (Rom. 7:18)." -J.C.M.

"Paul's great endeavor, in all his great struggle of Romans Seven, was to make 'the flesh,' his old self-life, consent to do that holy law which his new self approved. Paul had not yet despaired of himself. The fact is, he had not yet realized the absolute distinction between the old and the new creations. And it was through this terrible experience that he found the new or 'inward' man to be distinct from the old man; that the realm of 'the spirit' was absolutely separate from that of 'the flesh', that all of the old self, with its life and energy, was to be despaired of, not sanctified."

"For it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

2-20. Safe Beyond Question

"Neither give place to the devil" (Eph. 4:27).

To a large extent, we will be pawns of the devil until we stand on the specific facts of the Bible and assert, "I belong to the Lord Jesus Christ, and am a new creation in Him on the basis of the finished work of Calvary. He is my life; my death in Him on the Cross separated me from the dominion of all the old creation. As far as my Lord and

I are concerned, Satan, sin, self, the world, and the law, all are on the other side of that death.” “We never get into conflict with Satan until we realize our privileges in Christ. We cannot cross the Jordan without finding the Canaanites in the land.”

“Satan may challenge my clearance and my acceptance; he may raise all kinds of questions about what I am and what I have done, but he can raise no questions as to the worthiness or acceptance of my Saviour. The forgiven man is on an altogether new ground with God; he is on the ground of grace-grace which is set forth in Christ. The apprehension of this is redemption, and it puts the soul beyond the reach of the oppression and harassing of the enemy.” -C.A.C.

“If the first step in the Christian course were definitely understood the saints would have a happier time. If they saw that the power of the old man was broken on the Cross, and that in Christ they are new creations before God, they would walk here in deliverance. ‘You will know the truth and the truth will set you free.’” -J.B.S.

“Your great accuser, the Devil, is going about like a roaring lion to see whom he can devour. Withstand him, firm in your faith” (1 Pet. 5:8, 9, Wey.).

2-21. One Standard - Christ

“So then let us once for all quit the elementary teaching about Christ and continue progressing; toward maturity”

(Heb. 6:1, Wms.).

When the standard of the Christian life is low, the responsibility for growth is placed upon the believer. But when it is known that God’s standard for us is His Son, all expectation of maturity must be placed in Him-”for it is God which worketh in us both to will and to do of His good pleasure” (Phil. 2:13).

“The Lord Jesus Christ is the Christian’s very life, and the Holy Spirit dwells within our spirit to manifest Him, to work out all that is in Him and to reproduce Him in us. We must remember that there is something in the sight of God that is higher than work. There is Christ-likeness. That is our Father’s purpose, and it is His work.” - A.M.

“It is not great talents God blesses so much as great likeness to the Lord Jesus. A holy ministry is an awful weapon in the hands of God.” -R.M.Mc.

“In a great many evangelical churches the Gospel of salvation is magnificently presented, seekers are led to Christ; but the totality of the Gospel, the Gospel in its ultimate category, is by no means so clearly presented, nor maybe even understood by teacher as well as pupil. It is evidenced by exhortation to Christian living being mainly challenges to pray more, study more, give more, witness more, surrender more. The emphasis is predominantly on the active dedication of the Christian to his Lord, and to a

much less degree on the dynamic remolding of the believer by his Lord.”

“For we are His workmanship, created in Christ Jesus” (Eph. 2:10).

2-22. Waiting On God

“Rest in the Lord, and wait patiently for Him” (Ps. 37:7).

In times of crisis, we are prone to question His care; in times of calm, we tend to forget our need of His care.

“Don’t look at earthly difficulties. Saul said, ‘Because I saw that the people were scattered from me, and that thou camest not. . . therefore said I, The Philistines will come down now upon me’ (1 Sam. 13:11, 12). It is fatal to look around and at consequences, especially in times of crisis, for it will be impossible to be still, and wait God’s time for deliverance. Jesus came to them in the fourth watch of the night (Matt. 14:25). It is always His way. God is never behind time! However dark the path may be, wait; do not go before Him, don’t force yourself, like Saul. ‘The crisis demands action,’ we say! Nay, ‘dwell in stillness and wait for clearness’-wait until you are sure of the will of God, and leave the ‘Philistines’ to Him.” -T. A-S.

“Victory comes through the reckoning of faith and not through struggling and striving. ‘But,’ it may be asked, ‘are we not exhorted to ‘fight the good fight’? Yes, that is so, but you must please finish the text, ‘Fight the good fight of faith,’ and faith never

struggles for victory. Faith stands in victory.”

“The unbelieving heart looks at the circumstances, and leaves God out. Faith, on the contrary, looks only at God, and leaves circumstances out. Faith delights in man’s extremity, simply because it is God’s opportunity. It delights in being ‘shut up’ to God-in having the platform thoroughly cleared of the creature, in order that God may display His glory.”

“My soul, wait thou only upon God; for my expectation is from Him” (Ps. 62:5).

2-23. Mount Sinai, Mount Zion

“For you have not come to a material object all ablaze with fire, and to gloom and darkness and storm and trumpet-blast and the sound of words” (Heb. 12:18, Wey.).

Most of us know that we are not under the Law as summarized in the Ten Commandments, yet we continue to labor under the principle of law. We seek to attain, instead of to obtain. Not until we are driven to the end of Romans Seven will we know the freedom of Romans Eight.

“So long as one thinks that his blessing depends in any way, or in any degree, upon himself, he is under the shadow of Sinai, and naturally we all gravitate in that direction. Many truly converted persons are more occupied with themselves, and in trying to improve their own condition, than in

seeking to learn the grace of God. The result is that where there is a shallow work in the soul they get lifted up with pride and conceit, and perhaps deceive themselves so far as to think there is no sin in them.

“On the other hand, if souls are upright and sincere they get into terrible distress, and experience what it is to have to do with Sinai-blackness, darkness, and tempest, so that a holy man like Moses could only ‘exceedingly fear and quake.’ Thank God! we are not come to that mountain, but to another—even to Mount Zion.” -C.A.C.

“On the contrary you have come to Mount Zion, and to the city of the ever-living God, the heavenly Jerusalem, to countless hosts of angels, to the great festal gathering and Church of the first-born, whose names are recorded in Heaven” (Heb. 12:22, 23, Wey.).

2-24. Abiding Faith

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him” (Col. 2:6).

One day we came to Him in utter need and reliance, and received life. Every day we are to abide in Him in utter need and reliance, that He may live that life in and through us. We are born again by faith, and we are to live anew by faith. “He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing” (John 15:5).

“There are earnest Christians who

are jealous for a free Gospel, with acceptance of Christ, and justification by faith alone. But after this they think everything depends on their diligence and faithfulness. While they firmly grasp the truth, ‘justified by faith,’ they have hardly noticed the larger truth, ‘the just shall live by faith.’ They have not yet understood what a perfect Saviour the Lord Jesus is, and how He will each day do for the sinner just as much as He did the first day when they came to Him.

“They know not that the life of grace is always and only a life of faith, and that in the relationship to the Lord Jesus the one daily and unceasing duty of the disciple is to believe, because believing is the one channel through which Divine grace and strength can flow into the heart of man. The old nature of the believer remains evil and sinful to the last; it is only as he daily comes, all empty and helpless, to his Saviour to receive of His life and strength, that he can bring forth the fruits of righteousness to the glory of God.” -A.M.

“Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving” (Col. 2:7).

2-25. Unity Of Design

“So now also Christ shall be magnified in my body, whether it be by life, or by death” (Phil. 1:20).

If we look to other Christians as

examples to follow, we will soon be discouraged by the prevailing low standard. If we look to Christ as our example, we will be utterly discouraged because of His infinitely high standard. Hence it is essential that we understand that the Lord Jesus Christ is our life; He is not a legal example to emulate, but the source of life from which we grow.

“It is not in any conventional standard of frames and feelings that the disciple is to find the measure of attainment required of him. It is not by any painful reproducing of another’s spiritual history that he is to acquire the true comfort of spirit which he longs for. Outward imitation, though it be of the perfect Example Himself, has little place in the order of spiritual growth—little place because little possibility. ‘Without Me (i.e., apart from Me, in separation from Me) ye can do nothing.’ To abide in Christ is the only secret of Christlikeness; for only thus is obtained the likeness of unity, which is perfect and enduring, instead of the likeness of conformity, which is only partial and transient.” -A.J.G.

“In the pathway of discipline and trial we learn by bitter experience the truth of Paul’s confession, ‘In me. . . in my flesh dwelleth no good thing.’ Coupled with that is the lesson that God waits with infinite patience, like the potter, to work out a design and beauty with such frail material.” -M.H.F.

“And He is the head of the body, the church; who is the beginning, the first-

born from the dead, that in all things He might have the preeminence” (Col. 1:18)

2-26. Acceptable Consecration

“The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7).

If a Christian does not realize his identification with Christ in His death, he does not know true consecration. Crucifixion is the path to, and foundation of, consecration. The deeper truths are not entered into through consecration—they are its basis. “The price of consecration is crucifixion.”

“‘Present yourself unto God as alive from the dead’ (Rom. 6:13). This is the true ground of consecration. For believers to ‘consecrate themselves to God’ ere they have learnt their union with Christ in death and resurrection is only to present to God the members of the natural man, which He cannot use. Only those ‘alive from the dead’—that is, having appropriated their likeness with Him in death—are bidden to present their members as instruments unto God.”

“The modern teaching of consecration, which is tantamount to the consecration of the ‘old man,’ seeks to bypass the death sentence and therefore only leads to frustration and failure. When, however, you and I are prepared, in simple humility, to make the fact of our death with Christ our daily basis of life and service, there is nothing that can prevent the uprising

and outflow of new life, and meet the need of thirsty souls around us.” - J.C.M.

“Therefore, brethren, we are debtors bound not to the Flesh, that we should live after the Flesh [but to the Spirit]” (Rom. 8:12, Cony.).

2-27. Factual Freedom

“You were set free from the tyranny of Sin” (Rom. 6:18, Wey.).

There are two extremes that keep many of us in bondage. The one is ignorance as to the possibility of freedom; the other, ignorance as to the extent of freedom. Careful attendance to the facts of the Word will solve both these crippling conditions.

“The New Testament teaches that the flesh is representatively dead in virtue of the Cross, but it nowhere says it will become actually dead by standing on that fact. What it does say is that, when reckoning the fact true, self will lose its governing power over me. In Romans Six we find that through the death of Christ, sin shall not have dominion over you-the idea is of bondage, ruling, governing, dominating. There is no such view presented as the annihilation of the thing, the exclusion of its presence, but the loss of its governing power. So you see if we are looking for the actual death of the old nature in us, we are looking for something that will never come to pass in this life.” -N.D.

“Our Lord has never promised that

we shall be able to look within, and say that self is gone. Whilst we really believe God’s Word that we have died with Christ unto sin, and count upon Him as the Living One to manifest His life through us, others will see that self is inoperative, whilst we are occupied with Christ.”

“Stand fast therefore in the liberty wherewith Christ hath made us free” (Gal. 5:1).

2-28. Canaan Conflict

“We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance . . . may be ours” (Num. 32:32).

If our Lord were to give rest from the processing required for spiritual growth, by what means would He accomplish His work in us? True, the war has been won at Calvary, but there are many “mopping up” battles to be fought. Victory is ours, but we must learn how to wear our armor and handle our weapons. We must also come to know and appreciate our Captain as we enter into what He has accomplished on our behalf.

“The Christian who imagines that life in the Promised Land is one of rest from temptation and conflict, is due for a surprise. There is not less temptation, but more strong and subtle temptation. There is no less conflict, but more constant conflict. The difference lies in the fact that in Canaan the battle is not fought under our own leadership, but

under that of the Victorious Man with the drawn sword, who has never suffered defeat. It is not rest from conflict, but rest in conflict. In Canaan, Israel lost only one battle in seven years, and that was because of culpable disobedience and sin.” -O.S.

“It has been well said that spiritual believers are honored with warfare in the front line areas. There the fiercest pressure of the enemy is known. But they are also privileged to witness the enemy’s crushing defeat, so abundant is the power of God, and thus highly is the spiritual believer honored.” -L.S.C.

“No weapon that is formed against thee shall prosper.... This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord” (Isa. 54:17).

2-29. Liberated From Legality

“For it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:13).

One of the most subtle, tenacious, and all-pervading errors amongst Christians is slavery to the legal principle (the Galatian error). And, as in deliverance from the power of sin, there is no freedom from law apart from the death we shared in Christ on the Cross. “You too in the body of Christ have ended your relation to the law” (Rom. 7:4, Wms.).

“It is a harmful perversion of the truth of God to teach (as did the Puritan theologians) that while we are not to

keep the law as a means of salvation, we are under it as a ‘rule of life.’ Let a Christian only confess, ‘I am under the law,’ and straightway Moses fastens his yoke upon him, despite all his protests that the law has lost its power.

“Men have to be delivered from the whole legal principle, from the entire sphere where law reigns, ere true liberty can be found. This was accomplished on the Cross. There we ‘died unto the law’ (Gal. 2:19); we were there ‘discharged from the law’ (Rom. 6:14). And those who believe this enter the blessed sphere where grace reigns. The Holy Spirit, indwelling the believer, performs in him the will of God, whose will, at last, is a delight (Rom. 8:3, 4; 12:2).” -W.R.N.

“Law taught me to love my neighbors as myself-made my love for self the measure of my duty to my neighbor. Christianity looks for having no self at all, but giving up ourselves for our neighbors.”

“He Himself, through Jesus Christ, accomplishing through you what is pleasing to Him” (Heb. 13:21, Wms.).

2-30. Administration Of The Cross

“For ye died, and your life is hid with Christ in God” (Col. 3:3, ASV).

It is futile for us to attempt to curb our sins while we ignore their source, the indwelling principle of sin. In trimming the branches (sins), we strengthen the root (self). Rather, as we count upon the finished work of

Calvary, the Holy Spirit will apply the Cross to the old life. And as that death cuts deeper and deeper into the root, the branches will wither and fall away.

“The Lord Jesus has been waiting for us to come to the end of our own efforts. He sends the call, ‘Come back to the Cross.’ At last we can see we have been standing and working on the wrong ground, and we hear Him say, ‘It is you who are in My way. I can do My work myself. I simply need empty vessels. You parted with your sins, but you kept yourself. Come now, part with yourself, take your place where I put you. When I died you were in Me on that Cross.’ ‘Now I see! What next, Lord?’ ‘Now you pass to another sphere where you become aware that you are joined to Me as your life.’”

“Our identification with Christ in His death was a death unto Sin—the principle of Sin as a master and a tyrant—Sin, not sins. The Holy Spirit is ready to apply that finished work of death to the depth of our self-life, until Sin loses its mastery at point after point. It goes deeper than the cutting off of visible and external things. The Cross deals with the cause, not symptoms.”

“Christ, who is our life” (Col. 3:4).

2-31. “Know Ye Not?”

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom 8:2).

To deal directly with sin brings

certain defeat to the Christian. Satan, sin, self, the world, and the law—all have been fully dealt with by the Lord Jesus on the Cross. Our dealings with these enemies are to be through the finished work of Calvary, hence indirect. This can be wonderful news to us when we have had enough of the struggle and failure of Romans Seven.

“The believer who sees that self is incurably evil (‘know’), and that it has been taken into death (‘reckon’); who gives self utterly to that death as he sinks before God in dependence and surrender to His working (‘yield’); who consents to death with Christ on the Cross as his position, and in faith accepts it as his only deliverance; he alone is prepared to be led by the Holy Spirit into the full enjoyment of the Christ-life. He will learn to understand how completely death makes an end of all self-effort, and now, as he lives in Christ to God, everything henceforth is to be the work of God Himself.” -A.M.

“It is not by renunciation, or effort, that we are morally apart from sin and self and the world, but by our death on the Cross with the Lord Jesus Christ.”

“Believers today seek the blessing and power of Pentecost apart from a personal crucifixion with Christ, and the result is a counterfeit experience. Calvary is always before Pentecost, historically and experientially. The only way into the riches of the fulness of Christ is through our acceptance of our crucifixion with Him.” -L.L.L.

“But God forbid that I should glory, save in the Cross of our Lord Jesus Christ” (Gal. 6:14).

Number 3

Each section in the None But the Hungry Heart series contains one hundred or more interrelated Scripture portions, as well as more than one hundred quotations and comments.

In meditating upon this material, our attention should be centered in the Word of God. It is hoped that each page may give enlightenment concerning the Scripture quoted. “Let the word of Christ dwell in you richly in all wisdom,” for “the Word of God is living, and powerful” (Col. 3:16; Heb. 4:12).

All true devotional reading should give us a greater understanding of, and appreciation for our Bible. Anything other than this will hinder spiritual growth. It goes without saying that the Word of God, ministered by the Spirit of God, is the primary means of knowing the Son of God as our life. “The words that I speak unto you, they are spirit, and they are life” (John 6:63).

“And now I commend you to God and to the word of His grace. He is able to build you up and to give you your inheritance among His people” (Acts 20:32, Wey.).

-Miles J. Stanford; July 1969

3-1. Sovereign Providence

In whom also we have obtained an

inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will” (Eph. 1:11).

Not only is God our Father not dead, but He is in eternal control of both life and death. He who is our very life is “the Lord Jesus Christ, who shall judge the living and the dead at His appearing and His kingdom” (2 Tim. 4:1). The sovereignty of our God is not only universal, but also personal. What a source of heart rest!

“We find in Romans 8:28 a great marvel: All things work together for good to the believing lovers of God. This involves that billion billion control of God’s providence-of the most infinitesimal things-to bring them about for ‘good’ to God’s saints.

“When we reflect on the innumerable ‘things’ about us-forces seen and unseen of the mineral, vegetable, and animal worlds; on man at enmity with God; on Satan, and his principalities and powers, in deadly array; on the uncertainty and even treachery of those near and dear to us, and even of professing Christians, and of our own selves-which we cannot trust for a moment; upon our unredeemed bodies; upon our general complete helplessness in ourselves-then, to have God say, ‘All things are working together for your good,’-reveals to us a Divine providence that is absolutely limitless.” -W.R.N.

“There Is No Limit To God’s Favor Toward Those In Christ.” -W.R.N.

“All things are Thy servants” (Ps. 119:91, ASV).

3-2. Rest Of Faith

“In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. 4:6, ASV).

Faith does not create or produce, but rests and rejoices in what God has already done. His finished work at Calvary was the basis for our birth, and His completed work in our risen Lord Jesus is the source of our growth. “For if while we were enemies we were reconciled to God through the death of His Son, it is much more [certain], now that we are reconciled, that we shall be saved [daily delivered from sin’s dominion] through His [resurrection] life” (Rom. 5:10, Amp.).

“A great many people have the faith that seeks, but they have not a faith that rests. The Lord Jesus is here, rest in Him, let the burden go. ‘Lord, I trust Thee now; I abide in Thee now. Lord, as I think about my home problems, my business pressures, my personal difficulties in every sphere of life, I bring them all, and give them all to Thee.’ And believe that He keeps you. I am sure this rest of faith is the center of all activity.

“You cannot work without friction until you have this rest of faith-complete

dependence not only on what the Lord has done, but on what He is to you this very moment. Rest in Him. ‘God is able to make all grace abound toward you, that ye always [not sometimes] having all sufficiency in all things, may abound unto every good work’ (2 Cor. 9:8).” - E.H.

“And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus” (Phil. 4:7, ASV).

3-3. Born To Grow

“Feed the flock of God which is among you” (1 Pet. 5:2).

It should grieve us to realize how many abandoned babes in Christ there are—spiritual orphans. In these days of spiritual dearth there is an ever-increasing need for the ministry of nurturing new believers, that they may be “rooted and built up in Him, and established” (Col. 2:7). “The greatest proof of your love for Christ is that you care for those who belong to Him; ‘if you love Me, feed My sheep’.” -J.B.S.

“Let us not feel that our task is done with the rebirth of a soul. The great burden of the Christian ministry should be that Christ may be formed in men, and that they, in turn, may be living witnesses to others. Notice Peter’s words: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.’ But for what purpose has all this been accomplished? He goes on to say, ‘ . . . that ye should

show forth the praises of Him who hath called you out of darkness into His marvelous light' (1 Pet. 2:9). 'But ye are...that ye should.' We believe in Christ's power and desire to win others, but for what? The whole purpose of salvation is that men and women may grow in the deeper stable characteristics of the Christian life-that they might be conformed to the image of the Lord Jesus Christ." -G.D.

"The Christian life is not merely a converted life nor even a consecrated life, but it is the Christ-life. It is the consuming desire of the Lord Jesus to reincarnate Himself in the believer." - R.P.

"Neither as being Lord over God's heritage, but being ensamples to the flock" (1 Pet 5:3).

3-4. Doctrinal-Experiential

"Ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17).

The only true, consistent, and Christ-honoring experience is that which emerges from clear-cut faith in the explicit facts of the Word. Sound doctrine is the one basis for a mature walk and effective service. "Thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine" (1 Tim. 4:6).

"We must remember that our death to sin was once for all accomplished at the Cross. There the believer shared the death of the Lord Jesus; for when

he became a believer, the life he received was life in Christ, that is, life out of death, resurrection life, 'newness of life'; and the relation to sin and the law which Christ had, became those of the believer! Our experience of it all is simply the entering by faith into what has already happened at the Cross.

"God now commands each of us to reckon ourselves as having died with Christ to sin-and therefore as now dead unto sin; and as having risen with Christ, and therefore now alive to God (Rom. 6:11). Now it is always on the basis of what God has done that He asks us to reckon, to appropriate. God makes the facts and tells us to take the attitude that befits these facts; and when we obey, He increasingly works our experiential victory in and through us." -W.R.N.

"Give attendance . . . to doctrine" (1 Tim. 4:13).

3-5. Substitute-Representative

"Crucified with Him" (Rom. 6:6).

Often when a believer finally sees his identification with the Lord Jesus in His death and resurrection, as set forth in Romans Six, he will then seek to experience it by self-effort. The net result: Romans Seven!

"As our Substitute He went to the Cross alone, without us, to pay the penalty of our sins; as our Representative He took us with Him to the Cross, and there, in the sight of God, we all died together with the Lord

Jesus. We may be forgiven because He died in our stead; we may be delivered because we died with Him.

“God’s way of deliverance for us, a race of hopeless 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, the Risen, Living One. It is the Holy Spirit who will make these great facts real and true in our experience as we depend upon Him; and so the plague of our hearts will be stayed, and we shall go on to be conformed to the image of the Lord Jesus Christ.” -J.C.M.

“The Holy Spirit so unites us to Christ that Christian experience becomes a reproduction in us of the essential facts of Christ’s fourfold revelation He died unto sin: with Him we died (Col. 2:20). He arose: with Him we are risen (Col. 3:1). He is in heaven: our life is hid with Christ in God (Col. 3:3). He will appear again: with Him we shall appear in glory (Col. 3:4).” -N.B.H.

“Risen with Christ” (Col. 3:1).

3-6. Responsibility

“These things I have spoken unto you, that in Me ye might have peace” (John 16:33)

There are far too many irresponsible believers. At the same time, there are far too many over-responsible believers who are seeking to carry out the Lord’s responsibilities. Our primary concern is to trust Him, and rest in Him, while ‘it is God who confirms and makes us

steadfast and establishes us...in Christ” (2 Cor. 1:21, Amp.).

“The good fight is the fight of faith. Nothing is easier than to step out of faith into feeling, or sight. But then it is failure, and no longer a fight of faith. When we abide in the Lord Jesus, the force of the assault is borne by Him. He takes the strain and the burden; whilst the believer passes into His triumphs, and is kept in perfect peace through it all.

“The believer then understands the meaning of Asa’s words: ‘Lord, it is nothing with Thee to help, whether with many, or with them that have no power....O Lord, Thou art our God; let not man prevail against Thee... (2 Chron. 14:11). Against us? No; against Thee! Why? Because the battle is the Lord’s! How often we have looked at the battle as ours and have asked that man shall not prevail against us. But perhaps you are not wholly on the Lord’s side; and this may be the secret of your failure. If you want continuous victory, you must be on the side of Him who knows no defeat. The question is not whether the Lord is on your side, but whether you are on the Lord’s side.” -C.A.F.

“Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee” (Isa. 26:3).

3-7. Imitating Is Imitation

“For to me to live is Christ” (Phil.

1:21).

Once we learn the truth of our union with the Lord Jesus, and of the Holy Spirit's indwelling, any attempt to imitate Christ will be seen for what it is: unscriptural, and futile.

"Our Father is going to teach us, mainly through personal failure, that the life we live is the life of our Lord Jesus alone. The Christian life is not our living a life like Christ, or our trying to be Christ-like, nor is it Christ giving us the power to live a life like His; but it is Christ Himself living His own life through us; 'no longer I, but Christ.'"

"The end of Christ's incarnation, death and resurrection was to prepare and form an holy nature and frame for us in Himself, to be communicated to us by union and fellowship with Him; and not to be able to produce in ourselves the first originals of such an holy nature by our own endeavors."

"The believer's true education is in the growth of Christ within. The Church's real ministry is not multitudinous public services, so-called, but the forming of the Lord Jesus Christ in the lives of His people; the reproduction of Christ; epistles made alive by the Holy Spirit, to be seen and read of all men." -C.A.F.

"There is no answer to infidelity like the life of the Lord Jesus displayed through the Christian. Nothing puts the madness of the infidel, and the folly of the superstitious more to shame and

silence than the humble, quiet, devoted walk of a thorough-going, heavenly-minded, and divinely-taught believer."

"But the Lord is faithful, who shall stablish you" (2 Thess. 3:3).

3-8. In-born Ministry

"It is not you who chose Me, but it is I who chose you and appointed you that you might go and be fruitful" (John 15:16, Wey.).

We must be born into our ministry, our service; and it must be born in us. Thus it will be a sharing of life, through which others will be born and will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18).

"Our Father will never put work or service in the place of character; and, if we do that, eternity will reveal that, however much we may have done, we are very small amongst the inhabitants of the Land, whose stature will be measured by 'the measure of Christ.' It would be well if all who contemplate or are engaged in the work of God were governed by this one absolute final law: that, both as to themselves and as to those amongst whom they minister, the ultimate test is-not how much work is done, but how much of Christ is present, or results from the sharing." -T. A-S.

"The Gospel can never be fully preached by the eloquence of the evangelist; it finds its true authority only in the lives of those it has laid hold of.

We live in a day when it is easy to evade the Cross worked out in our lives, and in which we are apt to place our confidence in modern methods, and techniques of evangelism. But lacking the solid evidence of godly living and devotion to the Lord Himself, these will become 'a fanfare of trumpets or the crashing of cymbals-nothing more' (1 Cor. 13:1, Phil.) .” -J.C.M.

“Ye are My witnesses, saith the Lord, and My servant whom I have chosen” (Isa. 43:10).

3-9. Prayer Perseverance

“God . . . hath quickened us together with Christ and hath raised us up together, and made us sit together in heavenly places in Christ Jesus’ (Eph. 2:4-6).

What is our attitude concerning our needs in the Christian life and warfare? Are we outside the armory, struggling and pleading for supplies? Or are we inside the arsenal, ready to be fully supplied and armed as our daily needs require? “Be strong in the Lord-be empowered through your union with Him; draw your strength from Him” (Eph. 6:10, Amp.).

“It has come these days with new light and power that the first thing we have to see to as we draw near to God day by day is that our fellowship is with the Father, and with His Son Jesus Christ. If we listen in the stillness till our hearts begin to respond to what He is thinking and feeling about the matter in

question, whether it concerns ourselves or others, we can, from that moment, begin praying downwards from the Throne, instead of praying upwards from ourselves.” -L.T.

“We must not think the revelation as to the will of God is an end in itself; it is but the first phase of a prayer ministry. When Daniel had prayed through to an understanding of the ways of the Lord, he then set himself three times a day to persevere in prayer for the fulfillment. His prayer ministry took him into the lion’s den, but it also brought him out again, and he was able to see the things through to the glorious end.” - H.F.

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16).

3-10. Rest Of Sanctification

“According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue” (2 Pet. 1:3).

It is necessary for our Father to utilize very firm means in order to separate us from the ingrained idea that sanctification is produced by our work, plus His help.

“A superficial acquaintance with God’s plan leads to the view that while justification is God’s work, by faith in Christ, sanctification is our work, to be performed under the influence of the

gratitude we feel for the deliverance we have experienced and by the aid of the Holy Spirit. But the earnest Christian soon finds how little gratitude can supply the power. When he thinks more prayer will bring it, he finds that, indispensable as prayer is, it is not enough. Often the believer struggles hopelessly for years, until he listens to the teaching of the Spirit, as He glorifies Christ again, and reveals Christ, our Sanctification, to be appropriated by faith alone.” -A.M.

“Look not upon a life of holiness as a strain and an effort, but as the natural outgrowth of the life of Christ within you. And let ever again a quiet, hopeful, gladsome faith hold itself assured that all you need for a holy life will most assuredly be given you out of the holiness of the Lord Jesus. Thus will you understand and prove what it is to abide in Christ our Sanctification. -A.M.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature” (2 Pet. 1:4).

3-11. Bench, Or Arena?

“Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator” (1 Pet. 4:19).

Initially, all we are able to trust God for is our justification. During this stage we are usually satisfied to remain

spectators in the battle of life. Later, when we know Him better and are thereby able to trust Him more fully, we become willing to let our Father take us down into the arena and make us participators. “No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier” (2 Tim. 2:4).

“If you would know victory you must have conflict; it is ridiculous to talk about having a victorious life when you have never been in conflict. You must be prepared to enter the arena with the Lord Jesus Christ Himself, and He will give you lessons day by day. No one can enjoy freedom without paying the price, even in the ordinary values of life. If you would know what it is to triumph, you must certainly pass through tribulation. If you want patience, then it is tribulation; if you want victory there must be conflict.”

“Does Paul regret the thorn in the flesh that drew forth words that have comforted countless millions? Do the men for whom the winds were contrary wish they had been spared the storm that brought their Lord to them, walking on the sea, and caused Him to speak that immortal ‘It is I; be not afraid?’”

“The things which happened unto me have fallen out rather unto the furtherance of the gospel” (Phil. 1:12).

3-12. Not Pruning, But Death

“For the death which He died He

became, once for all, dead in relation to sin; but by the life which He now lives He is alive in relation to God” (Rom. 6:10, Wey.).

When we seek to suppress self in one area, it will express itself in another. If we attempt to prune the branches of the old life, we find that its root has thereby been strengthened. The one answer to this enemy, both God’s and ours, is the daily crucifixion of the Cross.

“Romans Six is one of the most blessed portions of the New Testament, teaching us that our ‘old man,’ our old nature that is in us, was actually crucified with Him, so that now we need no longer be in bondage to sin. But remember it is only as the Holy Spirit makes Christ’s death a reality within us, that we shall know, not by force of argument or conviction, but in the reality of the power of an endless life, that we are in very deed dead to sin.” - A.M.

“Not by a stringent ‘cutting off’ of exterior things, nor by seeking a mental apprehension of ‘death with Christ’ in the conscious life, but by a simple reckoning upon His death as yours—shall you experience in the inner depths of your life, servant of God, the divine spiritual reality that ‘Christ in you’ is in truth your very life, displacing the old life of nature and continually ‘making to die’ its inclinations and habits”

“In the same way you also must

regard yourselves as dead in relation to sin, but as alive in relation to God, because you are in Christ Jesus” (Rom. 6:11, Wey.).

3-13. Not Influence, But Life

“For the law of the Spirit of life in Christ Jesus hath made me free” (Rom. 8:2).

The more fully the Lord Jesus controls within, the less we will be influenced by externals. The more we are affected by externals, the less freedom He will have within.

“The Lord Jesus’ miracles did not have a character changing effect upon the people who saw them or participated in them. They were but for a testimony to who He was. With all His miracles, in the end the principle of unbelief has not been rooted out of a single individual! Though they saw all that He did, the deep-rooted unbelief was untouched. The amazing thing—even with the disciples themselves—was that they were still capable of deep-seated unbelief. ‘O foolish men, and slow of heart to believe....’ ‘He upbraided them with their unbelief....’ With all they saw, it did not touch character, it did not touch their nature.” -T. A-S.

“As in the apostolic days so now the desire exists for the manifestation of the Spirit in marvelous ways; but a life sober, righteous, holy, lived in the hope of the glory to come, is the more excellent way of the Spirit’s

manifestation and undeniable proof of His indwelling. The prayer should not be so much for this or that gift, or this or that result, as for Christ Himself to be made manifest to us and through us. The Apostle who was most filled with the Spirit sums all up in that one great word, 'For to me to live is Christ.'" - W.F.E.

"It is no longer I that live, but Christ liveth in me" (Gal. 2:20).

3-14. Light And Shadow

"Before I was afflicted I went astray: but now have I kept Thy word" (Ps. 119:67)

The head-knowledge of Spirit-taught study becomes the heart-knowledge of Spirit-led life, via Romans 8:28 and 29. How good it is to have a sovereign Father controlling all!

"You will find that no one learns truth easily. He who built on the rock was not secure merely because he built on the rock; but he also dug deep. What springs up quickly has no root. The more you understand the nature and scope of the Word, the more will you see the demand it makes on you and how unreserved must be your subjection to it; while as you are subject to it, you learn the blessedness and virtues of it.

"The true value of anything is known only when it is wanted. For this reason bright days must be succeeded by dark ones. In the dreary and desolate hour to nature, we begin to know the value of

the truth communicated to us in the bright day. The learning is at one time, and the proving at another. In fact, we ought to be prepared for the dark hour; so that, though it be dark, there is something so blessed, so suited, pouring its comfort and sustenance on our souls, that, after all, the dark and dreary hour becomes a more really festive time to the heart, because of the virtues of the truth now made known, than the time of its reception, which was so happy and exhilarating." -J.B.S.

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while . . . stablish, strengthen, settle you" (1 Pet. 5:10).

3-15. Earthly, Or Heavenly?

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

The New Testament believer's spiritual growth is not based upon Old Testament doctrine. We are not to neglect the Old, but its introduction of the law was designed to lead to the grace of the New. For a believer who is not yet established in the risen Lord Jesus, it is a temptation to go to the promises of the Old Testament for comfort. This may result in some help at times, but also may bring frustration. It is simply not our ground. "So now we serve not under [obedience to] the old code of written regulations, but under

[obedience to the promptings] of the Spirit in newness [of life]" (Rom. 7:6, Amp.).

"The Law made nothing perfect' (Heb. 7:19). It was given to discover sin and imperfection, not to impart holiness or perfection. The Lord Jesus has poured out His blessed Spirit that we believers, while on earth, might walk in that spirit of life and liberty that prevails in heaven where Christ is. God has given unto us His human-divine nature, and put within us His Holy Spirit. Shall we not therefore walk in that liberty in which Christ liveth? For He lives the same life of blessed freedom from bondage, and of joyful service to God, within us by His Spirit, as He does seated in a body, in heaven before God His Father." -W.R.N.

"If I would bring forth fruit and live to God, I must see myself as having died to law. Law is a principle on which we cannot live to God any more than we can be justified."

"For I through the law am dead to the law, that I might live unto God" (Gal. 2:19).

3-16. Christian Culture

"And He shall stand, and shall feed His flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide" (Micah 5:4, ASV).

To an overwhelming degree "we are what we eat"-spiritually as well as physically. "Thy words were found, and

I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts" (Jer. 15:16).

"The best merely human literature that was ever written will not feed the new nature. You may bring the noblest thoughts which ever sprang from a human mind, you may couch them in the most fragrant rhetoric that ever distilled the perfume of literature in the book lover's nostrils and you will not quicken a single pulse of the new and spiritual life. Shakespeare may analyze, Milton soar, Bacon lead us step by step up the royal stairway of induction to the throne of logic, yet not a gleam of light or pulse of strength will be added to the Christ within." -I.M.H.

"With God all is uncultured which is not in accord with the likeness of Christ-of Him in whose image man was first created. Christ is the typical Man, and all in our education which is not after the pattern, after His likeness, is uncultured-only a caricature. We have only that degree of culture which results from the measure in which the image of the Lord Jesus Christ has penetrated us."

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

3-17. Past History

"For He hath made Him to be sin for

us, who knew no sin; that we might be made the righteousness of God in Him” (2 Cor. 5:21).

The Lord Jesus was in our place of death and judgment; we are in His place of life and glory.

Romans Seven describes the experience of the believer who has been shown by the law principle the terrible consequences of his position in Adam. Romans Eight describes the experience of the believer who knows what it is to be “in Christ,” and who is being made free experientially from “the law of sin and death” by “the law of the Spirit of life in Christ Jesus.”

“It is of immense importance for every Christian to know that ‘our old man’ has been fully judged and ended before God. Not changed or forgiven but utterly condemned in the death of the Lord Jesus. ‘God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh’ (Rom. 8:3). Where sin brought us, love brought the Lord Jesus—even to death; and His death is the end before God of all that we were as children of Adam—men in the flesh.

“On the other hand, we have life in One who is risen from the dead. We did belong to the race of which Adam was head; but the death of Christ is, in God’s reckoning, the termination of our history in Adam. A new Head has been provided for us, and we have been transferred by divine grace from Adam

to Christ.” -C.A.C.

“He died for all, that they which live should not henceforth live unto themselves; but unto Him” (2 Cor. 5:15).

3-18. 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.).

“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.

“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.

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

3-19. Effortless Grace

"God . . . called me by His grace, to reveal His Son in me" (Gal. 1:15, 16).

Just think! Our Father has placed us in eternal and living union with His Son, that He, not we, may "be." Moreover, He has placed His Holy Spirit eternally within us that He, not we, may "do." Further, He has given us the necessary faith and Scripture that we may rest in this wonderful reality, trusting Him "to will and to do of His good pleasure." This is a far cry from futile struggle and frustrating self-effort!

"Christians in the main groan and strive and struggle largely on the basis of human effort where the grace of God, though acknowledged, is scarcely operative-only to come to grief. Even at their best, they find the purpose of the Lord Jesus remains an ideal infinitely beyond their reach. The trouble lies in the fact that they are proceeding on the

wrong basis.

"God does not expect them, as a result of their own endeavors, to be like the Lord Jesus. He expects them to realize the utter impossibility of such a thing (as in Romans Seven, where Paul comes to the end of himself). He expects them to know the Lord Jesus as their very life, disowning any other. He expects them to realize their position of absolute oneness with Christ, for He 'has blessed them with every spiritual blessing in heavenly places in Christ' (Eph. 1:3)." -F.J.H.

"Be strengthened in the grace that is in Christ Jesus" (2 Tim. 2:7, ASV).

3-20. Risen Fare

"He humbled thee, and suffered thee to hunger, and fed thee with manna" (Deut. 8:3).

The wilderness wanderers were maintained by manna, but those in Canaan flourished on "the old corn of the land." The carnal Christian exists on the milk of the Word, while the hungry-hearted believer feeds and matures on the meat of the Word.

"The old corn of Canaan typifies what the risen and ascended Lord ministers directly to us now by the Holy Spirit. Those who appropriate their position in Christ feed no longer merely on the manna, which represents Christ as supporting our life while we yet 'know Him not' as regards any intimate fellowship.

"If positional truth, rather than the duties of attainment, were taught first to the saints, much more satisfactory results would follow the ministry of many Christian workers. We should note most carefully that Israel was brought into Canaan, all uncircumcised and unworthy as they were, before they were asked to take the circumcised, separated position as the people of God, or enter upon their warfare.

"So we, as believers, have been already brought by Jesus Christ our Head, in His death and resurrection, into the 'heavenly places,' and to us have been given 'all things that pertain unto life and godliness' (2 Pet. 1:3). And it is always on the ground of where we already are, and what we already are, and what we already have, that the Holy Spirit shows us our blessed privileges and responsibilities of 'the calling wherewith we are called.'" - W.R.N.

"And the manna ceased on the morrow after they had eaten of the old corn of the land" (Joshua 5:12).

3-21. The Cross, Then Consecration

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

The Cross is the altar upon which God sacrificed His Son. It is upon this same Cross (take up your Cross "daily"), this same altar (the place of death), that I am to be consecrated to God as "a new creation" (2 Cor. 5:17).

This eventuates in my intelligently yielding myself to Him as one who is "alive from the dead" (Rom. 6:13).

"God asks us to present our bodies as living sacrifices to Him (Rom. 12:1). Until we have done this, there is nothing else we can do. But notice that this exhortation comes after Romans Six. There is a reason for this order—crucifixion comes before consecration. Uncrucified self refuses to be consecrated (to say nothing of God's refusing to accept it). That is why so many people with all sincerity walk down the aisles again and again, consecrating uncrucified self to God." - H.D.

"We must learn to know Him and to love Him. Then we will not have to struggle to move into consecration. The heart will lead into it. A lover never thinks about giving himself to a loved one. He cannot do otherwise. He loves to do it. Is there not here a key to consecration? Why do we not yield? Because we do not love. Why do we have to fight the battle and vow and groan and struggle? Because we do not know Him." -C.A.C.

"That I may know Him...and the fellowship of His sufferings" (Phil. 3:10).

3-22. Deepened Channels

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1:9).

We want fellowship with the Lord Jesus in His peace and joy, and

naturally fear and seek to avoid suffering. However, it is in the fellowship of His sufferings that we partake of His peace and joy.

“The Lord has a wonderful way of bringing us into the fellowship of His sufferings, even when everything outside looks prosperous. Sometimes the most apparently prosperous lives have the deepest sufferings at the back of them. The Lord must one way or another teach us fellowship with suffering, or we cannot be of much use. We dwell much upon the side of being filled with joy, but let us not forget there are broken hearts all round us, and if we are to be channels of divine comfort to them, we must learn something of the fellowship of His sufferings in our own experience.”

“We shall err if we think that life in the Sanctuary, hidden with Christ in God, means freedom from suffering, sorrow, and trial. Rather will the soul be strengthened inwardly to be trusted more and more with the ‘fellowship of His sufferings, becoming conformed unto His death’ (Phil. 3:10).”

“Our Father can advance His children into conformity to the image of His Son, more by suffering in one day, than in many years of ease from trial.”

“See how we call those who thus endured happy! You have heard how patiently Job endured and have seen how the Lord finally blessed him, because the Lord is tenderhearted and

merciful” (James 5:11 Wms.).

3-23. Calvary And Pentecost

“But now that you have been set free from the tyranny of Sin, and have become the bondservants of God, you have your reward in being made holy” (Rom. 6:22, Wey.).

When the believer truly sees Calvary he says, “There, through the work of the Cross, I died with the Lord Jesus unto sin.” When the believer truly sees Pentecost he says, “There, through the ministry of the Holy Spirit, I was baptized into the risen Lord Jesus.” Here are the two mighty pillars of our freedom from the power and domination of sin.

“The believer is to rejoice in the double blessing of Calvary and Pentecost. He is freed from condemnation because of the Blood shed, and he is set free from the law of sin and death by the indwelling Spirit that he received when he came to the Lord Jesus. It is not only that there is no condemnation, but there is liberty.

“‘The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death’ (Rom. 8:2). ‘...hath made me free....’ Let me walk in it; let me enjoy it, and I am free. I am not struggling to get free; I have been set free in the Spirit, and I am bidden to stand fast in the liberty wherewith Christ has made me free (Gal. 5:1). I am not struggling for victory; I am standing in victory. I have not to struggle to get out

of the horrible pit. He lifted me out; set my feet on the Rock and established my goings; and He bids me, 'Stand fast in the victory that I have gained for you.' Believe and rejoice in it, and you will know what it is to be free." -G.G.

"Walk not after the flesh, but after the Spirit" (Rom. 8:4)

3-24. Pattern Of Mercy

"That He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory" (Rom. 9:23).

Mercifully, day by day, He unfolds before our startled eyes the evil depths of the self-life. It is thus we come to know Him as the "God who is rich in mercy," and ourselves as "vessels of mercy."

"Today sinful men, not angels, are entrusted with the preaching of the Gospel, and before they can be used of God must first of all have plumbed the depths of their own sinfulness, and have, therefore, discovered the heights and glories of God's longsuffering. In this way they can become a pattern of His mercy, by means of which He can demonstrate His grace to others." - J.C.M.

"The power effectively to present Christ as Lord, is by means of revelation deep within us, bringing into being an unshakable knowledge of His authority and might, and making us content to accept our weakness and nothingness in order that we may see

the pleasure of the Lord prosper in His hand (Isa. 53:10)." -J.C.M.

"The more useful anyone is, the more he requires to be brought to an end of himself, and to find that his all is in the Lord Jesus. We find some of His servants deeply chastened at first, in order to prepare them for a useful course; and some after a useful period are brought low and afflicted in order that they might learn how truly and fully our Father is sovereign." -J.B.S.

"From Me is thy fruit found" (Hosea 14:8)

3-25. Cooperative Living

"Put away, as concerning your former manner of life, the old man" (Eph. 4:22, ASV).

Positionally, in the finished work of the Cross and resurrection, we have been cut off from the old man through death, and have been born into the new Man by the new birth. "Ye have put off the old man...and have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. 3:9, 10). Experientially, day by day, our part is to choose against the old ("put off") in favor of the new ("put on"), thus allowing the Holy Spirit freedom to apply the finished work of the Cross (Rom. 6:11). "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. 2:20, ASV).

"The flesh need not be an ugly form of life, indeed it can be apparently very

nice, but it is alien to this new life in the Spirit. It belongs to another race; it is not the life of the Lord Jesus Christ. So we are told that the Holy Spirit is in open conflict against the self-life (Gal. 5:17).

“It is equally true that the flesh lusts (strives) against the Spirit, but He is well able to take up the challenge. He will not quietly accept this rival to the rule of Christ, so He stands, with His great weapon of the Cross, to render inoperative everything which is a menace to the life of Christ in us. He calls us to cooperate with Him in this matter by reckoning, for only so can the excellency of Christ be manifested in the believer.” -H.F.

“Put on the new man” (Eph. 4:24).

3-26. The Hand Of God

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God” (1 Pet. 2:19, 20).

When self reacts correctly in a difficult situation, it can only result in the sin of self-righteousness. In order for Christ’s righteousness to be manifested, the Holy Spirit must hold self inoperative by means of the Cross.

“Accustom yourself in everything that happens, to recognize the hand of the Father. Before you fix your thoughts

on the person who did it, first be still, and remember, God allows me to come into this trouble to see if I shall glorify Him in it. This trial, be it the greatest or least, is allowed of God, and is His will concerning me. Let me first recognize and submit to God’s will in it. Then in the rest of soul which this gives, I shall receive wisdom to know how to behave in it. With my eye turned from man to God, suffering wrong is not as hard as it seems.

“The Lord Jesus knew that His Father would care for His rights and honor. But he who lives in the visible, wants his honor to be vindicated at once here below. He who lives in the eternal, and as seeing the Invisible, is satisfied to leave the vindication of his rights and honor in God’s hands; he knows that they are safe with Him. Giving one’s all into God’s keeping brings rest and peace.” -A.M.

“When He suffered, He . . . committed Himself to Him that judgeth righteously” (1 Pet. 2:23).

3-27. Softening Sorrow

“Nevertheless God, that comforteth those that are cast down, comforted us” (2 Cor. 7:6).

All of us are going to have sorrow, and none of us should miss its spiritual benefits. “Godly sorrow worketh repentance...while the sorrow of the world worketh death (2 Cor. 7:10).

“God’s purpose is to conform us to the image of the Lord Jesus. God had

one Son, without sin, but not without sorrow.” -A.S.

“Sorrow reveals unknown depths in the soul, and unknown capabilities of experience and service. God never uses anybody to a large degree, until after He breaks that one. It takes sorrow to widen the soul.”

“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. ‘Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God’ (2 Cor. 1:4). We cannot have the highest happiness of life in succoring others without tasting the cup which our Lord Jesus drank. The school of suffering graduates rare scholars.”

“Well, it is but a little while and He will appear to answer all enquiries and to wipe away all tears. I would not wish, then, to be of those who had none to wipe away, would you?” -J.H.T.

“And God shall wipe away all tears from their eyes” (Rev. 7:17)

3-28. Directed Prayer

“Be ye not unwise, but understanding what the will of the Lord is” (Eph. 5:17).

Prayer to God must come from God. There can be no prayer in the full assurance of faith apart from the known

will of God in the matter. “The God of our fathers hath chosen thee, that thou shouldest know His will” (Acts 22:14).

“I do not think that a petition that misses the mind of God will ever be answered (1 John 5:14). Personally, I feel the need of trusting Him to lead me in prayer as well as in other matters. I find it well to preface prayer not only by meditation but by the definite request that I may be directed into the channels of prayer to which the Holy Spirit is beckoning me (Rom. 8:26, 27).” -J.O.F.

“When we once have the deep, calm assurance of His will in the matter, we put in our claim, just as a child before his father. A simple request and nothing more. No crying, no beseeching, no wrestling. No second asking, either.” - J.O.F.

“The Lord may see it needful, for the trial (development) of faith, to seem for a season not to regard our supplications; yet, if we patiently and believingly continue to wait upon Him, it will be manifest in His own time, and way, that we did not call upon Him in vain.” -G.M.

“My soul, wait thou only upon God; for my expectation is from Him” (Ps. 62:5).

3-29. Tyranny Of Sin

“You were set free from the tyranny of Sin” (Rom 6:18, Wey.).

The tyranny of sin over the lost necessitated the death of the Lord

Jesus on the Cross. The tyranny of sin over the saved necessitated the death of the believer in the Lord Jesus on that same Cross. The dual truths of Calvary: His death for our sin, as payment; our death with Him unto sin, for deliverance.

“The believer sees that Christ by dying for him has completely delivered him from the penalty of sin. So it is his privilege to see that because he is identified with the Lord Jesus in that death, he is also delivered from sin as a ruling principle. Its power is broken. He is in that sense ‘free from sin’ (Rom. 6:18, 22).” -E.H.

“Through my life-union with Christ in His death and resurrection, I have ‘died to sin.’ His death to sin is my death to sin. In my very humanity, Christ so took me up with Himself in death that, when He died unto sin, I too was executed and there died to sin’s reign and power. Has Christ so dealt with sin that He has exhausted its every claim and dominion? And do I share with Him His death unto sin? With bold and explicit reckoning, then, let me count on my death-resurrection relationship to God through the Lord Jesus. In Christ crucified I have been discharged from sin’s domination.” -L.E.M.

“When victory does not tend to worship, we and God part company, so to speak, as soon as the victory is achieved. How sad to see victory often leading to mere joy, instead of still greater dependence on, and delight in,

God!” -J.N.D.

“But now, being freed from the bondage of sin . . . your fruit is growth in holiness” (Rom. 6:22, Cony.).

3-30. Previously Prepared

“Let the same disposition be in you which was in Christ Jesus.” “Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh is at rest from sin” (Phil. 2:5, Wey; 1 Pet. 4:1m).

Too late! Too late! If we seek to deal with sin by reckoning at the moment it becomes an issue. Our stand and attitude from the beginning of each day is to be a settled matter as we rest in our risen Lord Jesus: the death of the Cross separates me from the enslavement of sin and self, and I continually abide in my new life, Christ Jesus. My life is “hid with Christ in God” (Col. 3:3).

“The reckoning believer is to meet every proposal of self-gratification armed with the mind to suffer in the flesh. Sin is the gratification of self, but ‘he that hath suffered in the flesh hath ceased from the domination of sin.’

“If you allow yourself to entertain a suggestion of self-gratification-if you consider it, and give it a place in your mind-you are defeated. You have laid aside your armor, and will fall an easy prey to the foe. But there will be no response to the suggestion or temptation if you stand armed with the

mind to suffer in the flesh. That which is proposed to you is exactly opposite to what you are set for. It is suggested that you should be pleased and gratified in the very thing in which you are fully minded to suffer. You are now in conflict with sin-not going along with it; you suffer in the flesh, and have ceased from the practice of sin.” - C.A.C.

“So that he can no longer spend the rest of his natural life living by [his] human appetites and desires but [he lives] for what God wills” (1 Pet. 4:2, Amp.).

3-31. Now No Condemnation

“Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God” (Rom. 7:4).

Romans Six reveals our position as having died unto the principle of sin; Romans Seven teaches us our position as having died unto the principle of law. Both must be counted upon if we are to abide in Christ, and walk in the Spirit, as set forth in Romans Eight.

“We have to look at ourselves and see how far we are devotedly following the Lord Jesus, with full purpose of heart-how we can say, ‘This one thing I do’; but we must take care at the same time not to get into legal bondage by this standard. If I say, ‘Here is a rule of conduct: follow it,’ this cannot reach the heart, the affections. The ministration of

the letter brings only failure, and condemnation; for it prescribes a rule which man, being a sinner, can never follow. It does not change a man; it proves him ‘ungodly and without strength.’

“We may turn even Christ into that letter of condemnation; we may take His life, for instance, and make it our law. Nay, we may turn even the love of Christ into our law; we may say, ‘He has loved me, and done all this for me, and I ought to love Him, and do so much for Him, in return for this love,’ etc. Thus if we turn His love into a rule of life, it becomes the ministration of condemnation.”

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

Number 4

Although the pathway of the hungry heart seems lonely, be assured that you are one of an increasing number who are seeking, and finding, God’s very best as it is in Christ Jesus.

To this end we simply set forth spiritual truths for your study and meditation, while you depend upon the Holy Spirit to establish your life more fully in the Lord Jesus Christ.

“Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all” (1 Tim. 4:15).

-Miles J. Stanford; August 1970

4-1. His Hunger

“Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” (Ps. 107:8).

Our Father gave us the hunger to be justified (John 6:44), and He gave us the hunger to be sanctified (Phil. 3:10). This same principle applies to our service, our sharing. He never pushed us, but drew us in loving kindness-and He would treat others likewise, through us.

“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 be saved.” -C.H.Macl.

“How wondrous are the working and drawings of God upon a human heart! How little do we behold Him or know that which He is doing, as day by day He works down in the depths of our beings. The most favored place a child of God can be in, is to continually feel the drawing of God urging and constraining him to a greater hunger for Him.”

“God never gives anything till the soul is ready to receive it. When you are ready you will long and hunger for it.”

“For He satisfieth the longing soul, and filleth the hungry soul with goodness” (Ps. 107:9).

4-2. Constant Care

“The Lord recompense thy work, and a full reward be given thee by the Lord God of Israel, under whose wings thou art come to trust” (Ruth 2:12).

The Lord Jesus not only died for every sin in our life, but He lives for every second of our life. We cannot rest in Him until we realize that there is never an instant that He is not caring for us. It is as though each of His own were His only one.

“So many saints are disturbed, so many are restless, because they are not living in the knowledge that they are under the care of the Lord; and then there is no power to walk. Why have you so little power in walk or service? It is because you are not yet clear that the Lord is caring for you, that He is in all watchfulness over you, that He has let down the strong pinions of His protecting care till they sweep the ground around you, and, if you are wise, you will creep up close under His wings, into the very down.” -J.B.S.

“It belongs to the nature of our pilgrimage and life of faith, that we cannot see the land for which we are bound. If only thou hast bid farewell to

thy past, have confidence in thy God; trust Him to bring thee into a better land than the one thou art leaving. Should we find that Divine things do not at present correspond with our hopes, we may be quite sure they will eventually exceed our expectations; we shall realize above all we ask or comprehend.” -O.S.

“And a man shall be like an hiding place from the wind, and a covert from the tempest; like rivers of water in a dry place, like the shadow of a great rock in a weary land” (Isa. 32:2).

4-3. Growth For Service

“My little children, of whom I travail in birth again until Christ be formed in you” (Gal. 4:19).

A ministry of life, whether it be at the kitchen sink, or from the First Church pulpit, must flow from the life of the Lord Jesus Christ. That life must be developed in and shared through the growing believer, by the Holy Spirit. We are to rest in Him for spiritual growth, and He will work through us for spiritual service.

“He, whom the Lord cannot trust with the faithful care of his own vineyard, will not be trusted with the tending of God’s Vineyard of living, immortal souls. How shall we face the Owner of the Vineyard, if we have neglected our own lives; if we have not entered into that which God has shown us; if we must say, when He asks us about the lack of fruit and the neglect

which is so sadly evident: ‘Lord, I was so busy tending Thy Vineyard, that my own vineyard I have not kept’ (S.S. 1:6).” -C.H.Macl.

“Our Lord is more concerned for a testimony than for a work. We need to get clear on that. A good deal of confusion comes in when you begin to think of things in the light of a work. When you get a lot of people leaving their employment to go into ‘the work,’ all kinds of complications arise. It is not that we aren’t to serve the Lord, but in the first place it is not the work the Lord is after, it is a testimony, it is a light, a living flame.”

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God” (Col. 1:10)

4-4. Internal Priority

“Christ in you, the hope of glory” (Col. 1:27).

Beware! The world, both secular and religious, is seeking to destroy your individuality by conforming you to the mass of faceless ones. But our heritage and destiny in the Lord Jesus Christ is to be conformed to His image-not at the loss of our individual personality, but by the gain of His nature and character. “I in you”; “Christ liveth in me” (John 15:4; Gal. 2:20).

“Something has got to be done in us as well as for us. We want to proceed on the line of having things done for us, heaven intervening for us, our

difficulties removed for us, having a straight path made for us. Heaven may be ready to come in, the Lord may be prepared to work for us, but it is not sufficient for Him-and it would not prove good enough for us-if that were all. The very principle of spiritual growth and maturity demands that He keep the objective and the subjective balanced; that is, that something is done in us as well as for us.” -T. A-S.

“We are apt to think that if and when the circumstances and conditions of our lives are changed and we are in another position than the one we now occupy, then something will happen, the purpose of God will begin to be fulfilled. But the Lord says, ‘No, it is not circumstances, not conditions, at all; it is you.’”

“Being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6).

4-5. Rags To Riches

“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Rom. 7:23).

Self is the believer’s indwelling enemy; its degrading bondage is his deepest heartache. However, the reign of self is overthrown by its own enmity, since it creates the needs that cause us to hunger for and appropriate Christ’s life and liberty.

“A sense of spiritual poverty is necessary to spiritual growth. This awareness of failure becomes acute to the believer during those days when he is attempting to attain holiness of heart through self-effort. Knowing what he ought to be and do, he proceeds to try to reach those goals. He purposes, resolves, promises, struggles, weeps, and fails again. His testimony, with Paul, is, ‘The things that I want to do, I do not do, and the things that I do not want to do, I do’ (Rom. 7:15).

“What a delightful day it is for him when he realizes that ‘in him, that is, in his flesh, dwelleth no good thing’ (Rom. 7:18). Only then does he, in his failure, cry out, ‘Who shall deliver me from the body of this death?’ ‘I thank God through Jesus Christ our Lord’ (Rom. 7:24, 25) comes back the reply. He begins to recognize that God expects only failure from the flesh, never success, but that ‘in Christ’ is his sanctification, his growth. Thus it is that freedom comes through bondage, life through death.” -W.W.

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2).

4-6. Reliance In Toto

“Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace” (2 Thess. 2:16).

It has been well said that “it takes a

lifetime to learn real dependence upon God, and to accept practically our own inadequacy." We are going to learn this only through experience, and now is the time to settle down to this schooling-a day at a time.

"We are to understand that God loves us, and that He justifies us by the work of His Son. We have no longer conscience of sins before God, because He Himself has taken them away before His eyes; we know that being united to the Lord Jesus Christ, who has fully glorified God in that which concerns our sins, we have been made the righteousness of God in Him. So the heart is free to enjoy His love in the presence of the Father." -J.N.D.

"I no longer attempt to produce that which will satisfy God from myself as originator. I know that even if I try I shall only fail. But I do seek to please God by faith in the activity of Another. The Son of God who indwells me by His Spirit is able and willing to carry out in me 'those things that please Him'; and I count upon Him to do so. Consciously, day by day, I take the attitude that I trust Him to work the will of God in me, and in that attitude I go forward and serve Him. I do not trust myself. 'I live by faith in the Son of God.'" -A.I.K.

"Comfort your hearts, and establish you in every good word and work" (2 Thess. 2:17).

4-7. Hand Hewn

"Hearken unto Me, ye that follow

after righteousness, ye that seek the Lord; look unto the rock from which ye are hewn" (Isa. 51:1).

If we care for His glory, we will want to serve. If we care for others, we will want to be well prepared for that service. And that care will enable us to hold still and trust Him through all that is entailed in the preparation.

"When a certain breaking down of self takes place in a believer's life, it produces a marked change in him; but afterwards he has to learn it all in detail." -J.N.D.

"This is a fact borne out in the case of every servant of God in history who has really come under the hand of God-that the real values of their lives for all time have been those which correspond to the wine of the grape, the thing trodden out in the winepress, the agony of heart; and you know that it is true in your case that if ever you have had anything at all which you knew to be worthwhile and which has helped someone else, it has been born out of some travail in your own experience."

"If we knew the heart of our Father we would never question any of His dealings with us, nor should we ever desire His hand lifted off us till we had learnt all He would teach us." -E.D.

"Now, therefore, ye are no more strangers and sojourners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and

prophets, Jesus Christ Himself being the chief corner stone” (Eph. 2:19, 20).

4-8. Triumph In Trial

“Always guarded by the power of God through faith.... In such a hope keep on rejoicing, although for a little while you must be sorrow-stricken with various trials” (1 Peter 1:5, 6, Wms.).

There are testimonies, and there are testimonies. Some can testify as to how God cleared up adverse circumstances for the victory; but others can testify to the triumph God gave in the midst of difficult circumstances. The essential consideration is that our Father be glorified in all His dealings with and for us. How He brings it all about should be secondary to us.

“If there is a great trial in your life today, do not own it as a defeat, but continue, by faith, to claim the victory through Him who is able to make you more than conqueror, and a glorious triumph will soon be apparent. Let us learn that in all the hard places our Father brings us into, He is making opportunities for us to exercise such faith in Him as will bring about blessed results and greatly glorify His Name.”

“God has put you in exactly the right crucible to burn up what He sees needs to be burnt up. Many think ‘victory’ means getting your circumstances put right. No! true triumph is within-when in the midst of your circumstances the Spirit of God can so energize you and strengthen you in spirit, that you can

stand quiet in the thick of it all, and say, ‘God is God,’ and know that you are held by Him-which is infinitely better than all your trying to hold things steady.”

“Therefore, my brethren . . . stand fast in the Lord” (Phil. 4:1).

4-9. Little-known Requisite

“My beloved children, I am again bearing the pangs of travail for you, till Christ be fully formed within you” (Gal. 4:19, Cony.).

It is essential that we “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,” for three reasons: (1) that our Father may be glorified; (2) that the Lord Jesus might be manifested in us; (3) that the Holy Spirit might have a suitable instrument through which to win and establish others.

“Paul had one great consuming purpose to be brought to birth by his sufferings for the Galatians, and that was the living expression of the Lord Jesus Christ in them. Nothing less could satisfy God, and nothing less than this should ever satisfy a servant of God. Numbers were still good in Galatia, activities well maintained and zeal unabated, but the Lord Jesus was being crowded out-and that is the greatest tragedy possible.” -H.F.

“It is a marvellous grace that we should be conformed to the image of God’s Son. I think it is very sad that the highest thought which God has about

us, and that which His heart is set on, is that which is least known by Christians; for I know no truth that is so little realized as union with Christ.” -J.B.S.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began” (2 Tim. 1:9).

4-10. Truth, Then Experience

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Pet. 3:18).

The Christian who relies mainly upon “experiences” for growth will manifest little spiritual discernment, dependability or maturity, whereas the believer who relies upon doctrinal truth will be found to manifest these aspects of a healthy walk. If we bypass truth, we fall short of spiritual reality.

“Many people today are seeking for a new religious experience and when the last grows old, they seek to get yet another experience. The actual need of most believers today is not an experience, but a true apprehension of what the Lord Jesus Christ accomplished on the Cross for us and of our present day union with Him.

“When a person begins to apprehend what it means to be united to the Son of God and what he has through this union, he will at once realize that his spiritual growth depends upon a clear understanding of truth

rather than upon an experience. However, those who really appropriate this truth cannot fail to have daily experiences with the Lord.” -L.L.L.

“Nowhere in Scripture is it taught that there is a sudden leap to be taken from carnality to spirituality, or from a life of comparative unconcern as to godliness to one of intense devotion to the Lord Jesus. On the contrary, increase in piety is ever presented as a growth, which should be as normal and natural as the orderly progression in human life from infancy to full stature.” - H.A.I.

“Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all” (1 Tim. 4:15).

4-11. Inwrought For Outreach

“Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving” (Col. 2:7).

At first our concern is to be used, to serve; but it is our concern. Then He begins to impress His concern upon our hearts, that we be like Him. Finally, it is His concern and ours that others may be reached by Him and established in Him.

“The Holy Spirit indwells us and thereby accomplishes our sanctification-an adjustment of our personal lives to His own person and character, to the dropping away of sin’s power over us and the implanting of His Christ-imparting attributes in us. But to

what purpose is all of this? For the beautifying of our personal lives? To terminate upon us? Not at all. His work in us is that He may have an instrument adjusted to His use, thus to work through us to the blessing of others. - N.B.H.

“It is not so much a matter of our attainments or full conformity to Christ, but rather our progressive movement towards the final goal. Even if we were perfect in ourselves, that would not make us ministers, for ministry consists in the Spirit’s manifesting in our lives something more of Christ that was not there before, and then making it shine out for the blessing and transformation of others.” -H.F.

“And the Lord make you to increase and abound in love one toward another, and toward all men” (1 Thess. 3:12).

4-12. Not How, But Who!

“Seek those things which are above, where Christ sitteth on the right hand of God” (Col. 3:1).

We never question how He works, once we know Him for who He is. When I gain the treasure of knowing Him, I can well afford to trust Him.

“The heart that is captivated by an object could never be at rest until it was with the one who had won it; for satisfaction you must be where He is. Love really does not think of anyone but its Object until it is quite sure of its place with Him, and then when at rest about itself it studies the mind and heart

of the Object.

“I find that Christ loved me, and gave Himself for me when I was in a most unattractive state; but He makes me suitable to Himself, and I am so assured of the permanency of His love and of my association with Him that my heart is free to study Him. The more I am in His company, the more I acquire the tastes and characteristics which answer to His mind.”

“There is an amazing effect of beholding the Lord’s glory. You may be transformed from some old taste without even feeling it; but you are transformed! and you cannot tell how. It is not the process that occupies you, but you are engrossed with the Lord. We are united to the glorified Lord where He is at home, and, blessed by God, that is our home, our life is there.” -J.B.S.

“Your life is hid with Christ in God” (Col. 3:3).

4-13. Dual Reckoning

“For in Him dwelleth all the fulness of the Godhead bodily” (Col. 2:9).

“Reckoning” on the work of the Cross is the only relief from the carnal burden of self. Then comes the spiritual burden of Christ-to be more like Him. “Reckoning” is the answer there, too. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through [in] Jesus Christ our Lord” (Rom. 6.11). If we seek to escape the death, we will not experience the life.

“We are not to try to crucify self, but we are to agree (reckon) with what God has said and done. In the lives of most believers self has usurped the place belonging to the Lord Jesus Christ. It is a criminal worthy of death, but the trouble is that they do not realize that this self-life has been crucified on the Cross. They do not believe the facts of the Word, and sin therefore reigns in their lives; they live in bondage to sin, praying for deliverance, praying that they may die to sin, but refusing to believe what God says He has already done.” -L.L.L.

“The constant tendency is to try to improve the manner of one’s life here below by adopting Christian principles, whereas you will never arrive at it unless you start from ‘crucified with Christ.’ Then it is not thinking of what I am, but of what He is, ‘Christ liveth in me.’” -J.B.S.

“And ye are complete in Him, who is the head of all principality and power” (Col. 2:10).

4-14. Appreciation, Not Depreciation

“Let the word of Christ dwell in you richly” (Col. 3:16).

As believers we rejoice in the fact that the Lord Jesus died for us, but few are affected by the fact that He arose for us. Fewer still realize that we died and arose with Him. Learn the facts! There will be continual struggle and failure until we gain adequate understanding of the liberating truth.

“The Lord Jesus on the Cross removed the barriers which separated me from God-my guilt, my sin, the law; and He dealt with my enemies-the world, the flesh, the devil. These six things were dealt with, so that we need no longer be in bondage through fear and that we may come boldly to the throne of grace.

“Have we given a hearty assent to these things which the Lord Jesus did for us? Or have we, as we read the Word, drifted by them, taking it all for granted? Let us lay hold of that for which God has laid hold of us. Let us gird up the loins of our mind and consent to that which He did for us. Let us enter into all that which being united to Christ as our Life means. Let us rejoice in all that was accomplished for us on Calvary.” -L.L.L.

“It is necessary that the truth conferred by grace should be known as a possession and the virtue of it apprehended, before there can be any walk in keeping with it. For if there be ignorance or misapprehension, the truer the conscience, the more defective is the practice.” -J.B.S.

“Set your affection on things above” (Col. 3:2)

4-15. Purpose, Provision, Process

“I beseech Thee, show me Thy glory” (Ex. 33:18).

There are three vital factors that will keep us on the path, and in the power, of spiritual growth: (1) study to know

that God's purpose in saving us is to conform us to the image of His Son (Rom. 8:28, 29); (2) learn to reckon upon the finished work of the Cross as His provision for that purpose (Rom. 6:11); (3) yield to the Holy Spirit as He carries out the daily process of that purpose (2 Cor. 4:11).

"Christ Jesus' earthly life showed the path, His heavenly life gives the power, in which we are to walk. What God hath joined together no man may separate. Whosoever does not stand in the full faith of the Redemption, has not the strength to follow the Example. And whosoever does not seek conformity to the Image as the great purpose of Redemption, cannot fully enter its power. Christ lived on earth that He might show forth the image of God in His life; He lives in heaven that we may show forth the image of God in our lives." -A.M.

"God has but one way of revealing Himself, it is 'Christ in you.' He has no other way of showing Himself to men except as Christ lives in us; not by the Shekinah glory in the temple built with hands of men, but in lives redeemed and freed and cleansed as they walk about in this dark world with Christ living in them." -L.L.L.

"And we all, while with face unveiled we behold in a mirror the glory of the Lord, are ourselves transformed continually into the same likeness; and the glory which shines upon us is reflected by us, even as it proceeds from the Lord, the Spirit" (2 Cor.

3:18, Cony.).

4-16. Handicapped For Christ

"My grace is sufficient for thee; for My strength is made perfect in [your] weakness" (2 Cor. 12:9).

In self we are crippled; in Christ we conquer. The secret is to face up to the former, and rest in the latter. The disadvantaged believer has all the advantage-he knows it must be "not I, but Christ."

"It is a great step when the believer fully consents to his own weakness, and the abiding consciousness of it, and so works faithfully on, fully assured that his Lord is working through him. He rejoices that the excellence of the power is of God, and not of us. Realizing his oneness with his Lord, he considers no longer his own weakness, but counts on the power of Him of whose hidden working within he is assured.

"It is this secret assurance that gives a brightness to his look, and a gentle firmness to his tone, and a perseverance to all his efforts, which of themselves are great means of influencing those he is seeking to win. He goes forth in the spirit of one to whom victory is assured; for this is the victory that overcometh, even our faith. He no longer counts it humility to say that God cannot bless his unworthy efforts. He claims and expects a blessing, because it is not he, but Christ

in him, that worketh. The great secret of abiding in Christ is the deep conviction that we are nothing, and He is everything.” -A.M.

“Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God”. (2 Cor. 3:5).

4-17. Rest And Receive

“I long to know Christ and the power which is in His resurrection” (Phil. 3:10, Wey.).

The difficult thing for most hungry-hearted believers is to wait in dependence upon the Lord for everything. Truth is not to be grasped, but received-received by faith, mainly through study. How true this is concerning reckoning! Many seek to reckon before they understand the scriptural facts upon which to count, and that adds up to failure. The secret is to learn the truth of our identification with the Lord Jesus so thoroughly that reckoning and its resultant growth will come as a matter of course, just as in our justification.

“The death of our Lord on the Cross has depths of meaning that can only be plumbed by way of discovered need, but then reveals ‘unsearchable riches.’ To the believer who still has hopes of ‘attaining’ in the Christian life, a verse such as Romans 6:11 is a rather meaningless jargon used by those who give messages on the ‘deepening of the spiritual life.’

“To the believer who has been taught by the Holy Spirit something of his own utter, inbred sinfulness, it comes as a message from God full of hope and encouragement. He grasps the rescue rope flung to him by the right hand of Omnipotence, and with humble thankfulness sets out to learn how he can reckon himself dead indeed unto sin, but alive unto God in Jesus Christ our Lord. When he looks at the Cross he sees there the fact that not only did the Lord Jesus die for him, but that he himself was taken down into His death, in order that the practical reality of His resurrection life might transform him into the divine likeness.” -J.C.M.

“For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection” (Rom. 6:5).

4-18. Abiding Liberation

“For we preach not ourselves, but Jesus Christ the Lord, and ourselves your servants for Jesus’ sake” (2 Cor. 4:5).

Our Father took the old fleshly life into death at the Cross (Rom. 6:6). He gave us new spiritual life in Christ at the resurrection (Rom. 6:4, 5). As we keep our eyes upon the Cross for the old, and upon the Lord Jesus Christ for the new, all that will remain for others to see will be “not I, but Christ.”

“In Romans Seven, the personal pronouns ‘I,’ ‘me,’ ‘my,’ are used 47 times in 18 verses. This is the way in

which believers live who do not know or who do not recognize the fact of their union with the Lord Jesus Christ.

“To be occupied with self is to be defeated and to have failure and live in sin; but to be occupied with the Lord Jesus will mean victory. He must be the center, He must be everything to me. In Him is liberation; apart from abiding in Him is defeat and failure. Are you trying to please God, or trusting the One to whom you are united, the One who did ‘always the things that are pleasing to Him’?” -L.L.L.

“In our Position (union) in Him we are made manifest to God; we are holy and complete in Him. In our Possession of Him He is manifested to men; He lives out His life through us. As we are accepted in Him, so may He be manifested in us.” -N.B.H.

“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (2 Cor. 4:7).

4-19. Law Of Life

“For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).

We need not submit to the law, nor do we need to struggle against it. It is now a matter of our standing on heavenly ground in our risen Lord, free from the influence and demands of the entire principle of law. In Christ Jesus we are motivated by a higher law, ‘the law of the Spirit of life’ (Rom. 8:2).

“There is no way of deliverance from the law and its bondage, into that liberty for which Christ set us free except to believe, and to keep reckoning, that we died to the law with Him, and are now risen, and joined to Another, the Risen One—even as Romans 7:4 asserts: ‘Ye also were made dead to the law through the body of Christ; that ye should be joined to another, even Him who was raised from the dead, that we might bring forth fruit unto God.’” - W.R.N.

“In man the law and the flesh always go together. The Cross was the end for both in the sight of God. The flesh was judged and condemned there; it was treated as a dead thing before God—dead and buried; and the law which deals with the flesh we are dead to. We have passed out of both; we are not in the flesh (Rom. 8:9), and we are not under the law (Gal. 2:19). -W.K.

“But you are not living the life of the flesh, you are living the life of the Spirit, if the [Holy] Spirit of God [really] dwells within you—directs and controls you” (Rom. 8:9, Amp.).

4-20. Solid Gold Trials

“For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God” (2 Cor. 4:15).

Since He is both my God and my Father, and since all of the hardships He takes me through are specifically designed to conform me to the image of

the Lord Jesus, how can I help but trust Him and rejoice in His faithfulness?

“It is well to remember that the deepest and truest spiritual qualities are not learnt or established in us by our happy or enjoyable times, but in the difficult ones! There is nothing wrong in times of great joy and spiritual blessing; in fact we long for more of them, and look back perhaps to some days of much blessing in our lives or in the work of the Lord; but in the securing of Christ in greater measure in our lives, we find that it is by the things which we suffer that we learn most. So let us give thanks for the joyful days, and learn all that the Lord intends by the days of waiting and difficulty.” -C.J.B.H.

“Faith asks for no props from the men and things around it; it finds ‘all its springs’ in God; and hence it is that faith never shines so brightly as when all around is dark. It is when nature’s horizon is overcast with the blackest clouds, that faith basks in the sunshine of the divine favor and faithfulness.” - C.H.M.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17).

4-21. Trinity-trained

“He comforts us in our every affliction so that we may be able to comfort those who are in any kind of affliction by means of the comfort with which we ourselves are comforted of

God” (2 Cor. 1:4, Wey.).

It is a great comfort to know that everything our Father takes us through-much of which may be hard and heartbreaking-has a dual purpose. That which He utilizes to cause us to grow spiritually is at the same time designed to prepare us for His service. He does nothing in vain; He wastes nothing.

“In the very service itself God makes the servant fit to carry it out. A person is first disciplined for service, and then in the service he is made fit by it for the character of it. God has not servants ready made. He makes them fit for His own service in connection with the race they have to run. The word ‘chasten’ is the same as that used in Ephesians with respect to bringing up the children: it is nurture. We attach too much the idea of severity, or retribution, to it.” - J.B.S.

“Why does God take some through such deep and trying experiences? Why is it that He does not allow some of His children to have an easy way and to be satisfied and gratified with elementary things? The needs of others-that is why.

“We know quite well if any have been able really to help others, it is because they have gone through deep experience, they have pioneered this way, they have paid a great price for this freedom. It has been costly, but worthwhile if others can be really helped.”

“But to God be the thanks who in Christ ever heads our triumphal procession, and by our hands waves in every place that sweet incense, the knowledge of Him” (2 Cor. 2:14, Wey.).

4-22. Guiding Comforter

“If ye be led of the Spirit, ye are not under bondage of effort to please God by works of the law” (Gal. 5:18, m.).

The motivating principle of the old life is the law; the motivating principle of the new life is “the Spirit of life in Christ Jesus.” The one produces “the works of the flesh”; the other, “the fruit of the Spirit.”

“To be guided by the Holy Spirit is to be moved through the most delicate relationships the heart can know. The ‘bit and bridle’ of the law must give way to the glance of the eye of grace (Ps. 32:8, 9). At this point Satan, appearing as ‘an angel of light,’ will seek to misdirect the believer’s life by making use of a morbid conscience, a mistaken impression as to duty, or a lack of understanding as to the exact teaching of God’s Word. However, Satan’s leadings are to be detected since they are irksome, painful, and disagreeable. The leading of the Holy Spirit is sweet and satisfying to the heart of the one who is yielded to God. We must remember that the will of God is said to be ‘good,’ ‘acceptable,’ and ‘perfect’ (Rom. 12:2).” -L.S.C.

“The believer has an all-engaging responsibility of continuing in an

attitude of reliance (‘by means of the Spirit be walking’) upon the Holy Spirit. This is the believer’s divinely appointed task and place of cooperation in the mighty undertakings of God. Thus, and only thus, can the Holy Spirit possess and vitalize every human faculty, emotion, and choice.” -L.S.C.

“If we are living in the Spirit’s power, let our conduct also be governed by the Spirit’s power” (Gal. 5:25, Wey.).

4-23. Fulfilled Law

“For sin shall not have dominion over you; for ye are not under the law but under grace” (Rom 6:14)

The believer’s attitude toward the law is that it is “holy...and just, and good” (Rom. 7:12). He does not belittle it by refusing to be under it; he honors it by acknowledging its fulfillment. “For I, through the law, am dead to the law, that I might live unto God” (Gal. 2:19).

“If I say I am under law, and stop there, I am left in spiritual anarchy. If I say I am under law and under grace, I am in the current Galatian heresy which seeks to combine law and grace. But if I say I am not under the law but under grace, I am giving a biblical and Christian testimony.” -C.I.S.

“Our identification with Christ in His death places us in perfect reconciliation to a violated law. God has said, ‘The soul that sinneth, it shall die.’ The believer has sinned, and has died in Christ’s death. The law has said, ‘Cursed is every one that continueth not

in all things which are written in the book of the law to do them.' None have continued in obedience. But Christ has been 'made a curse for us'; for it is written, 'Cursed is everyone that hangeth on a tree.' Hence, crucified with Christ, we have been accursed in Him. Not one jot or tittle has then passed away from the law, but all has been fulfilled." -A.J.G.

"If, then, when you died with Christ, you put away the childish lessons of outward things, why, as though you still lived in outward things, do you submit yourselves to decrees?" (Col. 2:20, Wey.).

4-24. My Father Cares!

"I have heard of Thee by the hearing of the ear" (Job 42:5).

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.

"Why are the people of God suffering?-that they may be conformed to the image of His Son. Of course, we may not need a world upheaval to do this, but God is going to use all conditions to that end, and, tragically enough, there are multitudes of the Lord's people who do need a world shaking.

"They are so bound up with the

externalities of Christianity, with its whole structure and system, that nothing but that which will overthrow, disintegrate, destroy, and raise tremendous questions about the whole business, will bring them to the place where the Spirit of God can begin really to do the work He has come to do in them." -T. A-S.

"Job was a true servant of God; but he needed to learn himself, as we all do. He needed to have the roots of his moral being laid bare in his own sight so that he might really abhor himself, and repent in dust and ashes. And furthermore, he needed a truer and deeper sense of what God was, so that he might trust Him and justify Him under all circumstances." -C.H.M.

"But now mine eye seeth Thee" (Job 42:5).

4-25. Fit First

"And the servant of the Lord must not strive" (2 Tim. 2:24).

Our one responsibility, that of concentrating upon the Lord Jesus, has a three-fold result: (1) fellowship with Him; (2) growth in His image; (3) ministry of life to others.

"The love of the Lord culminates in this, that we should be with Him. He died for us, that whether we wake or sleep, we should live together with Him (1 Thess. 5:10). I find the one who is set on usefulness (Martha) does not advance like the one set on personal affection to Him (Mary). The Lord give

us to be more personally attached to Himself; then we shall be useful according to His good pleasure.”

“There is one thing that all can do-be ‘meet for the Master’s use’ (2 Tim. 2:21); and this is the secret of usefulness. Usefulness is not activity; it is not merely being used, but it is fitness, cleanness, preparedness, and separation of heart, singleness of eye, the affections set on things above-all, in fact, that proceeds from the judgment and denial of self, and the manifestation of Christ in the life by faith.”

“All my ability to act for the Lord Jesus here depends on my conscious identification with Him where He is, not where He was for me; though as I receive power from Him I walk here even as He walked; His life is manifested in me. -J.B.S.

“But be gentle unto all men, apt to teach, patient” (2 Tim. 2:24).

4-26. Know To Grow

“And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent” (John 17:3).

The heartbreaking knowledge of self brings a life-giving compensation, which is knowledge of the Lord Jesus Christ. The needs generated by the realization of the sin of self produce the necessary motivation and hunger which cause us to focus upon the Lord Jesus and become conformed to His image. “And we all, while with face unveiled we

behold in a mirror the glory of the Lord, are ourselves transformed continually into the same likeness” (2 Cor. 3:18, Cony.).

“Many a new believer has obtained relief in his conscience from his sins, because of faith in the Blood of Jesus Christ; that is, he does not see further than Romans 3. He has faith in the work of Christ, but has not yet come in faith to Christ. He is like the woman who touched the hem of His garment, assured of His work but not yet acquainted with Himself.” -J.B.S.

“It is one thing to believe on the Lord Jesus, to be born again, to be saved. That is a glorious thing as a beginning, but it alone will not take you right through all you have to meet; and if you are really in the Lord’s hands He will see to it that by virtue of need you are drawn into knowing more and more of His Son. It is the normal course of a true, Holy Spirit-governed Christian life that, in order to get through, an increase of Christ, a growing discovery of Christ, is necessary.” -T. A-S.

“That I may know Him” (Phil. 3:10).

4-27. The Cross And The Spirit

“But God forbid that I should glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14).

The Lord Jesus carried out the work of the Cross as to our eternal position. The Holy Spirit carries out the work of

the Cross as to our present condition. "He will take the things that are Mine and will transmit them to you" (John 16:15, Amp.).

"We cannot separate the Cross from the Holy Spirit. We can have no Easter and no Pentecost, until we have first had a Good Friday. Through the Cross alone we are prepared for life in the fulness of God; only he who is crucified with Christ can be a vessel unto honor. Our 'old man' must be crucified with Christ, and in His resurrection we find the roots of our new life. Whosoever loses his life, shall find it. We must learn the lesson of the Cross, as condemned and rejected ones, who have been crucified with Christ.

"Then the door will be open for a life of power and blessing. All that belongs to death must be turned over to the death of the Cross, even as the body is laid away in the earth, because it belongs to the earth. The Holy Spirit, the Eternal Spirit, is unchangeable. He brought Christ our Head to the Cross, and us His children with Him. For this work in us is twofold. On the one hand, it leads us to death; and on the other hand, to that life which God has placed within us and which leads from glory to glory." -A.M.

"And all of us, with faces uncovered, because we continue to reflect like mirrors the splendor of the Lord, are being transformed into likeness to Him, from one degree of splendor to another, since it comes from the Lord who is the

Spirit" (2 Cor. 3:18, Wms.).

4-28. The Oneness Of Prayer

"And we have an assured confidence that whenever we ask anything in accordance with His will, He listens to us" (1 John 5:14, Wey.).

The Christian life is the expression of the Lord Jesus Christ through the believer to men in the world, and in the church. The prayer life is the expression of the Spirit of Christ through the believer to the Father in Heaven. As there is growth in Christ, there will increasingly be prayer in the Spirit (Rom. 8:26).

"Through the Lord Jesus every true believer is united to God in Heaven by a life-link. We are not praying down here on earth to One who is a long way off in Heaven. We are one with Him there and He is one with us here! The devil is all the time trying to create a sense of distance between us and the Lord: but there is no distance between if we abide in Christ, for no one can be closer to the Father than the Son, and we are in Him! -T.L.M.

"Efficacious prayer is to the glory of the Father (John 14:13), in the Name of the Son (John 14:14), and in the enabling power of the Holy Spirit (Rom. 8:26, 27). Compliance with these conditions insures that the human will is in agreement with the divine will. Transforming things, mighty indeed, are wrought by prayer, but only such things as comport with the will and purpose of

God.” -L.S.C.

“If we want our own way we will find that everything is against us; but if we have chosen that God shall be sovereign in our lives then everything is for us.”

“And since we know that He listens to us, then whatever we ask, we know that we have the things which we have asked from Him” (1 John 5:15, Wey.).

4-29. Loving Kindness

“Now the God of peace . . . make you perfect [complete, mature] in every good work to do His will, working in you that which is well-pleasing in his sight, through Jesus Christ” (Heb. 13:20, 21).

My life is not only in His hands, but He is my very life. “For by Him were all things created . . . and by Him all things consist” (Col. 1:16, 17). He controls and maintains the universe, and we can surely depend upon Him to care for us who share His life.

“We are all of us prone to forget the weighty fact that ‘God trieth the righteous.’ ‘He withdraweth not His eyes from the righteous’ (Ps. 11:5; Job 36:7). We are in His hands, and under His eye continually. We are the objects of His deep, tender, and unchanging love; but we are also the subjects of His wise moral government. His dealings with us are varied. They are sometimes preventive; sometimes corrective; always instructive.

“We may be bent on some course of

our own, the end of which would be moral ruin. He intervenes and withdraws us from our purpose. He dashes to fragments our air-castles, dissipates our golden dreams, and interrupts many a darling scheme on which our hearts were bent, and which would have proved to be certain destruction. ‘Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living’ (Job 33:29, 30).” -C.H.M.

“Now thanks be unto God, who always causeth us to triumph in Christ” (2 Cor. 2:14).

4-30. Liberty For All

“If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances?” (Col. 2:20, R.V.).

When it comes to spiritual growth and walk, any help from ourselves is a hindrance to us. The source is wrong. On the death side, we are to receive deliverance from sin’s power through the Spirit from the Cross; on the life side, we are to receive growth through the Spirit from the Lord Jesus. It is a matter of receiving, not contributing. We are branches, not vines.

“The old elementary legal rudiments of a legal age are for those ‘living in the world’ (having an earthly temple and worship). Believers are seated in the heavenlies in Christ, and are spiritual

people with a sanctuary in Heaven. 'Touch not,' 'taste not,' 'handle not'; such commandments of men have no value. They perish with the using.

“Voluntary humility,' 'neglecting of the body,' 'fasting,' etc., have a show of wisdom. They gratify religious pride and self-righteousness, they 'puff up the fleshly mind,' but they are 'not of any value against the indulgence of the flesh.' The flesh is not subdued by fasting, nor pride by whipping, nor worldliness by neglect of the body. These are of 'no avail' though men glory in them. Only the Holy Spirit brings one into liberty-and that via the Cross. 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death' (Rom. 8:2).” - G.G.

“Stand fast, then, in the freedom which Christ has given us, and turn not back again to entangle yourselves in the yoke of bondage” (Gal. 5:1, Cony.).

4-31. Why Struggle?

“But we all, with unveiled face beholding as in a mirror the glory of the Lord” (2 Cor. 3:18).

Our Father allows the believer to struggle with self, not for victory, but for defeat. Then the “wretched man” learns to rest in the Victor.

“Once you have begun the Christian walk, and know the blessedness of it, you are not trying to correct yourself, for you know that all has been removed from the eye of God; and you insist on

the fact that self has been to the Cross, and that Christ is your life. The old man was crucified, and you cannot reform him; all attempts of amiable people to reform him are only denying the fact that he has been dealt with in judgment. The responsible (law) man is not before God now. It is now the day of grace. Everyone who receives His grace is set free from the domination of the old man. The appeal to the believer now is not to do, but to look.” -J.B.S.

“The believer is never told to 'overcome sin,' but to reckon, on the ground of his death with Christ, that he has died to it. On the basis of death, he is told not to 'let' sin reign in his life. It is to be dealt with by an attitude of death, not by 'overcoming.' The believer therefore is not to be spending his whole life in getting victory over sin, but understanding his position as having died unto sin.”

“[We] are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18).

Number 5

What is shared herein is designed to further your acquaintance with the Lord Jesus on high, and to enrich your fellowship with Him and with the Father. Through prayerful meditation in None But the Hungry Heart #5, we trust the Holy Spirit will bring about a strengthening of faith and an upward drawing of heart.

Furthermore, it is hoped that these thoughts may provide you an opportunity to try your “faith wings”-to learn more fully the need to abide above, and thereby walk here below in the “Spirit of life in Christ Jesus” (Rom. 8:2).

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment (discernment); that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Phil. 1:9-11).

-Miles J. Stanford; Sept. 1973

5-1. The Greatest

“We love Him, because He first loved us” (1 John 4:19).

We first come to know something of the Lord Jesus’ love by what He did for us; but that is only the basis for coming to know His love in what He is to us. The first is known at the Cross, the latter is entered into through personal fellowship with the risen Lord.

“There are three steps in appreciation of His love for us. First, I learn that He loves me so much that He saved me. He is our treasure ‘My Beloved is mine’ (S.S. 6:3). The second step of affection is the consciousness that He loves me so much that He has a right to me. He would have me for

Himself. ‘I am my Beloved’s’ (S.S. 6:3).

“The third step is the consciousness that He loves me so much that He wants my company ‘His desire is toward me’ (S.S. 7:10). Love’s delight is found in the company of its object. May we know in a deeper way, and in a fuller measure, the sweetness of personal intimacy with ‘the Son of God, who loved me and gave Himself for me’ (Gal. 2:20).

“Much ministry is lost upon us 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 under His shadow with great delight, everything else becomes so small, and loses its hold upon our hearts.” -C.A.C.

“But we all, with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18).

5-2. Initial Preparation

“Saul armed David with his armor.... And David said unto Saul, I cannot go with these; for I have not tested them” (1 Sam. 17:38, 39).

Years of preparation are worth a moment of truth! Rest assured that once we are developed and trained by the Holy Spirit, the work whereunto He has called us will be ready and waiting

(Acts 13:2). "Our Lord must have an instrument which He has formed in the fire and to which He has given peculiar knowledge of Himself."

"The greater the knowledge committed to a servant, the more necessary and important it is that he should be much alone with God about it, in order that he may realize the nature and effect of it on himself before he undertakes to make it known to others.

"It rebukes the haste and readiness with which many now enter the ministry, attempting to impress others with a measure of the truth which they have not proved for themselves. Surely the servant should ever be able to say: 'I believed, and therefore have I spoken' (2 Cor. 4:13). It is better to lose time as to work in preparation for service than to lose time in repairing one's mistakes in undertaking a work for which one is not yet qualified."

"A servant's discipline must always be in advance of the service prepared for him. He cannot lead beyond the point to which he himself has been led. But when the depth and reality of the truth has been established in his own soul, he is made the channel of it."

"I have found that many a thing which I had presented in an extreme way because I was sure of it, I put forth in a simpler and a more real way when I had touched it in my own experience." - J.B.S.

"That which we have seen and heard declare we unto you" (1 John 1:3).

5-3. Apprehended To Apprehend

"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord" (Phil. 3:8).

Positionally, our Father subjected our old nature to the Cross and its resultant death. Experientially, He applies the work of the Cross to our old life, thereby progressively holding it in the grip of that death. He is "unforming" the old nature in death, and conforming the new nature in life.

"Life more abundant requires that what He did for us shall be made good in us. In His Cross He dealt with our sins, and He also dealt with ourselves; but that is something which has to be made good progressively. It is as we ourselves are dealt with in the power of the Cross that the way is made for His life to express itself in ever deepening fulness.

"The fact is that it is the old life which is in the way of the new life and its full expression. It is the natural life which obstructs the course of the divine life. Thus what has been done for us has to be done in us, and as it is done in us that life becomes more than a deposit, more than a simple, though glorious possession; it becomes a deepening, growing power, a fulness of expression." -T. A-S.

"You may have been in the fires and

have been having a pretty hard and painful time in your spiritual life, but that only means that God has been preparing you for something more. No, God is not a God who believes in bringing everything to an end. He is always after something more. And if He has to clear the way for something more by devastating methods (Cross), well, that is all right, for it is something more that He is after. There is so much more, far, far transcending all our asking or thinking.”

“I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus” (Phil. 3:12).

5-4. Fixed Position

“And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” (Luke 9:23)

True spiritual experience will result from our standing immovable in our position “in Christ.” All too often believers allow certain “experiences” to move them from the faith-ground of their objective position, and they are soon adrift on the sea of subjective feelings and unscriptural influences.

“The Christian life is essentially a continuous dying, and a continuous living. Of course, there may come a particular crisis in experience where the Spirit of God brings the soul face to face with a definite issue as to a willingness for the Cross, and a yielding

of the life to God. Yes, the first revelation of the secret of victory also may constitute a real crisis in the life of the believer, but that crisis or experience can never, in itself, avail for the future.

“There is a subtle danger in relying upon some isolated experience of ‘sanctification,’ so-called. The victorious Christian life is a Person, not an experience. Following the crisis, whatever phase or landmark in the life that may represent, there must be the daily reckoning, the moment-by-moment abiding and the control of the Holy Spirit. Whatever may have been our experience of holiness, and the measure of spiritual attainment in the past, we can never get beyond the need of abiding in Christ and the continuous reckoning of faith.” -R.W.

“For we, alive though we are, are continually surrendering ourselves to death for the sake of Jesus” (2 Cor. 4:11, Wey.).

5-5. Old Rejected, New Accepted

“You were set free from the tyranny of Sin, and became the bondservants of Righteousness” (Rom. 6:18 Wey.).

The principle underlying resurrection life is, of all things, death. “For since we have become one with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection. Surrender your very selves to God as living men who have risen from the dead” (Rom. 6:5, 13, Wey.). Let the

facts of your position overwhelm the feelings of your condition.

“By exercising faith in the Word, apart from any feelings, be ‘planted together with Him in the likeness of His death’ (Rom. 6:5). Only by thus standing in your position will you begin to experience ‘the likeness of His resurrection.’ Reckon on your life-union with Him. Reject the old life on the basis of your death in Christ on the Cross, and count yourself alive in Him until He makes experiential your resurrection position. Do not forget that you must stand firmly upon the specific truths: ‘dead indeed unto sin-alive unto God in Christ Jesus’ (Rom. 6:11).

“The sharing of His life is our blessed experience just in the measure in which we share His death. So many of us are content merely that the Cross should be the power to save us from the penalty of sin, but death was not the end of the manifestation of Christ. It was resurrection, and it is the risen life, shining forth in the believer, that alone can carry out the purpose of God in redemption. The believer, in whose daily attitude the mark of resurrection is seen, becomes what the world is looking for, a convincing witness to the power of the Living Redeemer.” -G.W.

“That I may know Him and the power of His resurrection” (Phil. 3:10).

5-6. Transferred And Transformed

“If [since] ye, then, be risen with Christ, seek those things which are

above, where Christ sitteth on the right hand of God” (Col. 3:1).

The growth truths seem complicated and difficult to understand on first encounter. However, with progress in grace we find them to be as clear and logical as the truth of justification. For both time and eternity, all is summed up in John 17:3: “And this is life eternal. . . [to] know Thee, the only true God, and Jesus Christ.” Study on!

“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 the Lord Jesus, 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.

“I am born of God-of new and divine origin-a new creation to be here on earth now where I was a child of Adam, in the grace and beauty of Christ, led by His own power 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).”

“I used to study this passage and that passage to obtain guidance and light. I see now that if I were really near Him beholding His glory (2 Cor. 3:18), I should be transformed, should come from Him so impressed with Himself that His interests would, as it were, naturally control me.” -J.B.S.

“When the heart has found its rest and satisfaction in Him, it can turn to Him naturally and continually in every circumstance.”

“Set your affection on things above, not on things on the earth” (Col. 3:2).

5-7. Abide Above

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

The Cross has separated us from the power of sin (Rom. 6:11), the old man (Rom. 6:6), the world (Gal. 6:14), the law (Rom. 7:4), and the devil (Heb. 2:14). The Spirit has joined us to our risen Lord, and we are “hidden with Christ in God” (Col. 3:3). We are free to abide above; free to fellowship with our Father in glory.

“The lack I find in souls is, that while they know that their sins are forgiven, they do not know their new place. What place do you have? Is it earth or heaven? It could not possibly be earth, for the Lord Jesus was rejected from the earth. It has a great moral effect upon a person to be able to say, ‘I have a place in heaven; I have no property on earth at all, it is all in heaven.’

“‘It is the Lord’s property I have on earth, but in heaven I have my own.’ In the garden of Eden, man lost his place; the question to him then is, First-Where art thou? then, What hast thou done? Every believer seeks to be clear as to the latter, but very few are clear about the former.” -J.B.S.

“Many do not go beyond Christ’s resurrection; they do not extend to His ascension. They do not know Him in glory. They are occupied with Him in relation to their own side. He was at my side and glorified God there both in His walk here and in His death; but He is now at His own side, and it is there I intelligently realize the vastness of my life, for He is my life.”

“My mind must rise above what I am to what God is; then it is that one is formed by the revelation of what God is. To this we are called.” -J.N.D.

“Faithful is He that calleth you, who also will do it” (1 Thess. 5:24).

5-8. Position Possessed

“The God of peace . . . working in you that which is wellpleasing in His sight, through Jesus Christ” (Heb. 13:20, 21).

Abiding involves a dual choice. We can abide in the old nature and thereby become the victims of the internal civil war as depicted in Romans Seven. Or, we can abide (rest) in the risen Lord Jesus, the Source of our new nature, and thereby become the glad recipients of His life and liberty, as depicted in Romans Eight. “The Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2).

“How do we abide? ‘Of God are ye in Christ Jesus’ (1 Cor. 1:30). It is all the work of God to place you there, and He has done it. Now stay there! Do not be moved back onto the ground of the

old nature. Never look at yourself as though you were not in the risen Lord Jesus Christ. Look at Him and see yourself a new creation in Him. Look at Him as the very source of your Christian life. Abide in Him. Rest in the fact that God has placed you in eternal union with His Son, and let the Holy Spirit take care of His work in you. It is for Him to make good the glorious promise that sin shall not have dominion over you' (Rom. 6:14)."

"We should be spared years of struggle and failure if we learned at once-as the converts did in the days of Paul-that we ourselves were taken through the death of the Lord Jesus. The past blotted out, the pardoned sinner accounted crucified with the crucified Lord, henceforth joined as a new creation to the risen Lord and now sharing His life (Rom. 5:10)."

"The Lord Jesus is all that we need for all that we are."

"Your life is hidden with Christ in God" (Col. 3:3).

5-9. Wrong Source

"Rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

There are two ways in which God reveals to us the true condition of the natural man. The first is via the Word: "In me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18). The second is via experience: years of struggle with the constant sinfulness and failure of that old nature. If we were more willing

to face up to the incorrigibility of the Adamic life within, it might not take us so long to be freed from its domination.

"It is quite possible for every one of us to have a perfectly good conscience. A happy state to be in! Have you a good conscience? Are you under accusation, under condemnation? Are you fretting and worrying about the badness of your own heart? That means that you have not the answer of a good conscience to God. What is the matter? You are still looking for something from nature, from the old man. You had better give it up, as that is the only way out; repudiate it.

"Tell yourself and tell the accuser once for all that in you, that is, in your flesh, dwelleth no good thing, and you never expect to find anything. The enemy knows it, and yet he is trying to get you on an impossible quest for something he knows you will never find, and that is how he worries you. Years of it! Then why not come onto the Lord's ground and out-manuever him? Let us settle it that we can never expect to find any good in our old nature. All our good is in another, even our Lord Jesus. It is the law of the Spirit of life in Christ Jesus (Rom. 8:2)." -T. A-S.

"Stand fast, therefore, in the liberty with which Christ hath made us free" (Gal. 5:1).

5-10. "Search Me, O God"

"I, the Lord, search the heart" (Jeremiah 17:10).

During the early, carnal years we are afraid to face up to the sinful nature within, not fully realizing that it was dealt with in condemnation to God's full satisfaction at Calvary. When we come to see that all the old nature was taken down into the death of the Cross, and in Christ Jesus we are completely clear of its penalty and power, then it is that we begin to welcome the work of the Cross upon all that of which the Holy Spirit convicts us.

"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.

"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.

"The sense of His goodness

removes the guile of heart that seeks to conceal its sin." -J.N.D.

"For 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" (Jeremiah 29:11).

5-11. Reliant Rest

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6).

Our Father allows us to be independent until by that means we come to know our own weakness and need. "Strength is always the effect of having to do with God in the spirit of dependence."

"Some say, 'I want to feel that I am strong.' What we need is to feel that we are weak; this brings in Omnipotence. We shall have a life of feeling by-and-by in the glory; now we are called upon to lead a life of faith. What believer but knows from the experience of the deceitfulness of his own heart, that, had we power in ourselves instead of in Christ, we should be something. This is what God does not intend."

"The very essence of the condition of a soul in a right state is conscious dependence. Now one may use the fact of completeness in Christ to make one independent. Two things are implied in dependence: first, the sense that we cannot do without God in a single instance; and, secondly, that He is 'for us.' In other words, there is confidence in His love and power on our behalf, as

well as the consciousness that without Him we can do nothing.” -J.N.D.

“We are to walk humbly and lean ever and only on the mighty arm of the living God. Thus the soul is kept in a well-balanced condition, free from self-confidence and fleshly excitement, on the one hand; and free from gloom and depression, on the other. If we can do nothing, self-confidence is the height of presumption. If God can do everything, despondency is the height of folly.”

“But my God shall supply all your need according; to His riches in glory by Christ Jesus” (Phil. 4:19).

5-12. Trusted Trainer

“He knoweth the way that I take; when He hath tested me, I shall come forth as gold” (Job 23:10).

In every field, whether the arts, industry, sports, or the Christian life and service in general, the necessary training goes far deeper and is much more rigorous than the actual performance. “Now, at the time, discipline seems to be a matter not for joy, but for grief; yet it afterwards yields to those who have passed through its training a result full of peace—namely, righteousness” (Heb. 12:11, Wey.).

“The Father chooses the servant who is suited to carry out His will; but though that servant be endowed by Him with power to do so, yet unless he be controlled and disciplined by the Spirit of God he will continually fall into the devisings of his nature, no matter how

godly and divine may be his intent. For we greatly err if we think that having the divine thought is all that is necessary as to our service; we must truly and efficiently be expressive of the thought; and this subjects us, as servants of God, to discipline which we often cannot understand.

“Discipline for known faults or shortcomings we can easily comprehend; but when it is that peculiar order of training which fits a man to be God’s instrument and witness, we can no more understand it than the plants of the earth can understand why they must pass through all the vicissitudes of winter in order to bring forth a more abundant harvest.” -J.B.S.

“God leaves us in the world that we may learn the sufficiency of His grace in practice, as we know the triumph of it in Christ.”

“Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter” (John 13:7).

5-13. Free, To Serve

“No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier” (2 Tim. 2:4).

God has a unique plan concerning each one of us. The secret of realizing our personal calling is not to look at others, but simply to walk in close fellowship with the Father. “My soul, wait thou only upon God; for my expectation is from Him” (Ps. 62:5).

“No one Christian has a right to stop on his way for another; he must go forward himself in individual faithfulness. The effort to drag others along with us is in reality but a device of Satan to keep ourselves back. Note Jehovah’s word to Jeremiah, ‘Let them return unto thee; but return not thou to them’ (Jer. 15:19). Are any desirous of going forward, let them not stop to carry along with them ‘the men of Ephraim.’ Far better is it to go on with but a few to follow, than to get numbers with us who are only halfhearted.”

“You may say, ‘Show me a pattern man.’ We all like to copy; but there is no gain in copying. You have to learn the Lord for yourself. All you learn for yourself will remain, and nothing else. Every one has his own history.”

“It is plain enough that every believer is called of God to something definite. The real difficulty is to ascertain the specialty, and this I do not think can be discovered but in nearness to the Lord, and when you are interested in His interests. We first learn that He is interested in us, and then we gradually become interested in His interests. It is then you apprehend your mission in life.” -J.B.S.

“And if a man also strive for masteries, yet is he not crowned, except he strive lawfully” (2 Tim. 2:5).

5-14. Full Provision

“Let him ask in faith and have no doubts; for he who has doubts is like

the surge of the sea, driven by the wind and tossed into spray. A person of that sort must not expect to receive anything from the Lord-such a one is a man of two minds, undecided in every step he takes” (James 1:6-8, Wey.).

First, we are to rest in the fact that our Father has made full provision for all our needs; positionally, we are complete in the Lord Jesus Christ. Then it is that we can trust Him daily for His “exceeding abundantly above.” “But my God shall supply all your need according to His riches in glory by Christ Jesus” (Phil. 4:19)

“It is true that all God requires of us we lack; but it is also true that all we need He supplies. The believer can give thanks that God has supplied all his need as to standing, and He engages to supply all his need as to walk. But while we see our Father’s requirement, and recognize His provision, let us not overlook our responsibility.

“When we fail it is to this our failure may be traced. It is not because the provision has been insufficient, or unavailable, or afar off-but because the channel has been obstructed, the avenues of the soul have been closed, so that the need has remained unsupplied. Our responsibility lies in the exercise of faith.” -E.H.

“I will not think of the infinities of my need, except to lead me to the divine simplicity of the infinity of His supply.” -

H.C.G.M.

“And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us; and if we know that He hear us, whatever we ask, we know that we have the petitions that we desired of Him” (1 John 5:14, 15).

5-15. The First Cause

“A man’s goings are established of Jehovah; and he delighteth in His way” (Ps. 37:23, ASV.) .

Throughout time and eternity the God of circumstances has every situation planned for our good and for His glory (Rom. 8:28, 29). That is all that should matter to us. “Surely the wrath of man shall praise Thee” “For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God” (Ps. 76:10; 2 Cor. 4:15).

“What the other person said or did to you was undoubtedly wrong and cannot be justified. Nor did he do it at God’s direction; but God permitted him to do it for some wise reason which will yet prove to have been abundantly worthwhile for you. By the time that action reached you it had become the will of God for you, since to a yielded believer there are no second causes.

“He believes the Psalmist’s declaration that every step of his life’s pathway has been ordered by the Lord. No trial or affliction can reach you who are abiding in Him, without His

permission. You can, therefore, be confident in every circumstance of life, however baffling, that it has been permitted in your own best interest by the wisest and most loving of fathers, who knows our ‘load-limit’ (1 Cor. 10:13).” -O.S.

“All that we pass through is that we may get a fresh view of the Lord Jesus, or a deepening of a former one; but often we are so occupied with ourselves and the circumstances, that we fail to ‘behold the glory of the Lord.’” -C.T.

“If the external plannings of men or Satan further God’s plans, they succeed; if not, they come to nothing.” - J.N.D.

“Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand” (Ps. 37:24).

5-16. Selfless Service

“In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will!” (Eph. 1:11).

It is easy to just “let George do it,” but it is so unrewarding. There is a Christ-honoring ministry of being and sharing awaiting each believer, and the secret is to let Christ do it!

“Our Father has a different line of things for everyone, and each of us has been sent into this world for some special mission. It is not a question

whether it is great or small; it may be only a flower to shed fragrance, though this is really the greatest of all.

“There is no higher service than moral influence, ‘thy whole body . . . full of light’; and this, of all the highest moral order, is within the compass of all. ‘Christ shall be magnified in my body whether by life or by death’ (Phil. 1:20).” -J.B.S.

“A mark of the true servant is that he is consciously nothing. John could speak of himself as only a ‘voice,’ and a greater than John was consciously ‘less than the least of all saints.’ The moment we think ourselves to be anything, we are out of the servant’s true position and spirit. There is a beautiful contrast between John’s account of himself, and the Lord’s description of him (John 1:22-27; Luke 7:26-28). The more worthy we are of the Lord’s commendation, the less do we think of ourselves.” -C.A.C.

“For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph 2:10).

5-17. Frustrated Enemy

“Then saith Jesus unto him, Begone, Satan” (Matt. 4:10).

There is a great difference between a foe, and; defeated foe. A conquered enemy can be put to valuable use in the hands of the victor, and that is exactly what God is doing with that old serpent.

Satan is allowed to sift, and try the believer; he is used of God as a winnowing machine to clear away the chaff in us.

“No power in present things allowed to Satan annuls the will of the invisible God.” -W.K.

“The story of Job shows clearly that it is God who sets the limit to the extent of the devil’s activities and power. From the human viewpoint the Cross looks like a colossal failure. In it the victory of the power of evil seemed complete. But ‘the weakness of God is stronger than men’ or the enemy, and by the power of weakness having ‘spoiled principalities and powers, He made a show of them openly, triumphing over them in it’ (Col. 2:15).” -C.J.M.

“It is inevitable that in a world like this the faith of Christians must be tried. For we are in an enemy’s land, and he resents our presence. And we have an enemy within our gates-the old man-that opposes us too. But take heart fellow believer, the trials of your faith will be found unto praise, honor and glory at the appearing of the Lord Jesus Christ (1 Pet. 1:7). The happy outcome is a foregone conclusion. Trials work patience, experience, hope-and these are abiding qualities. Satan, as it were, is God’s scavenger, and all he can do is to remove out of your life those things that mar your joy, your growth, and your service.”

“For this purpose the Son of God

was manifested, that He might destroy [undo] the works of the devil” (1 John 3:8).

5-18. Gain Through Loss

“But what things were gain to me, those I counted loss for Christ” (Phil. 3:7).

As far as our Father is concerned, the early and middle years of the Christian life have to do primarily with our spiritual development. Maturity must underlie all abiding effectiveness. Most of our service during this time is learning how not to do it.

“Incalculable harm has been done to the deeper spirituality of the Church, by the idea that when once we are saved the using of the gifts in His service follows as a matter of course. No; for this there is indeed needed very special grace. And the way in which the grace comes is again that of sacrifice and surrender. We must see how all our gifts and powers are, even though we be children of God, still defiled by sin, and under the power of the old nature. We must feel that we cannot at once proceed to use them for God’s glory. We must first lay them at Christ’s feet, to be accepted and cleansed by Him.

“We must feel ourselves utterly powerless to use them aright. We must see that they are most dangerous to us, because through them the flesh, the old nature, will so easily exert its power. In this conviction we must part with them, giving them entirely to the Lord. When

He has accepted them, and set His stamp upon them, we receive them back, to hold them as His property, to wait on Him for the grace to daily use them aright, and to have them act only under His influence.” -A.M.

“Above all the difficulty which Paul had to meet in his care of the churches, that which arose from our disposition to return to the law, or to ‘confidence in the flesh,’ was the most frequent and the greatest.”

“I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord” (Phil. 3:8).

5-19. Abiding Prayer

“And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us” (1 John 5:14).

In order for us to pray according to His will, we must first know His will; not only that, but His blessed will must become our will. “If ye abide in Me . . . ask what ye will, and it shall be done unto you” (John 15:7). Prayer is the fellowship of an intimate, living union; as with all of the Christian life, it must be carried on in dependence upon the Holy Spirit. He is known as “the Spirit of grace and of supplications” (Zech. 12:10).

“If I ask anything of God, and have received His answer, I then act with assurance, with the conviction that I am in the path of His will; I am happy and contented. If I meet with some difficulty,

this does not stop me; it is only an obstacle which faith has to surmount.

“But if I have not this certainty before I begin, I am in indecision, I know not what to do. There may be a trial of my faith, or it may be that I ought not to do what I am doing. I am in suspense, and I hesitate; even if I am doing the will of God, I am not sure about it, and I am not happy. I ought therefore to be assured that I am doing His will before I begin to act.” -J.N.D.

“All flows from the soul being consciously in the place where it is set, in Christ risen. He can then trust us with the knowledge of His will; He can trust the sons of the family with the family affairs.”

“And if we know that He hear us, whatever we ask, we know that we have the petitions that we desired of Him” (1 John 5:15).

5-20. Spirit-motivated Surrender

“Keep on seeking the things above where Christ is seated at the right hand of God (Col. 3:7, Wms.).

When the Spirit of Christ has the hungry heart prepared, there will be surrender. No struggle; no questions. “We reason when we ought to repose; we doubt when we ought to depend. Confidence in our Father’s love is the true corrective in all things.” “For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him” (2 Tim. 1:12).

“If a believer surrenders or lays aside anything without an adequate divine motive, he will either secretly hanker after it, and probably long to return to it, or he will take credit to himself for having given it up, and will thus reveal self-righteousness and spiritual pride.

“A certain school of religious teachers make much of ‘surrender’ as the way to attain blessing, but it ends in self-sufficiency, because the only motive that is presented for it is the acquisition of a better spiritual state, or power for service, or something of that kind. A divine motive and attraction is needed if souls are to be drawn into the race and prepared to surrender in a truly spiritual way, and this divine motive and attraction is our risen Lord in Glory.” -C.A.C.

“Communion with the Lord Jesus requires our coming to Him in the Word. Meditating upon His person and His work requires the prayerful study of His Word. Many fail to abide in Him because they habitually fast instead of feast.” -J.H.T.

“Lord, Thou wilt ordain peace for us; for Thou also hast wrought all our works in us. O Lord our God, other lords beside Thee have had dominion over us; but by Thee only will we make mention of Thy name” (Isa. 26:12, 13).

5-21. Fulness Of Life

“To know the love of Christ which passeth knowledge that ye might be

filled with all the fulness of God” (Eph. 3:19).

Our Father’s fulness of supply infinitely exceeds the sum of our needs. Positionally it is so: “For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him.”

Conditionally it is so: “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” (Col. 2:9, 10; Rom. 8:32).

“As to the Gospel and the work of the Lord Jesus, I do not find that it is adequately apprehended that the benefit conferred by the Father is far beyond the need of the sinner. You cannot measure the benefit by the need. You may ask, ‘Does it not cover the need?’ It does; but you get no clue to the benefit from the measure of the need. You cannot find it in your own thoughts or expectations; it cannot be found anywhere save in our Father’s heart. It is ‘above all that we ask or think. . . .’

“How little, indeed, do we enter into the fulness of the benefits of the Gospel! The elder brother in Luke 15 did not object to his brother being forgiven, but it was unwelcome to him to see the wonderful excess of grace bestowed on him by the Father. ‘Thou hast killed for him the fatted calf.’ Many have the sense of forgiveness without the knowledge of His abundance.” - J.B.S.

“We shall never be able to glorify God, if we only take what we need.”

“Now unto Him who is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory” (Eph. 3:20, 21).

5-22. From Milk To Meat

“By people who live on milk I mean those who are imperfectly acquainted with the teaching concerning righteousness. Such persons are mere babes” (Heb. 5:13, Wey.).

Promises and blessings have mainly to do with the milk of the Word. In order for a believer to grow in grace and in the knowledge of the Lord Jesus, he must fellowship with Him in the Word. There is general Bible study, and there is feeding upon the Lord Jesus in the Word of life. The former serves for foundation, the latter is needed for growth.

“People may receive ‘blessings’ and temporary ‘deliverances’ in answer to prayer, for God is merciful to His children and His Spirit refreshes and blesses us even apart from the real walk of faith. But it is of greater benefit finally to us, and much greater glory to God, if we simply accept His Word and learn to walk in the power of it by naked faith; which asks no longer certain ecstasies, but being sure of God’s truth because it is His truth, maintains an attitude of faith therein; attitude-a fixed heart.

“Faith, when once we see the truth, consists of a believing attitude of the will toward God. This involves a negative attitude toward all doubt of His promises or anything that would raise a doubt; and it also involves a continued refusal to rest upon appearances or feelings, even though these may come in great abundance. It is God’s written Word that supplies strength to the heart of faith.” -W.R.N.

“It is an easy thing to set sail and get fairly out into the ocean; but when many days have passed and no land is in sight, one is apt to weary. If the heart is not fully occupied with the Lord in the Word, something is taken on board to fill up the void.”

“Nourished up in the words of faith and of good doctrine” (1 Tim. 4:6).

5-23. God Will Do It

“For it is God who works in you both will and deed” (Phil. 2:13, Cony.)

As we mature we come to see more and more clearly that our Father just as fully controls our lives as He does the universe. As C.A. Fox said, “Climb on, and you will find the correcting, the chastening, the cleansing, the calming of the deep affection of God.”

“All the testing and trying is to first deal with, by the Cross, that which can never stand the stress and which must be forever failure to the Lord, and then to develop that which is Christ within us. That is the spiritual life-Christ in us in all His fulness. ‘I will make him a

pillar.’ ‘I will write upon him the name of my God.’ He is going to do it. All the striving will never bring that end about, but He will do it.

“The great majority of us would say, ‘If it all depends on me, then it is a bad lookout!’ Well, of course, that is true, but let us look at the blessing of Joseph-‘The arms of his hands were made strong, by the hands of the Mighty One of Jacob . . . even by the God of thy father’ (Gen. 49:24, 25).” - C.O.

“Let a man renounce himself, and see himself as crucified with Christ, and soon another Himself-the Lord Jesus Christ-will take the central place in the heart, and quietly bring all things under His sway.”

“It is a great thing to offer the Lord Jesus Christ as the Saviour to sinful man, but it is still greater to express Him in a world where He is rejected.” - J.B.S.

“According as His divine power hath given unto us all things that pertain unto life and godliness” (2 Pet. 1:3).

5-24. Grace Crown

“The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after ye have suffered awhile, make you perfect (mature), establish, strengthen, settle you” (1 Pet. 5:10).

At first, the old nature hides from us. Then, we try to hide from it. But when

we begin to grow in grace and in the knowledge of the Lord Jesus, we are able to face up to the awful facts concerning the old man and his condemnation at the Cross. As the Holy Spirit reveals the old man (Col. 3:9), we count upon death; as He reveals the new man (Col. 3:10), we count upon life (Rom. 6:11).

“The believer, at the opening of his course, never knows his own heart; indeed, he could not bear the full knowledge of it; he would be overwhelmed thereby. ‘The Lord leads us not by the way of the Philistines lest we should see war, and so be plunged into despair. But He graciously leads us by a circuitous route, in order that our apprehension of His grace may keep pace with our growing self-knowledge.’
-C.H.M.

“It was not for nothing that God let Satan loose upon His dear servant, Job. God loved Job with a perfect love; a love that could take account of everything, and, looking below the surface, could see the deep moral roots in the heart of His servant—roots which Job had never seen, and, therefore, never judged. What a mercy to have to do with such a God! to be in the hands of One who will spare no pains in order to subdue everything in us which is contrary to Himself, and to bring out in us His own blessed image!”

“Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time, casting all

your care upon Him; for He careth for you” (1 Pet. 5:6, 7).

5-25. Stand Where You Are!

“God, who is rich in mercy, for His great love with which He loved us . . . hath made us alive together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:4-6).

Believers are not occupying their position! At best, most are trying to attain a victorious position by means of prayer, Bible study, commitment, reconsecration, surrender, and so forth. But the answer is simply to abide where we have already been placed—in our risen Lord Jesus Christ. Abide above, and keep looking down!

“Our Father has taken us over Jordan and placed us in Canaan, but the reality of it is never known until by faith we accept the fact on the basis of having died with Christ, and that therefore heaven is our place, and we know it to be our place now; and that this side is not our place, and we know that it is not.

“The more we abide in the Lord on the other side, the less disappointed we will be here, for when we are there we import new joys and new hopes into this old world, from an entirely new one, and we therefore in every way surpass the inhabitants of this lost world.” - J.B.S.

“You must abide in Christ in heaven before you can descend with heavenly

ability to act for Him down here. The great secret of all blessing is to come *from* the Lord. Most Christians go *to* Him.”

“Christian experience is our measure of apprehension of that which is already true of us in the Lord Jesus Christ.” -A.J.

“Stand fast in the Lord” (Phil. 4:7).

5-26. “Good Ground”

“Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee” (John 1:48).

“And other fell on good ground, and sprang up, and bore fruit an hundredfold” (Luke 8:8). The more fully and thoroughly hearts are cultivated before conversion the more healthy and fruitful they will be after conversion. Many Christians hurriedly seek to plant the seed in unprepared soil, and then wonder why it is so soon withered, choked, or snatched away. “Good ground are they who. . . having heard the Word, keep it, and bring forth fruit with patience” (Luke 8:15).

“I believe that a work of God sometimes goes on behind a particular man or family, village or district before the knowledge of the truth ever reaches them. It is a silent, unsuspected work, not in mind and heart, but in the unseen realm behind these. Then, when the light of the Gospel is brought, there is no difficulty, no conflict. The battle has been won.

“It is, then, simply a case of ‘stand still and see the salvation of God.’ This should give us confidence in praying intelligently for those who are far from Gospel light. The longer the preparation, the deeper the work. The deeper the root, the firmer the plant when once it springs above the ground. I do not believe that any deep work of God takes root without long preparation somewhere.” -J.O.F.

“Concentrate your prayers on behalf of some soul or souls and pray for such, night and day, until they come to Christ. Then continue to pray for them until Christ is formed in them!” (Phil. 4:19).

“Behold, I will send my messenger, and he shall prepare the way before Me” (Mal. 3:1).

5-27. Slow But Sure

“Rest in the Lord, and wait patiently for Him; fret not thyself” (Ps. 37:7).

Our Father moves on the basis of His finished work, therefore hurry is not a factor with Him nor should it be with us. We are to ‘walk in the Spirit,’ and the blessed Holy Spirit will see to it that we obtain all that our Father has for us, step by step. “The steps of a good man are ordered by the Lord, and he delighteth in His way” (Ps. 37:23). Don’t be discouraged-Enoch walked with God for three hundred years before he was translated!

“We cannot become spiritual all at once; we must be content to begin as

babes. Spiritual maturity 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, that we may be awakened and en hungered to pursue the knowledge of all this with purpose of heart and prayerful study.” - C.A.C.

“Whatever we do accurately must take time and collectedness of mind, and there is no accuracy in all the world like keeping company with God, and yet nothing so free from bondage or tediousness. By going slow with the Lord we accomplish more than by going with a rush, because what we do is done so much better and does not have to be undone. It is done in a better spirit, with deeper motives, and bears fruit far out in the future, when all mushroom performances have been dissipated forever.” -G.B.W.

“Delight thyself also in the Lord, and He shall give thee the desires of thine heart” (Ps. 37:4).

5-28. Heaven Now And Forever

“[God] hath raised us up together; and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

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.

“The desire of many and the tendency of all is to connect the Lord Jesus with ourselves on this earth, instead of accepting that we are in living union with Him in heaven. The Lord give us to apprehend the reality of our true position; that we are outside this scene when we are in our true place. We are thankful that Christ was here, and that He made a pathway through the wilderness, but we have properly to come from Him in glory to learn the path and to find His succor in it.”

“If you do not know your union with the Lord Jesus in heaven, you cannot come out in the power of the heavenly Man to act from Him on earth, to be descriptive of Him. You can never be heavenly by effort. Many seek to be heavenly by prayer, reading the Word, devotedness, but the only pathway to it is to be brought by the Holy Spirit to realize union with our risen Lord. You are heavenly by union, by nature. Abide in Him.”

“Are we prepared to accept our union with the crucified and risen Lord, not only as the basis of being received by the Father, but also as the way we walk day by day? If this question was honestly faced, and answered affirmatively by the members of our churches, there would be no need to endeavor to whip up a ‘revival.’ There

would be a spontaneous upsurge of life and blessing—the direct work of the Spirit of God Himself.” -J.C.M.

“Risen with Him through the faith of the operation of God, who hath raised Him from the dead” (Col. 2:12).

5-29. Christo-centric

“Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).

Just whose side are we on? The enemy who would occupy us with ourselves, or the Comforter who would occupy us with the risen Lord Jesus? The spirit of death, or the Spirit of life in Christ Jesus? “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness?” (Rom. 6:16).

“If we have only learned the Lord at our own side, the tendency is to be occupied with ourselves, or to seek to be an object of consideration; whereas if we have been led by the Spirit to His side, His interests and concerns will singularly occupy us.”

“The natural inclination is to make oneself the center of everything passing, how it pains or cheers oneself, even musing on oneself as if one were the one solitary object for the sunshine or the cloud to rest on. If I am a hero, or a martyr to myself, I look at and regard divine things as they suit my thinking about myself, and not as answering to what He is thinking of me. I am

confining the Lord to myself instead of rising up and seeing myself lost in Him, and then following Him in all the greatness and blessedness of His work and ways down here.” -J.B.S.

“We may love as Jonathan, and follow as Ruth, but until we know that we are united to the Lord Jesus Christ in glory, we will not be free enough from our own interests, to take up His.”

“[Who] made Himself of no reputation, and took upon Him the form of a servant” (Phil. 2:7).

5-30. “Love Never Faileth”

“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Eph 3:19).

God led the children of Israel into the desert with its thirst, that He might bless them. “For they drank of that spiritual Rock that followed them, and that Rock was Christ” (1 Cor. 10:4). It is for no less a reason that He takes us into the desert at times. “How shall He not with Him [Christ] also freely give us all things?” (Rom. 8:2).

“Our Father disciplines us that we may be more fully free from the old nature, and find everything in the Lord Jesus. But He begins the lesson with the assurance, ‘I love you perfectly.’

“I bring you into the desert to learn what you are, and what I am; but it is as those I have brought to Myself! He gives us a place with the Lord Jesus,

but then shows us what He is and what we are. The discipline of the way teaches this; but if He, in His love, strikes the furrows in the heart, it is that He may sow the seed which shall ripen in glory.”

“Those who receive deliverance from their troubles never, grow like those who get strengthened in the difficulties.”

“How slowly one learns that His sympathy is not expressed in removing the affliction but in raising one above it to Himself, so that He becomes so endeared to the heart that He is more an object to the heart than oneself.” - J.B.S.

“The hand of God never deals but in concert with His heart of infinite love towards us.” -J.N.D.

“Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised by it” (Heb. 12:11).

5-31. Eternally Nigh

“But now in Christ Jesus ye who once were far off are made near by the blood of Christ” (Eph 2:13).

Until we know our position in the risen Lord Jesus, we can never really face up to the sinfulness of our old nature. But “hidden with Christ in God,” we can both face up to and face away from the old, “looking unto Jesus, the

author and perfecter [marg.] of our faith” (Heb. 12:2).

“God sets me in nearness to Himself in the Lord Jesus; and as I learn my nearness to Him, I am prepared for the exposure of my natural distance from Him, and I am, through grace, morally apart and sheltered from it (Rom. 8:9), at the very moment when I see it. The greater my height, the greater the enormity of the depth appears; but I am safe from it. As a consequence I ‘rejoice in Christ Jesus, and have no confidence in the flesh’ (Phil. 3:3).”

“Two things mark spiritual growth; one is a deeper sense of the sinful old nature, the other is a greater longing after the Lord Jesus Christ. The sinfulness is discovered and felt as the power of the Holy Spirit increases; for many a thought and act passes without pain to the conscience where the Lord Jesus is less before the soul, which will be refused and condemned as the knowledge of the Lord increases in spiritual power within.” -J.B.S.

“When the Lord Jesus Christ is enjoyed, things unlike Him drop off like fading leaves.”

“For the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart” (Heb. 4:12).

Number 6

It has been with much satisfaction and thankfulness that we have watched the Lord draw together the quotes and Scripture portions that now formulate None But the Hungry Heart #6. Especially encouraging has been the assurance that He has prepared and directed these growth truths for your heart, hungry as it is to grow in the True Vine and share the fruit of His Spirit with others. *“Wherefore, I will not be negligent to put you always in remembrance of these things, though you know them, and are established in the present truth” (2 Peter 1:12).*

“By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to share forget not; for with such sacrifices God is well pleased” (Heb. 13:15, 16).

Miles J. Stanford; February 1976

6-1. Time To Grow

“Rest in the Lord, and wait patiently for Him” (Ps. 37:7).

Lincoln said that “a short speech requires great preparation; a long speech can be given anytime on short notice.” Now, are we going to “spend our years as a tale that is told” (Ps. 90:9); or are we going to settle down and grow in the image of our eternal Lord?

“In our spiritual experience we often find that not least of our trials is the fact that God seems so slow to respond;

sometimes it would appear that He is careless or indifferent-and that just when our needs are most acute. Two of the major elements in the spiritual life and experience of His own are the seemingly slow and hidden ways of God, and the demand for persistent faith in His servants.” -T. A-S.

“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 great men and women 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.

“My soul, wait thou only upon God; for my expectation is from Him” (Ps. 62:5).

6-2. Cross Of Love

“Nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:39).

John 3:16: The Saviour laid down

His life for His enemies. 1 John 3:16: We are to “lay down our lives for the brethren.” The death of the Cross spells love for both friend and enemy.

“If we get a wrong idea about the inward working of the Cross we shall lose our own enjoyment of God’s love and fail to manifest that love to others. 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 fulness.”

“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 His end. God is working for something beyond the immediate; He is working towards the glory.” -H.F.

“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).

6-3. Nothing But A Nothing

“Sanctify the Lord God in your hearts” (1 Pet. 3:15).

Many sincere believers are apt to put up an insincere front in order to “protect the Gospel,” so as not to “let the Lord down.” But He will increase, if we but decrease. There is nothing like being nothing!

“It is true that there is the hunger to be devoted, and to be like the Lord Jesus, long before one’s acts and manner corroborate the hunger, and make it a fact; but the more the hungers which grace has generated in your heart are given a place, the sooner will they become experiential facts; and the more the Lord Jesus has His throne within you, the more you will ‘rejoice in Him, and have no confidence in the flesh’” (Phil. 3:3).

“‘I know so little of the Lord Jesus,’ one may say, and this may be true; but every grace that is in Him is in every saint, though not developed. If I am a babe in Christ, where there is true lowliness of heart, I display God, as a babe manifesting Him; but if, as a babe, I am attempting to manifest Him as a man, there will be frustration and failure.

“My wisdom will be, not to set myself up above that which I really am. If walking in true lowliness and manifesting that measure of the Lord Jesus in which we have grown, there will be certain progress.” -W.K.

“Perhaps there is nothing so hard as not to appear anything but what you are. If you do so to your advantage, you will be some day found out, but if to your disadvantage, there is no doubt that He who searcheth the heart and trieth the reins will one day vindicate you.”

“But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me” (2 Cor. 12:6).

6-4. Gaze And Grow

“Who (Jesus), being the brightness of His (God’s) glory, and the express image of His person” (Heb. 1:3).

Basically, the Bible is the Biography of the Beloved. Its primary object is to provide the Object for our contemplation and conformity.

“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 all? Is it that Christ comes and dwells with me 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 blessed image.”

“There comes a moment when the

soul knows union with Christ. Has your soul ever got a glimpse, by the Spirit, of Christ risen? Of ‘the mark’ of which Paul speaks? It is Christ in heaven; He is my Object!

“Practically it is what souls have lost sight of. They do not look for acquaintance with Christ Risen. The first thing is the education of the Word; the second, Christ Himself must be seen (2 Cor. 3:18). The Word delights the heart, but till the eye of your spirit has rested on the Person of Christ, you have not the model for the Word to take; there is no formation.”

“Looking unto Jesus the author and finisher of our faith” (Heb. 12:2).

6-5. “Free Born”

“If God be for us, who can be against us”? (Rom. 8:31)

Faith in the facts alone gives the rest of reliance.

“Is there an accuser, a judge, or an executioner, still after us? The accuser may go away rebuked by this, that God has justified us; the judge may go away rebuked by this, that the Lord Jesus has died-has already suffered the judgment, and His work has been accepted to the full in heaven itself; the executioner may go away rebuked by this, that all the malice of earth and hell together shall never drag us away from the firm embrace of our God. And if there be now neither accuser to charge, nor judge to condemn, nor executioner to slay, the court is cleared!” -J.G.B.

“It is a blessed thing to be shown our enemies and told with Gideon, that Jehovah has delivered them into our hands (Josh. 8:7). Our old man has been crucified (Rom. 6:6), the world ‘overcome,’ and its prince ‘judged’ (John 16:33, 11). If we are walking by faith, as risen with the Lord Jesus Christ, Satan, the world, and the flesh are under our feet.” -J.N.D.

“Not a hair of the child of God can fall without God’s permission. Satan is but the unintentional instrument to accomplish God’s will; he can do no more than he is allowed to do. If trials come as a host against us, we know that the Almighty is between us and them. They will but work out for us His own purpose of love.”

“What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us” (Rom. 8:35, 37).

6-6. Circumstantial Evidence

“If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf” (1 Pet. 4:16).

Often the lapidary will polish the jewel with its own dust. Just so our Father makes use of the weak and beggarly element of our nature to produce the mirror-like lustre in which His image is finally reflected for all to see. “They shall be Mine. . . in that day

when I make up My jewels” (Malachi 3:17).

“Those who know the Lord best are those who have gone the deepest way. Those who go the deep way of trial do so because God puts the premium upon their knowledge of Him. They are the people who are shut up to God. But this knowledge is firstly, constitutional: that is, it is to constitute a certain kind of person and character; and secondly it is vocational: it does not end with the person concerned, but is the essence of service, in time and eternity. God is very practical, and requires that things in His service are never merely theoretical but real and true to life.” -T. A-S.

“Our path ought to be the mold, the opportunity, for the expression and virtue of Christ’s life. Saints seek to use Him rather in order to get through their circumstances, instead of seeing in the circumstances the mold in which they are to be taught the strength and power of the Lord Jesus. May we grow in Him, knowing Him, not only as helping us through circumstances, but using the circumstances which He puts us through as opportunities for enlarging our souls in Himself.”

“But rejoice, inasmuch as ye are partakers of Christ’s sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy” (1 Pet. 4:13).

6-7. Proffered Provision

“We have known and believed the love that God hath to us” (1 John 4:16).

The Spirit convicts us of sins that we may be convinced of God’s cleansing. We do not deserve to be forgiven, but the Lord Jesus deserves to be trusted.

“We find the greatest difficulty often in bringing our sorrow to God. How can I do so, some may be saying, as my sorrow is the fruit of my sin? How can I take it to God? If it was suffering for righteousness’ sake, then I would, but I am suffering for my sin; and can I, in the integrity of my heart towards God, take my sorrows to Him, knowing I deserve them?

“Yes: the Lord Jesus has been to God about them. This, then, is the ground on which I can go. There has been perfect atonement for all my sins; Christ has been judged for them. Will God judge us both? No; I go to Him on the ground of atonement, and God can justly meet me in all my sorrow, because Christ’s work has been so perfectly done.” -J.N.D.

“The guilt which the throne detects, the altar removes. If in the light of the throne one object is seen, namely, ruined, guilty, undone self; then, in the light of the altar, one object is seen, namely, a full, precious, all-sufficient Christ. The remedy reaches to the full extent of the ruin, and the same light that reveals the one reveals the other likewise. This gives settled repose to the conscience. God Himself has

provided a remedy for all ruin which the light of His throne has revealed.”

“If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin” (1 John 1:7).

6-8. The Word’s Word

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus” (Heb. 10:19).

The written Word is meant to reveal the Living Word, not to hide Him. Many know prophecy better than the Prophet. Our Father gave us His written Word that we might know His Son, not only as Saviour but as our very Life. “Sanctify them through Thy truth; Thy Word is truth” (John 17:17).

“The knowledge of the Lord Jesus Christ is the basis of the believer’s life. That is, it underlies our very relationship with God; it underlies all our growth in grace; it underlies every fragment of our service. There is nothing which comes within the compass of the life of the Christian which does not depend upon the knowledge of the Lord Jesus.” -T. A-S.

“Heart acquaintance with Christ is the secret of spiritual growth. One may know all the truths of the Bible, and yet be practically ignorant of the person of the Lord Jesus. It is possible to go back into the world with acquaintance with the scriptures, but it is virtually impossible to return thither with the

scriptural acquaintance of Christ in the heart.”

“The believer should have but one object: knowing Christ has laid hold of him for glory, his heart is running after Him. He is to have no other object, though he may have many things to do. The Lord Jesus is ‘in all’ believers as the power of life, and He is ‘all’ as the object of that life. He is ‘all and in all’ (Col. 3:11). And, ‘all to Him I owe.’”

“Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith” (Heb. 10:21, 22).

6-9. Victorious Vinedresser

“No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised by it” (Heb. 12:11).

Vision: The Word gives us the true picture of growth. Verification: The Spirit gives us a taste thereof. Vindication: The Lord Jesus, later, gives us maturity.

“A great mystery surrounds the spiritual growth of the hungry-hearted believer. The Spirit gives a foretaste of a deeper life before the believer is led into the fulness of it. Many believers mistake their foretaste for the fulness, not realizing that the Lord is just beginning to lead them

“The forwardness of nature is the

failure of our youth-our spiritual youth, as well as our natural youth; eagerness to run in God’s path, but not apprehending what the path is, or what it requires to walk in it. On the other hand, when the cost is counted, and our weakness known, the energy begotten of self-confidence being gone, we need a stimulating call on God’s part, to get out of the persistent occupation with our weakness now, as with our strength before.” -F.W.G.

“Suffering is not meant by God to be loss and deprivation. Satan says that it is. God means suffering to result in increased spiritual capacity, which is the basis of added responsibility, trust, and fruitful sharing. The branch of the vine may bleed from the drastic pruning and feel stripped of much glory; but more and better fruit is the vinedresser’s vindication.”

“As we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Cor. 15:49).

6-10. Divine Layaway

“Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus” (Phil. 3:12).

In faith we apprehend the growth truths; in fact the Lord Jesus apprehends us for growth in those truths.

“I have been much struck by the

thought of the hiddenness and slowness of God's workings. It must be a matter of distinct faith. If we do not understand this it will make us impatient. If we understand it will teach us to rest in God and to yield ourselves all the more joyfully to Him to work out His purpose. In all creation time is the great perfecter of growth. So with us, God will perfect that which concerns us."

"Abraham believed God, and it was counted unto him for righteousness' (Rom. 4:3), when his faith apprehended the promise of God; yet it was nearly 40 years after that this Scripture was fulfilled, when he offered his son. The faith had its apprehension and enjoyment for many a year before the work of faith.

"In proportion as the revelation is of God, in like measure must there be an answer to it sooner or later. Effect must follow cause. If the light has been received, the day will come that it must assert and obtain an expression of itself."

"Two glad services are
ours,
Both the Master loves to
bless.
First we serve with all our
powers,
Then with all our
helplessness."

*"I press toward the mark for the
prize of the high calling of God in Christ*

Jesus" (Phil. 3:14).

6-11. Treasure Trove

"But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 8:9).

The Spirit's ministry is to make Christ all to each.

"We are the objects of the continual care and discipline of our heavenly Father. If we walk after the flesh, instead of after the Spirit, this may call for His loving rebuke and chastening (child training); but that in no way interferes with the precious truth of our continual acceptance and position in the risen Lord Jesus Christ, by whose one offering we have been perfected forever.

"Through grace, we are not in the flesh, but in Christ, yet the flesh is in us; but our part is to reckon it as having been, before God and to faith, judicially put to death in Christ crucified, thus setting us free to be so constantly occupied with the triumphant Son of God, as to find all our resources, all our strength, all our springs, in Him." - H.H.S.

"If we have the Lord Jesus, we have all-without Him, we have nothing. You can be happy without money, without liberty, without parents, and without friends, if He is yours. If you have not Christ, neither money, nor liberty, nor parents, nor friends can make you happy. Christ, with a chain, is liberty; liberty without Christ is a chain. Christ

without anything is riches-all things,
without Christ, is poverty indeed.”

*“If children, then heirs-heirs of God,
and joint heirs with Christ-if so be that
we suffer with Him, that we may be also
glorified together” (Rom. 8:17).*

6-12. Our One Object

*“The love of God is shed abroad in
our hearts by the Holy Spirit who is
given unto us” (Rom. 5:5).*

Acknowledging our insufficiency and
appropriating His all-sufficiency are the
basic building blocks for our growth in
the “not I but Christ” life.

“There is no child of God that has
set his face to go through with Him,
who has not grieved over the weakness
of his love for the Lord Jesus. Our
hearts have mourned, and we have
suffered when we have realized our
selfishness and mixed motives; the
weak, unstable love we have for Him.

“Truly none of us can rejoice in our
love for Him. But when we begin to
apprehend His great, eternal love for
us, our hearts are filled with joy. And we
praise Him for His love, His
longsuffering and patience; and we
magnify His Name for that love which
never fails.”

“When we slip out of communion
with God, how wretched we are, and
how we contribute to the unhappiness
of others! Whereas in communion with
our Father there is power to enable us
to resist the devil, to enjoy the Lord and

to promote the true blessing of His own.
May we have our Lord Jesus very
simply and constantly before our
hearts.”

“Nothing but an intelligent and
growing acquaintance with the Lord
Jesus can satisfy the renewed heart.
The very mercy that delivers a soul
becomes a hindrance unless the Lord
Himself be the one Object.”

*“Not that we are sufficient of
ourselves to think anything as of
ourselves, but our sufficiency is of God”
(2 Cor. 3:5).*

6-13. Three-fold Cord

*“For I reckon that the sufferings of
this present time are not worthy to be
compared with the glory which shall be
revealed in us” (Rom. 8:18).*

The Word of life, the Lord of life, and
the exigencies of life all must combine
to give us a ministry of life.

“There is no personal knowledge of
God but as we count on Him, as we are
practically conscious of depending on
Him and of His caring for us. One
without straits, and victories, really has
no growing acquaintance with God; and
where there is not this, however great
the intelligence or sincerity, there is little
or no savor.”

“It is the trials and difficulties of the
way that are the opportunities for our
hearts to grow in acquaintance with
Him; and it will be found, while there
may be a great enjoyment in ministry,

and in the unfolding of truth, that really there is not strength but in proportion as one has learned how God has been for and with one in the trials and sorrows of the way; and as one has known Him in them, so is one able to speak of Him.”

“The one purpose which our Father has in view, in all His ways, is to conform us to the image of His Son. This may explain our perplexities as to the past; it will govern our behavior in the present; it is to be our guidance in the future. The chief concern of our Lord is not to instruct us about a multitude of details, not to explain to us the reason for the trials which we are called to pass through. He is working out everything to serve His supreme purpose in displaying the character of His Son in His redeemed ones.”

“For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God” (2 Cor. 4:15).

6-14. “Thy Will Be Done”

“My brethren, count it all joy when ye fall into various trials” (James 1:2).

You can be sure that you are in the will of God when He keeps you dependent upon Himself, walking in the Holy Spirit, and abiding in the Lord Jesus Christ.

“Often all we think of is, having our need met; but how little a thing is that with God! It would cost Him nothing, we may say, to meet the need of a lifetime in a moment; and a lesser love than His

would supply it at once, and get rid of the constant burden.

“But that is not His way. To supply the need is a small thing; but to supply it in such a way as to make us feel in each seasonable supply the Father’s heart never withdrawn from us, the Father’s heart ever employed about us—that is what He means. ‘Give us our daily bread’: is it not much more than to ask, ‘Give us now, that we may not have to come again?’”

“The God-given experience of the Spirit’s working many a time passes away, and leaves the soul apparently dull and dead. This is only until the double lesson has been fully learnt: (1) that a living faith can rejoice in the Living God, even when feeling and experience appear to contradict the promise (Rom. 8:28, 29); and (2) that the divine life only predominates as the life of the flesh is held in the place of death, inoperative (Rom. 6:11a). The life of the Lord Jesus is revealed as His death works in us (2 Cor. 4:11, 12), and as in weakness and nothingness we look to him (2 Cor. 3:18).” -A.M.

“Knowing this, that the testing of your faith worketh patience” (James 1:3).

6-15. “Raison D’etre”

“These things I have spoken unto you, that in Me ye might have peace” (John 16:33).

Great will be the day when you come to realize that the sole reason for

the existence of your Bible, your soul and your spirit is to glorify-and share-the Lord Jesus Christ.

“The moment we begin to rest our peace on anything in ourselves, we lose it. And this is why so many saints have not settled peace. Nothing can be lasting that is not built on God alone. How can you have settled peace? Only by having it in God’s way. By not resting on anything, even the Spirit’s work within, but on what the Lord Jesus has done entirely outside you. Then you will know peace-conscious unworthiness, but yet peace.

“In the Lord Jesus alone, God finds that in which He can rest concerning us, and so it is with His saints. The more you see the extent and nature of the evil that is within, as well as without, the more you will find that what the Lord Jesus is and did, is the only ground at all on which you can rest.

“Alas! the freedom which the Gospel brings may be used to take things easy, and, more or less, retain or gain in the world; but where this is the case, it is seldom a soul possesses any large measure of spiritual enjoyment, and it is never accompanied by solid peace. The soul becomes thus unsettled and uncertain. These oscillations may go on for a certain time, until God carries on the work more deeply in the heart.”

“As free, and not using your liberty for a cloak of maliciousness, but as the servants of God” (1 Pet 2:16).

6-16. Undivided Attention

“Beware that thou forget not the Lord thy God” (Deut. 8:11).

Our Father would be free to favor us with far more of His riches in Christ Jesus if we would keep more in mind that grace is unmerited favor-so that “He might make known the riches of His glory on the vessels of mercy” (Rom. 9:23).

“It seems so natural, when one is surrounded with blessings, and thus sensible of being an object of divine favor, that the eye is turned from God to oneself; for when God is before one, self gets no place, though there be the deepest awareness of His favor.

“Hence it is the saint who is the object of the greatest favor who needs to be on his guard, that he allow not his eye to rest on himself where the favors are sent, but on God from whom they come. If his eye turns to himself because of the favor, then the favor has been the means of turning his heart from God to a mere gift of His.”

“If there be a growing up into the measure of the stature of Christ, there must be a conscious refusal of that which would tend to revive or invigorate the old nature. The saint is not only a new creature to grow into the likeness of the Lord Jesus, but he has to watch and beware lest the things he has to do with should in any way minister to another will in him, which would divert

him from God to himself. Self is the circle and center of man's mind in his fallen state; but when Christ is formed in the soul, God is the center and source of everything." -J.B.S.

"For we . . . worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

6-17. Satisfaction Guaranteed

"And you, that were once alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight" (Col. 1:21, 22).

In order for our Father to be satisfied with us, He placed us in His Son. In order for us to be satisfied with our Father, we "rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

"On what ground is our faith tested? It is on the ground of our very relationship with God and God's attitude toward us. The concentration of the enemy is upon that point-to interfere with our link with God.

"What is our link with God? It is this-the Lord Jesus Christ, as the answer to God and to Satan for us. It will never be what we are in ourselves. If you are expecting a day to come when in virtue of what you are in yourself you can satisfy God, you are destined to an awful disillusionment. The day will

never come when we can satisfy God in ourselves, not even more or less."

"How could there be any doubt about the believers perfect security if his position in the Lord Jesus were realized? It would be impossible. Can He change? Or will God say to Him, I cannot any longer accept You as standing for this people? Or, once again if standing for them, is He on probation? Is His work completely done, or still to do?" -F.W.G.

"And you, being dead in your sins and the uncircumcision of your flesh, hath He made alive together with Him, having forgiven you all trespasses" (Col. 2:13).

6-18. Beloved Object

"For we are His workmanship, created in Christ Jesus" (Eph. 2:10).

The Holy Spirit creates within us a hatred for the old nature, and a hunger for the new nature. Without a rejection of the old, there cannot be a projection of the new.

"I want a testimony that delivers me from the things I am occupied about in myself when I am suffering from them. I get it from God's gift that is perfect. I am 'accepted in the Beloved' (Eph. 1:6). You say, There is something about myself I cannot get over. Remember, the testimony of the Spirit in us is the contrary of the testimony of the Spirit to us. In me, He takes notice of every fault that is not righteousness; but the testimony to us is, 'Their sins

and their iniquities will I remember no more' (Heb. 8:12)."

"If we make morality our standard, we will be sure to fall below what we purpose. Whatever we put before us as our criterion, there will be always a falling short. If we have the Lord Jesus Christ risen and in heaven as our Object, we shall prove the power of His resurrection, not only in lifting us up when we are conscious of our exceeding short-comings, but in strengthening us to 'press toward the mark for the prize of the high calling of God in Christ Jesus' (Phil. 3:14)."

"The Word of God teaches me union, but the Person of Christ brings out all that I derive from union with Him. The Word is always my authority for my position, but acquaintance with the Person confirms and manifests my position."

"Finally, my brethren, be strong in the Lord" (Eph 6:10)

6-19. Proper Presentation

"The things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

Truth based upon law will be presented legally-it will be legislated. Truth based upon grace will be shared graciously, in love. "Adorn the doctrine of God" by "speaking the truth in love" (Titus 2:10; Eph. 4:15).

"There are two things that have to be taken into account in communicating truth. Not merely should there be certainty that it is the truth from God, but it must also be suited truth to those whom you address. They might need it all, but they may not be in condition to receive it; and the more precious the truth, the greater the injury, in a certain sense, if it is presented to those who are not in a state to profit by it."

"We are to serve under His direction, and according to His pleasure; not just because opportunity or need offers. We require His direction, and the knowledge of His pleasure, however favorable the opportunity or the occasion. We see a servant in Acts 8 taken away from an interesting field of service, to meet one man in the desert. "It is not a question of how we succeed; but have we the assurance that we are doing the Lord's pleasure? Happy is the servant who is so led by Him that he always presents the measure of truth suited to the state of souls, and refuses to supply the knowledge that puffeth up."

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual" (1 Cor. 2:13).

6-20. Self-abandonment

"Reckon ye also yourselves to be dead indeed unto sin" (Rom. 6:11a).

All of the cults, from TM to ST to

SDA, are simply self-improvement aberrations. The Cross alone provides death to self and life in the Lord Jesus Christ. "God forbid that I should glory, except in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

"What becomes us now is to have the Lord Jesus before us, and not the correction of the old man. The snare of trying to improve oneself is very common, and it is important to see, that however well-meaning it may be, it is really a denial that our old man has been crucified, and a revival of that which has been judged in the death of the Cross.

"It is plain that if you are clear of the domination of the old man you can have no man before you but the Lord Jesus, and the more sensible you are of how ready the flesh is to intrude."

"God never means me to be able, with the Pharisee, to thank Him for the goodness that I find in myself. If I will be at it, He leaves me to find in this irreparable flesh, which cannot be mended, what I may break my heart over, but never alter.

"It is a quicksand which spoils all my building—a morass impracticable to cultivation; and God uses this, in His sovereignty over evil, to wean me from self-confidence and self-complacency, and to cast me upon Himself."

"Likewise, reckon ye also yourselves

to be. . . alive unto God through Jesus Christ, our Lord" (Rom. 6:11b).

6-21. Personification

"God hath caused me to be fruitful in the land of my affliction" (Gen. 41:52).

To share what we have may minister temporarily to the physical; but to minister to the spiritual in an eternal way we must share what we are, and that calls for growth in the Lord Jesus Christ.

"We can only comfort others with the comfort wherewith we ourselves have been comforted of God. Others can only really be helped by what has been the power of life in the would-be helper.

"Information, by itself, however correct and orthodox, however strongly held in conviction and passed on in passion, will lack an essential and indispensable quality or value for spiritual constitution.

"Hence it has ever been God's way to raise up a vessel, personal or corporate, in which His message has been wrought by fiery ordeal. The messenger must not only have the message in him, but he must be in the message: not only in mind and feeling, but in experience and being." -T. A-S.

"We really can only come into the reality of things by being 'pressed out of measure' (2 Cor. 1:8). So the Lord has to take much time to make our spiritual history. When at length our eyes are open, we cry, 'O, why did I not see it

before!' But everything else had to prove insufficient before we could really be shown, and that takes time."

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time" (1 Pet 5:6).

6-22. Truth Triumphant!

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice" (John 18:37).

Charismatic Arminianism's experience omits truth. Covenant Calvinism's legality chokes truth. Cross-centered Christianity's Christ-life is Truth!

"Greater zeal for the salvation of sinners, and the amelioration of the condition of mankind, never was more manifested than at present (1850). This is ground of rejoicing to all the friends of the Gospel. But there is one unhappy symptom of the present times, with respect to Christianity. Zeal for the purity of divine truth has not kept pace with zeal for the salvation of sinners." - A.C.

"The semblance of love which does not maintain the truth, but accommodates itself to that which is not the truth, is not love according to God. In the last days the test of truth is the maintenance of the truth.

"God would have us love one another; but the Holy Spirit, by whose

power we receive the divine nature, and who pours the love of God into our hearts, is the Spirit of truth, and His office is to glorify Christ.

"Therefore it is impossible that a love which can put up with a doctrine that falsified Christ, or which is indifferent to anything that concerns His glory, can be of the Holy Spirit-still less so, if such indifference be set up as a proof of that love."

"In all things commending ourselves as the ministers of God. . . by the word of truth" (2 Cor. 6:4, 7)

6-23. Love's Legacy

"Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

Ignorance insures insecurity; scriptural knowledge secures strength. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. 1:7).

"In mechanics, wobbling is weakness. Power issues from God's restfulness. Are we resting in the Lord? Can we wait patiently for Him to act? Anxiety reduces spiritual energy. Lack of rest of heart is one of the most serious hindrances to Christians.

"Fret of soul when wronged, or fuss over financial or other concerns, is a depletion of power, a dissipation of energy. From the rock basis of rest in Him we can put forth the whole of our

energies. Perfect peace is our promised portion.”

“Martha gets instruction; we all get that, for our Lord neglects none of us; but she did not get His company; company is what gives rest to the heart.”

“Nothing can separate the believer from the love of God, and under no circumstances whatever can he come under the infliction of wrath from God. He may have to correct His saints for their sins, and where there has been no failure He may chasten (child train) them for their profit, that they may become partakers of His holiness; but all this is in love, not in wrath. Every action of God toward His saints is in grace and blessing; it is ever the outcome of His love.”

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:7).

6-24. Gratuitous Grace

“Sin shall not have dominion over you; for ye are not under the law but under grace” (Rom. 6:14).

Grace forsaken is freedom forfeited.

“In considering the whole testimony of the Bible, it is almost as important for the believer who would do the will of God to recognize that which does not concern him as it is for him to recognize that which does concern him.

“It is obvious that, apart from the

knowledge of dispensational truth, the believer will not be intelligently adjusted to the present purpose and will of God in the world. Such knowledge alone will save him from assuming the hopeless legality of the dispensation that is past or from undertaking the impossible world transforming program belonging to the dispensation which is to come.” - W.S.C.

“The Law of Moses is interrelated and wholly dependent on the sacrifices and ritual provided for Israel in the land. The laws of the kingdom (Sermon on the Mount) are only related to the future kingdom conditions which shall be in the earth under the power and presence of the King when Satan is bound, creation delivered, and all shall know the Lord from the least unto the greatest.

“All harmony of truth is shattered when there is the slightest commingling of the principles of law and grace. Grace alone now reigns through Christ to the glory of God the Father, the Son, and the Holy Spirit.”

“By the grace of God I am what I am; and His grace, which was bestowed upon me, was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God which was with me” (1 Cor. 15:10).

6-25. Plus, Or Minus?

“For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh

by love” (Gal. 5:6).

Grace + Law = Death. Grace - Law = Life!

“Covenant theology, which has molded the major theological conceptions for many generations, recognizes no distinctions as to ages, therefore can allow for no distinctions between law and grace. This dominating attitude of Covenantism must account for the utter neglect of life truth (growth) in all their works of theology.

“No more representative theological dictum from the Covenant viewpoint has been formed than the Westminster Confession of Faith, which valuable and important document recognizes life truth only to the point of imposing the Ten Commandments on Christians as their sole obligation, and in spite of the teachings of the New Testament which asserts that the Law was never given to Gentile or Christian.” -L.S.C.

“While freeing believers from the bondage of Rome, the Protestant Reformation brought them back, in large measure, under the bondage of Sinai. The Reformation took away one set of bindings, but bound the believers with another-and this has atrophied the spiritual life of multitudes.” -D.G.B.

“Not a single cluster of living fruit ever was, or ever will be, culled from the tree of legality. Law can only produce ‘dead works,’ from which we need to have conscience purged just as

much as from ‘wicked works.’” -C.H.M.

“Stand fast, therefore, in the liberty with which Christ hath made us free” (Gal. 5:1).

6-26. Edifying Equilibrium

“That ye may be blameless and harmless, children of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Phil. 2:15).

There should be neither undergrowth, nor overgrowth, but balanced growth. Spiritual equilibrium alone will bring forth much fruit both in us and in others.

“A popular notion that the first obligation of the Church is to spread the Gospel to the uttermost parts of the earth is false. The first obligation is to be spiritually worthy to spread it. . . to spread an effete (worn out) and degenerate brand of Christianity to pagan lands is not to fulfil the Great Commission.”

“We were 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.” -L.T.

“Holding forth the word of life, that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain” (Phil. 2:16).

6-27. Truth, Or Consequences

“I have written unto you, young men, because ye are strong, and the word of God abideth in you” (1 John 2:14).

Experience may ratify, or it may repudiate, truth. The Word alone, to faith, is truth unalterable.

“If I allow the thought that what I am toward God will in some way or other affect what God is toward me, I shall be filled with the spectre of bondage. But when I see that what God is toward me is altogether the outcome of what He is, and that He is this though knowing perfectly what I am, it puts my heart in the right direction for liberty.” -C.A.C.

“God speaks to us according to His estimate of our standing, our position: it may not be our heart’s experience. There is a distinctness between the operation of the Spirit of God in bringing me unto the Lord Jesus, bearing witness to me of God’s love, and of the efficacy of what Christ has done-and

His operation in my soul to produce the image of His Son.

“That which is the subject of experience is what is produced in my soul, whereas that which gives me peace is His testimony to the work and life of Christ. A Christian who doubts the Father’s love to him, and who looks for peace to that which passes in his own heart, is doubting God’s truth. The Word is the revelation God has given of Himself; it displays the love of God toward us, and what is in His heart. I can trust the declaration of what is in God’s heart, and not what I think of myself.” -J.N.D.

“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine” (1 Tim. 4:6).

6-28. The Tree Of Life

“Not I, but Christ” (Gal. 2:20).

It is not a matter of what fruit, but of which tree!

“What salvation has done is not merely forgiving me my sins; forgiveness, cleansing, justifying, applies to my responsibility and guilty condition in the first Adam; but salvation applies to my standing in the Last Adam. It is a new creation (2 Cor. 5:17).

“What would you do if you wanted to make something of a crab tree? Not nurture, and prune, and dig about it. That God has done with His fig tree

(Israel). If you know anything about it, you will cut it down and graft it. Until you find out that the old man is utterly bad, and that there is no mending it, you will not give it up. If you cultivate the old crab tree you will have fair blossoms but only bigger and more sour crab apples.” -J.N.D.

“Before we were saved, worldly objects and affairs usurped the place of Christ; but after being saved, spiritual objects and affairs now tend to occupy His place. Earlier God took from us the things of this world; presently He is taking away our spiritual thing or things. He removes our personal patience, love, power, gentleness, humility.

“Indeed, He removes all, that we may not live by these good things but live by a Person instead. We are patient not because we have received a power to be so, but because we have got a patient Person. So it is with humility and the rest: not a power but a Person.” The fruit of the Spirit is the life of Christ.

“For to me to live is Christ” (Phil. 1:27).

6-29. Applicable Application

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort” (2 Cor. 1:3).

We have all cringed at the sad spectacle of the *“nouveau riche.”* And yet many of us as believers present the same failure-flaunting and mishandling our spiritual riches in Christ Jesus.

“The Lord deals with us in order that we might be able to minister in an apt way. His stewards are to be men of understanding, who can touch the various needs, who can reach the heart, so that the Lord’s children are saying: That just fits me! That touches my case! That person must know! That one must have been through it! Yes, the Lord knows, and He would take you and me through experiences such as will make us sharers in a living way-and that is what He is doing.” -T. A-S.

“It is a new day to your soul when you realize that Christ is the Source of everything, and that it is from Himself you must draw, and not from ministry about Him. Many can explain Scripture and even apply it, who are not under the effect of it themselves. They have not come from Him, and are not themselves imbued with that which they are trying to convey.

“There is much wise counsel and good teaching which is not applicable to the moment and to the need. It does not effect what is the Lord’s desire as the end of the ministry, which is to lead the soul to Himself, because it is not spoken in communion with Himself. You must first get to where He is, and then you are brought into harmony with the scene where He is.”

“Who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort with which we ourselves are comforted of God” (2 Cor. 1:4).

6-30. No Cross, No Christ!

“Whosoever doth not bear his cross, and come after Me, cannot be My disciple” (Luke 14:27).

One hears much today about “body life,” with its emphasis upon New Testament gathering, rather than Christ-centered growth. The Body is meant to manifest the Head, and that necessitates spiritual members.

“Where there is no Cross there is no life, and no ministry of life. The object of suffering is that there may be a full and abundant ministry. . . . We are not to invite trouble, nor by austerity to ill-treat our bodies. The Holy Spirit Himself takes responsibility for our experience, leading us in paths where we encounter, in body, heart, or spirit, that measure of ‘the dying of Jesus’ that will mean enrichment of our ministry.”

“There are many today who seem to think that it is all or largely a matter of the order, technique, and form, and if we are to return to the ‘New Testament’ form or order of churches all would be well. The fact is that, while certain things characterize the N.T. churches, the Word does not give us a complete pattern according to which churches are to be formed!

“There is no blueprint for churches in the N.T., and to try to form such churches is only to create another system which may be as legal, sectarian and dead as others. Churches, like the Church, are

organisms which spring out of life, which life itself springs out of the Cross of Christ wrought into the very being of believers. Unless believers are crucified people, there can be no true expression of the Church.” -T. A-S.

“God forbid that I should glory, except in the Cross” (Gal. 6:14).

6-31. Manually Controlled

“Having spoiled principalities and powers, He made a show of them openly, triumphing over them” (Col. 2:15).

“For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:15-17). Amen!

“The sovereignty of God is what alone gives rest to the Christian heart in view of a world full of evil, which is gone astray from Him. To know that after all, in spite of the rebellion of the creature, things are as absolutely in His hand as ever they were-this brings, and alone brings, full relief. Still He rules over all, and where evil cannot be turned to good, limits and forbids it: He maketh the wrath of man to praise Him, and the remainder of wrath (what would go beyond this) He restrains (Ps. 76:10).” - F.W.G.

“People may quarrel with the sovereignty of God, but I love it, because I know enough about 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.C.

“Human history is not in the grip of fate, but in the hands of Him Who was pierced for us on Calvary.” -W.G.S.

“Now thanks be unto God, who always causeth us to triumph in Christ” (2 Cor. 2:14).

Number 7

Years are as months at our age!
Nevertheless, we are thankful to be able to share None But The Hungry Heart #7, after a five-year gap in the Series.

We trust there will be much spiritual benefit for you as you daily peruse these verses of Scripture, and the principles and thoughts that accompany them.

“Grace be to you, and peace, from God, our Father, and from the Lord Jesus Christ.

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort with which we ourselves are comforted

of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ” (2 Cor. 1:2-5).

-Miles J. Stanford; January 1982

7-1. Adults Only!

“I have learned, in whatever state I am, in this to be content” (Phil. 4:11).

All we have to do is love the Lord Jesus-that will take us through all the fire necessary to conform us to His image.

“Hopes have precarious life;

They are oft blighted,
withered, snapped sheer off

In vigorous youth, and
turned to rottenness;
But faithfulness can feed
on suffering,
And knows no
disappointment.”

“Adam might defy the will of God, Elijah might doubt it, but John would glory in it-even on Patmos. This is the way of certain triumph; to accept God’s will, however painful it may be, and to trust Him in the certain faith that His will must triumph in the end. John stood his ground, maintaining his testimony in the face of every foe, and as a consequence has exercised a mighty ministry of life down through the centuries.” -T. A-S.

“Much depends on the way great eras of our life are entered on. The

germ of faith will outlive the sternest winds and roughest seas. We enter on them enthusiastically or stoically. Nature or disposition may have much to do with our external manner, but it is faith in our Father which stands the wear of years, and the sorrows of life.”

“One does not feel the pain of the Cross when his mind is on heavenly things.”

“Thou, therefore, endure hardness, as a good soldier of Jesus Christ” (2 Tim. 2:3).

7-2. Personal Appreciation

“As ye have, therefore, received Christ Jesus as Lord, so walk ye in Him, rooted and built up in Him” (Col. 2:7).

We appreciate His benefits toward us, but are we appreciative-do we express to Him our appreciation?

“Let us be very watchful that the inner life, communion with the Lord Jesus, be the true source of our activities.”

“The Lord Jesus longs for fellowship with us. He does not want patronage. It does not meet the desire of His heart to be followed, or admired, or gazed at, because of what He can do or give. He delights in a heart taught of the Spirit to appreciate His Person, for this glorifies and gratifies the Father. He retires from the gaze of an excited and tumultuous throng who would fain make Him a king, because they had eaten of the

loaves and were filled; but He could turn with touching earnestness to the little band of disciples who still remained, and challenge their hearts with the question, ‘Will ye also go away?’”

“Love could never be too near to its object. Nearness to the Lord Jesus is the instinct of divine life, as we see in the first question of the two disciples who followed Him, ‘Where dwellest Thou?’ Why is not this the first question now? Because there is not simple devotedness of heart to the Lord Jesus Christ.”

“There is nothing in all the world so precious to the Father as a heart that, in any measure, appreciates His Son.”

“Come unto Me, all ye that labor and are heavy laden, and I will give you rest” (Matt. 11:28).

7-3. Now And Forever Free!

“Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ” (1 Cor. 1:7, 8).

We can trust Him for our matriculation here, and we can trust Him for our examination and graduation in Glory!

“That word, ‘blameless,’ may be translated ‘unimpeachable’ or ‘unaccusable.’ In other words, when we stand at last at the judgment seat of Christ, God Himself is going to see to it

that no charge can stand against any believer, because the Lord Jesus Christ has atoned for all our sins with His own precious Blood. Every failure in life will be dealt with there, and all the wood, hay, and stubble will be burned in the fire of that day and we shall stand before our Lord unimpeachable, unaccusable.” -H.A.I.

“Instead of my sins being between myself and Him, as before, it is Himself who is now between me and my sins; and the One who has thus interposed has given me to know that in the doing it He has brought me to Himself, and tuned my heart to His own praise.

“He has borne the judgment due to my sins, and condemned sin in the flesh; in the Person of my Substitute I am clear from, and carried beyond, the judgment forever; the power of death is annulled, that of Satan finally broken.”

“Who shall lay any thing to the charge of God’s elect? Shall God that justifieth? Who is he that condemneth? Shall Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us?” (Rom. 8:33, 34)

7-4. Rest And Rejoice!

“Rejoice in the Lord always!” (Phil. 4:4)

Exhaustive effort brings home the necessity of strengthening rest. The believer will not be ready to enter into his spiritual rest until he is utterly worn out by his unsuccessful efforts to

conquer sin and the old man. There is no rest for the “wretched man” of Romans 7-that struggle must lead to the rest of Romans 8.

“Grace is sufficient for favorable circumstances, but they are by far the most trying (spiritually) to the believer. There is an easy way of going on in worldliness, and there is nothing more sad than the quiet comfortable Christian going on day by day, apart from dependence upon the Lord.

“It must be as with Israel and the manna; there must be the daily gathering and daily dependence upon God. If circumstances come between our hearts and God, we are powerless. If the Lord Jesus is nearer, circumstances will not hinder our joy in God “

“The heart of man naturally seeks rest, and seeks it here. Now, there is no rest to be found here for the believer; but it is written, ‘There remaineth, therefore, a rest to the people of God’ (Heb 4:9).

“To know this is both full of blessing and full of sorrow: sorrow to the flesh; because it is always seeking its rest here, it has always to be disappointed; blessing to the spirit, because the spirit, being born of God, can only rest in God’s rest, as it is said, ‘If they shall enter into My rest’ (Heb. 4:5). What God desires for us is to bring us into the enjoyment of all that which He Himself enjoys.” -J.N.D.

“Rest in the Lord, and wait patiently for Him” (Ps. 37:7).

7-5. His Cross-Our Cross

“He said to them all, If any man will come after Me, let him. . . take up his Cross daily” (Luke 9:23).

We go all the way to Calvary in faith and there find ourselves identified with the Lord Jesus in His death and resurrection. And Calvary comes all the way to us in experience as the Holy Spirit applies that finished work to our lives.

“In the Reformation there was, through grace, a great deliverance. The groundwork of Christianity was recovered; namely, justification by faith. But though this was recovered, it was not maintained that the old man was crucified on the Cross, and hence they only refused the exactions of popery, but recognized the flesh as still before God. Refusing the exaction was right; but the retention of that in which the exaction could be made, the old man, was the weakness of the Reformation.”

“I do not see the Cross truly if I only see it as opening a way of escape for me, and yet allowing that in me to escape which has incurred the judgment of the Cross.”

“In the present day (1867) the truth is lowered to the measure of man’s need; hence if the need is met, which grace does, the convert makes little or no advance; he rests in the satisfaction of his need, instead of being directed to

the scope of God’s thought, which only begins with his need.

“Where would souls be put if they were simply and definitely instructed in Christ Jesus and Him crucified and risen; connected by faith with the living One, who was crucified, and whose death terminated man in the flesh?” - J.B.S.

“Whosoever doth not bear his Cross, and come after Me, cannot be My disciple” (Luke 14:27).

7-6. Affliction’s Effect

“But what things were gain to me, those I counted loss for Christ” (Phil. 3:7).

Our Father has many reasons for administering trial -all good. Trial teaches us the futility of the old life, and the faithfulness of the Lord Jesus-our new life.

“The Christian suffers the same calamities as others, perhaps even worse; he faces difficulties and losses in the things of this life; he has to be prepared to meet death itself. In all these circumstances he is calm and trustful; he is not only sure of ultimately going to heaven, but already abides there and enjoys something of it in his own heart.

“God is real to him and ever near. He knows a peace which passes all understanding, and he experiences a joy which no man can take from him. This, surely, should be our testimony in

the world, but it can only be as the Lord Jesus Himself lives out this life in us.” - H.F.

“The world is divided into two things- pleasures and afflictions; I am more afraid of the pleasures than the afflictions. In afflictions you turn to the Lord. The danger is of being carried away by the very favors God has given to man.”

“Those who suffer from chastening ought to be before the Father, owning His hand; and He who has wounded will heal. The Lord Jesus did not take the cup which He had to drink from us, from man, nor from Satan; but from His Father’s hand.”

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord” (Phil. 3:8).

7-7. “Peace On Earth”

“Let the peace of God rule in your hearts” (Col. 3:15).

Peace does not, and cannot, exist in the fallen Adam life; and as long as the old man reigns within, there is going to be turmoil both within and without. The path of the Cross is alone the path of peace.

“The moment came when the Lord Jesus could say, ‘Peace I leave with you, My peace I give unto you’ (John 14:27). This could only be on the ground of His death, for the man in Adam could never give up his will: to do

so would be to give up his very existence. But the death of the Lord Jesus is-judicially, and for faith-the end of that man, and the Christian walking in the Spirit owns him no more.

“The believer can thus, and only thus, have freedom from the tyranny of sin as he reckons himself to have died unto sin, and to be alive unto God as one ‘alive from the dead.’ He presents his body a living sacrifice unto God, and proves what is the good and acceptable and perfect will of God. Thus walking, the peace of the Lord Jesus becomes an experiential reality in the heart of the believer. Thank God! we are no longer linked with the fallen Adam, and the Holy Spirit has placed us in union with Christ risen and glorified.” -C.A.C.

“The more clearly we enter, by faith, into objective truth, or what is true of us in the Lord Jesus, the deeper, more experiential and practical will be the Spirit’s subjective work in us, and the more complete will be the manifestation of the moral effect in our life and character.” -C.H.M.

“Both He that sanctifieth and they who are sanctified are all of one” (Heb. 2:11).

7-8. Spirit-taught And Spirit-wrought

“Hath made us alive together with Christ” (Eph. 2:5).

If we fail to rely upon the Holy Spirit for the practical day-by-day realization of the identification truths, we will fall short of Romans 8, and find ourselves

bound in the struggle of Romans 7.

“If some of you who have been the Lord’s for a long time cast a glance over your past history, you will be able to recall occasions when He spoke and you obeyed instantly. But you can recall other occasions when He spoke and you failed to respond; yet strangely, after a time you just found yourself in the way of obedience.

“Such is the fruit of the Holy Spirit’s government in our lives. Even if we are totally unable to obey and cannot even exercise faith, a day comes when the resistance has vanished and we are trusting the Lord Jesus in simplicity of heart. It is the tireless energy of the indwelling Spirit that has accomplished this.

“Our union with the Lord Jesus is a union of life. We were raised with Him, we are made alive in Him. True, our bodies are to be changed, and those who have died in Christ are to be raised as to their bodies, but now we are raised with and are made alive in Him.

“The trouble is that many are not aware of this wonderful fact and position; all of it seems so far away and unreal. If we will believe God’s Word and begin to thank Him for the truths that He tells us, the Holy Spirit will ere long begin to make these truths living realities in our lives.” -L.L.L.

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

7-9. Path Proximity

“God is able to make all grace abound toward you, that ye, always having all sufficiency, may abound to every good work” (2 Cor. 9:8).

Suffering takes us in condition where truth has us in position.

“We will never learn any truth in experience excepting in the deepening knowledge of the Lord Jesus Christ. It is the lack of this which is the cause of weakness among believers; bare doctrine is not personal fellowship with Him. We have that which is lovely and full of blessing in Him; but if we are to know it as such; to prove its truth, to enjoy it always, it must be in taking these things as connected with Him.” - J.N.D.

“The passive power of faith needs for its sustenance closer communion with the Father than its active energy. Action, as it were, nerves us to the conflict; but quiet endurance of wrong, or suffering of any kind, which neither friend nor foe sees, but only God, this indeed needs divine power, and without God’s support none would bear the strain. Many a saint has shown the courage of faith before his enemies, as Elijah when he faced Ahab, but who, like him, quails and flees, where there is nothing to do, but quietly trust in God.”

“There is but one thought with our Father in disciplining us, namely, to make our trials an opportunity for our

heart to learn and discover more of His love, and the resources which are in Him as He has revealed them to us in His Son.” -J.B.S.

“There is no way of learning faith except by trial. It is God’s school of faith, and it is far better for us to learn to trust our Father than to enjoy life.”

“As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Cor. 6:10).

7-10. Behold, The Man!

“[God] hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

There aren’t many truly happy Christians simply because there aren’t many who really abide in the Lord Jesus Christ. Our risen Lord is the source of our happiness as we rest in Him-triumphant over circumstances; not hopelessly underneath them. Happy is the abiding believer, “hid with Christ in God” (Col. 3:3).

“I must not only see my position in the Lord Jesus, but I must come near to the One who set me there. Many are disappointed that after hearing with delight and receiving the truth of their position they are not more affected by it.

“The reason is that they rest too much in the position and have not occupied themselves increasingly with their risen Lord; have not drawn nearer

to Him, and recognized Him as the only One who can make it all experiential in them.” -J.B.S.

“Is the living Person now in heavenly glory really the Object of our hearts? For some time after I knew the Saviour I used to think of Him as One who had lived and died on earth long years ago, and I well remember the day when I knelt down with a dear brother who prayed that we might know the Lord Jesus as a living Person in heavenly glory, and it dawned upon me that there was a present Object for my heart in heaven. Our hearts will never be satisfied until that glorified Lord Jesus becomes our Object bright and fair.” - C.A.C.

“Set your affection on things above, not on things on the earth” (Col. 3:2).

7-11. Grace And Mercy

“But my God shall supply all your need according to His riches in glory by Christ Jesus” (Phil. 4:19).

If and when the trial comes, you will find Him waiting there.

“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 responsibility, 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." -W.G.S.

"Our Lord has special reserves of grace for special needs. If ever you feel that you could not go through a certain trial, that if you had to face that, you just could not go through with it, you are taking on something that you have no right to take on.

"If the Lord calls you to go through fire or water, He has a special reserve of grace for you in that. And that grace will be from the throne of grace. It is the throne above, mediating grace for need and suffering as it is required." -T. A-S.

"Let us. . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

7-12. Positional Conduct

"They who receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. 5:17).

Law and grace are separated by the infinite chasm of the Cross. Law required right conduct first, with earthly position to be earned thereby. Grace gives heavenly position immediately,

which ultimately produces right conduct. "Ye are not under the law, but under grace" (Rom. 6:14).

"The believer does not walk in order to reach the throne. On the contrary. His walk is determined by the fact that he has been placed with the Lord Jesus in a position of immeasurable ascendancy. He has been made to sit together with Christ in heavenly places in order that, having received an abundance of grace and the gift of righteousness, he might reign in life by one, even the Lord Jesus.

"He walks like a king because he is a king (Rev. 1:6). He is not called upon to walk in kingly fashion in order that he may reach the throne. God's order is different. The Christian begins at the throne and his kingly manner is only the inevitable outcome of his exalted position.

"Our frustrations and agonies in an effort to attain the unattainable, our shame and our defeats such as we find in Paul's own experience tabulated so faithfully in Romans 7, come about naturally and inevitably when, failing to grasp all this, we put the emphasis on our conduct rather than our position, which must come first." -F.J.H.

"Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us a kingdom of priests unto God and His Father, to Him be glory and dominion for ever and ever" (Rev. 1:5, 6).

7-13. Look And Live!

“But we all, with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18).

As the plant to the sun, we look to the Son for growth!

“What is the good of a man being ennobled, made a prince of, if he feels he has gained no more or sensible acquisition by it? This is the disappointment which souls feel without being able to account for it; and they are subject to nights of wrestling, because they have rested in their grand title, instead of in the means of supporting their titles, which is dependence on, and ever deepening acquaintance with, the One who has conferred them.” -J.B.S.

“I cannot conceive anything more satisfying or cheering to the heart than the consciousness that I may not only draw near, but that I draw near in answer to the thought and interest that the Lord Jesus has about me, and that I draw nigh to enjoy myself in His presence where there is so much thought and interest about me. It is there my heart goes out in acknowledgment of Him in answer to His deep, gracious, and everlasting love.”

“By means of the Word, look to the Lord Jesus in faith. Exercise the blessed trust that He is yours, and that

He has given Himself to you, and that you have a claim to all that is in Him. It is His purpose to work out His image in you. Behold Him with the joyful and certain expectation: the glory that I behold in Him is destined for me!” -A.M.

“For God, who commanded the light to shine out of darkness, hath shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6).

7-14. The March Of Time

“Rest in the Lord, and wait patiently for Him” (Ps. 37:7).

The difference between knowing the Lord Jesus as Savior and knowing Him as Life, is the better part of a lifetime; even for the hungriest of hearts. “I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:14).

“In receiving the Word of God by faith, there is first, light; then exercise of conscience; third, prayer-you are cast on God; fourth, the work of the Spirit to lead you into it.

“Not one of us is beyond the work of the Spirit in us. Many think, because they have the light of a truth that they are in the power and reality of it. No! you may have all the Bible, have much light, but there is no growth beyond the measure of the Spirit’s work in us.”

“Conception of a truth is one thing, and execution is quite another. Grace may have been furnished you with a

true conception, but you must wait on the Lord to carry it out by His Spirit. The working out of a true conception is the real discipline.”

“Do not be discouraged because you may not carry out your purpose at once; God will carry it out, but you must keep in the place where you will be preserved, in the circle of His interests.

“Moses had to wait forty years to carry out his purpose, which was a right one, though in the first flush the flesh sought to carry it out; but in the Lord’s time, how fully every purpose of his heart was met—all the way to the Mount of Transfiguration!”

“Then shall we know, if we follow on to know the Lord” (Hosea 6:3).

7-15. The Hand Of Life

“That I may know Him. . . being made conformable unto His death” (Phil. 3:10).

The life that emerges from death is administered by a loving, nail-pierced hand.

“As with the seed that is buried once for all, but then disintegrated through a gradual process that sets free the new life, even so does our Father deal with our old nature by delivering it to death with the Lord Jesus once for all, and then bringing about its mortifying in detail through the circumstances of daily life, until the power of the old man has lost its hold on us.” -L.T.

“We are going to have to learn death

in order to know life. Redemption must be known first, and the ultimate effect will be death to sin, to selfishness; and all this is very trying. One might be tempted to say, All this trial comes upon me because I have not been redeemed. Not so; it is just because you are redeemed. We may seek to avoid the bitter waters of Marah, but our Father will bring us to them. He intends to break down what is of the old man, and then, in His own good time, He will pour in that which sweetens all.

“But because God has brought me to Himself, He is putting His finger on everything that hinders complete dependence upon Him, or my soul’s full enjoyment of Himself. So count it not strange, though it be a fiery trial which is to try you; for the Father will have you drink of the very thing (death) that redeemed you.” -J.N.D.

“Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).

7-16. Passive Resistance

“There is, therefore, now no condemnation to them who are in Christ Jesus” (Rom. 8:1).

Until the believer realizes that his life is safely hid with Christ in God, he will never get free from the harassment of the enemy. “When He giveth quietness, who then can make trouble?” (Job 34:29).

“If the Lord Jesus is not positively before the soul, it is enough: the enemy’s work is done!” -F.W.G.

“There is a world of difference between the nagging, corroding condemnations of the devil, and the clear convictions of the Holy Spirit. The enemy speaks in generalities, seeking to smear us by a vague sense of failure, uncleanness, confusion, heaviness of spirit. The answer to that is there is ‘now no condemnation to them who are in Christ Jesus.’

“The Holy Spirit speaks specifically, and His convicting, although rebuking us, is sweet and clean and true and acceptable. He points out some exact and immediate action by which we have temporarily given in to sin. Satan points downward to despair, but the Spirit points upward to cleansing.”

“The tempter’s suggestions are apt to make one feverish. There is a sure test for ambitious plans. Any trace or taint of fever produced is a pretty sure indication of the enemy’s influence. In sharp contrast with this, the Holy Spirit’s work always makes us quiet and clear and deliberate. Our Master’s touch still has the same power and effect as when He touched the hand of Peter’s wife’s mother; the fever leaves.”

“In nothing terrified by your adversaries” (Phil. 1:28).

7-17. Zeal’s Precocity

“For I bear them witness that they have a zeal for God, but not according to knowledge” (Rom. 10:2).

It takes more to break inertia than to ease momentum. Misdirected zeal is

more easily corrected than inert sloth.

“It is possible, and very humiliating, to be awakened to the fact, though we have had a measure of zeal for the Lord, that we have barely known the things we should have known, nor the behavior that is becoming to us in this marvelous day of grace.

“But it is the love of the Lord Jesus that would lead us on, through the judgment of ourselves and ways, into deeper communion with Himself to be better representatives of Him here in whose likeness we shall soon appear.”

“The snare with zealous, but unprepared and unbroken hearts, is to do the right thing in the wrong way. It is not enough to know the right thing, but I must know the right way of doing it. The latter is not easily learned; the former is the fruit of light; the latter is never acquired but as there is practical grace and love—the activity of the Lord Jesus’ nature in me by the Spirit.” -J.B.S.

“Denial of the old man is where he is most felt, not where he is least felt; and all the light of Scripture cannot promote growth without self-denial. Here is where most fail, and in this day there is a great deal more zeal to acquire knowledge and intelligence in the wonders of revelation, than to deny the man that has no sympathy with it, nor part in it, but condemnation.”

“Not a novice, lest being lifted up with pride he fall into the condemnation of the devil” (1 Tim. 3:6).

7-18. His Way And Time

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:10).

When once we see and accept our Father’s purpose for our lives to the extent that it becomes our will also, the time and details of His process cease to matter. “Thy will be done” (Lk. 11:2).

“It is the knowledge of the Lord Jesus that matures the soul. Our Father chooses His opportunities to teach us these things, and when He has accomplished this work the special communications of His wisdom and love no longer continue, for He desires we should walk by faith, according to what we know we possess in the Lord Jesus. Hence our path is in company with a Christ much better known, and in much closer communion with Him.

“After receiving the instruction, we have to return to the ordinary activity of a life of responsibility, and to those relationships with our brethren in which love is developed and exercised, as it is put to the proof, either in the assembly or in individual relationships.”

“Patience is the secret of it all. We want to hurry God sometimes, but we never can. We find this at times in the desire for restoring a soul—a right thing to want, but God must first go to the bottom.

“Patience requires thorough confidence in God. He is working His

own purposes meanwhile, but I must follow Him, not go before Him. If I am ‘strengthened. . . unto all patience,’ I shall be long-suffering toward others.”

“Strengthened. . . according to His glorious power, unto all patience and longsuffering” (Col. 1:11).

7-19. Loved, To Love

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3).

His love is mine when I know what He did for me; my love is His when I know who He is to me—He who is Love, is my Life. He loved, and died; that I might live, and love. “I am my beloved’s, and my beloved is mine” (S.S. 6:3).

“My Father, in His grace, has come in and ended my history in the flesh, by the Cross, and now by the Spirit I am brought into association with His Son at His own right hand in heaven.

“The Lord Jesus wins my heart in His humiliation; He satisfies it in His glory. A won heart is not necessarily a satisfied heart. But if a heart is truly won by the Lord Jesus it never will be satisfied without Him. No heart that is won is ever satisfied but in the company of the One who won it. Absence does not ‘make the heart grow fonder’! You only discover in absence what you have gained in presence.”

“We talk of difficulties and

perplexities. How little the heart is really in concert, in simple concert with the Lord Jesus! He has gone up to the right hand of the Father in greater power than ever, and He is using the elevation that He has gone to, to effect deliverance for me from all things that would break fellowship between Him and me. And He uses His Word to keep me from all that would interfere with that blessed communion.”

“Thy Word have I hidden in mine heart, that I might not sin against Thee” (Ps. 119:11).

7-20. Calvary’s Secret

“Partakers of the divine nature, having escaped the corruption that is in the world” (2 Pet. 1:4).

We are to find out in Romans 6, through the gracious teaching of the Spirit of truth, all that happened to the Lord Jesus there on the Cross. Then we will know our own position and standing, since we were judicially in Him there.

“Have you ever thought about God’s thought about you, that you are ‘to be conformed to the image of His Son’? ‘It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him’ (Rom. 8:29; 1 John 3:2).

“This cannot fail. The Lord Jesus presses on our hearts that He brings us into association with Himself. He ‘hath blessed us with all spiritual blessings in heavenly places in Christ Jesus’ (Eph.

1:3). He puts us in this position answering perfectly to His nature, and with a nature to enjoy it.”

“He imparts to us of Himself in order to qualify us for Himself.”

“Not only is my blessing in heaven, but I need the Lord Jesus’ power to enable me to rise above the sense of my infirmity down here; for this world, instead of contributing to me, makes me feel my weakness and need, and that I must rise out of it to find and enjoy my blessing.

“The very infirmity which this evil age makes me conscious of makes me draw upon the power of Christ, as the One outside it, passing into the heavens, so that I take pleasure in the very infirmity which is exposed here, that the power of Christ may rest upon me.” -J.B.S.

“God forbid that I should glory, except in the Cross of our Lord Jesus Christ” (Gal. 6:14).

7-21. Counter-balanced

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus” (Heb. 10:19).

Personal knowledge of and fellowship with our risen Lord Jesus is counter-balanced by personal knowledge of and fellowship in the death of the Cross. The principle of balance prevents our slipping past the Cross and pushing into His presence.

“Where do you dwell? ‘Come and

see. They came. . . and abode with Him' (John 1:39). The highest satisfaction He can have is that we should be at home with Himself. He has removed the distance from His own side.

"If you believe that, you say, I will approach Him. That is one thing. The next thing is, His love is so great He delights to have your company. It is not that you will feel yourself out of place there-you will be there in all the beauty of the Lord Jesus Christ."

"Our Father delights in having us with Himself. Love yearns to satisfy itself about me. It is not only that I can go in, but a much greater thing-my Father, in all His majesty and glory, can come out! All is equipoised. Not only have I entree, but I am shaped to the grandeur of the scene, conformed to the glory of God. Not admitted like a stranger, but changed into the same image; not to equality but similarity; transformed into moral correspondence." -J.B.S.

"If we are not with Him where He is, we cannot be for Him where He is not. We must be inside the veil to be outside the camp."

"Let us draw near with a true heart in full assurance of faith" (Heb. 10:22).

7-22. Guarded And Guided

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

How difficult it is for the hungry heart to adjust to the Father's pace. He is so deliberate and thorough, while our need is so pressing and paramount. Apart from never being behind time, our Father is an eternity ahead of time! We have but to see in the Word what He has accomplished on our behalf in the Lord Jesus, and then quietly rely upon Him, "according as His divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. 1:3).

"God will perfect that which concerneth His own; and even where there are mistakes and failures, as alas! there are in abundance with all of us, the Lord's rich grace abounds over all, and actually takes occasion from our very mistakes to shine out all the more brightly-though, assuredly, the mistakes and failures must produce their own painful and humiliating results.

"It is the remembrance of this which alone can give calm repose in the midst of the most discouraging circumstances. If we take the eye of faith off God, our souls must soon be overwhelmed. It is our privilege to be able, in our little measure, to thank God in view of everything, and take refuge in His eternal counsels, which must be made good despite all the unbelief of man, and all the malice of Satan."

"May God give us to increasingly know Him! If we had only to learn what we are, we should surely be cast down, and sink into despondency; but His object in giving us a knowledge of

ourselves and of His grace, is to give us an expected end.”

“Surely goodness and mercy shall follow me all the days of my life” (Ps. 23:6).

7-23. Sacrificial Service

“I endure all things for the elect’s sake” (2 Tim. 2:10).

Our Father’s mercy is all-encompassing. It includes our salvation-” . . . according to His mercy He saved us” (Titus 3:5); and our service-” . . . by the mercies of God, present your bodies a living sacrifice. . . which is your reasonable service” (Rom. 12:1).

Reasonable service is based upon sacrifice: “I, Paul. . . rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake, which is the church” (Col. 1:23, 24).

“To truly minister to others is always to accept new happiness and new distress, both of them forever deepening and entering into closer and more inseparable union with each other, the more profound and spiritual the ministry becomes. The one who gives himself to others can never be a wholly sad person; but no more can he be one of unclouded gladness.” -G.M.

“The fuller the service, the greater the surrender and sacrifice. It is not giving what one can spare without feeling it, for I will not offer the Lord

‘that which doth cost me nothing’ (2 Sam. 24:24).

“The service declares its virtue and aim by the suffering which is endured in rendering it, for what can be done at one’s ease is generally done without much concern for the one to whom it is rendered, and thus the true quality is lost.”

“I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved” (2 Cor. 12:15).

7-24. Terminal Condition-Eternal Position

“Ye have put off the old man with his deeds” (Col. 3:9).

Sometimes our Christian life and love are divided between the two Adams. It may be 60-40 in favor of the Last Adam, still it is shared. But the Lord Jesus paid it all, gave His all, deserves our all, requires all, because He is our ALL. Ours is to be total separation-death to the old, life in the New.

“Our Father has removed everything to His own satisfaction, and you learn in the first eleven verses of Romans 5 the terms He is on with you. It means much to the heart of the believer to know that he is received on the ground of another Man who perfectly glorified God.

“We are accepted in Him, the Beloved. God has changed His man, and you are never happy until you

believe that and are able to say, I have, too. If you do not see that God has changed His man you will never change your man.”

“The only way to freedom is to leave Adam for Christ-to change your man; then it is ‘not I, but Christ liveth in me’ (Gal. 2:20). There are two sides; one, that you are cleared from the old in the eye of God in the Cross; the other, that you are now new in Christ risen. ‘For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death’ (Rom. 8:2). The old is held in the place of death as you walk in newness of life in the Spirit.”

“And have put on the new man, that is renewed in knowledge after the image of Him that created him” (Col. 3:10)

7-25. Love’s Eternality

“The Lord direct your hearts into the love of God” (2 Thess. 3:5).

Between the activity of the old man and the accusations of Satan, we often find it very difficult to believe and understand that God is lovingly and legally on our side, both now and forever.

“One of the great secrets of growth is the looking upon the Lord Jesus as gracious. How strengthening it is, to know that He is at this moment feeling and exercising the same love and grace towards me as when He died upon the Cross for me.” -J.N.D.

“I have got away from grace if I have the slightest doubt about God’s love for me. I shall then be saying, I am not happy, because I am not what I should like to be. But, dear friend, this is not the question: the real question is, whether God is what we shall like Him to be, whether the Lord Jesus is all we could wish.

“If the consciousness of what we are in ourselves, has any other effect than, while it humbles us, to increase our adoration of what our Father is, we are off the ground of pure grace. The immediate effect of such consciousness should be to make our hearts reach out to God and to His grace as abounding over all.”

“May our hearts get such a lesson in the love of the Father, that, instead of being depressed by trying circumstances, or elated by what are called providential interpositions, we may know that we are the objects of this wonderful love, and are being educated into it by the only One who knew it in all its power as He walked here below through this wilderness world.” -J.B.S.

“To know the love of Christ, which passeth knowledge” (Eph. 3:19).

7-26. Rightly Dividing

“If [since] ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” (Col. 3:1).

The Christian cannot thrive but in his

environment, “hidden with Christ in God” (Col. 3:3).

“Let us rightly divide the Word of truth. To go back to the Psalms for proper Christian experience is to lose the savor of grace and to breathe legalism; it is to climb down from heaven to earth. If the Psalms are really understood, they yield a harvest of blessing to the soul; but if misunderstood and misapplied, as alas! is too often done, only loss can result.” - W.K.

“If we confound the Jewish spirit of the Psalms with the Epistles, and take it as the expression of our feelings, we falsify Christianity. No doubt I shall find lovely confidence in the Lord in respect of His government of this world, the comfort of forgiveness, the happy confidence of integrity of heart, and remarkable prophecies of Christ; but where shall I find heavenly hopes, or my union with the glorified Lord Jesus, or even the out-flowings of divine grace, as manifested in His person on earth, or the blessed affection which flows from hearts acquainted with these?

“Where is the blessed Spirit of adoption? Every saint knows the touching expression of piety which the Psalms furnish to us; but no intelligent believer can turn from the writings of John and Paul to the Psalms without finding himself in an altogether different atmosphere.”

“Set your affection on things above,

not on things on the earth” (Col. 3:2).

7-27. Treasured Trials

“Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time” (1 Pet. 5:6).

The Blessor sends trials because the trials are blessings. Most covet the “blessing” of having the trial removed.

“I find the brightest summer is when the winter has been longest and most severe. The wheat, the best grain, passes a winter in the soil. The bud, the blossom, or fruit, most fragrant of Christ, is the one which nobody knows what it cost me but Himself; and where one had hardly noticed it; like the beautiful wild flowers in the hedgerow, contending with bushes and briars, to shed their fragrance on the unthankful or unthinking traveller going by.”

“I think we are sometimes ready to say to the Lord-Could you not have taught me without subjecting me to so much sorrow and humiliation? The answer I have had is, You could not be effectually taught any other way. The Lord knows the nature of the obstacle in me which He has to overcome: a less efficient hand might think that it could be dealt with in some other way.

“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 of great price.” -

J.B.S.

“The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after ye have suffered awhile, make you perfect [mature], establish, strengthen, settle you” (1 Pet. 5:10).

7-28. Free-born

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

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).

7-29. Hand Crafted

“Thou art my God. My times are in Thy hand “ (Ps. 31:14, 15).

The environment necessary for one’s growth, and the enablement necessary for one’s service, are both in the hands of one’s Creator. “So He fed them according to the integrity of His heart, and guided them by the skillfulness of His hands” (Ps. 78:72).

“What we have all to do is to walk closely and quietly with the Lord Jesus, and the blessing will come when He has established His work. There is a sifting government of God as well as a perfect redemption, and He is full of patience. His purpose is glory; His ways are the wilderness.”

“There are various ways in which as saints we are tried, but through all circumstances God is threading our

way, occupying Himself with us, our particular characters, etc., to instruct and develop us. What we want is to realize that our Father loves us so much that He has taken such pains to make us 'partakers of His holiness' (Heb. 12:10). We are apt not to believe the activity of His love. Some trouble comes on us; our Father has been watching us individually for weeks, months, years; watching us to bring this trouble which He sees is needed." - H.H.S.

"How varied are the ways in which our Father bringeth down and lifteth up! We have to learn the grace of our Lord Jesus Christ in the bright day as well as in the sorrowful day. If He is everything to me in my brightest day there is no fear but He will be my chief joy in the day of sorrow."

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time" (1 Pet. 5:6).

7-30. The Real Enemy

"For sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. 6:14).

Hatred for others comes easy for some; but to fully hate one's old man comes hard for all. The Lord Jesus loves us too much to allow us to go on loving ourselves.

"The Christian's victory is not over others, but over himself. His sword is drawn, not to slay his fellowman, but to slay himself. He wins by losing. He

triumphs by being defeated. He lives by dying. His crown is a crown of thorns. His throne is a Cross. His weapon is not strength but weakness.

"His victory is not found in establishing his own cause but in establishing that of his fellow-men; the poor, the sick, the disinherited, the brokenhearted, the wayward, the lost. This may be foolishness to men. But we must not forget that 'the foolishness of God is stronger than men' (1 Cor. 1:25). -F.J.H.

"How blessed it is to know, and at the same time how solemn to realize, that the sin of the child of God is against his Father, and that it is the love of relationship that is called into exercise about it-love which acts towards us 'for our profit, that we might be partakers of His holiness'" (Heb. 12:10).

"It is impossible that He should treat it lightly; and it will be impossible in the end for any one of His own to treat it lightly either. Grace abides towards us; and because grace abides, sin cannot be permitted to have sway over the objects of it." -W.K.

"Let not sin, therefore, reign. . . "
(Rom. 6:12).

7-31. All Glory To God

"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

The present and eternal ministry of

the Holy Spirit is to glorify the Son; the past, present, and future ministry of the Son is to glorify the Father. Our life and ministry will bring glory to our Father to the extent that we abide in the Son, and are controlled by the Holy Spirit.

“When one’s ministry or outreach flows from close communion with the Father, one’s influence and moral authority will be recognized. Moreover, such a workman is not carried beyond what he has received from the Lord, so that his ministry finds sanction in hearts without any pressure.” -J.N.D.

“The object of all Christian life and ministry, of whatever kind, must surely be to bring glory to God. Any lesser motive is inferior. If this were kept in the forefront of our thinking and praying, it would have two beneficial results. The hectic strain would be taken out of our lives and service, and spontaneous fruitfulness would follow.

“We can aim to meet the needs of people as a primary objective, and fret because so many of our efforts prove abortive. We may secretly pride ourselves on our ability to minister, or on our efficient service, and reap nothing but frustration. It is only when our whole outlook is made radiant by His glory, because we are hungry to do His will and that only, that our activities will be quickened into new life, and others be truly blessed.” -J.C.M.

“He [Abraham]. . . was strong in faith, giving glory to God” (Rom. 4:20).

Number 8

Most writing has a slant to it. The angle of the entire Hungry Heart Series is upward. The purpose is to help the growing believer realize more clearly that his new life began in heaven, is now in heaven, and ever more shall be in heaven.

Mr. John Darby shared this same Pauline perspective.

To abide in heaven in the Lord Jesus is my place. My faith is exercised here, and the suffering here may be prolonged and continued; but I abide there, and while abiding I engage myself with everything connected with my Father, and with reference to the place He has set me in.

In that blessed region where He has placed me, and where He alone can keep me, and where I am simply dependent upon Him, it is His interests alone which engage me, and thus it is that I minister to the saints.

“That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ” (2 Thess. 1:12).

Miles J. Stanford; January 1983

8-1. Let God Be God!

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Phil. 1:11).

It goes without saying that Christianity is a vertical relationship with the God and Father of our Lord Jesus Christ. But are your arrows pointing up, or down? “Let us offer the sacrifice of praise to God continually” (Heb. 13:15).

“Grace is the Father’s favor to man according to His own heart, and for His own glory. If the need of man were the sole measure of His grace, then man only would be thought of, the work of the Lord Jesus would be simply for man, and the power of God expended merely in rescuing man and securing his relief. Man would be the object and end of it all, and not God.” -J.B.S.

“When I have rest in the Lord Jesus, then I begin to find all my joy and strength in Him, and I occupy myself with Him. This is the foundation of true devotedness. I do not become devoted in the true sense until I have found my rest in Him. I am, up to this, rather looking to receive from Him. I am more an object to myself; but when I find how fully I am an object to Him, then my heart is at liberty to make Him its object, He having made me His.” - J.B.S.

“When the advantages of grace do

not call forth praise to the Father, when He is not prominently before the soul, as the source of everything possessed, then the gifts take the place of the Giver in the heart, and must soon lose their vigor and value like flowers cut away from their roots.”

“The great question is, not whether I see a certain thing, and how it stands in relation to me, but do I see it as my Father sees it, and as it stands in relation to Him?”

“Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen” (Eph. 3:21).

8-2. Serviceability

“Beloved, think it not strange concerning the fiery trial which is to test you, as though some strange thing happened unto you” (1 Peter 4:12).

The joy of sowing is exceeded only by the joy of harvesting; and yet both sowing and reaping are a matter of death.

“If we follow and note the history and ways of any true servant of the Lord, we shall see, that on the one side they, like Moses on the Mount, or Paul in Arabia, are entranced with the brightness and most marvelous display of divine glory; yet on man’s side, those who know most of the divine ways, suffer most because of the indifference of those who have professed to be the Lord’s people.

“It is nowhere admitted in Scripture

that a servant can be merely the herald of the light of God's grace; that is, that he should only have the joyful side of service. For every real servant, be he evangelist, teacher, or anything else, there must be the side of suffering, burden, and humiliation."

"We must bear in mind that, while it is the Father's purpose, in His dealings with Job, to vindicate His own estimate of His servant; it is, at the same time, shown us how He educates or disciplines that servant so as to render him worthy of that estimate."

"In every trial, however gloomy, there are gleams of light and relief; but full deliverance is often delayed by our anxiety to obtain it. God Himself, and not the deliverance, is to be the satisfaction of His servant; consequently the deliverance is often postponed until we are without prospect or expectation of it; and then it may be accorded in a manner so transcendentally beyond our conception, that we must see and understand the love and interest which surrounded us during the whole period of our trial."

"But rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:3)

8-3. No Hunger-No Growth

"Let us go on and get past the elementary stage. . . advancing steadily toward the completeness. . . that

belongs to spiritual maturity" (Heb. 6:1, Amp.).

The birth truths of Romans 1-5 are not meant for our spiritual growth. The growth truths of Romans 6-8 are presented for our spiritual development and maturity. The Reformation brought back the birth truths, but the Cross and the Life truths are necessary for our growth.

"So many rest content with the thought that their sins are pardoned, and that they are in the path of life, but know nothing of a personal attachment to the risen Lord Jesus Christ as their life, or of faith that lives in the invisible and walks with the Father.

"With many this is the consequence of the hopelessness that came from the failure of their utmost efforts to live as they desired. They struggled in their own strength; they lost heart, they went back. The profession of faith is not cast away; religious habits are kept up; but there is nothing to show that they have entered or are seeking to enter the Holiest to dwell there.

"The power of the world, the spirit of its literature, and temptations of business and pleasure, all unite to make up a religion in which it is sought to combine a comfortable hope for the future with the least possible amount of sacrifice in the present." -A.M.

"Struggle and effort in themselves will never secure blessing, but by leading to despair and complete self-

disgust they serve a divine purpose in the experience of the soul. I would rather see a soul in honest exercise, however legal he was, than see the light and careless acceptance of divine truth. I do not think God gives anything without preparing us for it by making us feel the need and value of it. It is a divine principle that 'He satisfieth the longing soul' (Ps. 107:9)." -C.A.C.

"He humbled thee, and suffered thee to hunger" (Deut. 8:3).

8-4. From Law To Life

"Oh, wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24).

As sinners, the law revealed our need of deliverance from the penalty of sin; as believers, the law reveals our need of deliverance from the power of sin.

"Our Father knows that we are weakness incarnate; that we can do nothing. The trouble is that we do not know it. He must bring us all to the place where we see that we are utterly weak and helpless.

"The more we try to keep the law the more our weakness is manifested and the deeper we get into Romans Seven, until it is clearly demonstrated to us that we are hopelessly weak. The Father knew it all the time, but we did not, and so He has to bring us through painful experiences to a recognition of the fact."

"'It is God who worketh in you' (Phil 2:13). Deliverance from law does not mean that we are free from doing the will of our Father. It certainly does not mean that we are going to be lawless. Quite the opposite! What it does mean however is that we are free from doing that will as of ourselves.

"Being fully persuaded that we cannot do it, we cease trying to please God from the ground of the old man. Having at least reached the point of utter despair in ourselves so that we cease even to try, we put our trust in the Lord Jesus to manifest His resurrection life in and through us, 'that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit' (Rom. 8:4)."

"What would be effected by the law, if all its commands and precepts were carried out and maintained? It would form man in the flesh; it would make Adam what he ought to be for God in the world. The law would form Adam in us." -C.A.C.

"I thank God through Jesus Christ, our Lord" (Rom. 7:25).

8-5. Our Father, Untrustworthy?

"The Lord redeemeth the soul of his servants; and none of them who trust in him shall be desolate" (Ps. 34:22).

We can only trust our Father to the degree that we know Him. And He only reveals Himself to us by His means. That is by the Word, by the Spirit, and hence by the Son-in that sequence.

“Could it be possible that God would so love an individual as to give His only Son to die for him and still love him to the extent of following him with the pleadings and drawings of His grace until He has won that soul into His own family and created him anew by the impartation of His own divine nature, and then be careless as to what becomes of the one He has thus given His all to procure?” -L.S.C.

“A life of patience intervenes between the day of illumination and the day of glorification. I am not to count on a path of pleasure-a path of ease-a path of prosperity-on being more distinguished tomorrow than today; but I am to count on a path of patience. And is not there glory in that? Yes, there is companionship with the Lord Jesus Christ.” -J.G.B.

“Let my circumstances be what they may, if I can see them ordered for me unfaithfully by One in whom infinite wisdom, power, and goodness combine, and whose love toward me I am assured of, my restlessness is gone, my will subjected to that other will in which I can but acquiesce and delight.” -F.W.G.

“We are called to fellowship with God, and fellowship means common happiness, common thoughts, common trust. The Father’s delight is in His Son; and we have fellowship with Him in that. The Son’s delight is in the Father, and we have fellowship with Him in that. So our fellowship is with the

Father and with His Son Jesus, Christ.”
-J.N.D.

“Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Prov. 3:5, 6).

8-6. Hidden To Reveal

“This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh” (Gal. 5:16).

As we walk in the Spirit, worship in the Spirit, and pray in the Spirit, we shall come to know, not the Spirit, but the Lord Jesus Christ. The Lord Jesus explicitly said, “He (the Comforter) shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you” (John 16:14, 15)

“What is it to ‘walk in the Spirit’ (Gal. 5:16)? It is to walk in communion with the Father, in dependence upon the Spirit, having the Lord Jesus as my one object. What held the attention of Stephen, ‘full of faith and of the Holy Spirit’ (Acts 6:5)? Two things: the Word of God on earth, and the Christ of God in heaven (Acts 7:55).”

“To walk in the Spirit is not self-occupation, nor even occupation with the Spirit. Walking according to the Spirit is occupation with the Lord Jesus. When the believer looks to the Lord Jesus, depends upon Him, draws all he needs from Him-if the Lord Jesus is his

all, then the believer walks in the Spirit.”
-A.C.G.

“To be Spirit-controlled does not mean the loss of free-agency. A free agent acts as he pleases, and the Spirit-controlled individual pleases to act in accordance with the mind and will of the Spirit.” -A.McC.

“I say then, walk in the Spirit, and ye shall not (in no way) fulfill the lust of the flesh’ (Gal. 5:16). It might be objected, if a Christian were not under the restraint of the law that his life might be careless. The ‘no way’ of our verse forbids such a notion.” -H.F.W.

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2)

8-7. On To Maturity

“That I may know him” (Phil. 3:10).

“The one unchanging factor on this earth is the Word of God. It is upon the written Word, and in the Living Word, that the Christian life is to be established. Yet there are Christians throughout the world who are seeking to get along on the basis of questionable blessings, and fluctuating self-centered experiences.

“How many rest on the initial step of the new birth, ‘Begotten again. . . of incorruptible seed through the word of God’ (1 Peter 1:23), and fail to press on to know ‘Begotten. . . by the resurrection of Jesus Christ. . . unto an inheritance’ (1 Peter 1:3).

“If our hearts are really true to Him we may be assured He will lead us on in the knowledge of Himself just as fast as we are able to advance. He knows how much we can take in, and He does not fail to minister to us the very food that is suitable to our present need. We may sometimes feel inclined to be impatient with ourselves because we do not make more rapid progress, but we have to learn to trust the Lord with our spiritual matriculation.

“If our eyes are upon the Lord Jesus, and we follow with steadfast hearts as He leads us, we shall find that He leads us by the right way and brings us through all the exercises we need in order to form our souls in the appreciation of Himself, and of all those blessed things which are brought to pass in Him. We have to trust Him all the way through, and to learn increasingly to distrust ourselves.” - W.N.

“The enemy will encourage you to do anything but carry out the systematic, Spirit-taught study of the Bible. He will give religious experiences, feelings and pious thoughts-all apart from God’s Word. Do not be deceived. The Scriptures are our only sustenance-there are no substitutes.” -J.B.

“Then shall we know, if we follow on to know the Lord” (Hosea 6:3).

8-8. Prayer Preparation

“He shall be a vessel unto honor,

sanctified, and fit for the master's use, and prepared unto every good work" (2 Tim. 2:21).

"Prepared unto every good work"- especially prayer.

"It does not follow that because a thing is the will of God, He will necessarily lead you to pray for it. He may have other burdens for you. We must get our prayers from God, and pray to know His will. God was dealing with Hudson Taylor for fifteen years before He laid upon him the burden of definite prayer for the foundation of the China Inland Mission (now the Overseas Missionary Fellowship).

"Our Father is not in a hurry. He cannot do things with us until we are trained and ready for them. We may be certain He has further service, further burdens of faith and prayer to give us when we are ready for them." -J.O.F.

"In the true 'prayer of faith' the intercessor must spend time with the Father to appropriate the promises of His Word, and must permit himself to be taught by the Holy Spirit, whether the promises can be applied to this particular case. He remains in the presence of God, till He, by His Spirit, awakens the faith that in this particular matter the prayer has been heard." - A.M.

"In praying there are two alternatives set before us. The one, prayer as a means by which we get from heaven what we need. The other, prayer as

infinite grace of God, lifting us up into His fellowship and love, and then when He has thus brought us to Himself, bestowing upon us the blessing we need. In the former case, the gifts that I can receive through prayer are the chief things. In the latter, God and His love, and fellowship with Him, and the surrender of the suppliant to His glory and His will is the supreme objective." - A.M.

"Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

8-9. Rest Via Struggle

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Hard as it is for the believer to finally come to rest concerning his spiritual birth, it seems to be even more difficult for him to simply rest in the Lord Jesus for his life and service.

"There are two stages in the Christian life. The one in which, after conversion, a believer seeks to work what God would have him do. The second, in which, after many a painful failure, he ceases from his works, and enters the rest of God, there to find the power for work in allowing the Father to work in him.

"It is this rest from their own work which many Christians cannot understand. They think of it as a state of passive and selfish enjoyment, of still contemplation which leads to the neglect of the duties of life, and unfits

for that watchfulness and warfare to which Scripture calls. What an entire misunderstanding of God's call to rest!

"Truly to rest in God is to yield oneself up to the highest activity. We work, because He worketh in us both to will and to do (Phil. 2:13). As Paul says of himself, 'I labor, striving according to his working who worketh in me with might' (Col. 1:29). Entering the rest of God is the ceasing from self-effort, and the yielding of oneself in the full surrender of faith to God's working." - A.M.

"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, and that 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.C.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. 11:29).

8-10. Beloved Enemy

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13).

The legal Christian considers the law to be his best friend who will enable him to live righteously. But in reality the

law, in the hands of the Holy Spirit, is his beloved enemy. The Spirit's purpose is to bring the well-meaning believer down into defeat, wretched and ready to realize, "I thank God through Jesus Christ, our Lord" (Rom. 7:25).

"It is perhaps the most alarming symptom of decay to be seen amongst evangelical believers today, that so many have accepted (at any rate mentally) the fact that they cannot be justified before God except by the sacrifice for sin once made for all upon Calvary, proceed to build a new legal code by which to live, and seek to be sanctified by their own efforts and endeavors.

"The more conscientious, when faced with the failure of this scheme of things, become the victims of the condemnation of the 'accuser of the brethren'; and take their place among the great company of Christian men and women who are constantly beset with doubts and fears, and who, often in spite of intense activity in the cause of the Gospel, are living in the conscious bitterness of defeat." -J.C.M.

"The law cannot be broken or divided. It stands as a unit. To undertake any part of it is to be committed to it all. Nothing can be more unreasonable or more unscriptural than to borrow some portions from the law system, either that of Moses or of the millennial kingdom, and, at the same time, reject other portions. He who will choose the law must, to be consistent,

do the whole law (Rom. 10:5), and if he should break it at one point, he is guilty of all (James 2:10).” -L.S.C.

“The law was our schoolmaster. . . . But after faith is come, we are no longer under a schoolmaster” (Gal. 3:24, 25).

8-11. Church Plight

“For I have not shunned to declare unto you all the counsel of God” (Acts 20:27).

In regard to the external Cross, the obvious fact is that “Christ died for our sins.” As to the internal Cross, while not so obvious, it is still a fact that we are to be “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).

“Popular Fundamentalist theology has emphasized the utility of the Cross rather than the beauty of the One who died on it. The saved man’s relation to the Lord Jesus has been made contractual instead of personal. The ‘work’ of Christ has been stressed until it has eclipsed the Person of Christ. Substitution has been allowed to supersede identification. What He did for us seems to be more important than what He did to us.” -A.W.T.

“The death of the Lord Jesus was not only an atonement for sins, but a triumph over sin. By faith we see our sins not only on His head for our pardon, but sin under His feet for our deliverance. Multitudes who glory in the outward Cross know nothing of that

inward crucifixion which it has also made possible, whereby they are delivered from the power of self and sin, the world, the flesh, and the devil. That they do not know: That their ‘old man was crucified with him, that the body of sin might be done away, so that they should no longer be in bondage to sin’ (Rom. 6:6).” -G.M.

“We are not only to take by faith the fact that the Lord Jesus died for us to pay the price and penalty of our sins, but we are to appropriate by faith the fact that He also took us to the Cross with Him. In Christ, God put to death our old man that we might be delivered from the power and dominion of sin in our lives. So the story of the pathway of faith begins with Calvary and our identification with the crucifixion of the Lord Jesus.” -G.M.

“You were set free from the tyranny of sin” (Rom. 6:18, Wey.).

8-12. Sacrificial Service

“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).

The growing Christian is often accused of passivity by the doing Christian. The Lord Jesus was not passive; the Apostle Paul was not passive; nor is the believer passive who seeks to “grow in grace and in the knowledge of our Lord and Savior, Jesus Christ” (2 Peter 3:18).

Compulsive activity is not necessarily fruitful, as the “works of the flesh” attest.

“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.”

“The one who knows best the Father’s love will be the best exponent of that love-the best qualified servant for the Father to send on a mission of interest to those who are ignorant of it. Abide in Him. ‘The only begotten Son which is in the bosom of the Father, he hath declared him’ (John 1:18).”

“Under the Mosaic law-system, love for others was to be in the degree in which one loved himself; under grace it is to be in the degree in which the Lord Jesus has loved the believer and given His life for him (1 John 3:16).” -L.S.C.

“Perversion of truth takes its rise from having the eye turned to man, and seeking to make the truth suit him, and not to conform man to the truth; so that the way to resolve this difference is by the simple question, Is it God-ward I am looking, or man-ward?”

“If you only know the work of the Lord Jesus you are prepared to make sacrifices, but if you know Him as your life then you are ready to suffer for Him.”

“So then death worketh in us, but life in you” (2 Cor 4:12).

8-13. Heart To Heart

“That I may apprehend that for which also I am apprehended of Christ Jesus” (Phil. 3:12).

Our spiritual puppy-love is soon lost, to be replaced through the years by our bridal-love. The bride always gravitates to her Bridegroom. “My beloved spoke, and said unto me, Rise up, my love, my fair one, and come away” (S.S. 2:10).

“All of our Father’s arrangements for us, if rightly accepted, will lead us above, instead of binding us to what is here below. His gifts come down to ease us in a world like this, that our hearts may rise the easier to the scene where He displays the fulness of His love for us.

“And if there be chastening in the circumstances here, it is only to detach us the more effectively from all here, and to lead us to the place where He has given all to us. So that seeing the things above ensures every good thing for us in every condition.”

“You may know the Lord Jesus as your relief-for what He has done; but it is quite another thing to know Him as your resource-for what He is. It is one thing to know Him as the One who has relieved you from every pressure, it is another thing to know Him as the One attraction of your heart.” -J.B.S.

“The Lord grant that you may know

the wonderful blessing, and portion of light and joy we are brought into, instead of going through the world trying to overcome this and that, and saying, 'I must give up this thing and the other.' It is not a question of giving up at all; but I have something better, greater, brighter, and I just let it drop."

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord" (Phil. 3:8).

8-14. Ointment Poured Forth

"Death working in me works life in you" (2 Cor. 4:12, Cony.).

At first the heart hunger for maturity in the Lord Jesus is personal, subjective-and necessarily so. Later, when the path to maturity is known and entered upon, this hunger is projected to His Body, and becomes sacrificially objective.

"The great lack in servants is not having a sufficiently self-less walk, because you cannot lead anyone beyond where you have been led yourself. Moses was himself many years in the wilderness before he led the people. I cannot ask anyone to leave anything that I have not left myself. It is not the man who sees defects, but the man who removes them who is being used of God."

"Will you choose the path of death that others may have life? Will you choose to 'fill up the afflictions of Christ for His Bride's sake'? But what does it

mean? It means living, weeping, suffering, loving with infinite patience, infinite tenderness, unwearied love for every member of the Body of Christ. It means the whole being bound up, not in your own progress, but in the progress of the Body of Christ. It means sinking all the personal element into the service of God, wanting neither credit, nor notice, nor recognition. It means an utter dropping of yourself, and a handing over of yourself to God to be poured out for His Body's sake, the Church."

"The unwearied care of our Father for us, His patient grace, His gentleness, His leading us on from the world nearer, in spirit, to Himself, indicate what should be the character of our love's activity towards one another. Our joy in the Father's presence, as He Himself and His Son, our Lord Jesus Christ, are made manifest to our hearts, gives us the character of the joy of true fellowship one with another." -H.F.W.

"I, Paul. . . rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church" (Col. 1:23, 24).

8-15. My Father's Choice

"What I do thou knowest not now; but thou shalt know hereafter" (John 13:7)

When our Lord takes us down into an area of processing and trial it seems as though He deliberately takes away

our understanding, and we often react as though we had never gone through anything before. One of His reasons for this is that we may receive the full effect and benefit of the child-training.

“We should give our consent to our Father when He seeks to lead us through devastating processes. And we need have no fear, for He knows how to apportion our suffering. He exactly matches the suffering to our condition. He measures all things with unfailing accuracy and selects the particular trial suited to our particular need.

“He invariably chooses the lot of each with this in view—an increase of the divine content in our lives. If He chastens us, it is always ‘for our profit, that we may be partakers of his holiness.’ And ‘all things work together for good to them that are called according to his purpose.’ What good? What purpose? This, ‘that we may be conformed to the image of his Son.’”

“Let suffering come from any cause in the universe, if we give it over entirely into the hand of our Father, and sink ourselves into His blessed will, with the desire for Him to work His purpose in us, He will make every pain, every tear, every particle of our suffering work in us a death to sin and to the old man, and to all things on earth which will be for our highest development and for His glory.” -G.W.

“If we lay claim to the blessing of our Father, we must not fear what may lie

in the path of blessing. It is ever through suffering to glory, through the Cross to the Crown.” -O.S.

“In every circumstance of life be thankful; for this is God’s will in Christ Jesus respecting you” (1 Thess. 5:18, Wey.).

8-16. Self-imposed Burden

“Being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

Few see and stand upon the fact that our history in Adam ended on the Cross. Our past will plague us until we acknowledge that we are now clear of Adam and safely hidden in the risen Lord Jesus—newly-born creations in Him. One of the penalties of self-occupation is self-pity and corroding remorse.

“Regret for a sinful past will remain until we truly believe that for us in the Lord Jesus that sinful past no longer exists. The man in Christ has only His past and that is perfect and acceptable to the Father. In the Lord Jesus he died, and in Him he rose, and he is now seated in Him within the circle of the Father’s favored ones. He is no longer angry with himself because he is no longer self-regarding, but Christ-regarding: hence there is no place for regret.”

“The knowledge of our union with the Lord Jesus is what will deliver the believer from all that is low and feeble, and will lift him to a life of joy and

peace. To gaze upon our risen Lord in the Father's presence, to whom all things are subject, will transform us into heavenly Christians, dwelling all the day in the Father's presence." -A.M.

"The believer shares the Lord Jesus' Cross ('knowing this, that our old man was crucified with him' Rom. 6:6); His death ('ye died and your life is hid with Christ in God' Col. 3:3); His burial ('we were buried with him by baptism into death' Rom. 6:4); His resurrection ('as Christ was raised up from the dead by the glory of the Father, even so we' Rom. 6:4); His ascension ('made us sit together in heavenly places in Christ Jesus' Eph. 2:6)." -F.J.H.

"There is, therefore, now no condemnation to them who are in Christ Jesus" (Rom. 8:1).

8-17. Lifeless Law

"For if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21).

Paul devoted two full chapters to establish our freedom from the fallen Adam. Romans Six sets forth our freedom from the dominion of Adamic sin; Romans Seven explains our freedom from Adamic law.

Whereas our liberty was won on the Cross, it is worked out in our daily life and experience by the Holy Spirit. On the Cross, by the Spirit, in the Lord Jesus Christ.

"If ministers and teachers of God's Word would set saints free and establish them in the Gospel, let their preaching and teaching be based upon the sixth and seventh of Romans, the central theme of which is our union with the Lord Jesus in death and burial; and our resurrection and ascension with Him into newness of life; where not the law, but grace, reigneth; where not the letter but the Spirit, moveth the heart and life of the believer. Satan will fight most fiercely against such teaching, but no other will establish the Lord's people."

"If God has declared that we died, we did die. If God has declared us discharged from the law, we are discharged and are hereby God's free children, 'new creatures,' 'created after God in righteousness and true holiness.'

"Our longing for conformity to the image of God's Son shall be confirmed and fulfilled by the Holy Spirit who hath been given unto us. No man can believe he has a right to walk freely and fully in the Spirit until he believes himself to be free from the law." - W.R.N.

"Law cannot give eternal life, nor have, therefore, any control over it." - L.S.C.

"But now we have been discharged from the law, having died to that wherein we were held" (Rom. 7:6, ASV.).

8-18. Another, Altogether

“This is my beloved Son, in whom I am well pleased; hear ye him” (Matt. 17:5).

Seeing the blackness of my heart provides the perfect backdrop for the bright and shining glory of the Lord Jesus Christ, who is my life. I am to be as well pleased with Him, and Him alone, as is my Father.

“The learning of what I am and of what I have been in Adam, is truly humbling; but it need not be distressing if I see that all those conditions which have been present with me have just been the occasion for my Father to bring to light what is in His heart concerning me. When I see this, those very conditions magnify before my soul the greatness of His salvation in the Lord Jesus Christ.

“The weakness that is in myself, and the many things which I have to deplore in my past, or perhaps even in my present, make me thankful to know that my Father has brought in another Man, and has secured in Him all his own thoughts of blessing manward.

“There is what is perfect and absolutely for God’s satisfaction and delight in the Lord Jesus, and it remains unaffected by what I find in myself. Nay! every self-discovery makes His perfection more a necessity to my heart. What I learn and experience in myself makes me rejoice to believe on Another in whom every promise of God

is Yea and Amen.” -C.A.C.

“The secret of being like the Lord Jesus is, that we are to count ourselves dead to the old and alive in the new. We are to give up our self-efforts after likeness to Him; we are to distrust our own strength as much as we distrust our own weakness and our own sin; and instead of striving to live like the Lord Jesus, let Him live through us, as He greatly desires to do.”

“For God, who commanded the light to shine out of darkness, hath shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6).

8-19. Reign In Pain

“For you have had the privilege granted you on behalf of Christ-not only to believe in Him, but also to suffer on His behalf” (Phil. 1:29, Wey.).

The Father prepares His sufferers, by means of their sufferings.

“I believe in perpetual favor with God, but I do not believe in unbroken sunshine here. On the contrary, ‘we which live are always delivered unto death for Jesus’ sake.’ I say this that you may not think it strange when the collar which you have rightly accepted becomes trying or difficult to you; for surely if it be service it must be so; the servant must be more or less a sufferer.”

“The Lord grant you to be so assured in heart of His interest in you,

that daily you may more and more answer to His pleasure; and not be in any way cast down because you apparently do so little. The fragrance of His name is a crown of glory to the greatest invalid.”

“Unto you is given on the behalf of Christ not only to believe on him, but also to suffer for his sake’ (Phil. 1:29). Yea, ‘if we suffer, we shall also reign with him’ (2 Tim. 2:12). The gracious gift of suffering is as distinct and specific a gift as any other of God’s gifts. But this gift transforms the blessed recipient more surely perhaps than all the others into resemblance to Himself, and is for this fellowship, the highest, greatest, noblest of them all.”

“We naturally shrink from trials and sorrow, but when we find ourselves enjoying the resources that are in our Father, to which our trials have caused us to have recourse, we remember no more the path of affliction which led us thereto.”

“The child of God is ever in the light, though not always in the sunshine.”

“If we suffer, we shall also reign with him” (2 Tim. 2:12).

8-20. Up Here!

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

The spiritual babe has faith for the wondrous fact that he will go to heaven when he dies. The spiritual father has

faith for the inexpressible fact that he has died in Christ, and that he is now hid with Him in God.

“When I look at this place, He is not here; and when I look at myself naturally I am not fit for Him. How happy then to know that I belong to the place where He is; and that through grace I am made suited to Him in that new place; so that I set my mind and affections there, as the place where my deepest joys are to be realized.” -J.B.S.

“The truth is, we have a position in heaven and the Lord Jesus is now our life there; and if this be not simply enjoyed, there will be an effort to modify the desolation here, and an inability to interpret the various inroads which death makes on us.”

“My taste is formed in glory, and there it is nurtured and strengthened, and as it is, so do I find nothing here in keeping with my taste. Association with the Son of Man, the One most perfect, and in every way the most beautiful, develops my new nature, which is the same as His. Where He is, is my home—there I feed and rest; but here, on earth, I am learning to set aside in death everything in me which hinders the manifestation of the life of the Lord Jesus.” -J.B.S.

“The reason there is so little growth is that there is so little occupation and fellowship with the Lord Jesus where He is. The glory invites now, instead of the law repelling, and the practical

effect is 'changed into the same image.'"

"For ye died, and your life is hid with Christ in God" (Col. 3:3, ASV.).

8-21. Life Above All

"That the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:11, ASV.).

The love motive is not adequate to carry the believer through to fruitful walk and service. Few seem to be able to face up to this fact, possibly because they see no higher alternative. But there is one: the life motive. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

"By the body of Christ on the Cross believers were made dead to the law (Rom. 7:4), in order righteously to be joined to Another, even the risen Lord Jesus Christ. The reason why we had to die to the law was, not at all because the law was bad (it, on the contrary, is 'holy, just and good'), but because we were bad.

"Our flesh was so powerless to do good and so ready to do evil, that the application to us of God's holy law only gave sin an occasion to involve our enslaved members in open rebellion against the law.

"So that even if a man loves God's law, as Paul did, he has no power to keep it; but sin only makes the law a constant means of working death to

him, and the more a man tries to keep the law the more he comes under the power of sin. Hence there is only this left for us-to die to the law, and be joined to the risen Lord Jesus in a resurrection life absolutely beyond the sphere of the law." -W.R.N.

"The law is for the man who departed from God-that man has been removed from God's sight in the Cross of our Lord Jesus Christ, and I rejoice that now by the 'law of the Spirit of life in Christ Jesus' I am 'free from the law of sin and death' (Rom. 8:2)."

"Not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:16).

8-22. He Dares To Discipline!

"My son, do not think lightly of the Lord's discipline, and do not faint when he corrects you" (Heb. 12:6, Wey.).

Most of us sought to avoid our natural father's discipline, when he sought to administer it. And most of us seek to avoid our heavenly Father's discipline, until we finally learn that "He does it for our certain good, in order that we may become sharers in His own holy character" (Heb. 12:10, Wey.).

"There is an idea that often troubles people, namely, that God always wants to bring us down when He chastens us. When He corrects a man it is not that He may bring him down, but that He may lift him up. He says, 'Humble yourselves therefore under the mighty hand of God, that he may exalt you in

due time' (1 Peter 5:6). I discipline my child in order that I may exalt him morally."

"Our Father purges us on the principle of 'we which live are always delivered unto death for Jesus' sake.' In service you are sure to find some kind of pressure on you.

"It may be on your body, and often is; or it may be persecution; but you will hardly ever have a fruitful field of service before you, unless you are crippled for it. 'He purgeth it, that it may bring forth more fruit.'"

"We come to feel our need, and often attempt independently to supply it by our own means; the Lord must confound us in the attempt; but having done so, He leads in dependence to find and acquire an inconceivably greater answer to our wishes than even that which we prescribed for ourselves. The prodigal only sought 'sustenance' from the citizen in the 'far country,' but back in his father's house he found not bread merely, but abounding welcome and a fatted calf."

"For those whom the Lord loves he disciplines: and he scourges every son whom he acknowledges" (Heb. 12:6, Wey.).

8-23. The Fruit Of Grace

"For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law, to do

them" (Gal. 3:10).

None can be born again by the law, and none can live anew under the law—neither its precepts, nor its principle. "The life I now live by faith-by adherence to and reliance on and (complete) trust-in the Son of God" (Gal. 2:20, Amp.).

"The Gentile never was under the law; and being set in the Lord Jesus Christ, now that he believes, he stands on other ground, to which the law does not apply. Every believer is regarded by God as alive from the dead, to bring forth fruit (not works) unto God. The law only deals with a man as long as he lives, never after he is dead. 'Ye are become dead to the law by the body of Christ' (Rom. 7:4).

"And that is not at all what is said of us, after a 'second blessing,' or any other step of imaginary perfection. We begin with. . . 'alive in Christ.' I am identified with the Lord Jesus dead and risen. It is no longer the law dealing with me to try if it can get any good out of me. I have relinquished all by receiving Christ, and I take my stand in Him dead and risen again, as one alive from the dead, to yield myself as a 'new creation' to God and walk in 'newness of life.'" -W.K.

"The teachings of grace are perfect and sufficient in themselves. They provide for the instruction of the believer in every situation which may arise. There is no need that they be

supplemented, or augmented, by the addition of precepts from either the Law of Moses or the teachings of the kingdom.” -L.S.C.

“What an indignity religion puts on every Person of the Godhead alike, on the grace and truth which came by Jesus Christ, when it drags souls back to the dread distance of Judaism.” - W.K.

“I do not frustrate the grace of God: for if righteousness come by the law then Christ is dead in vain” (Gal. 2:21).

8-24. Adamic Awareness

“For ye have died (not changed)” (Col. 3:3).

Realization of what the first Adam is prepares us for the realization of who the Last Adam is.

“Many a justified one might describe his experience in words like this: ‘I fully recognize, and rejoice in the fact, that I am righteous before God according to Christ risen; and this being so, nothing but Christ can be my standard of holiness or rule of life.

“If I could only walk up to it I think I should be a perfectly happy man. But it is one failure after another; and when I think I have got on a bit, something turns up, and I find myself as bad as ever, and the thought of this damps all my spiritual joy.’

“In this stage of spiritual development there are continual discoveries of the old man which make

that old self more and more repulsive, and there is also the presentation of the Lord Jesus again and again in which the soul finds increasing delight. Growth! ‘He must increase, but I must decrease.’

“This repulsion and attraction go on together until the soul accepts with God the reality of the incorrigible badness of the old man. This fact prepares one to see that the death of the Lord Jesus severed us from our old man, and that the Lord Jesus is now our Christian life. We are free, by the finished work of the Cross, from the domination of the man who is now so repugnant to us, and we discover with untold delight that the One who so attracted our hearts is our very life.” -C.A.C.

“Fruit is not produced by making fruit an object, nor by thinking of fruit; it is the outcome of having the Lord Jesus as one’s object, of thinking of Him. He is the one True Vine who precedes and produces fruit.” -H.S.

“And your (new) life is hid with Christ in God” (Col. 3:3).

8-25. The Last Is First

“As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly” (1 Cor. 15:48).

Christians have a poor self-image simply because they are thinking and looking upon the condemned and crucified first-Adam life within, instead of being occupied with their glorified

Last-Adam life above. "Beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory" (2 Cor. 3:18).

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new' (2 Cor. 5:17). Does this not mean a new sort of creature, as the Word implies? Do we go back to Adam, the innocent man in the garden in which God set him to dress and keep? No, that would be no creature new in kind. Adam even, pure and good before his fall, was yet of the earth, earthy.

"Is the Lord Jesus but the first man set up afresh? No, He is 'the second man, the Lord from heaven.' He is a heavenly man, the Last Adam-head of a new race; beginning of a new creation-and you and I who believe are 'in Him,' seen and accepted before the Father 'in His Beloved.' The full image of Him we have not yet: true. That will be ours in the day of His coming. The thing we are!" -F.W.G.

"A sinner in himself, the believer has, by faith, taken upon him the beauty of the Lord Jesus Christ. He is 'in Him,' he has been made the righteousness of God in Him. He is 'accepted in the Beloved' (Eph. 1:6). Faith alone gives him all this comeliness. He has been recreated in the Lord Jesus. This is the beauty of the believer; and he is lovely in the eye of the Lord Jesus. 'So shall the king greatly desire thy beauty; for he is thy

Lord, and worship thou him' (Ps. 45:11)." -J.C.B.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49).

8-26. Mansion There-Mission Here

"The Spirit himself beareth witness with our spirit, that we are the children of God; and if children, then heirs" (Rom. 8:16, 17).

It is the Holy Spirit alone who can draw us from the flesh and its earthly environment. He does it in the practical sense by manifesting to our hearts, via the Word of God, the risen Lord Jesus Christ in our heavenly environment. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill its lusts" (Rom. 13:14).

"When the Lord Jesus' love is before you, you find this love is drawing you from darkness to light. He begins by showing His desire for your spiritual advancement, and not by advancing you in earthly position.

"It is beautiful to see that the work of true love is to set aside darkness, or whatever would interfere with fellowship; and therefore it is not esteemed as it ought to be, because we are looking for something on the earth, and the tendency is to judge of His love by earthly gifts or favors down here."

"We have died with the Lord Jesus out of our old Adam position: our old man was crucified with Him. The flesh

is in us still indeed, but in us a foreign thing; we are not in it before God, nor identified with it in any wise, but with Him in whom it was never found. We are in Him, as He is and where He is.

“Can we say quite confidently, each for himself, ‘Yes, we are identified with Him who represents us there before the eye of our Father-as He is, in whom no spot was ever found nor can be, but perfectness after God’s own heart wholly’?”

“That is to be in Christ-a new creature. Our rule is, to walk in Him, as being what we really are-heavenly, citizens of heaven, pilgrims and strangers upon earth.” -F.W.G.

“Heirs of God, and joint heirs with Christ-if so be that we suffer with him, that we may be also glorified together” (Rom. 8:17).

8-27. From Here To There

“But what things were gain to me, those I counted loss for Christ” (Phil. 3:7).

When we finally understand that the Lord Jesus is our life, we, with Paul, no longer think in terms of things.

“Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit” (John 15:2).

“One may eat with an appetite and feel revived, but the sense of life or sustainment from the food in the hour of toil, is a far greater and better thing. Thus, you have to learn now that the

Lord is with you, however great may be the winds and the waves; and that He is with you to prove to you now the value of the truth about Himself, which He has heretofore taught you. The learning is at one time (head), the proving (heart) at another.” -J.B.S.

“Our Father must wean us. Oh, what days and nights of bitter tears we shed when the soul is being weaned from some long enjoyed mercy. Is it that He who gave His Son for us would not indulge us? Is it that our Father would deny us anything? No, but He must wean us, or we shall never know what it is to depend on Him apart from any human or natural intervention.”

“The Lord Jesus before our souls in the power of the Holy Spirit-the glorified Lord-is our Father’s means for bringing us into conformity with His beloved Son. But then it is through the chastenings of His hand, through the trials and sufferings of our path, that He weans the hearts of His own from other objects, that the Lord Jesus Christ alone may fill the vision of our souls.” - E.D.

“It is quite right to obtain a knowledge of Scripture, as to its general meaning. It is well to read and get knowledge, but unless you are in communion with the Lord Jesus, you will not grow in likeness to what you admire, as recorded in the Word.”

“And I count all things but loss for the excellency of the knowledge of

Christ Jesus, my Lord” (Phil. 3:8).

8-28. Personally Delivered

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus” (Heb. 10:19).

After years of reckoning with little or no deliverance from the dominion of sin, when you are just about to sink under the futility of it all, the Holy Spirit will turn your attention to the One who is your Deliverer. And by the Word, He will also begin to call your attention to the fact that where the Deliverer is, you are. “Hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

“... our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together with him’ (1 Thess. 5:10). Can anything affect your heart so much as the way the man in Christ is received in the new position? What I press now is the right that we have to be in the place, and that it is not only that I delight to be there, but the ineffable thought is that the God and Father of our Lord Jesus Christ delights to have me in His place, sharing His joys.” -J.B.S.

“We are not according to our Father’s pleasure, nor are we in simple restfulness as to our acceptance, if we do not enter by faith into the new position to which He in His grace has placed us. A further fact is, that we have no place but that; and when we get even a glimpse of it, it alters

immensely this place; this world through which we are passing, and all things in it, appear in another color altogether.” -J.B.S.

“If I only think of my position in Him above and do not study Him and His ways while here, then, though there may be a sense of power, there is no direction given to it. It is only in the combination of both that there can be a true study of the Lord Jesus, and conformity to Him. The eye of the soul must be open and receptive to learn of His ways and walk here.”

“But now in Christ Jesus ye who once were far off are made near by the blood of Christ” (Eph. 2:13).

8-29. “Rise Up, My Love”

“Set your affection on things above, not on things on the earth” (Col. 3:2).

It is sad to have to say that the present-day Church is so earthy that it is of little earthly good. “Sir, we would see Jesus”! (John 12:21).

“The great failure of the Church was in giving up Paul. ‘All... in Asia’ did not give up evangelical truth but they gave up Paul; anything popular you may have, but not Paul. Why? Because Paul is heavenly.” -J.B.S.

“It is essential that a believer have a clear understanding of his position before the Father-his place in the risen Lord Jesus Christ. This alone will give true peace of mind, joy and comfort of heart, strength for conflict and power for

service. We will never be able to properly understand or fill our place for God on earth if we do not realize our God-given standing before Him in heaven.

“And never forget that our place before the Father is His gift, and a gift worthy of the Giver; not a gift according to the measure of our worth but a gift intended to display the exceeding riches of the grace of the Giver. The greatness of the Giver then is the measure of the blessings that are mine in the Lord Jesus Christ, not what I am or what I deserve.”

“When you see and stand on your heavenly ground, you come to rest, just as the Father rests. You need not worry-only keep on that ground by your attitude of heart. If you are going to worry-if you must worry-worry lest you get down on earthly ground, for that is the ground of worry. Abide above! Heavenly things are in safe keeping-in the keeping of One who is ‘far above all.’” -T. A-S.

“For ye have died, and your life is hid with Christ in God” (Col. 3:3, ASV).

8-30. Heart Affection

“If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” (Col. 3:1).

Spiritual hunger and thirst are fulfilled in the Lord Jesus, while at the same time they are enlarged for more of Him. This satisfaction overwhelms all

lesser longings. Fleshly yearnings are never fulfilled, and every attempt at such satisfaction soon cloy.

“Do we think of, and rejoice in, our blessings more than in the Person in whom we have them? As to even our doctrinal blessings, there is a wonderful charm about them when they are new to us, and they sustain the soul for a certain time; but when the first joy of them passes away, a settling-down process commences. Every new bit of blessing may seem to put a new bit of life into us, but it gradually loses its lustre and power, and we become just ordinary Christians-we make very little progress.

“It is as we take the Lord Jesus by faith into the affections of our hearts that we make spiritual progress. It is as He occupies an enlarged place in our affections that we go on. The head may be filled with general theological information without producing one spark of heart-affection for the Lord Jesus, and the soul remains in a state of spiritual emaciation.

“Many have been misled by thinking that by reading the Bible you become like Christ-transformed; but you will find diligent students of the Word, who may never say anything incorrect in doctrine, yet who never seem to grow in grace and walk in spiritual reality.

“All blessings of this dispensation of grace are wrapped up in a Person, and, by means of the Word of God, we make

spiritual progress as our hearts learn to find everything in Him-the Son of God who loved us and gave Himself for us.”
-C.A.C.

“He satisfieth the longing soul, and filleth the hungry soul with goodness” (Ps. 107:9).

8-31. Accessibility

“For we. . . worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. 3:3)

Failure to live the Christian life is due to one’s utter inability, but it is all governed by the Father. He teaches us to become proficient in failure, in order to bring us to total reliance upon His Son, who is our Christian life. “For to me to live is Christ” (Phil. 1:21).

“It is a wonderful moment for the believer when we by faith occupy our standing in the favor of the Father-when we know that we are received by Him in all the acceptance of the Lord Jesus Christ.

“We do not then think of ourselves, of our worthiness or unworthiness, at all. We think of the Lord Jesus-His perfections, His suitability to divine favor, His infinite acceptance with the Father-and by faith, we have access into the favor of which He is so worthy.”
-C.A.C.

“To find that we are objects of consideration to the Lord Jesus is an infinite solace, and it brings Him before our hearts in such a way that we are

sustained above the consideration of ourselves.”

“There is an infinite difference between self-improvement and growing in the Lord Jesus, nourished and cherished by Him. Instead of being elated by our own improvement, or depressed because we cannot effect it, we are to be occupied with the grace and beauty of the Lord Jesus Christ, in which we are thus made to share.”

“We cannot be in the presence of the Father in innocence, for we are guilty; so that we must be there in His righteousness, and that place which used to repel us, now forms me into a likeness of itself. I am not tolerated there, I am at home; and where the distance was, there is now nearness and attraction.” -J.B.S.

“Now, therefore, ye are no more strangers and sojourners, but fellow citizens with the saints, and of the household of God” (Eph. 2:19)

Number 9

In Spirit-led sharing there is always a principle involved. *“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom” (Luke. 6:38).*

Dig channels for the
streams of love,
That they may broadly run;
For love has overflowing
streams,

To fill them every one.
But if at any time thou
cease
These channels to
provide,
The very fount of love for
thee
Will soon be parched and
dried;
For thou must give, if thou
would'st keep
That good thing from
above:
Ceasing to give, we cease
to have-
This is the law of love.

“The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end He may establish your hearts unblamable in holiness before God, even our Father” (1 Thess. 3:12, 13).

-Miles J. Stanford; April 1985

9-1. Wonder Of Weakness

“He said to me, My strength is sufficient, for it is only by means of conscious weakness that perfect power is developed” (2 Cor. 12:9, Wms.).

Our Father does not test our faith so much as He exercises and develops it. In time, He makes us aware of our utter weakness; and, in time, we trust and rest in His all-sufficient strength.

“Until we are carried quite out of our depth, beyond all our own 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 abiding strength. ‘Blessed is the man whose strength is in Thee’; not partly in Thee and partly in himself. The devil often makes men strong, strong in themselves to do evil-great conquerors, great acquirers of wealth and power. The Lord on the contrary makes His servant weak, puts him in circumstances that will show him his nothingness, that he may lean upon the strength that is unfailing. It is a long lesson for most of us, but it cannot be passed over until deeply learned. And God Himself thinks no trouble too great, no care too costly to teach us this.”

“Faith counts on the Word of God outside and apart from everything and everyone here. When you are in faith your life is centered in the Lord Jesus. The moment the heart is detained by anything here, faith is obstructed. The visible is antagonistic to the invisible. If you walk in the Spirit you will be sensible of this in a moment; the effects and influences of the visible are counter to the invisible. Eve had lost faith when she saw that the tree was good for food, and pleasant to the eyes. If she had kept faith-dependence upon God-she would not have looked, but she had parted with the faith which overcometh the world when she ‘saw.’ The moment one becomes occupied with the visible one has parted company with faith.” -

J.B.S.

“Since His power is so glorious, may you be strengthened with strength of every kind, and be prepared for cheerfully enduring all things with patience and longsuffering” (Col. 1:11, Wey.).

9-2. Cross Purposes

“The Lord is faithful, who shall establish you, and guard you from evil” (2 Thess. 3:3, R.V.).

When once we see and accept His purpose for our lives to the extent that it becomes our will also, the details of His process cease to matter. “Though He slay me, yet will I trust in Him” (Job. 13:15).

“The one purpose our Father has in view, in all His ways, is to conform us to the image of His Son. This may explain our perplexities as to the past; it will govern our behaviour in the present; it is to be our guide in the future. The chief concern of our Lord is not to instruct us about a multitude of details, not to explain to us the reason for the trials which we are called to pass through. He is working out everything to serve His one supreme aim in manifesting the character of His Son in His saints.” -H.F.

“The God-given experiences of the Spirit’s working within many a time passes away, and leaves the believer apparently dull and dead. This is only until the double lesson has been fully learned: (1) that a living faith can

rejoice in the Living God, even when all feeling and experience appear to contradict the truth (Rom. 8:28, 29); and (2) that the Divine life only predominates as the life of the old man is held in the place of death, inoperative (Rom. 6:11a). The life of the Lord Jesus is revealed as His death works in us (2 Cor. 4:11, 12), and as in weakness and nothingness we look to Him (2 Cor. 3:18).” -A.M.

“While our Father is dealing with someone in discipline, when He is applying the Cross in a life, be careful how you sympathize with him. You may be taking sides with him against God. By such sympathy, you may, indeed, draw him away from the work of the Cross.”

“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)

9-3. Stand Your Ground!

“The law is not of faith” (Gal. 3:12).

The law will break you; grace will make you.

“Nothing can be more sure than the steps of one guided by the Spirit of God and the Word of God, and yet nothing more complicated than to have to walk in ‘separation’ from all that exists around. It is indeed difficult to have to wind one’s way through things so perplexing and so complex as the religious systems of our own day. We

have to avoid on the one hand organizations formed in imitation of things past (Israel-law), and on the other systems more characterized by anticipation of things future (Kingdom-law). We have to allow that such things were once given by God, and that they will yet again be introduced by Him; while invariably contending that they are positively opposed to His present working by the Holy Spirit sent down from heaven.” -J.L.H.

“With many Christians, it may be almost thought that the Lord Jesus was but the introduction to Moses. That His death procured the payment of sin’s debt, so that the debt being paid, the believer might be in a position to keep the law, and that, accordingly, the law, and not the ‘Spirit of life in Christ Jesus,’ might be the believer’s rule of life.” -H.F.W.

“The walk of the believer should ever be the natural result of realized privilege, and not the constrained result of legal vows and resolutions-the proper fruit of a position known and enjoyed by faith, and not the result of one’s own efforts to reach a position ‘by works of law.’ All true believers are a part of the Bride of Christ; hence, they owe Him those affections which become that relation. The relationship is not obtained because of the affections, but the affections flow out of the relationship.” -C.H.M.

“For I, through the law, am dead to the law, that I might live unto God” (Gal.

2:19).

9-4. My Father Reigns!

“Put on the whole armor of God “ (Eph. 6:11a).

My sovereign Father gives me a subservient Satan.

“Our Father has better thoughts for us than a portion here. He is educating us for a blessed and eternal rest, free from evil and all that could cause it, and He is bent on the blessing of His children; and moreover He is bound by His holiness to purge us suitably (though most graciously) for the place He has called us to. How often He lets Satan do this painful work, and try to sift us as Job! But the Father’s hand and will are behind it all. He gives His saints up to Satan’s hand to a certain point, but only so far as to bring the heart fully to a bearing before Himself.” -J.N.D.

“It is a wonderful thing to see the way in which through the overruling power of the Father, the efforts of Satan against His people only bring them out the more distinctly in their own place of blessing.”

“We cannot judge God’s ways without judging God: we may love Him in His ways, but the moment we judge or question that which He has revealed, we get above God, we make ourselves gods, and we put Him in the place of the creature as subject to us. This brings our souls under the power of everyone that is more clever than

ourselves: we are in their hands, and they can do what they please with us.

“Now the devil is more clever than we are. Therefore we ought to keep God ever in His place of God in our souls, lest Satan should make gods of us, and set us judging God Himself. If God be displaced, we get into the place of those who are irresponsible, and as creatures the prey of any more cunning than ourselves.” -J.N.D.

“That ye may be able to stand against the wiles of the devil” (Eph. 6:11b).

9-5. Christ Our Position

“In [this] freedom Christ has made us free-completely liberated us; stand fast then” (Gal. 5:1, Amp.).

We are never going to be able to stand before our Father in prayer and fellowship because we are fit in ourselves. We finally come to see that we are in His presence because of our position in His Son.

“The ground upon which our Father deals with us is grace. Every blessing we receive of Him as His children is undeserved. In all of our spiritual existence we are debtors to the rich, free, sovereign grace of our Father. And what is it we are privileged to enjoy on that ground, when we enter ‘into this grace wherein we stand’? We then have a new position, and that position is the glorified Lord Jesus Christ.

“We are not only pardoned, but

justified-made righteous; and this is not merely by that which He has done, or by what He has procured or bestows-but in what He is. ‘As He is, so are we in this world’ (1 John 4:17). The believer must never lose sight of this fundamental truth: that the basis of his fellowship with the Father is not his own personal holiness, or what the Lord Jesus is in him, but his judicial position before the Father, or what the Lord Jesus is for him. He, ‘the Lord our righteousness,’ is the foundation and source of everything-of walk as well as of position.” -E.H.

“Most look to get victory in order to get peace, but it is peace already made by the Lord Jesus’ work and risen life that is ours. Conflict we shall find, but we know that the Father is for us, and that makes all the difference.” -J.N.D.

“Of Him are ye in Christ Jesus, who of God is made unto us. . . righteousness” (1 Cor. 1:30).

9-6. Solitary Source

“That I may know Him” (Phil. 3:10).

It takes us years of trial and error to finally realize that nothing outside the Lord Jesus Christ can fully satisfy and rejoice our hearts. Joy in Him includes ‘the fellowship of His sufferings.’ So, ‘rejoice, inasmuch as ye are partakers of Christ’s sufferings’ (1 Pet. 4:13).

“We sometimes have the idea that if we were going on rightly, things would be much smoother here for us. Hardly. There is a discipline to correct us and a

discipline to develop us. If you are in a wrong path, as you seek the Lord, you will be corrected; but on the other hand, the more you are set for Him here, the more you will find that there is nothing for you here, though at the same time you are daily finding more in Him. 'We which live are always delivered unto death.' The more you enjoy the Lord Jesus who has been refused here, the more you are practically severed from all here." -J.B.S.

"It is a solemn moment when one who has been going on for years with a flourishing profession wakes up to the fact that his heart is entirely unsatisfied. I believe we have very little idea how natural feelings may be mixed up with what we think is our spiritual joy. Many go on happily because their surroundings are happy, and they have no opposition to speak of-perhaps in a Christian family, or in a happy Christian fellowship. They are carried along by the stream of compatible things around them.

"But anything that outwardly contributes to our joy will sooner or later fail us. Our Father loves us too well to allow us to rest in anything or anyone short of Himself-not even Christian fellowship, or what people call 'the means of grace.' He wants to be so known by us that He becomes the deep eternal spring of satisfaction and joy for our hearts." -C.A.C.

"Give your mind to the things above"
(Col. 3:2).

9-7. Heaven, Or Earth

"Having. . . boldness to enter into the Holiest" (Heb. 10:19).

We are to draw nigh in faith where we already are in position.

"Instead of the priest coming out to bless, as in Judaism, we are to go in for blessing. There are no barriers now. The Father has removed every hindrance and now it is for me to go in and abide. The teachers of Christendom have practically stitched up the veil which He rent. The rent veil in the Gospels is the Father's coming out, but the rent veil in Hebrews is the believer's going in." -J.B.S.

"Judaism has all the sanction of a divine origin and the splendor of an imposing ritual; yet, for the early Christians, all this was a weight to be laid aside, a useless encumbrance, a positive hindrance. And we have the same hindrance to lay aside today, for Christianity has been perverted into a modified kind of Judaism, in which people are occupied with religious things on earth, and thus hindered from running the race to heaven." -C.A.C.

"Typical of the past, there is a great deal of Judaising in Christianity today. The Ten Commandments have a place assigned to them as the *sine qua non*, the recognition of which was necessary for true religion while man was in the flesh and under law. To insist on their having that place now tends to bring men into fearful bondage, and to hinder

them getting into the full liberty of the children of the Father.” -G.V.W.

“Judaism, in its full results, is the manifestation that God is come down to man upon the earth; and this will again be displayed in the millennial days of Israel’s blessing. But Christianity is based upon the wondrous fact that man, in the person of the Lord Jesus Christ, is gone up to the Father into the heavens.”

“Let us draw near with a true heart in full assurance of faith” (Heb. 10:22).

9-8. Sans Effort

“To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:5).

There is no work involved in our receiving the Lord Jesus for life, and there should certainly be no self-effort involved in the manifestation of His life in and through us. The principle is the same, from re-birth to maturity.

“Thanks be to God, who giveth us the victory through our Lord Jesus Christ’ (1 Cor. 15:57). That is grace. That is the test of the real or the counterfeit. Just remember this: any victory over the power of any sin whatsoever that you have to get by working for it is counterfeit. Any victory that you have to get by trying for it is false. If you have to work for your freedom, it is not the real thing, it is not that which the Father offers you in His Son.”

“The effortless life is not the will-less life. We use our will to believe, or receive, but not to exert effort in trying to accomplish what only the Father has done. Our hope for freedom from the power of sin is not ‘Christ plus my efforts,’ but ‘Christ plus my receiving.’ To receive victory from Him is to believe His Word that solely by grace He is, this moment, freeing us from the dominion of sin. And to believe on Him in this way is to recognize that He is doing for us what we can never do for ourselves.” -C.G.T.

“The Father has left us as much dependent on the Lord Jesus’ work for our deliverance as for our forgiveness. It is wholly because we died with Him on the Cross, but unto sin and unto the whole legal principle, that sin’s power for those in Him is broken.”

“Now to him that worketh is the reward not reckoned of grace, but of debt” (Rom. 4:4).

9-9. Unobjectionable Object

“That . . . the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him (Christ)” (Eph. 1:17).

The object of the Christian life is that we may center in the Object of the Father-His Beloved Son.

“If we go on with the Father, sweet as is the assurance that we belong to Him, yet the uppermost thought will in the long run be Himself. We shall come back to His Person. We shall in our

praises weave with them what the Lord Jesus has done, suffered, and won for us; but the primary thought in our hearts is, not what we have gained, however true, but what He has been for us and what He is for us, yes, what He is in Himself.” -J.B.S.

“There is usually only occupation with the Lord Jesus for the relief of the conscience, and if so, where does it stop? It stops when the relief is gained. But if He is the object of the heart, you will never be satisfied but in fellowship with Him where He is.”

“I know of no arguments, and I am acquainted with no power, that will move the heart to devotedness except the knowledge of the Lord Jesus Himself and His love. It is possible to read books by the score, and to listen to the most faithful and blessed ministry for years on end, and yet never know the Lord Jesus as a present loving Object in heavenly glory. It is nigh impossible to see and know Him there by faith without a resulting intense desire to be wholly devoted to Him here.” -C.A.C.

“We have a new Person before us as the Object of our faith and affections; and as we drop ourselves and have the Lord Jesus as our Object, He is formed in us. What has been judicially accomplished at the Cross has its fruition by the Spirit in our souls, and it is by that principle that we grow.” - C.A.C.

“For it pleased the Father that in Him (Christ) should all fullness dwell” (Col. 1:19).

9-10. Birth: Saviour; Growth: Spirit

“Walk in the Spirit, and ye shall not fulfill the lust of the flesh” (Gal. 5:16).

We receive life by reliance upon the Saviour; we grow in that life by reliance upon the Spirit.

“Many think that because of faith they are cleared of everything before God through the Cross, and therefore by faith they are clear of everything in themselves. But that is the error of ‘holiness by faith.’ The objective (position) is that we are clear before the Father; the subjective (condition) is that we are cleared from ourselves by the growth ministry of the Holy Spirit.”

“As you by faith in the positional facts realize that you are in the Father’s presence, you will not try to depend upon any sense of His presence. You know His presence because you know that your position in the Christian life is a life of faith in the facts-nothing else. That the Father forces you to live by faith so as to draw you into His presence-not you, by sense, trying to draw Him into yours.” -M.J.S.

“We are, naturally, suspicious of any offer to make us happy in God. Because our moral sense, our natural conscience, tells us of our having lost all right even to His ordinary blessings. But in the Word of our Father, faith reads our abundant title to be near to

Him and happy with Him, though natural conscience and our sense of the fitness of things would have it otherwise. Faith feeds where the moral sensibilities of the natural mind would count it presuming even to tread.” - J.G.B.

“The moment we walk by sight we are outside of faith. The Father would never have us outside of faith; hence, even in answering faith, He so answers it that we need it again the next moment, even while we are enjoying the results of it.” -J.B.S.

“Faith is. . . the evidence of things not seen” (Heb. 11:1).

9-11. Reception And Resistance

“For he that is entered into his rest, he also hath ceased from his own works” (Heb. 4:10).

Besides the rest of reception, there is also the rest of resistance. Any time there is effort involved in the matter of resisting sin, we can be sure that we are depending to some extent upon the flesh, instead of resting in the finished work of the Cross.

“The question is ‘How are we to meet sin?’ ‘Reckon yourselves dead unto sin.’ The moment that you begin to fight with it-no matter how resolutely you may struggle against it-that moment you begin to experience sin as your master. For it is then that we forsake our true position, which is one of freedom from sin as a master.

“Let it be remembered we are to fight ‘the good fight of faith,’ which consists of resting in our position of freedom, and not in obtaining that position. We are to fight not for it, but from it. He alone has obtained it. It is our Father’s free gift. Let us be fully abiding in the One who is Life, and sin when it acts, will find us dead to it.” - E.H.

“Calvary is the secret of it all. It is what the Lord Jesus did there that counts, and what He did becomes a growing force in the life of the believer when it is seen, and rested in by faith. This is the starting point from which all godly living must take rise. We shall never know the fact of the Lord Jesus’ victory in our lives until we are prepared to count upon His work on the Cross as the source of our personal freedom from the dominion of sin and the old man within. There is no liberty for us that was not first His. The beginning of spiritual growth is faith in that fact.”

“Stand fast, therefore, in the liberty with which Christ hath made us free” (Gal. 5:1).

9-12. From Expounder To Exponent

“Now we have received. . . the Spirit who is of God; that we might know the things that are freely given to us of God” (1 Cor. 2:12).

The Holy Spirit ministers the truth of the Word via the mind, that we may share the One who is Truth via the heart.

“If you do not know the Bible as the very Word of God, all is lost! Where have you learned anything from the Lord distinctly, but where every counter influence was inadmissible-in the sacred enclosure of His own Word and Presence, where nothing to qualify what He says can exist?”

“I must not only be an expounder of the truth, but an exponent of it. There should be the sense, I have learned that word for myself. It is not just being able to describe it, or to put it in correct dispensational order; but having that word for myself from the Spirit.”

“The mistake with many saints in the present day is that they think because they can describe a truth, that therefore they have learned it. When a truth is really accepted, the conscience demands that there should be accordance with it.”

“The Scriptures tell me what the Father gives me, but they do not give it to me. The Spirit applies the Word to me in its divine meaning, and then I possess what Scripture tells me is mine through God’s grace. For instance, the Word tells me that if I behold the Lord’s glory I shall be transformed. It doesn’t transform me, however clearly I may see what it states. It communicates to me a very great thing, but it is the Spirit who makes it experiential to me.” - J.B.S.

“Changed into the same image from glory to glory, even as by the Spirit of

the Lord. “ (2 Cor. 3.18).

9-13. Liberated From Law

“In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature” (Gal. 6:15).

It required nothing less than the Cross to liberate us from the law.

“The law is not our ‘rule of life’ for the simple reason that it was the Israelite’s. The Christian not being a Jew, the law is not for him. ‘Holy, just and good’ it is, but the Christian’s rule of life is ‘in Christ. . . a new creature’ (Gal. 6:15). The believer’s place and rule is to walk as a ‘pilgrim and stranger’ upon the earth. The law has nothing of this. Had it been fulfilled, it would have made earth morally a paradise; and will, when written upon Israel’s heart in millennial days. But strangership on earth and a heavenly walk, it never taught.” -F.W.G.

“The Christian is on larger, higher, firmer ground than that on which Israel after the flesh stood. The law is good if a man use it lawfully; and its lawful application is expressly not to form, guide, and govern the walk of the righteous, but to deal with the lawless and disobedient, ungodly and sinful, unholy and profane, and, in short, with whatever is contrary to sound doctrine (1 Tim. 1:9, 10).” -F.W.G.

“Any aspect of life or conduct which is undertaken in dependence on the energy and ability of the flesh is, to that extent, purely legal in character,

whether it be the whole revealed will of God, the actual written commandments, or the exhortations of grace.

Dependence on the arm of flesh is consistent with pure law; dependence on the power of God is demanded under pure grace.” -L.S.C.

“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).

9-14. Devastating Deviation

“Study to show thyself approved unto God” (2 Tim. 2:15a).

There is as much error produced in failing to divide the Word at all, as there is in wrongly dividing it.

“Covenant Theology, at the utmost, is forgiveness of sins and divine favor enjoyed; and all that concerns their position in the Lord Jesus is ignored, or alas! guarded against as dangerous. Men are placed under the New Covenant which does not go beyond remission of sins and the law written in the heart. But being in Christ, and knowing it by the Holy Spirit, and what it involves now has dropped out of their creed altogether.”

“We are come ‘to Jesus the Mediator of the new covenant’ (Heb. 12:24). We are not come to the new covenant, but to Jesus the Mediator of it. I am associated with Him who is the Mediator; that is a much higher position than if we merely come to the covenant. He will make this new covenant with

Israel on the millennial earth.” -H.S.

“Non-dispensational teachers have endeavored to bring over the many promises of the physical and material aspects of kingdom salvation into the present dispensation, giving hope of material prosperity and physical health, as well as political peace. Failure to realize these promised goals has caused many to lose faith and to become bitter toward God Himself. The failure, of course, is not of God, but of teachers who have refused to rightly divide the Word of Truth.”

“Calvin attempted by discipline of Church and State to make everyone live like a Christian-as did the Puritans as a result. This effort resulted in the need to use the Old Testament rather than the New as an ethical guide.”

“A workman that needeth not to be ashamed, rightly dividing the Word of truth” (2 Tim. 2:15b)

9-15. The Heart Of The Matter

“You. . . hath He reconciled” (Col. 1:21).

Our Father’s Cross-love was personal; we were there in the Son. Our Father’s heart-love is personal; we are hidden there in the Son.

“Have you ever thought of the Father dealing with you not as to what you are in yourself, but as to where He has positioned you in His Son? Have you ever thought that it is the affections of the Father’s heart which flow down to

us where we are, seeing us in the Son, not in our poor wretched selves? What we are in the old man is not the thing to scan, but what we are, and where we are, in the Son; and what there is in the living affections of the Father, who has raised us up together with His Son, and has given us all heavenly blessings in Him.” -G.V.W.

“Nothing can make up for a lack of personal acquaintance with the Lord Jesus. Intimacy with Himself is certainly the secret of true devotedness. Occupation with Him, the heart readily detects, and rejects the voice of the stranger, and cannot but own the Lord’s claims to be paramount. Nothing so thoroughly tests the state of our hearts, as whether or not we have intimacy with the Lord Jesus Himself.” -H.H.S.

“A great deal of our time is spent in learning that there is nothing here to meet the requirements of our new affections. There is a wandering in the wilderness in a solitary way, and yet no city is found to dwell in. But our Father allows this in order that His children may find that their desires can only be satisfied by and in Him. We must learn that their desires can only be satisfied by and in Him. We must learn that we are not of this world.” -J.B.S

“To present you holy and unblamable and unreprouvable in His sight” (Col. 1:22).

9-16. Spirit-dependent

“God hath from the beginning

chosen you to salvation through sanctification of the Spirit and belief of the truth” (2 Thess. 2:13).

To be Christ-centered, we must be Spirit-dependent.

“It is basically the belief of the truth; it is not belief of the fruits. The Holy Spirit cannot present to me the fruit He has produced in me, as the object of my faith. He speaks to me of my faults, of my sins, but not of the good works that may be in me. He produces them in me, but He hides them from me; for if we think of them, it is but a more subtle self-righteousness. It is like the manna which, being kept, produced worms. All is spoilt-it is no more faith in action. The Holy Spirit must always present to me the Lord Jesus Christ, that I may grow and have peace.” -J.N.D.

“An understanding of the ministry of the Holy Spirit is basic to Christian growth. Spirituality is Christ-likeness, and Christ-likeness is the fruit of the Spirit. Spiritual power is not the miraculous or the spectacular, but rather the consistent manifestation of the characteristics of the Lord Jesus in the believer’s life. All this is the work of the Spirit, of whom the Lord Jesus said, ‘He shall glorify Me’ (John 16:14).

“What are the ingredients of spirituality? First, a spirit of dependence, whatever may be the state of faith and the blessings we may have realized. Secondly, an entire confidence in the goodness of the

Father; for He is love. Thirdly, the Lord Jesus as the constant object of the affections of the heart, for the work of the Holy Spirit in the heart is to fill it with contemplation of and fellowship with the Lord Jesus in glory.”

“Changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18).

9-17. Chastening = Child-training

“Now no chastening for the present seemeth to be joyous” (Heb. 12:11a).

Our Father chastens us “for our own profit, that we might be partakers of His holiness” (Heb. 12:10). We are not chastened because we deserve it, but because we need it. And there is no wrath in His child-training.

“Many have the wrong idea of that word ‘chastening.’ We think, perhaps, that it represents God as having a big stick in His hand and knocking us about all the time. You have only to make a mistake and down comes the big stick! That, of course, is a totally wrong conception of the Father, and is not at all what the word means. The word ‘chastening’ simply means child-training, which has to do with sonship. Sonship in our Father’s mind is to have people who are reliable and responsible, who know in their own hearts what is right and what is wrong, and do not have to be constantly told and admonished.

“We should always look at our difficulties in the light of this training. It

often seems that the life of a Christian is more difficult than any other life, and more troubles come to us than to anyone else. Whether we recognize it or not, these difficulties and troubles which come to us are to train us for something and to develop in us the spirit of sonship; that is, to develop spiritual intelligence and spiritual ability in us.” -T. A-S.

“One of the main purposes of all the Father’s dealings with us is to bring us into a greater knowledge of His Son. We never know anything about greatness unless we have a great need to know it. Therefore we are brought into situations where we must know something much greater than we already know. This is why our Father brings His children into difficult circumstances-that they may learn how great their Lord Jesus is.” -T. A-S.

“Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised by it” (Heb. 12:11b).

9-18. Recalcitrant Reformation

“Everyone that useth milk is unskillful in the word of righteousness” (Heb. 5:13).

The Reformation, for all of its rise from Rome, to this day has never really gotten off the ground.

“Almost all the theology of the various ‘creeds of Christendom’ dates back to the Reformation, which went triumphantly to the end of Romans

Five, and, so far as theological development or presentation of the truth was concerned, stopped there. Therefore, you must not regard yourself as bound to accept all that legal doctrine of sanctification, which has been and still is predominantly, the *sine qua non* of orthodox belief.” -W.R.N.

“The contrast is painful in the extreme between the uniform language of the New Testament about Christians as thus called to worship in liberty and joy and nearness to the Father, and that of liturgies ancient and modern; and this because the results of redemption soon became merged and hidden in Jewish forms, and the law was recalled to the place of the Holy Spirit, and man in the flesh intruded wholesale into realms which belong only to those solemnly accredited as God’s Church, the Body of Christ.” - W.K.

“The liturgies of ritualism merely fall back upon the feelings of man, with a slight tincture of Gospel and a large infusion of law. There may be sublime language and glowing ideas, chiefly borrowed from the Old Testament; but in substance they are utterly beneath spiritual or even intelligent Christian use.” -W.K.

“The only thing that God ever acknowledged in religion and ritualism was Jewish. It all had to do with the flesh. That is repudiated in the Cross; all is crucified: your life is now ‘hid with Christ in God’ (Col. 3:3).”

“But solid food belongeth to them that are of full age” (Heb. 5:14).

9-19. The Spirit’s Object

“He that is joined unto the Lord is one spirit (with Him)” (1 Cor. 6:17).

We are one spirit with the Lord Jesus by the one and only Holy Spirit.

“I can always know when the Holy Spirit is leading me, because He ever occupies me with the Lord Jesus. True, He may have to call attention to my own condition, but if He does, He turns me to the Lord Jesus, not merely to convict me, but to relieve me.” -J.B.S.

“Spiritual growth is the Holy Spirit engraving the Lord Jesus on a man’s heart, putting Him into his thoughts, his words, and his ways, just as the Law was engraved upon stones. It is not that there is no failure. A man who is seeking to make money does not always succeed; but everybody knows what his object is. Just so, the Lord Jesus Christ is the object of the believer’s life.” -J.N.D.

“The believer is not to clamor for the solution of perplexities or for intellectual mastery of divine mysteries. What knowledge he has in this realm is his because the Holy Spirit has declared it to him; and for the Spirit’s declaration he must wait.”

“None of us is ever beyond the work of the Spirit in us. Many think that because they have the light of a truth, they are in all the practical reality of it.

No! You may know and reckon on all the Bible, but there is no growth beyond the measure of the Holy Spirit's work in you." -J.B.S.

"The Holy Spirit is only truly yielded to as the Cross, with its crucifixion of the flesh and the world, has become the attitude of our heart and mind."

"He (the Holy Spirit) shall glorify Me" (John 16:14).

9-20. Hand-hewn

"Now no chastening for the present seemeth to be joyous, but grievous" (Heb. 10:11a).

You will be prepared, but never pierced, by the nail-pierced Hand.

"Sufferings are for chastening (child-training). And chastening is from love, a token of our Father's care. We live in a world full of trial and suffering. Many of the Lord's people have complained that their circumstances were too unfavorable for a life of full devotion, of close fellowship with Him, or pressing on to maturity. The duties and difficulties, the cares and troubles of life, render it practically impossible, they say, to live a fully consecrated life.

"Would God that they might learn the lesson of His Word! Every trial comes from the Father as a call to come away from the world to Him, to trust Him, to believe in His love. In every trial He will give strength and blessing. Let but this truth be accepted, in each trial, small or great; first of all

and at once, recognize the Father's hand in it. Say at once, I welcome it from Him; my first care is to glorify my Father-He will use it all for my good."

"Do not be afraid of the Father's training school. He both knows His scholars, as to what they are, and He knows for what service they are to be fitted. A jeweler will take more pains over a gem than over a piece of glass; but the one he takes most pains over is longest under discipline and most severely dealt with. Once finished, however, the burnish never tarnishes, the brightness never dims. So with us. If we are placed, at times, as in a furnace, it is not merely for earthly service, but for eternity. May you so appreciate the plans of your Father that you can triumphantly glory in the love that subjects you to such discipline, though the trial itself be sharp and to the flesh hard to bear." -J.H.T.

"Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised by it" (Heb. 12:11b).

9-21. Freely Come; Freely Abide

"That our God may make you worthy of His call, and by His power fully satisfy your every desire for goodness" (2 Thess. 1:11a, Wms.).

If we are born into the Lord Jesus by sheer grace, surely He can manifest Himself in us on the same principle.

"It is this quiet expectation and confidence, resting on the Word of the

Lord Jesus that in Him there is an abiding place prepared, which is so sadly wanting among Christians. The idea many have of grace is that their conversion and pardon are God's work, but that now, in gratitude to Him, it is their work to live as Christians. There is always the thought of work (law) that has to be done, and even though they pray for help, still the work is theirs. They fail continually, and become helpless; and the despondency only increases the helplessness.

"Abiding in the Lord Jesus is not a work that we have to do as the condition for enjoying His salvation, but a consenting to let Him do all for us and in us, and through us. It is a work He does for us-the fruit and power of His redeeming love. Our part is simply to yield, to trust, to abide, and to wait for what He has engaged to perform. As it was the Lord Jesus who drew thee when He said 'Come,' so it is the Lord Jesus who keeps thee when He says 'Abide.'" -A.M.

"The heart is constantly looking to God to give a testimony about itself; but the Father is giving a testimony concerning His Son, and not about what we are; if He were to give a testimony about us, it must be about our sin and unbelief of heart. But no; and it is of great importance in this day of infidelity to see that if the Father gives a testimony, it is about His Son, and what He is to the sinner. If you believe that, you will have peace." -

J.N.D.

"And complete every activity of your faith, so that the Name of our Lord Jesus might be glorified in you" (2 Thess. 1:11b, Wms.).

9-22. Unfeigned Humility

"God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5).

Humility is the hallmark of the servant resting in, and sent from, the Father's presence.

"There is a sense in which God's true servant is always a defeated man. The one who drives on with a sense 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. We, too, must be as conscious of Divine mercy in our being recovered for God's service as we are of the original mercy which drew us from the dark waters of death." -H.F.

"Humility is quietness of heart. It is to have no trouble. It is never to be fretted or irritated or disappointed. It is to expect nothing, to wonder at nothing that is done to me. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have my blessed home in the Lord Jesus, where I can go in and shut the door and be

with my Father in secret, and be at peace when all outside is trouble.” - A.M.

“The Father may allow His servant to succeed when He has disciplined him to a point where he does not need to succeed to be happy. The man who is elated by success and cast down by failure is still a carnal man. At best his fruit will have a worm in it.”

“Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time” (1 Pet. 5:6).

9-23. New Birth Place

“(God) hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6)

We are to settle down to live and grow precisely where we have been re-born: in Christ Jesus above.

“Do we not often harbor the thought that something yet remains to be done—either by ourselves or by Him—in order to our drawing near? Do we not often thus become occupied with the circumstantial of worship rather than with the Lord Jesus—the substance? Are we not often false to Him in questioning our title to draw near, because we find distance in our own hearts, as if it was the warmth of our affections, instead of the Blood of the Lord Jesus, which brought us nigh?” -W.K.

“Our being perfectly cleansed by the Blood of the Lord Jesus, the Holiest of All is our place before the Father, and it

is so simply upon the ground of what His sacrifice has effected. Our dwelling place is in the light, not by reason of our subjective condition, but because the Lord Jesus has made the position ours by the putting away of our sins, and by bringing us to the Father.” -H.F.W.

“The heart must enter into something more than the look behind into those waters of judgment, out of which the Lord Jesus rose, having left our sins, and death, and judgment forever! Such a joy would never carry us through the desert where faith and patience are tried and tested every day. It needs that the heart be carried into the glory of Canaan beyond; in the present sense of peace with the Father, and the consciousness of standing in His present favor—the favor that is better than life.” -F.G.P.

“Having therefore, brethren, boldness to enter into the Holiest by the Blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil” (Heb. 10:19, 20).

9-24. Filial Faith

“He (the Spirit) maketh intercession for the saints according to the will of God” (Rom. 8:27).

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. 'Faith accepts quiet guidance; only unbelief demands a miracle.' There is nothing in true faith that the flesh can glory in. The power is God's. It is the Father who works and does it according to His own wisdom and will. Faith is simply absolute confidence in the Father which gives the certainty that He will fulfill His Word." -A.H.

"Faith must be based upon certainty. There must be the definite knowledge of and confidence in the Father's purpose and will. Without that there can be no true faith. For faith is not a force that we can exercise or a striving to believe that something shall be, thinking that if we believe hard enough it will come to pass." -A.H.

"Let us not be discouraged if the transformation we long for does not take place immediately. Let us feel the need and lay it to heart. Let us stand in faith, and we shall never be put to shame. Cleaving to the Lord Jesus and His Word with purpose of heart can never be in vain. The hour will surely come when out of our hearts, too, will flow rivers of living water."

"Whatever sends us to the Lord Jesus-be it grief, disappointment or burden-is to that degree a blessing. No price is too great to pay in gaining this fellowship with the Lord Jesus Christ."

"That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9).

9-25. The Living Truth

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

We must be truth-centered if we are to be Christ-centered.

"With an increase of knowledge and apprehension of the truth, there is a constant sense that we are not practically up to what we have received; and hence the measure of our strength is not the enjoyment of a truth, but the extent to which we maintain what we believe in spite of every obstacle. It is the way in which we surmount the difficulties in our path, and not the enjoyment of the truth, which defines our position." -J.B.S.

"We will not learn truth aright excepting in the deepening knowledge of the Lord Jesus. It is the lack of this which is the cause of weakness among us: bare doctrine is not connected with Him. When the flower is separated from that which is its source, its sustenance and support, it is henceforth doomed to decay. We have that which is lovely and full of blessing in the Lord Jesus; but if we are to know it as such, to prove its truth, to enjoy it practically, it must be in taking these things as connected with Him." -W.K.

"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 in a day when knowledge of the most sacred truths

may be intellectually attained by so small an effort. It is a happy and necessary thing to understand the Word of God, but, with that Word treasured, the aim of the believer's affections should be, 'That I may know Him.' 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." -H.F.W.

"That I may know Him" (Phil 3:10).

9-26. Spirit Spirituality

"Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

Concerning the Holy Spirit, hidden as He is, faith is required above all else.

"Certainly the Holy Spirit directs in the countless details of daily life. Those who have faith, and are dependent upon His direction, will not be disappointed. But the Spirit leads according to Scriptural directions; hence that which is called the leading of the Spirit, and which has not the truth of the Word for its line of thought and action, is necessarily false." -H.F.W.

"The principle of walking in dependence upon the Holy Spirit must never be abandoned, however we may fail to carry it out. We must steer by divinely given principles, even if winds and waves at times do throw us off course. To give up the Father's principles because of opposing elements is to court shipwreck." -

H.F.W.

"Being led by the Holy Spirit is the principle by which the Father deals in grace with believers. Outside the circle of the Spirit, men are led by the flesh; under the law His people were in bondage and under the schoolmaster. Now, in Christian privilege, the Spirit leads: 'if ye be led of the Spirit, ye are not under the law' (Gal. 5:18). -H.F.W.

"The Lord Jesus in glory is the standard of perfection, and the Saviour on earth is the pattern for our walk. No one's walk is perfect, but the Spirit of Christ who dwells in us is perfect, and as the believer yields to the Father as one alive from the dead, the desires of the flesh are not fulfilled, and the Spirit brings forth His fruit in him." -H.F.W.

"Walk in (dependence upon) the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

9-27. Support, Not Relief

"In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

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 you an acquaintance with Himself which relief does not. Relief makes one more satisfied with things here. I have known some who could tell you of a long list of mercies,

most touching, truly proof of the tenderness of God.

“Thank God, we all know something of His tenderness. But then there is a greater blessing, namely, that He does not remove the pressure, but raises you above it, so that, though you are not relieved, you are better off than if you were merely relieved, because you know His heart who supports you in the pressure. You have made a deep acquaintance with your Father, and your heart is more attached to Him.” - J.B.S.

“It is not getting away from our circumstances, our environment, our associations, that we need, but the Lord Jesus’ likeness where we are. The Father placed us there, permitted the trials for a purpose, and He stands ready to bring us out into a life of liberty, if we will stand with Him in trust and endurance while He works it out.”

“Have you asked to be made like your Lord; that it might be ‘not I, but Christ’? Have you longed for the fruit of the Spirit, and have you prayed for patience and love? Then fear not the stormy tempest that is at this moment sweeping through your life. A blessing is in the storm, and there will be a rich fruitage in the ‘afterward.’”

“The eternal God is thy refuge, and underneath are the everlasting arms” (Deut. 33:27).

9-28. Accusation

“Therefore, being justified by faith,

we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

There will be no standing against the enemy’s accusations until we are firmly assured of, and settled on, the fact that our Father is at peace with us because of our living union with His Beloved Son. And this alone will give us peace with our Father.

“We thought we were being more Christian by striving more, praying more, reading our Bible more, and confessing our sins more. But all that brought no relief. The awful gnawing in our vitals continues. The sense of guilt increases. We need not a Nathan to say, ‘Thou art the man!’ A thousand voices are forever ringing in our ears giving the lie to what we long with infinite yearning might be an altogether convincing testimony of a truly Christian walk.

“Now the way out is to be found in a clear-cut recognition of the fact that, as Paul says in Romans 8:1, ‘There is, therefore, now no condemnation to them that are in Christ Jesus.’ Let appearances, voices and feelings to the contrary be what they may, still this is a fact. The reason, of course, is found not in ourselves, but in Another.” -F.J.H.

“It is a wonderful thing to have the consciousness that we are in living union with the Lord Jesus in heavenly glory, knowing our position in that risen sphere, participating in all that constitutes His life in the blessed circle

of love and rest where He lives unto the Father. If we apprehend this we shall not be deceived by what goes on upon the earth.” -C.A.C.

“Stand fast, then, in the freedom which Christ has given us” (Gal. 5:1, Wey.).

9-29. The Excellent Glory

“We all, with unveiled face beholding as in a mirror the glory of the Lord. . . “ (2 Cor. 3:18a).

During the first half of your Christian life you are concerned about your doing; in the second half you will be burdened about your being.

“The more simply devoted you are to the Lord Jesus, who is worthy of all devotion, the more fragrance there will be in all your ways; for it will be manifested that you are not seeking yourself, not wincing because your rights are invaded, or that you are not as much cared for as you are entitled to be. Rather, there is only one governing thought of your life about everything, and that is, how you may distinguish Him who fills every need in your heart, and lights it up with unfading joy.” - J.B.S.

“Nothing can be so divinely beautiful on earth as a believer so transformed by the Spirit of God, that he is in heavenly manners here on earth; so that he does not in any of his ways deny the Lord Jesus Christ; but in the most trying hour of his history upon earth the Lord can say of him, ‘thou

hast a little power, and hast kept My Word, and hast not denied My Name.’” -J.B.S.

“In creation God planted a man in the garden in innocence; in redemption He has planted a Man in heaven, in glory. There is a glory that excelleth. The glory in redemption leaves the glory that was once in creation as nothing.” -J.G.B.

“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.”

“. . . are changed into the same image from glory to glory, even as by the Spirit of the Lord “ (2 Cor. 3:18b).

9-30. Groundwork

“Ye have died, and your life is hid with Christ in God” (Col. 3:3).

When we rely upon and cater to the old man, that ground produces “the works of the flesh” (Gal. 5:19-21). But as we abide in the risen Lord Jesus, that new ground of our position, His life will be manifested in “the fruit of the Spirit” (Gal. 5:22, 23).

“God’s Word declares that we are ‘dead indeed unto sin,’ but nowhere does it say that we are dead in ourselves. We shall look in vain within to find death there. We have died to sin; not in ourselves, but ‘in Christ,’ and our

death with Him is as sure as His death, and since we died with Him it is impossible for His death to be certain and ours uncertain.

“We were crucified with Him because we were in Him (Gal. 2:20). We are raised in Him (Eph. 2:6); we are complete in Him (Col. 2:10); we are blessed with all spiritual blessings in Him (Eph. 1:3); the entire work regarding us is not done in us but in the Lord Jesus-the Father has done all in His Son. If you stand on the ground of what the Lord Jesus is (abide), you will find in your growth that all that is true of Him is becoming true of you; but if you remain on the ground of what you are in yourself, you will find that all that is true of the old man is true of you in life and walk.”

“The purpose of Paul, in Romans Six, is to show how completely the believer is identified with the Lord Jesus when ‘He died unto sin.’ To enter fully into the meaning of that death is to see that He has emancipated us from any further dealings with our old master, sin. The believer is privileged thus to take his position in the risen Lord Jesus, who is now ‘alive unto God.’ From that ground he is henceforth to regard sin.” -E.H.

“Stand fast, therefore, in the liberty with which Christ hath made us free” (Gal. 5:1).

9-31. True Love

“If (since) ye, then, be risen with

Christ, seek those things which are above” (Col. 3:1).

Our Father may cripple our earthly standing in order to strengthen our spiritual state, but He will never detract from our spiritual state in order to enhance our worldly standing. Never. “The world is crucified unto me, and I unto the world” (Gal. 6:14).

“It is not only that the Lord Jesus is the object of my heart, but I find that the One I love has made me the object of His heart! A great day for the soul. People are ready to say how they love Him, but how far can they say that they are conscious of His love for them; that they so prize it, that it is the greatest secret of their heart?

“When the Lord Jesus’ love is before you, you find this love is drawing you from darkness to light. He begins by showing His desire for your spiritual advancement, and not by advancing you in earthly position. It is beautiful to see that the work of true love is to set aside darkness, or whatever would interfere with association; and therefore it is not esteemed as it ought to be, because we are looking for something on earth, and the tendency is to judge of His love by earthly gifts and favors down here.” -J.B.S.

“Most growing believers rightly maintain that all must come from the Lord; but instead of taking their actual position of being dwellers in heaven, and coming from there to earth, they

only look up to heaven for help as to their walk on earth; and their thoughts and labors are always influenced and dictated by the state and order of things on earth, and instead of seeking the mind of the Lord as learned in heaven, they are occupied with the blessings of man on earth.” -J.B.S.

“Set your affection on things above, not on things on the earth. For ye have died, and your life is hidden with Christ in God “ (Col. 3:2, 3).

Number 10

In the overall development of the Church, it would seem that we are at the dawn of the Father’s spreading of the Growth truths before His own. We are not only to share the Gospel truths with the lost, but also the Growth truths with the saved.

The Psalms was the only book of Scripture fully translated into Anglo-Saxon, Anglo-Norman, and Old English, with the exception of Bede, who, with his dying breath, completed his translation of John.

Our fathers had to wait eight and a half centuries, from Caedmon to Tyndale, before the Epistles of Paul were translated into the common tongue, and thus they could have the full

truth revealed by Paul in his proclamation of the Cross.

How readily we take for granted what the Father has given us, to give.

“Wherefore, also, we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ” (2 Thess. 1:11, 12).

Miles J. Stanford; May 1985

10-1. Perfect Provision

“For when for a time ye ought to be teachers, ye have need that one teach you again the first principles of the oracles of God, and are become such as have need of milk, and not of solid food” (Heb. 5:12).

It is a great comfort, during our growing up in the Lord Jesus, to know that He is our perfect provision, and that He provides the perfect processing.

“When the queen bee lays an egg, there is deposited in the cell with it the food on which the larva is to feed during its development. Similarly, when the Father placed us ‘in Christ,’ He also made provision in Him for our whole life. Christ is made unto us wisdom to enable us to walk aright in a perplexing world, righteousness to replace our

sinfulness, sanctification to impart the growth we so greatly need, and redemption of the body to consummate the whole.”

“As with the seed that is buried once for all, but then disintegrates through a gradual process that sets free the new life, even so does the Father deal with our old man by delivering it to death with the Lord Jesus once for all, and then bringing about its mortification in detail through the circumstances of life, until the power of the flesh has lost its hold.” -L.T.

“Our Father is faithful and wise as well as a gracious and patient Teacher. He will not permit us to pass cursorily over our lessons. Sometimes, perhaps, we think we have mastered a lesson, and we attempt to move on to another; but our wise Teacher knows better, and He sees the need of deeper ploughing. He will not have us mere theorists or smatterers: He will keep us, if need be, year after year at our scales until we learn to sing.” -C.H.M.

“Solid food belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:14).

10-2. Afflicted And Comforted

“The Father of mercies, and the God of all comfort” (2 Cor. 1:3).

Affliction provides opportunity for us to learn more of our Father in His mercy, as well as providing a deeper

understanding of what others may be called upon to go through.

“Many saints have been happy to assert that they would not have missed for anything the exercises of prolonged illness and suffering! They have thereby learned the grace and sympathy of the Lord Jesus, and they have been the subjects of so much tender interest and consideration flowing from the spiritual affections of His saints, that they have been conscious of infinite gain and enrichment.

“And surely the development and exercise of such affections as these, eternal in their nature, though called into activity by circumstances connected with conditions of weakness and trial, is a greater triumph of divine love and power than restoring the sick ones to health. It is a real loss for the attention of believers to be turned from the spiritual dealings of the Lord Jesus with His own, and from all that is the moral result of those dealings, to be concentrated upon the thought of bodily healing and self-centered experiences.” -C.A.C.

“There is a great difference between going to the Lord Jesus in our troubles, as to the best Physician and Friend, and knowing Him as the One who loves me best, the Bridegroom. In the former we turn to Him when anything is the matter; but in the latter, if we are true to it, we could never leave Him.” -J.B.S.

“Who comforteth us in all our

tribulation, that we may be able to comfort them who are in any trouble, by the comfort with which we ourselves are comforted of God” (2 Cor. 1:4).

10-3. Permanent Position

“Alive unto God in Jesus Christ, our Lord” (Rom. 6:11)

Until the believer’s faith is firmly established in the fact of his position in the risen Lord Jesus, he will not be able to rest in Him during the process of his position becoming his condition. One must be sure of the Source before he can trust for the growth.

“The standing of the believer is settled, perfect, eternal. His state is imperfect and fluctuating. He is partaker of the new life which cannot sin; but he bears about within him the old man which can do nothing else but sin. Now his standing is in the new and not the old. He is not in the flesh, but in the Spirit (Rom. 8:9). He is not under law, but under grace. This is his perfect and unalterable position; his sins are gone before God; his person is accepted by God—all complete in the Lord Jesus Christ.

“His practical condition can never touch his position. It can very seriously affect his fellowship, his worship, his testimony, his usefulness, his spiritual enjoyment, the glory of the Lord Jesus as involved in his practical career. These are great consequences in the estimation of every sensitive conscience and well-regulated mind;

but the position of the true believer remains intact and unalterable. The feeblest member of the family of God has this place of security, and is perfect in Christ. To deny this is to remove the true basis of self-judgment and practical growth.” -C.H.M.

“We are spiritually both in the wilderness and in Canaan; we are partakers on earth of the heavenly calling, and we are seated in Christ in the heavenly places. The enjoyment of the favors of the Father to us, in the heavenly places in Christ, enhances the sense of His favors to us in the wilderness.” -H.F.W.

“We are identified in union with Him who stands as really for us in the glory of the heavens as once for us He hung upon the Cross.”

“For to me to live is Christ” (Phil. 1:21).

10-4. Bold Belief

“Having therefore, brethren, boldness to enter into the Holiest by the Blood of Jesus” (Heb. 10:19).

We enter our Father’s presence when we believe He has already positioned us there in His Son.

“The Lord Jesus’ work on the Cross gave us present entrance into the Holiest of All. What removed our sins rent the veil; and those who believe are positioned in the innermost sanctuary even now. Boldness to enter there on any pretension of our love or holiness,

of nature or even divine ordinance, would be shameless presumption. In Hebrews Ten it is calmly claimed for believers, who are exhorted in the strongest terms to approach by faith the Father's presence without a doubt or a cloud, now.

"Boldness to enter the Father's presence is due to the shed Blood of the Saviour. Only unbelief hinders. It is a new and living way which He dedicated for us through the veil, that is, His flesh; we honor Him by abiding there in the fullest confidence that pleases the Father. Being born of the Father we are abidingly His children. As such we have the right to take our place before Him. It is our privilege to think of ourselves according to what we are as being one spirit with the Lord Jesus; and this is ever maintained by Him.

"What we are by grace, as in Him before the Father, is unchangeable, and our interests are in His hands. Beloved, do our failures, our sins, in anywise alter what He is there before the face of our Father? What He is there is what we are, not of course in ourselves, but as being in the Lord Jesus who is our Life." -C.A.C.

"There are two basic things that the believer has to learn. One is, you are not to have the man here and the place where *he* is, the other is, you do have another Man, and the place where *He* is."

"By a new and living way, which He

hath consecrated for us" (Heb. 10:20).

10-5. Dethronement

"For, brethren, ye have been called unto liberty" (Gal. 5:13).

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

"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.

"Our having been crucified with the Lord Jesus was to make the body of sin of none effect while we live by faith, but the old man can become active and dominant in the walk of the believer when faith becomes dormant and inactive. It is not the Father's will that sin should have dominion over any child of His; all died with the Lord Jesus, all were united with Him in crucifixion, but few enter into the joy of the freedom of the sons of God, because they do not believe His Word.

"Will you not now bow before your

Father and thank Him regardless of feeling? It may take a day or a month, I do not know how long, but I do know that when any child of God will believe and begin to express that faith in thanksgiving, day by day thanking Him for the fact which one may not yet have experienced, the Holy Spirit will lead that one into a glorious personal realization of his identification with the Lord Jesus in His death, burial, resurrection and ascension.” -L.L.L.

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

10-6. Merciful Death

“Set your affection on things above. . . for ye died and your life is hidden with Christ in God” (Col 3:2, 3)

The spiritual recession that occurs after the early joys of the new birth is not necessarily backsliding at all. The discovery of the sinful old man is the first and foremost step in the discovery of the righteous Christ-life.

“We are more disposed to be occupied in telling the Father what we are in ourselves, than to allow Him to tell us what we are in the Lord Jesus Christ. So often the believer is more taken up with his own self-consciousness than with the Father’s scriptural revelation of Himself. His revelation is one thing; my self-consciousness is quite another “

“It gladdens the heart to hear the

new convert speak of the blessings he has received, and of his new-found joy in those blessings; but we can often see very distinctly that he is wrapping all these benefits of grace round himself, and we feel pretty sure that he will have to learn some lessons presently that will take the shine out of him. He will have to learn what a poor wretched thing he is, as in the flesh, that his heart may be transferred to a new center altogether.

“Nothing can be more distasteful to a spiritual mind than to hear people professedly giving a Christian testimony which begins and ends with themselves. It is for the effectual displacement of all this, and to transfer the heart to an entirely new center, that the revelation of the old man is divinely necessary for our souls. The Father has to come in and detach us from that which is our natural center, that He may link our affections with another Person—even with the glorified Lord Jesus Christ—and make Him everything to our hearts, so that our association with Him may be known, and may become the deep, abiding joy of our souls.” -C.A.C.

“Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor and glory, and blessing” (Rev. 5:12).

10-7. Me, Myself, And I

“Oh, wretched man that I am! Who shall deliver me from the body of this death?” (Rom. 7:24).

While both are essential, it is far more difficult to get to know the old man than it is to know the Lord Jesus. Many who know something of Him, know little or nothing of themselves.

“There is not a more difficult lesson in the Christian life than to come to a true knowledge of what the flesh is. Its terrible power, its secret and universal rule, and the blinding it exerts in keeping us from the knowledge of what it is, are the cause of all our sin and evil. Hence it comes that so few really believe in their absolute inability to obey God or to believe in His love. And there is nothing that can deliver us from it but that entire willingness to die to the old man, which comes when by faith we understand that we have died in Christ Jesus.” -A.M.

“It seems that God’s Spirit has to take every growing believer through a drastic process of self-exposure. That fleshly principle lurking within has to be looked in the face. Its presumptuous claim to be a sufficient source of wisdom and ability has to be exposed in its big lie. Its save-yourself attitude has to be recognized and rejected. And such knowledge can only come through failure, humiliation and despair.” -N.G.

“If you come to feel, through ever-recurring misery and defeat, that unless Another shall lead you into the land of fruitful obedience your whole Christian career will be a spiritual and moral chaos, then perhaps you are ready to venture your all upon your union with

the Lord Jesus in His death and resurrection.”

“There is no joy like that of realizing our nothingness, while at the same time reposing upon the Father’s all-sufficiency.”

“I thank God through Jesus Christ, our Lord” (Rom. 7:25).

10-8. Service Of Suffering

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18).

Physical, mental, and spiritual suffering are all involved to some degree in our matriculation.

“The idea is very common amongst Christians that it is a great and wonderful thing to be ‘mightily used of God.’ ‘Oh, to be a great evangelist! Oh, to be a great teacher!’ That is an entirely false conception. The truth is that those who serve the Lord most, truly go through the deepest suffering. You may have a more or less easy time. I do not want to dishearten you by saying it may not always be so but if you really want to be greatly used of the Lord remember it may be by a deeper discipline of the Lord.” -T. A-S.

“Many have lived under blue skies from birth. To such I have a word. It is this: Fear not; no lover of our Lord will be overlooked. He knows where to find His willing hearts. Just give Him time. He will not refuse to His dearest the joy

that is bathed in the dews of Gethsemane.” -A.C.

“He shall not cry nor strive, nor let His voice be heard in the street.’ There are very few servants of the Lord Jesus who, Samson-like, could kill a lion without letting everybody know of it. They would like a little notice of some kind. But the Lord Jesus made no parade; He would not have His good deeds blazed abroad. His doctrine dropped as the rain from heaven, and His speech as the gentle dew. He charged them that they should tell no man of His service. ‘Verily, Thou art a God that hidest Thyself.’ May we be willing to be hid, and to have our work known only by its effects, doing it not unto men, but unto our Father in heaven, Who sees in secret and shall reward us openly.” -E.W.M.

“Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator (1 Pet. 4:19).

10-9. Home Free!

“Hath made us alive together with Christ” (Eph. 2:5).

The Father has placed us in His very heart, and He intends for our heart to find its place there.

“Think of the fast embrace with which I find myself held, right to the heart of my Father, when I discern my position in His Beloved Son. Grace, absolute sovereign grace, has set me

there-to show its exceeding riches throughout time and eternity. What could effort of mine have done in this matter? What can failure of mine undo?” -F.W.G.

“The first action of the Spirit in the soul for growth is to assure you of the Father’s love for you, and then you are not thinking about yourself or your own state, but of Him; though no doubt you will be greatly exercised as to how you are answering to that love. Now you know you have a living bond with the Lord Jesus, you are linked with Him in spirit, and a new interest altogether is awakened in your heart; it is with Him you are occupied.” -J.B.S.

“If I have lost the world and its things, what have I gained? I have a Person, and the love of that Person for my heart. And when I think of who that Person is, and how He has brought divine love to me, and how He draws my heart to Himself in an ineffable scene of divine affections, I begin to taste divine satisfaction.”

“The Lord Jesus by His death has undertaken to remove all my unsuitability. And by that death I am entitled to be with the Father and the Son as one set free from all that attached to me as a child of fallen Adam. It is a love which has removed for its own satisfaction everything that I am morally as of the race of Adam, so that I might be free in the presence of that love.” -C.A.C.

“Hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:6).

10-10. Position And Possession

“I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus” (Phil. 3:12).

To know our position in the Lord Jesus is necessary so that we may understand His ways and rest in His means. Then, by processing through the years He slowly narrows the discrepancy between our heavenly position and our personal condition. Truth is received in the mind, assimilated in the heart, and manifested in the walk.

“First, the believer, like a bird, flies at once to the top and sees everything accomplished on his behalf, and then he, as it were, comes back and creeps up every inch of the way. It is like ascending a ladder of grace.

“The first step is, we believe that the Lord Jesus was sent of the Father; second, that in the fulness of His work we are justified; third, we make His acquaintance, fourth, we come to see Him in heaven-we know our association with Him there, and His rest here, fifth, we learn the mystery, the great things we are entitled to because of being in His Body, His Bride; sixth, that we are seated in heavenly places in Him; seventh, we rejoice in wonder and in praise in the knowledge of Himself.” -

J.B.S.

“As the result of the work of His Cross and resurrection, eternal life is received complete by those who believe. But while that life is itself victorious incorruptible, and indestructible, the believer has to come by faith to prove it, to live by it, to learn its principles, to be conformed to it. The life in itself in the believer needs no addition, so far as its quality and quantity are concerned. So far as its power, its glory, its potentialities are concerned nothing can be added to it. But the course of spiritual experience, of spiritual life, is to discover, to appropriate, and to grow in all that the life represents and means.” -T. A-S.

“Rooted and built up in Him, and established” (Col. 2:7).

10-11. Personal Christianity

“That I may know Him, and the power of His resurrection” (Phil. 3:10a).

Fellowship with the written Word is the foundation, and fellowship with the living Word is the superstructure, for spiritual growth.

“While Martha was cumbered about much serving, and *her* love, most true in its way, went forth in actively providing for the Lord’s outward need, Mary, unconsciously perhaps, proved her stronger faith and deeper love by sitting at His feet and drinking in His words. The thought of Martha’s heart was, What a feast I must give the Messiah, when I receive Him at my

home!

“Mary, on the contrary, felt that the best feast for Him, and for herself, was to receive and treasure up all she could from Him—to see, and hear, and be with Him. If we are learning thus from the Lord Jesus, we honor and please Him incomparably more than by anything we think to confer upon Him. In the long run, too, it is the listening at His feet which best fits for the most acceptable worship and service.” -J.N.D.

“We should ever remember that Christianity is not a set of opinions, a system of dogmas, or a number of views; it is pre-eminently a living reality—a personal, practical, powerful thing, telling itself out in all the scenes and circumstances of daily life, shedding its hallowed influence over the entire character and course, and imparting its heavenly tone to every relationship which one may be called of God to fill.

“In a word, it is that which flows from being associated and occupied with the Lord Jesus. This is Christianity. There may be clear views, correct notions, sound principles, without any fellowship with the Lord Jesus in glory; but an orthodox creed without communion with Him will prove to be a cold and barren thing.” -C.H.M.

“And the fellowship of His sufferings, being made conformable unto His death” (Phil. 3:10b).

10-12. Love Trials

“I will allure her, and bring her into

the wilderness, and speak tenderly unto her” (Hosea 2:14).

As we begin to grow, we are governed; as we begin to mature, we are allured.

“By trial our Father reveals whether we can suffer His will as well as do it. By trial He weans us from the world, draws us to His Son, drives us to the Word and to prayer, and shows us our hearts, and makes us humble. We are to learn to be patient in the days of darkness. Our trials are not meant to do us harm, but good. Our Father chastens us ‘for our profit, that we may become partakers of His holiness’ (Heb. 12:10).” -J.C.R.

“The great teaching of the wilderness is dependence upon the Father. The really heavenly man must be in a scene like this the most dependent man; and whenever anyone learns his heavenly calling truly, and walks according to it conscientiously, he ever finds that new circumstances or trials occur, to keep him dependent; so that the truly heavenly man is the best wilderness man.”

“If our affections are true to the glorified Lord Jesus, they will make this world a wilderness to us but if our affections do not make it a wilderness His government will. The Father loves us too well to allow our hearts to nestle here; and He makes us conscious that it is a wilderness that He may have opportunity in our loneliness and our

sorrow to speak to our hearts. The Voice that could not be heard in the din and bustle, and amid the laughter of the city, can be heard in the silence and solitude of the wilderness.” -C.A.C.

“Why has the Father brought you to despair? In order to stop you looking for any ground of hope in yourself; that you should not trust in yourself, but in God Who raiseth the dead.”

“For the Father Himself loveth you” (John 16:27).

10-13. Mercifully Mastered

“But though He cause grief, yet will He have compassion according to the multitude of His mercies” (Lam. 3:32).

We are going to discover that our Father’s grace and mercy shine brightest against the darkness of the daily Cross.

“We make a most serious mistake, when, in any time of need or pressure, we turn to the creature for help or sympathy. We are sure to be disappointed. Our Father will allow us to prove the vanity and folly of all creature-confidences, human hopes, and earthly expectations. And on the other hand, He will prove to us, in the most touching and personal manner, the truth and blessedness of His own Word, ‘They shall not be ashamed that wait for Me’ (Isa. 49:23). No, never! He, blessed be His name, never fails a trusting heart. He cannot, nor would He, deny Himself. He delights to take occasion from our needs, our woes and

weaknesses, to express and illustrate His tender care and loving-kindness, in a thousand ways.” -C.H.M.

“Our Father is ‘a very present help in trouble.’ We may be sure that He who permits the suffering is with us in it. He was even in Christ, reconciling the world unto Himself (2 Cor. 5:19). It may be that we shall see Him only when the trial is past; but we must dare to believe that He never leaves the crucible.”

“What a melancholy reflection it is upon our old man that we have to be ‘shut up’ to all the mercies of our Father! If we could evade them and cheat ourselves of them, notwithstanding their gracious freedom, we would. The Father is still shutting men up to faith. It should be natural for us to trust Him, but it is not. Our Father must employ severe measures to reduce us to despair and root us out of our self-confidence and self-righteousness. All of heaven’s wisdom is brought to bear upon us to confess that our ‘help cometh from the Lord.’” - L.E.M.

“That He might make known the riches of His glory on the vessels of mercy” (Rom. 9:23).

10-14. Baptized Into-Filled With

“For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27).

The Holy Spirit baptizes us into the Lord Jesus, and fills us with Him.

“The one spiritual baptism positions the believer ‘in Christ’ (Rom. 6:3, 4; Gal. 3:27; Col. 2:12), and into His Body (1 Cor. 12:13). Since this position in the Lord Jesus is unchangeable, and eternal, the baptizing work of the Spirit is not repeatable. One ‘in Christ’ positionally, can never again through all eternity be ‘out of Christ’ positionally, as that position depends wholly upon the efficacy of the finished redemptive work of the Son, and does not hinge upon human merit or faithfulness.

“The filling with the Spirit, on the other hand, is repeatable (Acts 2:4; 4:8, 31; 9:17), and is, in fact, a continuous process, as it conditions mutable experience, and has nothing whatever to do with immutable position. Christian position is effected by the baptism of the Spirit at the moment of the new birth. Christian experience is affected by the filling with the Holy Spirit. One effects our position, the other affects our condition.” -M.U.

“The Holy Spirit gives a living knowledge; His light is the light of life; He is the ‘Spirit of life in Christ Jesus.’ We see the Father and the Son as seeing us. When we behold them by the ministry of the Spirit it is as beholding us with infinite love, and bestowing upon us the blessings of grace. We know because we are known. ‘Thou Father, Thou Son, seest me’ is the immediate consciousness of the soul, when there is spiritual perception of the Father. In other

words, love, petition, listening to the Father’s voice, receiving the love and peace of the Lord Jesus, fellowship, are invoked in this knowledge.” -A.S.

“The communion of the Holy Spirit be with you all” (2 Cor. 13:14).

10-15. Life-giving Crucifixion

“Stand fast, therefore, in the liberty with which Christ hath made us free” (Gal. 5:1).

First, the believer understands that he has a right to be free in the Lord Jesus because of the finished work of the Cross; then he sees that same work of the Cross as his means to be free.

“When we truly hate ourselves, we are prepared to rejoice in the blessed fact that we have been crucified with the Lord Jesus-that sin in the flesh was condemned (not forgiven) when He died unto sin, that our whole history as in the flesh closed before the Father in His Son’s death-and that this is our title to be free. I have now a righteous title to have done with myself because I have died unto sin in the Lord Jesus’ death.

“To prepare me for this I learn the necessity for death in my own experience, but the death of the Lord Jesus is my title to be free. It is by the appropriation of His death that I reach liberty and newness of life; that death has severed me from all that I was as in fallen Adam. ‘I have been crucified with Christ.’ I am free from myself, and free to have the One who is my Christian life

before me.” -C.A.C.

“The Lord Jesus will make it His business to keep us alive and fruitful, if we will make it our business to rely upon Him. There must be no carnal straining, no natural effort; we do not have to keep ourselves alive. Every fear to go down into daily death, every clinging to that which belongs to us, every grasp on our own personal position or ministry, will only hinder the manifestation of His life. It is to be life out of death. Even when our trust in Him brings us into the most helpless and impossible situations, we may rest assured that all will be well, for He is indeed the God of resurrection.” -H.F.

“For ye died, and your life is hidden with Christ in God” (Col. 3:3).

10-16. Acceptable Consecration

“Present yourself unto God, as those that are alive from the dead” (Rom. 6:13).

The growth and consolidation of one’s spiritual life is predicated upon clear knowledge of the dual facts of Romans 6:11—dead unto sin; alive unto God. This must come first: Know! “Consider what I say, and the Lord give thee understanding in all things” (2 Tim. 2:7).

“Many have taken the word ‘present’ to imply consecration (which it does), without looking carefully into its content. It is not the consecration of our ‘old man’ with its instincts and resources, his natural wisdom, strength and other

gifts, to the Lord Jesus for Him to use. This will be clear at once from the little clause ‘as alive from the dead’ (Rom. 6:13).

“For what is to be consecrated is not what belongs to the old creation. The ‘presenting’ spoken of is the outcome of my knowing my old man to have been crucified (Rom. 6:6), and my reckoning myself alive unto God in Christ Jesus (Rom. 6:11). Knowing, reckoning, presenting ourselves to Him: that is the divine order.”

“It is one thing to renounce or to drop off certain old things, and quite another to be occupied with new things. Nuns renounce the world, but they are not engrossed with the risen Lord Jesus Christ. It must be not only forgetting the things that are behind, but also reaching out unto the things that are before.

“It is what I give myself to that colors me and imparts character to me, not the fact of having abandoned other things. People often dwell unduly on what they have renounced, and are too indifferent to that which they should press toward, forgetting that it is the latter that will form them (2 Cor. 3:18).”

“Set your affection on things above, not on things on the earth” (Col. 3:2).

10-17. Subdued Servant

“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds” (2 Cor. 10:4).

The true servant is finally subdued, but not stultified; prepared but not deprived of individuality. All that is rendered inoperative is the old man-and thank God for that!

“When we are finally prepared, our Lord says: ‘When I died, you died. When I went to the Cross I not only took your sins, but I took you. I not only took you as a sinner, but I took you as being all that you are by nature; your good as well as your bad; your abilities as well as your disabilities; yes, every resource of yours. I took you as a worker, a preacher, and organizer. My Cross means that not even for Me can you be or do anything out from yourself; but if there is to be anything at all it must be out from Me, and that means a life of absolute dependence and faith.’”
-T. A-S.

“How little does one know of the antagonism of our nature to the will of the Father, who thinks that service can be undertaken without that self-renunciation which can only be learned by experiential knowledge of the superiority of His ways and counsels! We never surrender what we value until we find a better, and man is so full of himself and his own will that until he finds out the sovereignty of his Father’s will he can be neither an obedient nor a suitable servant.

“And this is usually learned through varied and painful processes. The disciplined servant always finds a way to do his work however difficult it may

appear. The greater the difficulties the greater must be the evidence that our resources are of a different order and character from those arrayed against us, and this will be found true in very small matters as well as in great ones.”

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor. 10:5).

10-18. Remember To Forget

“God resisteth the proud, and giveth grace to the humble” (1 Pet. 5:5).

Resting in His glory there will manifest His humility in us here.

“Our hearts have such a tendency to turn back to legalism, and to think it humility. The only real humbleness and strength and blessing is to forget ourselves in the presence and blessedness of the Father. We may be brought thither by a humbling process but it is not in merely thinking evil of the old man that we are truly humble; we have the privilege of forgetting ourselves in the love of our Father.” - J.N.D.

“It is as knowing the Lord Jesus to be precious to our souls, with our eyes and hearts being occupied with Him, that we will be effectually kept from being taken up with the vanity and sin around. And this too will be our strength against the sin and corruption within. Whatever I see in myself that is not in Him, is sin. It is not in thinking upon my

own sins that will humble me, but thinking of the Lord Jesus and dwelling upon the excellencies in Him.

“It is well to be done with ourselves and to be taken up with the Lord Jesus. We are entitled to forget ourselves—we are entitled to confess and forget our sins—we are entitled to forget all but the Lord Jesus. It is by looking unto Him that we can give up anything, and can walk as obedient children.” -J.N.D.

“Many think that talking badly of ourselves is the ideal of humility; whereas the simplest and more real humility is to feel unaffectedly that we are too bad to be worth talking about. Only One is worthy of all our thoughts and words and ways, even the Lord Jesus Christ.” -W.K.

“Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time” (1 Pet. 5:6).

10-19. Ministry Of Life

“Holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain” (Phil. 2:16).

Many Christians are bogged down between the nursery and the schoolroom; between the playpen and the workshop. These resist the weaning period; but the hungry-hearted are eager to have their feelings replaced by faith.

“It is true that the Father does take up those who are spiritually immature

and permit them to speak His words years before they fully understand their import; but He does not wish any of us to stop there. We may go on that way for awhile, but is it not true that from the time when He begins in us His work of formation through discipline and chastening, it growingly dawns on us how little in fact we know of the true meaning of what we had been saying?

“Our Lord intends that we should reach the place where we can speak, with or without manifest gifts, because we are that which we share. For in Christian experience the spiritual things of God are less and less outward, that is, of gift, and more and more inward, of life. In the long run it is the depth and inwardness of a work that counts. As the Lord Jesus Himself becomes more and more to us, other things—and this must include even gifts—matter less and less. Then, though we teach the same doctrine, speak the same words, the impact on others is very different, manifesting itself in an increasing depth of the Spirit’s work within them also.”

“Our Father’s hand is on the helm. We are being guided, even when we feel it least. The closed door is as much His Providence as the open, and equally for our good and the accomplishment of His own great ends. And one learns at last it is not what we set ourselves to do that really tells in blessing so much as what He is doing in and through us.”

“Thou wilt show me the path of life”

(Ps. 16:11).

10-20. Dependable Dependence

“For we walk by faith, not by sight”
(2 Cor. 5:7).

Our Father often uses our failure to foster and fortify our faith.

“Faith is dependence upon the Father. And this God-dependence only begins when self-dependence ends. And self-dependence only comes to its end, with most of us, when sorrow, suffering, affliction, broken plans and hopes bring us to that place of self-helplessness where we throw ourselves upon our Father in seeming utter 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 life of fruitfulness and service undreamt of in the days of our fleshly strength and self-reliance.”

“The divine counsel shall stand, and the divine good pleasure shall be accomplished. What relief for the heart amid rebuffs and disappointments! The Father will perfect that which concerns His own; and even where there are mistakes and failures, as alas! there are in abundance with all of us, His rich grace abounds over all, and actually takes occasion from our very mistakes to shine out all the more brightly—though, assuredly, the mistakes must produce their own painful and humiliating consequences.

“It is the remembrance of this which

alone can give calm repose in the midst of the most discouraging circumstances. If we take the eye of faith off the Father, our souls must soon be overwhelmed. It is our privilege to be able, in our little measure, to thank our Father in view of everything, and take refuge in His eternal counsels, which must be made good despite all the unbelief of the Christian, and all the malice of Satan.” -C.H.M.

“We are bound to thank God always for you, brethren, as it is fitting, because your faith groweth exceedingly” (2 Thess. 1:3).

10-21. Busily Barren

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me” (John 15:4).

A barren life means barren service, and no amount of self-effort will ever make up for that!

“Not I, but Christ.’ The Lord Jesus does not ask that we should work for Him, but He intends to work through us. There is all the difference in the world between the two. In the one I plan and then ask His blessing upon it; in the other He plans and lets me into the secret of His glorious purpose. The one ends in futility and disappointment; the other in life, progress, and joy.

“In the one I slave and work worthily for Him, and constantly feel the barrenness of a busy life; in the other I let His life flow through me in all His

glorious effortless, and rest in the assurance that the Lord Jesus at work cannot fail. The one is a life of endeavor, always being keyed up to do something greater; the other a life of faith always looking to the Lord Jesus to reveal the next step and then give the enablement to carry it out.” -H.G.

“The great question is not what you are doing, how successful you are, how great are your crowds, how impressive your work-but the question is, by what power are you doing it? It is difficult to attend any large religious gathering without perceiving the governing influence, consciously or unconsciously, of the psychological-which is of the human. Many apparently successful ‘revival’ meetings have much more in them of psychology than Spirit. Large numbers of seekers are brought to the altar by human soul-power rather than by the power of the Holy Spirit. And this accounts for the large number of so-called backsliders and ‘repeaters’ at the altar.”

*“Without Me ye can do nothing”
(John 15:5).*

10-22. True Sanctification

“Of Him are ye in Christ Jesus, who of God is made unto us. . . sanctification” (1 Cor. 1:30).

If we keep in mind that the Lord Jesus is our Sanctification, the seemingly difficult subject will clearly unfold for us day by day.

“Many fall into the Methodistic, or

Quaker, or Pearsall-Smith scheme of sanctification-all of which is substantially the same. The true scriptural means of sanctification is that you are set apart to God. It is not at all a question of whether there is evil in your flesh, for there is a great deal. Why, that is all the old man is made of!

“But yet you are sanctified.

Sanctification has nothing whatever to do with the extinction of evil in the flesh. That idea, begun with Pelagius, revived by Thomas a’Kempis, handed down through Jeremy Taylor, the French and Dutch mystics, Wm. Law and John Wesley, has passed into other communions where they have no notion whatever whence it came.” -W.K.

“The Christian life is nothing short of the life of the Lord Jesus (Col. 3:4). It is His life reproduced in us. ‘That the life also of Jesus might be made manifest in our mortal flesh’ (2 Cor. 4:11). The common conception of sanctification is that every area of the life should be holy; but that is not holiness, it is the fruit of holiness: holiness is the Lord Jesus Christ.

“When we are conscious of pride we fancy that humility will meet our need, but the answer to pride is not humility, it is the Lord Jesus, and He is the answer to every need. The Father will not give you humility or patience or love as separate gifts of grace; He has given you the Lord Jesus, and if you simply trust Him to live out His life in you, He will be humble, patient, loving and

everything else you need.”

“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (2 Thess. 2:13).

10-23. Hidden Within, Manifested Without

“Those who are planted in the house of the Lord shall flourish in the courts of our God” (Ps. 92:13).

Defeat reveals the flesh; testing reveals the Father.

“The inward exercise of Romans Seven and the testing of the wilderness serve the purpose of teaching us what sin in the flesh is, and what is in our hearts; while such special discipline of the Father as Paul’s thorn in the flesh is rather to protect us from the unalterable tendencies of the flesh. The latter is always needed, and goes on in one form or other to the end of our course here.”

“We belong to another sphere altogether. We have died, and our life is hidden with Christ in God (Col. 3:3). We are like a tree that has its roots in heaven, and its branches down here. No doubt our branches are fretted and ripped by the atmosphere here, but nothing can touch the roots up there. Planted inside, they flourish outside.” - J.B.S.

“No one can question the right of the Father and the Son to have and to hold the sheep; and if we see what it has

cost them to secure us, it cannot fail to give us the most blessed assurance. Much yet may have to be done for us. We shall need support, preservation, discipline. If we are left here a little longer we shall need the grace, mercy, and forbearance of the Father in a thousand ways, but all that will be needed in the future to keep us from ourselves is small compared with the stupendous cost at which divine love forever secured us.” -C.A.C.

“There is more in the Lord Jesus, in the Father, in the Spirit, in heaven to give us rest and peace and joy, than in the whole universe to disquiet, trouble, or grieve us.” -G.V.W.

“Heirs of God, and joint heirs with Christ” (Rom. 8:17).

10-24. Personal Influence

“I proclaim not myself, but Christ Jesus as Lord and Master, and myself your bondsman for the sake of Jesus” (2 Cor. 4:5, Cony.).

All Christians are fit for heaven, but all too few are fit for earth. One of the true tests of one’s spiritual growth is in one’s influence: affecting others that they not only begin the Christian life but “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18).

“We may be separated and yet not Christ-like; we may be orthodox and yet not spiritual; we may be ‘dead unto sin’ and yet not ‘alive unto God.’ We may have cut ourselves loose from every

form of worldliness but in so doing we have become critical and self-righteous. We may be loyal defenders of the faith, yea, ready even to lay down our lives for it and in so doing become bitter and unloving.”

“We may often have a measure of the power of the Spirit, but if there is not a large measure of the Spirit as the Spirit of grace and love, the defect will be manifest in our work. We may be made the means of conversion, but we will never help people on to a higher standard of spiritual life, and when we pass away a great deal of our work will pass away too.” -A.M.

“One may have a great zeal in God’s service, and may be used to influence many for good, and yet, when weighed in the balance of love, be found sadly wanting. In the heat of controversy or under unjust criticism, haste of temper, slowness to forgive and forget, quick words and sharp judgments, often reveal an easily wounded sensitiveness, which proves how little the Spirit of the Lord Jesus has full possession or real mastery of the life.” - A.M.

“We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (2 Cor. 4:7).

10-25. Side Effects

“God, who commanded the light to shine out of darkness, hath shone in our hearts” (2 Cor. 4:6a).

The Father tolerates our side of things until we learn to value His side of things.

“Make your Father’s side of things your interest and concern, and your side will be fully ensured; but turn your eye to your own side, and, with much apparent effort and work, you will look for much and bring in little. This explains the small progress in many souls in this day, notwithstanding the amount of truth and light they have received. May the Lord Jesus in His Word be more simply the Object of our hearts in this evil day.” -J.B.S.

“Love really does not think of anyone but its Object until it is quite sure of its place with Him, and then when at rest about itself it studies the mind and heart of the Object. I find that the Lord Jesus loved me and gave Himself for me when I was in a most unattractive state; but He makes me suitable to Himself, and I am so assured of the permanency of His love and of my association with Him that my heart is free to study Him. The more I am in His company, the more I grow in the characteristics which answer to His mind and nature.” -J.B.S.

“All here comes to me from one spring, and that source is the heart of my Father. You must connect your heart with the love and not with the benefit otherwise you are not yet established. I am not only clear of everything that was against me, but I am brought into a new kind of love-the

love of the Father. It is not merely His gifts, His power, His greatness, but it is the knowledge of what He is in Himself to me.”

“The law demands, love God; grace declares, God so loved!”

“To give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6b).

10-26. Quietness And Confidence

“In quietness and in confidence shall be your strength” (Isa. 30:15).

Time is a prime factor in one’s assurance of the Father’s leading. Rush and agitation are the prime factors in the Enemy’s leading. God will give us time to watch and make sure; Satan demands action, right now!

“There is a way to distinguish between the Father’s leading and Satan’s ‘angel of light’ leadings. The Father’s promptings never nag, or worry, or harass. Satan’s do just that. If one has a seeming ‘leading’ to do something that in itself is good, yet with the impulse there is a sense of nagging disquiet, and being driven in a certain direction, that is the Enemy’s trademark; and his false leading is to be immediately recognized and rejected. The Holy Spirit’s leadings come with a sense of peace and quiet, even if they point in a really difficult direction which only the grace of the Father can enable one to follow.” -C.G.T.

“Be careful who takes you up into

the high mountain! When the devil takes you into the heights, he always shows you the kingdoms of this world, and the glory of them; when the Lord Jesus takes you up, He is always transformed before you.”

“It is because our life is hid with Christ in God that it is beyond the reach of Satan. The Enemy cannot touch our life in its source, for the Father is its Source and he cannot touch Him. He cannot touch our life in its channel, for the risen Lord Jesus is its channel, and he cannot touch Him. He cannot touch our life in its power, for the Holy Spirit is its power, and he cannot touch the Spirit. He cannot touch our life in its duration, for eternity is its duration, and he cannot touch eternity. The child of God is eternally safe.” -J.E.C.

“The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever” (Isa. 32:17).

10-27. Branch Life

“As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me” (John 15.4).

The old life is a dead branch, and cannot abide in the Lord Jesus. Our new life is one spirit with Him: a living branch abiding in the True Vine. As we learn to rest upon this fact of our position in Him, abiding becomes our restful attitude.

“The path through the desert must

be rough, and it is well that it is so; for there is no right-minded person who would not rather be set in a rough than a 'slippery' way. The Lord sees our need of being exercised by roughness and hardness, not only that we may find the rest at the end sweeter, but also that we may be the more effectually trained and fitted for the place we are yet to occupy."

"We are constantly ensnared by looking at secondary causes; we do not realize God in everything. Were we more alive to the fact that there is not an event which happens to us, from morning to night, in which the voice of our Father may not be heard, His hand seen, with what a blessed atmosphere would it surround us! Man and circumstances would then be received as so many agents and instruments in our Father's hand; so many ingredients in His cup for us. Thus would our minds be solemnized, our spirits calmed, our hearts subdued." -C.A.C.

"As a branch each believer is directly united to the True Vine, which receives all things needful through the care of the great Husbandman Himself. He will train and sustain every individual branch, the needs of each are upon His heart. The branch of the vine does not worry, and toil, and rush here to seek sunshine, and there to find rain. No, it rests in union and communion with the vine; and at the right time, and in the right way, is fruit found on it. Let us so abide in the Lord."

-J.H.T.

"I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (John 15:5).

10-28. Mind And Heart

"The life-giving power of the Spirit. . . has set us free from the power of sin and death" (Rom. 8:2, Wms.).

The Holy Spirit ministers to our mind via the Word, and He conditions our heart via our daily experiences.

"A believer may know that he is positionally free, and yet have to mourn the fact that his experience is that of a wretched captive. The freedom is so entirely in Christ Jesus, and the maintenance of the living union with Him is so distinctly and entirely the work of divine power, that it is only as we see that the Spirit dwells within us for this very purpose, and know how to accept and yield to His working it, that we can really stand in the liberty with which Christ has made us free." -A.M.

"There is no strength or power in ourselves against the law of sin which is in our members. The Father has left us as much dependent upon the Lord Jesus' work for our deliverance from the power of sin as for our forgiveness! It is wholly because we died with Him on the Cross, both to sin and to the whole legal principle, that sin's power for those in the Lord Jesus, is broken." - W.R.N.

“Have we not often sought, by earnest thought, to enter more deeply into the significance of the Cross? Have we not, as we got a glimpse of some aspect of its glory, gone from book to book to discover what it really means? Have not some given up hope that words like ‘I have been crucified with Christ,’ ‘the world is crucified to me,’ ‘baptized into His death,’ ‘dead unto sin and alive unto God in Christ Jesus’ should have become truly intelligible and helpful? Is not the reason of all this that we want to grasp the hidden wisdom of the Father with our mind alone, forgetting that the Holy Spirit intends to work it into the heart and inner life also?” -A.M.

“The wisdom that is from above is first pure, then peaceable. . . free from doubts and insincerity” (James 3:17, Wms.).

10-29. No Word, No Truth

“Without faith it is impossible to please Him” (Heb. 11:6).

Rationalism defies God; Ritualism degrades God.

“With Rationalism’s intellectual audacity on the one hand, which dares to speak against the Word of God; and on the other hand, the outward piety of Ritualism-there is really the same root of infidelity at bottom. There is the supplanting of the plain truth of the inspired Word. Both get rid of it, depriving the soul of that which is the only means of a living link between God

and man.

“It does not matter what the means or forms may be, whether the negative process of Rationalism, or the more positive claim of Ritualism: if man comes in-whether it be his rites or his reasonings-so as to exclude God’s Word, or step between its authority and the soul of man, it becomes pretty much the same result in the end.

“Rationalism is the deification of human powers, in which man presumes by his own mind to judge the Word of God, and is therefore the infidelity of the intellect when either carried out to its results or judged in its principle.

“On the other hand Ritualism is the infidelity of the imagination, very often with piety underneath it, with a love for the Saviour that may preserve from the full consequences of the system, but in itself always savoring of and tending to idolatry.

“We cannot know the value of Christ the Truth unless we have the Spirit of Truth. Nevertheless, the test of having the Spirit of Truth, and of not being a prey to fanaticism, is that the soul is attracted and subject to the Lord Jesus Christ-and this cannot be without faith produced and nourished by the Word of Truth.” -W.K.

“Faith cometh by hearing, and hearing by the Word of God” (Rom. 10:1).

10-30. Personal Poverty

“For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls” (1 Pet. 2:25).

It is during the time of our being broken that we learn that His promises concerning us cannot be broken.

“It is more than comforting to realize that it is those who have plumbed the depths of failure to whom the Father invariably gives the call to shepherd others. This is not a call to the gifted, the highly trained, or the polished as such. Without a bitter realization of their own inadequacy and poverty they are quite unfitted to bear the burdens of spiritual ministry.

“It takes a man who has discovered something of the measure of his own weakness to be patient with the foibles of others. Such a man also has a firsthand knowledge of the loving care of the Chief Shepherd, and His ability to heal one who has come humbly to trust Him and Him alone. Therefore he does not easily despair of others, but looks beyond sinfulness, willfulness, and stupidity, to the might of unchanging love. The Lord Jesus does not give the charge, ‘Be a shepherd to My lambs. . . to My sheep,’ on hearing Peter’s self-confident affirmation of undying loyalty, but He gives it after he has utterly failed to keep his vows, and has wept bitterly in the streets of Jerusalem.” -J.C.M.

“As to Simon Peter, we not only see him restored to the work to which he

was called at the first, but to something even higher. ‘Feed My lambs-shepherd My sheep’-is the new commission given to the man who had denied his Lord with an oath. ‘When thou art restored, strengthen thy brethren.’ There is nothing in all this world nearer and dearer to the heart of the Lord Jesus than His sheep, His lambs: and hence He could not have given Peter a more affecting proof of His confidence than by committing to his care the dearest objects of His deep and tender love.” - C.H.M.

“Depart from me; for I am a sinful man, O Lord. . . And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men” (Lk. 5:8, 10).

10-31. Life Given And Maintained

“He who hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6).

When one begins to realize the complexity of simple spiritual growth, he learns to keep his hands off, and his faith on.

“Regeneration is a birth: the center and root of the personality, the spirit, has been re-created and taken possession of by the Holy Spirit. But time is required for that center to extend through all the circumference of our being. It is akin to a seed: the life of the Lord Jesus within must grow; and it would be against the laws of nature and grace alike if we expected from the babe in Christ the strength that can only

be found in the young man, or the rich experience and stability of the fathers. Even where in the new convert there is great singleness of heart and faith, with true love and devotion to the Saviour, time is needed for a deeper knowledge of the old man and sin, for a spiritual insight into what the Father's will and grace are." -A.M.

"The process of conformity to the Lord Jesus' image is going on day by day in the growing believer's life. It is a progression from obedience to obedience, from dependence to dependence, from righteousness to righteousness, and from love to love. As the maturing one gets a larger vision of his perfect Pattern through the daily study of God's Word, he takes higher ground along the line of that blessed revelation, so that his life is a progressive growing up into the Lord Jesus in all things." -R.P.

"The more the believer abounds in the riches of the Father's grace, the more unsearchable and inexhaustible he finds them to be. The spiritual man never stops growing, because he is always reaching upward to that still higher height that is just beyond." -R.P.

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Number 11

The ongoing purpose of the None

But The Hungry Heart series has ever been to help center you in the Person of the Lord Jesus, where He is.

The work of the Saviour is for the sinner; the Person of the Saviour is for the saint: what He has done is for the former; what He is, is for the latter.

He had eternal life to give, and He is the Son of the living God; by the former, the sinner is drawn to Him; by the latter, the saint is bound to Him. He not only meets all our necessities as sinners by His work, but also satisfies our affection and desires as saints by His Person. -C.H.M

"Having predestinated us unto the adoption of sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, through which He hath made us accepted in the Beloved" (Eph. 1:5, 6).

Miles J. Stanford; July 1986

11-1. Born To Be Borne

"Walk in (dependence upon) the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

That which we most dread-weakness and failure-are the very means by which our Father turns us from self-reliance to full dependence

upon the Holy Spirit.

“Walking in dependence upon the Holy Spirit, He leads up our hearts to where we are in the Lord Jesus. The new man finds delight in Him, and nowhere else. The Spirit is the living link between us and the Son in glory. He causes us to gaze upon Him, and we become changed into the same image, from glory to glory. This is true Christianity—the heart drawn off things here, and lovingly occupied with the One who is our Christian life.”

“As the believer grows, and his path becomes more involved, he is taught more about the Holy Spirit’s ministry, for he needs this doctrine increasingly for his comfort and rest in trial. His faith is not so strong and unwavering as he imagined; the ardor of his love soon vanishes; the power of sin, which at first he fancied was utterly broken, makes itself felt again, prayer becomes languid, and joy seems to have taken flight.

“In other words, the Father leads him into the valley, and lest he should make an idol of his faith, and a well-spring of a cistern, he is taught something of himself. Who does not know of this second stage of the Christian life, at first so painful, so humiliating, and filling the soul with perplexity? It is thus that we learn that the Spirit who has renewed our spirit must also sustain our new life; that we depend entirely on divine grace and strength, not merely to bring us to the

Lord Jesus, but to keep us abiding in Him where He is.” -A.M.

“Kept by the power of God through faith” (1 Peter 1:5).

11-2. Resting In His Rest

“Now the just shall live by faith” (Heb. 10:38).

Until we grow beyond the childish realm of sight and feelings we cannot go forward; up and down, and sideways, but not forward.

“Our Father wants us in the place where we do not depend upon feelings; where, though we do not behold Him, though we do not sense Him, we shall ‘endure as beholding Him who is invisible.’ He wants us where we can trust Him through darkness and apparent separation, as unflinchingly as in light and fellowship; where we know that His banner, Love, is always floating over us, though it is so dark that we cannot see it.

“There is no grace in delighting in the presence and favor of the Father when they are resting consciously and continuously upon us; for this rejoicing comes from sight and feelings. But there is precious grace in that delight which is not dependent upon His favors, nor upon our enjoyment of them; but which is wholly dependent and has its source in the Father’s explicit Word, and His eternal faithfulness.” -C.H.M.

“When circumstances seem

impossible, when all signs of grace in you seem at their lowest ebb, when temptation is fiercest, when love and joy and hope seem well nigh extinguished in your heart, then rest, without feeling and without emotion, in the Father's faithfulness; abide in the fact that He loves you infinitely, and even now is working in you faithfully; and honor Him, and put the enemy to flight by taking to yourself the words of Job: 'Though He slay me, yet will I trust in Him.' 'I have prayed for thee' (says the One who ever lives to make intercession for us) 'that thy faith fail not.'" -D.T.

"Cast not away, therefore, your confidence, which hath great recompense of reward" (Heb. 10:35)

11-3. His Patience

"Tribulation worketh patience" (Rom. 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.

"Spiritual growth is from stage to stage. There are great days, days of decisive battles, days of crisis in spiritual history, days of triumph in Christian service, days of the right hand of the Father upon us. But there are also idle days, days of apparent uselessness, when even prayer and service seem a burden. Are we, in any sense, renewed in these days? Yes, for any experience which makes us more aware of our need of the Father must contribute to spiritual progress, unless we deny the Lord who bought us." -W.G.S.

"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' (Ps. 4:1)."

"For you surely know that what is genuine in your faith produces the patient mind that endures" (James 1:3, Wms.).

11-4. The Way Up Is Down

“But what things were gain to me, those I counted loss for Christ” (Phil. 3:7).

“Whosoever will lose his life for My sake, the same shall save it” (Lk. 9:24). Once we learn this great paradox of the Lord, all will be gain, our good, and His glory.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ’ (Eph. 3:8). ‘Unto me, who am less than the least.’ In spiritual learning we take degrees downward, not upward, as in ordinary universities. It is a great temptation to those who serve to be arriving at something above the common standard, but God gives out His best work to ‘less than the least.’ His service wants depth, not height.” - C.A.C.

“The test of genuine revelation is as to whether the one concerned is manifestly well crucified to a desire for power, position, influence. Can that one be resisted, assailed, thwarted, rejected, without in some form seeking to come out even or on top? An element of personal domination or self-vindication will spoil the outreach and discredit the servant. Oh, the peril of getting hold of Divine Truth in order to use it!” -T. A-S.

“We are wounded in order that we may learn from the great Physician how to bind up wounds and give aid. The

Father visits us with trials in order to teach us to carry the burdens of others. We ourselves must first go to school before we can be teachers of others.”

“Ye have not chosen Me, but I have chosen you” (John 15:16).

11-5. Sonship

“You really need some one to teach you over again the very rudiments of the truths of God. . . Such persons are mere babes” (Heb. 5:12, 13, Wey.).

When it comes to spiritual growth, sooner or later the thought arises, “Surely the work of the Cross produced more than this!” It surely did! Now you are on the march for the Father’s very best as it is in Christ Jesus.

“Sonship represents growth unto fullness and maturity. It is quite a good thing to be a babe while babyhood lasts, but it is a very bad thing to be a babe when that period is past. This is the condition of many Christians. While sonship is inherent in birth, in the New Testament sense sonship is growth to maturity. With this growth comes the greater fullness of the Lord Jesus and the abundant spiritual wealth unto which we were saved. It is a matter not so much of that from which we were saved, as of that unto which we were saved. The grand climax of the new creation is ‘the revealing of the sons of God (Rom. 8:19).’ -T. A-S.

“It is one thing to drop off or renounce certain things, and quite another to be engrossed with the right

thing. Monks renounce much, but they are not occupied with the glorified Lord Jesus Christ. It must be not only 'forgetting those things which are behind,' but also reaching out unto the things that are before. It is that which you give yourself to, not what you have abandoned, that colors you and which imparts character to you." -J.B.S.

"Old things are passed away; behold, all things are become new" (2 Cor 5:17).

11-6. Legally Dead

"Seeing that we have died to that which once held us in bondage, the Law has now no hold over us" (Rom. 7:6a, Wey.).

For the believer, the dominion of Law is just as devastating as the dominion of Sin. At Calvary, death freed us from both.

"Theological teaching since the Reformation has not set forth clearly our utter end in death with the Lord Jesus on the Cross. The fatal result of this error is to leave the law claimant over those in the Lord Jesus, for 'the law hath dominion over a man as long as he liveth' (Rom. 7:1). Unless you are able to believe in your very heart that you died with Him, and that you were buried, and that your history before the Father in Adam the first came to an utter end at Calvary you will never get free from the claims of the law upon your conscience." -W.R.N.

"The principle of the new life is faith.

Faith, hope, and love are its characteristics. All these require, not self-occupation, but occupation with the Lord Jesus Christ. If you take up the law to help you, it tells you just what you must be and do, but it gives no power for it. Power is in the Spirit; thus grace, not law, is the way of growth. That the law cannot justify is comparatively simple; but that it hinders fruit-bearing is hard to realize. 'Sin shall not have dominion over you, because ye are not under law, but under grace.'" -F.W.G.

"Those who put the believer under law destroy the authority of the law, or put the Christian under the curse, for in many things we offend all. They fancy they establish the law, but they destroy its authority. They only establish the full, immutable authority of the law, who declare that the believer is under grace, and therefore cannot be cursed by its just and holy curse." -J.N.D.

"So that we render a service which, instead of being old and formal, is new and spiritual" (Rom. 7:6b, Wey.).

11-7. From Tears To Joy

"They that sow in tears shall reap in joy" (Ps. 126:5).

Our Father is never our debtor. Whatever price He asks of us He will repay with infinite and eternal compound interest.

"There is a universal misapprehension that godliness means immunity from suffering. It is so often

expected by believers that they will not go through suffering as other men. This is far from the truth. It is a part of the calling of saints to show men how to suffer: how, even in the midst of the hard and bitter experiences of life, the Lord Jesus is sufficient to give joy and comfort.” -H.F.

“There is no human being alive whose existence is not the outcome of vicarious agonies. The child inherits the boons of life, love, and light from the suffering of the mother. And in every direction this strange principle operates; for it may be doubted whether there be a possession that we have worth holding-material, political, or religious-which is not the result of the toil, tears, and blood of sages, prophets, and martyrs, most of whom have died in shame and apparent failure, bequeathing gifts in exchange for blows, and benedictions for imprecations.” -J.C.B.

“Our Father lets folks walk all over us until the grime of our carnality comes out. Our suffering is cruel. Our sensibilities are outraged. But this is just the beginning of that deep work of the Cross which is to deal with the carnality of our cherished affections, our spiritual comforts, our dearest friendships, our creeds, and our denominations, our devotion to which prevents the dying of the old man that makes impossible whole-hearted devotion to the Person of the Lord Jesus Christ.” -J.M.

“The uncrucified life has no reproductive power. Without association with the Lord Jesus in His death, the believer must abide barren, sterile, and unfruitful.” -F.J.H.

“Ye shall be sorrowful, but your sorrow shall be turned into joy” (John 16:20).

11-8. Conditioned, Not Conditions

“We have received. . . the Spirit which is of God; that we might know the things that are freely given us of God” (1 Cor. 2:12).

The Spirit’s ministry is to present a Person, rather than to produce an experience.

“Where man calls for conditions, God calls for the Cross. As the finished work of the Cross is applied to the life by the Holy Spirit, thereby progressively holding the old man in the position of death, the believer is conditioned for the Spirit’s fulness. It is not a surrendered self, but a crucified self that gives the Spirit freedom in the life.

“The sixth of Romans comes before the twelfth. In the latter we have the surrender, but it is not to get, or to attain; it is because he has entered into what is his; he has accepted the wondrous fact of his death with the Lord Jesus, and of the Spirit’s presence and ministry. A crucified man relies upon no experience. To him the Lord Jesus is his very life.” -S.R.

“Whether it be for the initial

revelation to our hearts of divine things, or amid the discipline that must follow ere those divine truths become a part of us, we shall find it necessary to turn again and again to this gracious comforter of our infirmities.

“It is by His revelation through the Word that we behold spiritual realities; it is by His loving discipline that we enter into those realities. By the former, He opens the gateway to progress; by the latter, He leads us on in the pathway of growth. The former is foundation, the latter is the temple. Without His scriptural revelation we cannot commence the course, but without the discipline of His ministry we cannot complete it. Both these aspects of the Spirit’s work are equally essential, and for both we can assuredly count upon Him.”

“The spirit of truth... will lead you into all truth” (John 16:13).

11-9. Living Access

“In Him dwelleth all the fullness of the Godhead” (Col. 2:9).

Our personal fellowship with the Father is predicated upon our realization that we are already in His presence, in His Son.

“Most do not care to go beyond the thought of forgiveness and a godly walk in the world; but it is our Father’s pleasure and purpose to bring us as priests into His presence. If we approach Him it is entirely apart from all the imperfections of the flesh. We stand

there in all the sweet savor and perfection of the Lord Jesus Christ. It is as we are identified with His perfections and acceptance that we can approach for fellowship and worship.” -C.A.C.

“It is not a question of correcting this or that, but of heavenly things in the Lord Jesus separating our hearts from things on earth. When we look from heaven, and work from heaven downwards, earthly things soon dwindle, and the praise of their disappearance returns not to ourselves in any way, but to the Lord Jesus. Thus He Himself has all the glory, whatever good thing there may be wrought in us by the Holy Spirit.” -W.J.H.

“The Lord Jesus is at the Father’s right hand, and He is there as our Life. By Him, therefore, we have access into our Father’s presence and favor. To understand this grace we need to have very distinctly before our soul the One Man by whom it has come to us. We never can learn the grace of our Father by thinking of those to whom it comes; we must think of the One by whom it comes.”

“The believer is placed before the Father according to the beauty of the Lord Jesus Christ, and is, according to the Father’s eye and heart, as His Beloved-nothing less.” -J.B.S.

“And ye are complete in Him, who is the Head” (Col. 2:10).

11-10. The Doctrinal Walk

“Ye have obeyed from the heart that

form of doctrine which was delivered you” (Rom 6:17).

The purpose of doctrine is to produce the personification of truth.

“The sublimest truths are still needed to enforce the simplest responsibilities. As the laws which mould the stars and move the gigantic orbs of Saturn and Uranus in their tremendous circuits, shape the dewdrop that glistens at the end of a blade of grass, so should everything in the Christian’s life be regulated by the principles which lie in the Person and Cross of the Lord Jesus Christ. To isolate Christian morality from Christian theology is to rend asunder the teachings of the New Testament, as to its deepest and most vital elements.” - W.G.S.

“The knowledge of doctrine, essential as it is, gives no power. One might be very well up on the doctrine of deliverance, and know absolutely nothing of its practical reality. It is as our hearts are under the sway of that grace which is ministered to us through our Lord Jesus Christ, and as we are knit to Him in affection, that we touch and taste a new life, and are severed in heart from all that constituted the life of our old man. Thus the body of sin is annulled for our hearts, and we do not henceforth serve sin.” -C.A.C.

“In the New Testament literature of the Church, creed and conduct are always related. Doctrine and practice,

theology and morality, knowledge and action are inseparably connected, being related to one another as foundation to superstructure, as center to circumference, as cause to effect. Some expound without applying, and some endeavor to apply what has not been expounded, but the Apostles always do both. When revealed truth is divorced from Christian living it becomes an impotent abstraction.” - W.G.S.

“Being, then, made free from sin, ye became the servants of righteousness” (Rom. 6:18).

11-11. Nature, Not Law

“But now we are delivered from the law” (Rom. 7:6a).

The Christian life is not regulated by Moses and the Law, but lived by “the Spirit of life in Christ Jesus.” Not rules, but nature.

“God gave His people Israel, a nation living in the world, the law; one of its purposes being to act as a curb or restraint, a kind of bit and bridle on their rebellious flesh. It had to be checked on the one hand; it had to be pushed on the other, so to speak. Thus it was that the law dealt with man’s flesh. But to go back to the law now is just the denial of Christianity.

“Some good men who in grievous error would impose the law as a rule of life for the believer mean very well by it (for they strive to be pious); but the whole principle is false. The law,

instead of being a rule of life, is necessarily a rule of death to one who has a sin nature. Far from being a delivering power, it can only condemn such; far from being a means of holiness, it is, in fact, and according to Paul, the 'strength of sin' (1 Cor. 15:56)." -W.K.

"In man the law and the flesh always go together. The Cross was the end of both in the sight of God. The flesh was judged and condemned there; it was treated as a dead thing before God—dead and buried. And the law which deals with the flesh we are dead to.

"We have passed out of both: we are not in the flesh, and are no longer under the law. The flesh being that in us with which the law grapples, and the flesh being now by faith reckoned a dead thing, there is no more for the law to lay hold of. We pass out of its province into another country and atmosphere—hid with Christ in God' (Col. 3:3)."

"That we should serve in newness of spirit and not in the oldness of the letter" (Rom. 7:6b).

11-12. Cross-less Church

"I determine not to know anything among you save Jesus Christ and Him crucified" (1 Cor. 2:2).

The harvest can be no better than the sowing and cultivating. The burden over the need of others develops our hunger of heart to be a "vessel unto honor, sanctified, and meet for the

Master's use, and prepared unto every good work" (2 Tim. 2:21).

"It is a universal law that everything possessing productive power brings forth 'after its kind.' This is no less true in sharing. 'Religious ministry may be psychic, orthodox, heretical, social, humanitarian, educational, political, or spiritual. In each case it produces results 'after its kind.' But are outward 'results' (as such) the main objective of evangelism? God forbid! By those initiated in the art, 'results' of a kind can be easily and cheaply produced. But the true end of evangelism is the establishment of the Lord Jesus' sovereignty in hearts. This is the work of the Holy Spirit, and it cannot be measured by statistics." -R.W.

"How much there is that is called spiritual that is but flesh! How many of the Lord's people are seeking to touch the living God and fail to find Him and to satisfy their heart-hunger for true fellowship with Him. Theoretically we believe in His presence, but we find only a mere stirring of emotions. We are told of the Spirit's power, but we see results produced by showmanship, oratory, and emotionalism. We are counseled to depend upon the Spirit, but in practice dependence is really on human wisdom, ability, personality and programs. We do not get through, behind all that is of man, to touch the living God." -A.H.

"Ten thousand tutors! Not many fathers! How true it is today! Many

teachers, but not many willing to suffer, and to bear others on their hearts, until they are borne through their babyhood stage to maturity.”

“Preach the Gospel: not with words of wisdom, lest the Cross of Christ be made of none effect” (1 Cor. 1:17).

11-13. Personal Repose

“Come unto Me. . . and I will give you rest” (Matt. 11:28).

We rest in the One upon whom the universe rests.

“I find when I sit down with people quietly to have a talk that they begin at once to speak of the trials of the way. And after that, if I say, Suppose we change the subject and talk of the things of God-then I find that they can talk of nothing but His mercies to themselves, but it is all His temporal benefits they talk of. And they go no higher than this. How few can say, The Father has shown me wonderful things lately about the Lord Jesus Christ.” - J.B.S.

“In everything ye are enriched by Him’ (1 Cor. 1:5). The favor of the Father is given to us in His Beloved Son, and in everything we are enriched in Him. If we are not happy it is because we have lost sight of the favor given us in the Lord Jesus. In our foolishness we turn to the world or look into our own hearts, instead of keeping our eyes upon the Lord Jesus, the risen and exalted Man in whom the Father has given us His favor.” -C.A.C.

“The Lord Jesus Christ, as Man, has glorified the Father on the earth. The Father rests in that; as Man having accomplished redemption, He ‘has passed into the heavens, now to appear in the presence of God for us.’ It is the glorified Lord Jesus who gives abiding rest to our souls, and not what our thoughts about ourselves may be.

“Faith never thinks about that which is in ourselves as its ground of rest; it receives, loves, and apprehends what the Father has revealed in His Word, and what are His thoughts about the Lord Jesus, in whom is His rest.” - J.N.D.

“Take My yoke upon you. . . and ye shall find rest unto your souls” (Matt. 11:29).

11-14. Response To Revelation

“You were set free from the tyranny of sin” (Rom. 6:18, Wey.).

There is no use in forcing any spiritual issue in our lives, nor in anyone else’s. When our Father has us prepared for progress through the knowledge of His facts, we will believe; we will reckon upon and rest in the required truth.

“What is the secret of reckoning? We need revelation from the Word of God (Matt. 16:17; Eph. 1:17, 18). We need to have our eyes opened to the fact of our union with the Lord Jesus. Most of us can remember the day when we saw clearly that He died for us, and we ought to be equally clear as to the

time when we saw that we died with Him. It is not that I reckon myself to be dead, and therefore I will be dead. It is that, because I died-therefore I reckon myself to have died. It is not reckoning toward death, but from death.

“There is no need talking about victorious Christian living unless we are willing to face the fact that as believers we are out of our element here in this world. We are living in enemy territory. Believers may be in bondage because of deception or ignorance of the full scope of their inheritance in the Lord Jesus, or because they have not, according to Romans 6:11, reckoned themselves dead to sin and alive unto God in Jesus Christ our Lord.” -F.J.H.

“Through grace ‘the old man’ was nailed to the Cross and buried in the tomb; through faith the old man will be kept there. Continuously reckon yourself to be totally severed from all that belongs to the old man and all that pertains to the old sphere, and faith will eventuate into experience.” -R.P.

“The Sixth of Romans is not an aspect of truth, but the foundation truth upon which every believer must stand if he is to grow and mature in the ‘not I, but Christ’ life.”

“Let us hold fast the profession of our faith without wavering” (Heb. 10:23).

11-15. Contrasting Hearts

“The Lord is very pitiful, and of tender mercy” (James 5:11).

There are two hearts that we learn in the process of suffering: our own sinful heart, and our Father’s loving heart.

“There is a Divine mystery in suffering, a strange and supernatural power in it, which has never been fathomed by human reason. There never has been known great saintliness of soul which did not pass through great suffering. When the suffering soul reaches a calm sweet carelessness, when it can inwardly smile at its own suffering, and does not even ask the Father to deliver it from suffering, then it has wrought its blessed ministry; then patience has its perfect work; then the crucifixion begins to weave itself into a crown.” -T.W.

“There is no place for learning the tender sympathy of the Lord Jesus, and the blessings of the Father’s love and patience and care, as in the trials of the wilderness journey. True, we must first have reached by faith the Canaan to which we have already come in the Lord Jesus. Then we find that this world is not the sphere in which the Father can bless us fully; but that there is no place where our own heart is more thoroughly learned, and the heart of the Lord Jesus, as in the wilderness journey.” -F.G.P.

“Ye have forgotten the exhortation which speaketh unto you as unto children; My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him’ (Heb. 12:5). I am not to despise the child-training, like

a duck in the rain, indifferent to it, braving as it were everything; neither am I to 'faint when. . . rebuked of Him,' like a hen in the rain, which is a miserable object. I am neither to be miserable nor indifferent, but thoughtful and exercised." -J.B.S.

"The Father of mercies, and the God of all comfort" (2 Cor. 1:3).

11-16. Our Weakness-His Strength

"He said to me, My spiritual strength is sufficient, for it is only by means of conscious weakness that power is developed" (2 Cor. 12:9, Wms.).

Early in our Christian life the general conception is that God is a wonderful Helper. Later, as we experience failure, we come to know full well that if anything is going to be accomplished in and through us, He must do it all.

"Everything you need in the Christian life, no matter what it may be, comes from the Father alone. You will see more and more the utter futility of trying to make yourself a keen Christian; that your best efforts are as futile as your worst failures; that your Christian life is to be a continual miracle that the Father must work every minute; that the only thing you have to do is to depend utterly, and altogether, and all the time on Him. You will see that what you need is not more effort or determination, but more of the Father; a deeper, more continual trust and dependence upon Him." -D.T.

"For the discovery of our sinful condition and getting deliverance from the reign of sin, there is an experiential process in us. The doctrine is that we died unto sin with Christ: that is Romans Six. But the resting on the truth found there as a doctrine, is connected with the experience found in Romans Seven; the result being in Romans Eight.

"Now this experience is the painful learning that we have no strength to make good what we would and what is right. There is a point in the experience which often helped, but it is not deliverance; that is, hating the evil which yet works in me. But after this I find what I hate too strong for me, and I am brought to the consciousness of my being without strength-the point to which the Father was leading me all along." -J.N.D.

"For when I am weak (in myself), then I am strong (in Him)" (2 Cor. 12:10, Wey.).

11-17. Broken Bread

"Jesus took bread, and blessed it, and broke it, and gave it" (Matt. 26:26).

The Lord Jesus is not going to 'break' anything in our lives that does not require breaking. But that of the old which remains unbroken, which we seek to hold back from the processing of His nail-pierced hands, will continually leaven and spoil our attempts to feed others.

"How often we have murmured

under trial only to see later the preparation of the Lord Jesus of our hearts that we might be His ministers of comfort in an hour of need in the life of another (2 Cor. 1:4). Afflictions, therefore, many times are the advance token of the Father that we are being prepared for a special ministry of comfort to others. This is a principle seen throughout the Word. All that would be used of the Father in the hands of the Lord Jesus to meet the needs of the hungry-hearted must first be made a blessing by Him. This involves being broken in His hands. This process is necessary because of our tendency to think more of working for the Lord Jesus than becoming a channel for the outflowing of heavenly bread to broken hearts on every side." - H.R.

"Others come to us in their deep need, and, with our hearts breaking, we are called upon to give out of our emptiness and loss what we seem to need ourselves. We are asked to 'claim victory' for others in distress, when it seems that we are in greater distress than they. Thus it was at Calvary! He who had loosed others from bondage was given up, as it appeared, to the full rage of the murderous enemy. He who had done the mighty works of God for others, lay in impotence and weakness in the hands of men. Yes, this is the Cross. Life, power, blessing, deliverance for others-and nothing for thyself, but to lie in the will of the

Father, and accept from His hand all that He pleases to permit to come upon thee."

"Come and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up" (Hosea 6:1).

11-18. Height Advantage

"But now in Christ Jesus ye who once were far off are made near by the Blood of Christ" (Eph. 2:13).

To know the Lord Jesus is to love Him; and to love Him is to insist on being with Him; to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

"Our growth is wrought out in our lives down here; but it is formed up there in fellowship with the Lord Jesus, where our affections and minds get into the condition to be manifested down here." -J.N.D.

"Every blessing is now connected with the Lord Jesus at the right hand of the Father. 'Hath blessed us with all spiritual blessings in heavenly places in Christ' (Eph. 1:3). It is a great thing to have the consciousness that we are bound up with Him there in heavenly glory, and to know that we are with Him in that sphere of ascension to participate in all that constitutes His life in that blessed circle of love and glory where He lives unto the Father. If we apprehend this we shall not be deceived and intoxicated by what goes on upon the earth." -C.A.C.

“Most do not go beyond His resurrection; they do not extend to His ascension. They do not know the Lord Jesus in glory. They are occupied with Him in relation to their own side. He was at my side and glorified the Father perfectly in His walk here, and in death; but He is now at His own side, and it is there I intelligently realize the vastness of my life in Him, for He is my life.

“His death, resurrection and ascension translated the believer from his own side to His side, so that as He is so are we in this world; and according as we are at full rest about ourselves, we are occupied with Him who has set us free for fellowship.” - J.B.S.

“Having therefore, brethren, boldness to enter into the Holiest by the Blood of Jesus” (Heb. 10:19)

11-19. Blessed Sovereignty

“He (the Father) hath chosen us in Him (the Son) before the foundation of the world” (Eph. 1:4).

By His grace and mercy, our will becomes the Father’s will when we choose the Saviour. May it ever continue!

“As the master musician knows exactly how the symphonic rendition will sound before its notes vibrate upon the air, anticipating with accuracy every tone, cadence, and change of tempo, so God knows precisely what will occur and keeps it under control, though enacted by independent moral

agencies. It is because God knows what the reactions of such ‘free agencies’ will be under any given set of circumstances, that He encompasses the inner circle of ‘freedom’ with His outer circle of sovereignty.” -K.G.

“The will of man is guided by what he knows and what he desires. The divine method of reaching the will is by graciously increasing man’s knowledge and by stimulating his desires, while on the divine side of this method there remains not the shadow of possible failure. The end is as certain as any eternal reality in God. On the human side, man is conscious of doing only what he actually does: he chooses as an act of his own volition to receive the grace God offers in Christ Jesus. By persuasion and enlightenment God realizes His purpose to the point of infinite completeness; yet no human will has ever been coerced, nor will one ever be.” -L.S.C.

“God’s elective purposes are carried out in such an incomprehensible way through the internal and external influences of infinite love and wisdom that man is at no time conscious of any external compulsion, but only of choices and decisions in the exercise of his own free will. Knowledge of what God has accomplished by His own free will comes later by the channel of the Word.” -K.G.

“Being predestined according to the purpose of Him who worketh all things after the counsel of His own will “ (Eph.

1:11).

11-20. Heavenly Object

“Now are ye light in the Lord” (Eph. 5:8a).

It takes us a long time to realize that all is darkness outside the Light of heaven and earth.

“The moment we begin to rest our peace on anything in ourselves, we lose it. And this is why so many saints have not settled peace. How can you have settled peace? Only by having it in the Father’s way. By not resting on anything, even the Spirit’s work within, but on what the Lord Jesus has done entirely outside you.

“Then you will know peace-conscious unworthiness, but yet peace. In the Lord Jesus alone, the Father finds that in which He rests; and so it is with His saints. The more you see the extent and nature of the evil that is within, as well as that without and around, the more you will find that what the Lord Jesus is and did, is the only ground at all on which you can rest.”

“When the eye is turned away from the Lord Jesus, darkness must set in. It is only as the eye is single that the body is full of light. And what is a single eye but having Him for our Object? It is thus that light divine pours in upon us, until every chamber of our moral being becomes lighted up, and we become light for others. In this way the believer is kept happily free from obscurity, perplexity, and anxiety. He finds all his

springs in the Lord Jesus.”

“It is having the Lord Jesus as our Object which alone gives us the power of truth. When we have anything of our own as an object, so far we slip aside, for the Lord Jesus alone is the full truth. It is only in proportion as we are filled with Him, and have Him to the exclusion of our own evil, that we ourselves walk in the truth. Let us have our hearts fixed on any one thing or person save the One who is our life, and evil results.” -W.K.

“Walk as children of light” (Eph. 5:8b).

11-21. Association-Transformation

“Looking away (from all that will distract) to Jesus” (Heb. 12:2, Amp.).

Since we are morally colored by the human company we keep, whether high or low, think of the importance of continually associating with the Lord Jesus on high, and having Him as the center of our love and interest (2 Cor. 3:18).

“As babes in Christ we are left for a season in the old surroundings, because the time is not yet ripe for us to know our high calling, and the discipline needed for the heirs of God. The Father waits for His babes until they are weaned, and able to bear the detaching from things necessary at first.

“Many chafe over the long years of training, they know not for what cause. The souls who are yet under ‘tutors and

governors' need sorely to learn how to wait for the Father and rest in His will. Let us remember that circumstances are planned by Him to fit us for the calling He has in view for each of us, in the economy of His purpose. Let us wait until we know His pattern for our life lest, in our impatience, we seek to throw aside the very things permitted of Him to fit us for some special service in His vineyard."

"Multitudes of believers are sick and tired of trying to be good. Paul rests our feet on the right path to goodness. He had learned from experience that goodness is not caught by pursuit but by association; not by struggling to obey laws and rules, but by living in the Lord Jesus' presence. By steadily looking at Him, we are changed into His likeness."

"Our Father will not deliver us from bondage unless we want Him to; therefore He must permit pressure to come upon us in one way or another, so as to bring us to the point of asking Him to do for us what He has been ready and able to do all the time."

"All things are yours. . . and ye are Christ's and Christ is God's" (1 Cor. 3:21, 23).

11-22. Heaven-fostered Faith

"Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

Walking in the Spirit, our faith is heavenly, spiritual; walking in the flesh,

our faith is earthly, carnal.

"Is it the mind of the Father which influences my faith and controls my actions, or is it the order of things around me here? The latter is the world. Faith overcomes the world. The world, in its influence on me, is the rival of God's Word, and many a one who knows what faith is for the safety of his soul, is nevertheless not safe from the world." -J.B.S.

"It is imperative that the believer knows his position in grace, because grace is the source of all spiritual supply. 'A man can take unto himself nothing except it be given him from heaven' (John 3:27). Everything from beginning to end of the Christian life depends upon a proper faith-apprehension of that which the Father has bestowed upon him with and in His own Son in glory." -J.C.M.

"Most growing believers rightly maintain that all must come from the risen Lord; but instead of taking their actual position of being dwellers in heaven, and coming from there to earth, they only look up to heaven for help as to their walk on earth; and their faith and labors are always influenced and dictated by the condition and order of things on earth; and instead of seeking the mind of the Lord as learned in heaven, they are occupied with the blessing of man on earth." -J.B.S.

"Very little abiding growth and fruit can be known by the believer until he

accepts the fact of identification (Rom. 6:6), and to it responds by an attitude of faith (Rom. 6:11), thus yielding himself to the Holy Spirit for the life of the Lord Jesus to be manifested in and through him (Rom. 6:13).” -G.W.

“For we walk by faith, not by sight”
(2 Cor. 5:7).

11-23. Triumphant Trials

“Humble yourselves. . . under the mighty hand of God, that He may exalt you in due time” (1 Pet. 5:6).

Face it! Trials and suffering are the heart of growth.

“It is the Cross of the Lord Jesus that makes what is naturally bitter sweet to us. It is the ‘fellowship of His sufferings’; and the knowledge of suffering with Him, what can it not sweeten? We are sharing His experience who gives us therein to realize that wonderful path in which divine love led Him for our sakes. We have the reality of His sympathy with us. We have fellowship with Himself in such a way as we could not else enjoy, for nothing brings hearts together like sharing a common lot of toil and sorrow.” -F.W.G.

“Faith is rooted in the Father’s great Facts. Affliction, adversities, sufferings, sorrows, temptations, trials, doubts, disappointments roll in upon us. How can we go on in peace and patience with such things in our life? Are they not enough to overwhelm us? No, not if faith spreads itself out over them and

sends its roots down into the rich soil of our Father’s great eternal Facts.” -R.P.

“May you retire into the secret of your heart and wait on the Father, and think that His heart is so relieved of everything about you, that He sees you according to the Son at His right hand. Amidst all the confusion and contrariety of this scene I know how my Father feels about me.” -J.B.S.

“If I am abiding in my risen Lord, it will show itself. I shall not be afraid of changes around me. I shall live not in apathy and listlessness, but in the exercise of lively affections and energies toward my Lord. Another great evidence of my abiding in Him, is quietness. I have my portion in Him above, and I walk on.” -J.N.D.

“Casting all your care upon Him; for He careth for you” (1 Pet 5:7).

11-24. Progress Via Process

“As the hart panteth after the water brooks, so panteth my soul after Thee, O God” (Ps. 42:1).

The believer in the midst of processing, is progressing.

“If spiritual thirst is the language of your heart, there is great blessing in store for you. When believers are being turned upside-down and inside-out they are apt to be much discouraged, and to have their souls ‘disquieted’ within them. But even amid the exercise the Father would give us the encouragement of knowing that He has

taken us up to bring us into inconceivable blessing.

“We must travel through these processings, for the simple reason that if the Lord Jesus is to be everything, the old man must be nothing, and it is often times a long journey to reach this point in the history of the soul. Hence the long, dreary, and painful years of ‘self-occupation’ through which most believers drag their slow steps of spiritual progress.” -C.A.C.

“The old man may not always appear deceitful and hateful; on the contrary, it may be cultured, refined, and religious. Whatever its behaviour, it is still changeless flesh, unimprovable, incorrigible, and incurable. There remains, then, no remedy but that which the Father has provided- condemnation, crucifixion, death with the Lord Jesus.” -G.M.

“He remaineth; and He leads us into experiences of desolation here in order that we may not only see how little we know Him as the source of all joy, but in order that we may turn to Him and find not only relief, but full resources in Himself. It is only in solitude that we come to realize this.” -J.B.S.

Right down to Romans 7:24 - *“Oh, wretched man that I am! Who shall deliver me from the body of this death?”*

11-25. Verdant Vineyard

“My speech and my preaching were not with enticing words of man’s wisdom” (1 Cor. 2:4).

There is human, soulish power and persuasion that can produce “decisions,” and “commitments”; but only the Holy Spirit has the life and power to bring a lost sinner to healthy re-birth in the Saviour.

“That which is produced by the preaching of the Gospel in man’s strength is unsound. Men may be saved through hearing the Word of God that it contains but, unless they get purer light later, their dependence for life and service will be primarily upon human strength, and not upon ‘the power and demonstration of the Spirit.’ Paul (in spite of the Corinthians’ demand for it) refused to permit any human wisdom to enter into his ministry for that reason-because he wanted purely spiritual fruit: converts who have seen the power of the Spirit and expect to know it in their lives and service. He rejected the popular reasoning: ‘It is legitimate to use any means that will bring souls to Christ.’ He very definitely considered it was not legitimate to do so.” -A.H.

“When Joseph of Arimathea put a grave into his garden in which He who went to the Cross was to be buried, he very soon had a resurrection there. When the old man is buried in the grave of our hearts, we will also share the resurrection life and fruitful activity of our risen Lord.” -J.E.C.

“You may be fruitful wherever you are. All of us can be fruitful. Do not grieve the Spirit, and the first thing He

will do will be to fill your heart with love, joy, and peace; and when the inner condition is right, then the outer condition will be right. 'Herein is My Father glorified'-that 'ye are the means of converting souls'? No; but that 'ye bear much fruit.' Leave the birth of the souls to the Father, and if you are fruitful He will do it through you." -A.M.

"That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:5).

11-26. No Recycling!

"If any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new" (2 Cor. 5:17).

The old life is neither to be recycled nor reformed. We are all-new creations in the all-new Man, Christ Jesus.

"The illustration of a man drafted for the army, and finding a substitute to stand in his stead is not the Gospel. The Gospel is that you were under the judgment of death, and that the Lord Jesus has borne that judgment. It is not that you should keep the man who was under judgment, but that you should be completely severed from him in your death on the Cross." -J.B.S.

"We could not be saved by Him, and keep the life on account of which He died. Here there is great confusion among believers. If there were true apprehension of the work of the Lord Jesus on the Cross-that He so bore the judgment on man that all the man who

had offended against God has been judicially removed to His infinite satisfaction, and that He who saved us from death is now our Life-there would be a wonderful testimony to the grace of God."

"The Reformers failed because they did not see that as faith alone could save, and place man outside himself in the Lord Jesus, he must not return to that which through grace has been crucified. In not seeing this, the Reformers left the door open for the system and ritualism which have grown up since in the church; and hence the simple and only effectual way of dealing with either is, at the start, to refuse any place to the old man except crucifixion." -J.B.S.

"The Lord Jesus is the answer, but the Cross is needed to clear the way for Him."

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

11-27. Personalization

"He that glorieth, let him glory in the Lord" (1 Cor. 1:31).

There should be a progression in one's faith from objective facts about the Lord Jesus to personal fellowship with Him.

"It is sad to see the Lord's people, even many who pass for spiritual, who have very little concern about the Lord Jesus Himself. They can talk much

about His work, but show very clearly that the Person of the Lord Jesus has never really won their hearts. They could not truly say, 'Yes, He is altogether lovely.' They are interested in His work because that is for them—there is the selfish element in it. But to find in the Lord Jesus Christ what the Father saw in Him when He said, 'This is My Beloved Son in whom is all my delight,' this place in the purposes of the Father all too few seem to have found."

"It is a proof of immense favor from the Father if in our heart's estimation the Lord Jesus is 'fairer than the children of men.' It is easy to sing hymns, and to use the most precious expressions in Scripture in a sentimental way, but it is another thing for our hearts really to find rest and satisfaction in the moral perfections of the Lord Jesus." -C.A.C.

"The Lord Jesus Christ is the only object for faith, the only One that satisfies us, as indeed He is the Father's object; and if we have got but one mind with the Father about Him, our fellowship is with the Father and with His Son Jesus Christ." -W.K.

"If you are walking in the Spirit, the Lord Jesus is the Object before you; when you are walking in the flesh, yourself is your object." -W.K.

"Truly our fellowship is with the Father, and with His Son, Jesus Christ"
(1 John 1:3).

11-28. Travail

"Feed the flock of God which is among you. . . being examples to the flock" (1 Pet. 5:2, 3).

It is one thing to teach, but quite another to cultivate, nurture, and bring to maturity. "There are ten thousand tutors," but "not many fathers." Not many who are willing to know the conformity to death which brings the travail for souls, in fellowship with Him who travailed on the Cross for us.

"We must not expect to win healthy souls or lead them on into spiritual 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 sufferings, 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,' that is what we must expect. And when this travail comes we must go through with it, not try to escape it." -C.A.C.

"Probably friendship is second only to prayer in its importance in soul-winning. With sincerity to offer one's friendship to another is an almost certain way to gain an opportunity to speak an effective word for the Lord. But can one introduce two people to each other if one is a friend of only one? How can we introduce someone to the Lord Jesus if we know only Him,

but not the poor lost sinner?

“The life with the most favorable beginning will come to maturity the soonest. Let us aim at well-born souls. Let us seek to do more careful sowing, so as to send babes in Christ into the world handicapped as little as possible at the beginning. Moreover, let us remember that our own level oft-times determines the level of those we lead to the Saviour.”

“Nourished up in the words of faith and of good doctrine” (1 Tim. 4:6).

11-29. Harvest Conditions

“The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after ye have suffered awhile, make you mature, establish, strengthen, settle you” (1 Pet. 5:10).

The type of plow employed has much to do with the resultant harvest. The primitive stick-plow places quite a limitation upon what will be harvested-if anything. But if the Husbandman’s plow is cutting deep into our lives, we can expect a rich harvest. As Samuel Rutherford said, “Why should I start at the plow of my Lord, that maketh deep furrows on my soul? He purposeth a crop!”

“Doth he that ploweth to sow plow continually? Doth he continually open and harrow his ground?” (Isa. 28:24). No, of course not! It is a job that has got to be done-the breaking up, the turning over, the exposing to the elements, the harrowing. The Lord is speaking to His

faithful people who are feeling that they are under the plow; furrows are being cut deep into their souls; they are being turned up and turned over, laid bare, exposed, broken, harrowed. The Father says, even to faithful people, ‘This is necessary, we are looking ahead to a harvest, to real values; this is an essential aspect of the work. But. . . take comfort-this is not going on forever.’”

“No matter what we may encounter in this life, we who belong to the Lord Jesus have this definite knowledge-our Father will use it all in love as an instrument in the carrying out of the glorious purpose to which He has destined us. If that purpose is to be wrought by delivering us from a trial, He will do so. But if it is to be accomplished by means of the trial, He, in His perfect love, will not free us from it but strengthen us to go through it and be victorious over it.” -A.M.

“Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time” (1 Pet. 5:6).

11-30. Light Living

“Ye were once darkness, but now are ye light in the Lord” (Eph. 5:8).

It takes a long time for us to realize that we have been in the light above since we first saw the Light below.

“Let the realization of the soul be compared to the condition of men groping about in the dense, dark fog; still we know that it is clear daylight

above the fog, and all we want is to get high enough. Now, the fact is, we are risen with Him. Then may we set our affection on the things above where the Lord Jesus sits at the right hand of the Father; and though the secret power is unseen, faith in Him will lift our spirit into the clear light where He is.” - H.F.W.

“The first question is, where the believer walks; the next, how he walks. Is he in the golden palace, the Holiest of All, where the full blaze of the divine light shines, or is he still outside the palace and walking in the darkness of the world? The believer’s walk may often be faulty as he grows, but he is in the light.” -H.F.W.

“Here it is that the child of God is to walk: ‘If we walk in the light as He is in the light.’ How he walks is a question to be settled after it is determined where he walks. And walking in the light, fellowship follows, not as an attainment, but as a consequence.”

“We are never called outside the camp till we are inside the veil. We have title to our home in the Father’s presence; we are to come forth from that abiding place and let the world know that we are strangers to it.” - J.G.B.

“As a Christian I am now in Him before the Father, as He is in me before men; and the Holy Spirit has been given as enablement to enjoy the privileges above and to make good the

responsibilities below.”

“Giving thanks unto the Father, who hath made us fit to be partakers of the inheritance of the saints in light” (Col. 1:12).

11-31. Personal Preparation

“I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord” (Phil. 3:8).

Truth is acquired in fellowship with His Word; truth is shared in fellowship with His heart.

“It is feared that when we speak of being here for Christ it is often the thought of our service or conduct that is prominent, and therefore it is well to be reminded that there is something over which the Lord Jesus is more concerned than He is over our conduct or our service. It is that ‘garden closed,’ that ‘spring shut up,’ that ‘fountain sealed,’ from which all others but Himself are excluded-the hidden spring of those affections which alone satisfy His heart, or render conduct and service acceptable to Him.” -C.A.C.

“All our trials in service only serve to lead us to know the Father, as we could not know Him otherwise, as ‘the Father of mercies, and the God of all consolation’ (2 Cor. 1:3). It is in this school that we acquire the ability to comfort others; so that our personal affliction or personal comfort work unto the same end, even the profit of others-for we are their servants for Jesus’ sake.” -J.L.H.

“A preparedness is necessary for the Christian soldier who hears his Lord’s words. We have to learn that human energy cannot cross rivers of death, or break down walls of this world’s strongholds; and if we be aroused to follow the Lord, it must be in His own way. Impulse is not faith. Going forward in the mere strength of humanity-acquired knowledge of God’s truth-is not being led of the Spirit. The Father would not have His people act in the excitement of freshly-gained knowledge, and well would it often be, if instead of pushing on in the impulse of newly-acquired truth, there were first a tarrying, as it were, three days, to digest it, to make it, by the power of God’s Spirit, thoroughly part of the new man.” -H.F.W.

“Seek those things which are above, where Christ sitteth on the right hand of God” (Col. 3:1).

Number 12

We trust that, by the Father’s grace, and the Spirit’s ministry, the None But the Hungry Heart devotionals have enabled you to rest in the Son. Number 12 completes the first series, and is being followed by the None But the Hungry Heart-Advanced.

What a wonderful day of emancipation when you come to the end of your own deadly doings and find yourself shut up to the Lord

Jesus and His rest in glory!

Whereas you had cried from your heart, “Oh that I had wings like a dove! for then would fly away, and be at rest,” you now find your rest is near at hand, nearer than breathing, closer than hands and feet.

You find your all in the Lord Jesus Christ, and there you are. The boat of your life which, with all your toiling and rowing, had been brought no nearer its haven of rest, has immediately arrived at the land. In His glorious presence with its fulness of joy there is no absence, no distance, no departure, no separation.” -L.E.M.

“For this cause also thank we God without ceasing because, when ye received the Word of God which ye heard of us, ye received it, not as the word of men but as it is in truth, the Word of God, which effectually worketh also in you that believe” (1 Thess. 2:13).

Miles J. Stanford; November 1987

12-1. From First To Last Adam

“For it is a good thing that the heart be established with grace” (Heb. 13:9).

Thorough and intelligent establishment in the principle of grace

concerning one's justification (re-birth) is the necessary footing for reliance upon the same principle for one's sanctification (growth). Unless the former is well settled, the latter will be badly unsettled.

"When the Lord Jesus has once died and risen, He is through with sin forever. He is now living in the eternal light of His Father's face. He is our Adam, our life. We died in Him. We were raised in Him. Through our death with Him at Calvary we have escaped forever from the old Adam life. Our feelings have nothing to do with it. It was all accomplished at the Cross.

"We dare not deny God's Word. He says we died with Christ. We can cry triumphantly, when we know: 'I died unto sin with the Lord Jesus on the Cross, two thousand years ago! I reckon myself what the Father says I am in His Son-dead unto sin and alive unto God. Sin has no claim on me in the Lord Jesus, and cannot have dominion over me, as I yield myself to my Father in this wonderful new revelation of yielding myself to God, as one who is alive from the dead' (Rom. 6:13). Thus will we begin to find how true and how tremendous is the deliverance that is in the Lord Jesus for us. And thus alone will we really honor the grace of God." -W.R.N.

"There is no way to a full abiding fellowship with our Father, but through the rent veil of the flesh; through a life with the old man crucified in the Lord

Jesus. God be praised that the Holy Spirit ever dwells in us to keep the old man in the place of crucifixion and condemnation, and to give us progressive liberty from all the old." - A.M.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49).

12-2. All-essential Spirit

"Ye are not in the flesh but in the Spirit" (Rom. 8:9).

It requires more faith concerning the Spirit than concerning the Son.

"The believer, having received 'the Spirit of life in Christ Jesus,' comes under the influence of the 'law' of that Spirit (Rom. 8:2). The operating principle of 'the Spirit of life in Christ Jesus' ever works in the direction of profound self-judgment, and of the consciousness that we have in the Lord Jesus not only righteousness, but a divine Source of satisfaction and strength.

"This 'law' operates not to give a sense of claim (law), but of divine gift (grace) and resource and support. And thus it makes the one in whom it operates free from 'the law of sin and death.' It gives the consciousness that divine goodness is an unfailing resource for our hearts, and that all the treasures of that goodness are stored up in Christ Jesus, that we may learn them there, and find the life of our spirits in the growing knowledge of

Him.” -C.A.C.

“The law of the Spirit of life in Christ Jesus’ made me ‘free from the law of sin and death’-not ‘the life,’ but ‘the Spirit of life,’-not our effort, but divine strength; not self-occupation, but occupation with Him in whom we are before the Father, and in whom the divine favor rests upon us full and constant, because on Him it rests.” - F.W.G.

“The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death’ (Rom. 8:2). There is the substitution of the power of the Spirit for the power of a right will and human effort, the substitution therefore of occupation with the glorified Lord Jesus Christ for occupation with spiritual growth; for then and thus alone is growth obtained.” -F.W.G.

“Walk in the Spirit, and ye shall not fulfill the lust of the flesh” (Gal. 5:16).

12-3. The Joy Of Faith

“Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Pet. 1:8).

Although both faith and joy are included in ‘the fruit of the Spirit,’ joy can only flourish upon the foundation of faith. When faith is present and active, favorable circumstances are not necessary for joy; trials and tribulations cannot daunt it.

“There are some Christians who seem to be afraid of enjoying all the rays of the Son of Righteousness. They are afraid of being too happy. Perhaps some of us have not really considered that ‘joy’ is itself a part of that fruit by which the Father is glorified. There is nothing to be gained by despondency. Doubts are not marks of humility; unbelief is really evidence of pride. And there is no cloud that so effectively shuts out the glad sunshine of our gracious Father’s face as the thick cloud of unbelief.” -E.H.

“Although as to His circumstances the Lord Jesus was the Man of Sorrows and acquainted with grief, yet He had a joy always before His eyes. But we never find Him rejoicing in anything but the will of His Father. ‘I delight to do Thy will’ was His true testimony. So may we ‘rejoice in the Lord’ though all is dark around, with the joy of faith that sees the unseen and looks beyond the present and temporal to the eternal.” - G.G.

“The Old Testament believer had joy for God’s gifts to him. God’s power made things here contribute to him. But the Christian’s joy is in heaven and springs from what the Father is to him there. He demands nothing from this world, but in the life of the Lord Jesus he contributes to it, of the grace that nourishes and comforts him outside it.” -J.B.S.

“Blessed are the people that know the joyful sound; they shall walk, O

Lord, in the light of Thy countenance. In thy Name shall they rejoice all the day” (Ps. 89:15, 16).

12-4. Quiet!

“The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever” (Isa. 32:17).

The triune God is in His element within a quiet, resting assured spirit.

“Just as a sinner is taught to rest in the Lord Jesus’ shed Blood for his forgiveness, so must the saint rest in the Lord Jesus for his deliverance from the power of sin and the grip of the law-yes, and from himself, also. Therefore we should not be in bondage to sin, ‘for he that hath died (and that is everyone who is in the Lord Jesus) is justified (or released) from (the power of) sin’ (Rom. 6:7); and we are now under grace, which does not demand righteousness of us, for the Lord Jesus was made unto us righteousness and sanctification and redemption (1 Cor. 1:30).

“The believer truly walking in the liberty wherewith Christ hath set him free (Gal. 5:1), has Him ever before his eye of faith; delighting that because of Him he is in the Father’s favor. He evermore learns to abhor himself as he sees the sinfulness of the old man within, only to delight himself the more in the Lord Jesus who is his life.” - W.R.N.

“It is only too possible for us to

harbor feelings of resentment even against the Father Himself; and what inner turmoil results from such an attitude. Until we deliberately enter the stillness of the acceptance of His will, we live in chaos. Once we lay aside our rebellion in the tomb, and place our confidence in our Father, and in His love for us in the Son, we are obeying the command, ‘Be still,’ and we gain an understanding of the God of deliverance we could gain in no other way. Then we shall be in position to help others.”

“Their strength is to sit still” (Isa. 30:7).

12-5. Pioneering

“An instrument for honorable uses, consecrated, useful for the Master, and ready for any good service” (2 Tim. 2:21, Wms.).

To be a leader one must be a dependent one, a led one; one who is “looking away (from all that would distract) to Jesus, who is the Leader and the Source of our faith” (Heb. 12:2).

“One of the greatest needs in the Church today is for authoritative, spiritual, and sacrificial leadership. Authoritative, because people love to be led by one who knows where he is going and who inspires their confidence. Spiritual, because a leadership which is carnal and explainable in terms of the natural, be it ever so competent, can result in sterility and spiritual bankruptcy. Sacrificial,

because its source is the life of One who gave Himself a sacrifice, and stated that the path of leadership was by the lonely road of sacrificial service.” -O.S.

“The standard and measure of spiritual leaders has to be ahead of others, and as human nature generally likes not to be disturbed, but would seek the easy way, the pioneer is often a bit too much for people. His is not the easy way, and because the whole nature of man is either downward or to a quiet and happy snugness, the leader is not always popular. The pioneer is therefore not always appreciated, but often very much otherwise. He is quite contrary to this mediocre gravitation. A part of the price of leadership is loneliness.” -T. A-S.

“Paul could say, ‘I am glad to spend and to be spent for your sakes, notwithstanding the more earnestly I love you the less I be loved’; not, I will help you as long as you love me. People hurt you; you are not appreciated? Well, so be it! Spend and be spent the more!”

The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient” (2 Tim. 2:24)

12-6. Sustained

“Cast thy burden upon the Lord, and He shall sustain thee” (Ps. 55:22).

Our Father’s living waters flow both in summer and winter (Zech. 14:8). He provides the barrenness of winter in

order to cut us off from every other supply, and teach us to draw from His ever-flowing water of life.

“The Father passes us through all the seasons here; and the winter, the most trying one, is the most helpful, if we are really cast on Him in it. Then the real measure of our dependence on Him is ascertained, and also the extent of our resources in Him; and we make acquisitions in Him which we never make at any other time. All our growth and fruit depend on our winters, or rather on how we pass through them.

“The more we can rest in Him the more we are independent of everything outside of Him at such a time, the more vigor we really possess; and the better we get over the winter, be it ever so severe. If I am independent of the winter, it is evident that I have mastered it, and not it me; and if I have done so, through the strength of the Lord Jesus, I am relieved though in no human way. Peter is delivered from prison in a superhuman way; but first he, though enduring a very trying winter, could lay him down and sleep-take his rest, because the Lord sustained him.” - J.B.S.

“It is a wonderful thing to be so satisfied with the Lord Jesus’ company, that we can be tranquil about everything. I remember when I used to think that I should be happy beyond conception if I were able to say, ‘I will fear no evil; my heart is fixed, trusting in the Lord.’ In order to reach this, you

must find Him enough, without anything else. You can never prove the worth of anyone, until you are absolutely dependent upon him.” -J.B.S.

“I laid down and slept; I awaked; for the Lord sustained me” (Ps. 3:5).

12-7. Safely In

“You are made partakers of His resurrection, through the faith wrought in you by God, who raised Him from the dead” (Col 2:12, Cony.).

All true believers are gratefully aware that they are not going to hell, but few realize that they are already in heaven.

“There is no question about there being a beautiful new position for the believer, but people limit it to its being theirs when they die. Scripture shows that it is ours now! People say, ‘You get to heaven when you die.’ No such thing. You have it now. It is not your death that entitles you to it, but the Lord Jesus’ death. There is not a single shade that was between us and the Father, but the Lord Jesus has removed in His death.” -J.B.S.

“The great work of the Lord Jesus was wrought on the Cross to bring us to the Father; His death and His Blood, His ascension and sitting on the Throne; all mean one thing-our being brought nigh to dwell in the Father’s presence. And with what object? That the Father may have us, to mature us, to work in us that which is well-pleasing in His sight. Let no one think that the

entrance into the Holiest is the end; it is only the beginning. It brings us into the right position, in which the Father in His divine power can work out His will and purpose in us-conforming us to the image of His Son.” -A.M.

“The Lord Jesus stood where I was, and now I stand where He is, and that is the only place I have before my Father. We may fail and grieve the Holy Spirit, but that is where we are set.” - J.N.D.

“If there be progress upward there must be progress in life and ways down here; you cannot see the need for a change in your ways here until you are transformed by the influence of nearness to Him there. You thus gradually find things here are not suitable for the order and nature of the things which are so attractive to the renewed heart up there.” -J.B.S.

“Your life is hidden with Christ in God” (Col. 3:3).

12-8. Avoid Ambush

“I find therefore the law of my nature to be that when I desire to do what is right, evil is lying in ambush for me” (Rom. 7.21, Wey.).

Struggle in yourself, and be trapped; rest in Him, and be free!

“Many Christians keep themselves in a perpetual foment through hoping they will get into a situation where they can enjoy a better (and easier) Christian life. They feel enclosed in a

net of circumstances from which they cannot escape. They are so wearied and baffled and beaten by the continuous pressure about them that they wish and itch for things to be different, quite sure that if they were only different Christ would be more real. It has not 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.” -L.E.M.

“You might be secretly attempting to correct and improve yourself, and suffering a good deal of private vexation and disappointment on account of the futility of your struggles. It was at a moment when I was utterly discouraged, and ready to give up the whole thing in complete despair, that the Father showed me how I was attempting to work upon the old material which He could only condemn, and had, and that my disgust and despair as to myself were only a feeble echo of His.

“My Father was not looking for any good in me, and had the Lord Jesus Christ before Him, the perfect and infinitely acceptable Object of His heart. And I, in my nothingness, had ceased to look for good in myself, and began tasting the deep joy of being in Christ, and free to have Him as my Object; while as to life, I entered in some degree into the blessedness of knowing that it was ‘not I, but Christ liveth in me.’” -C.A.C.

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

12-9. Reliant Rest

“Rest in the Lord, and wait patiently for Him” (Ps. 37:7).

Those who rest in Him are often accused of passivity. But the Lord Jesus, who is our life, never was, nor ever is, passive.

“Do you suppose that the Father ever doubts the victory that has been won by His beloved Son? Do you believe that He has a single cloud as to the result? And faith looks at things as the Father looks at them. That is the secret of all strength and courage.

“Why has the Father given us His revealed Word? That we may think the same thoughts, have the same feelings, in our measure, as Himself. There is not a thought or feeling that arises from the old man that is not false. But we have new life capable of receiving and delighting in the very thoughts of our Father.” -J.C.B.

“How am I to know what is the Father’s mind towards me? Is it by judging of it from what I find in myself? Surely not! Supposing that I even found good in myself, if I expected the Father to look at me on that account, would it be grace? There may be a measure of truth in this kind of reasoning; for, if there be life in my soul, fruit will be apparent; but this is not to give me peace any more than the evil that is in me is to hinder my having peace.” -

J.N.D.

“The Lord Jesus ‘has passed into the heavens, now to appear in the presence of the Father for us.’ It is the Lord Jesus who gives abiding rest to our souls, and not what our thoughts about ourselves may be. Faith never thinks about that which is in ourselves as its ground of rest; it receives, loves, and apprehends what the Father has revealed, and what are His thoughts about the Lord Jesus Christ, in whom is His rest.” -J.N.D.

“Let us labor, therefore, to enter into that rest” (Heb. 4:11).

12-10. Spiritual Prosperity

“That you may be filled with a clear knowledge of His will accompanied by thorough wisdom and discernment in spiritual things” (Col. 1:9, Wey.).

Service does not come first; neither does life! The proper sequence for the believer is death to the old, from which emerges newness of life and fruitful service.

“It is a sad thing when service interferes with soul-prosperity. 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 can be dug up. This is a serious loss to the soul and many are thereby hindered from making spiritual progress.

“Very often new believers who have not even peace with God are encouraged to take up service, and they become so occupied with what they are doing that they are not at leisure to learn or to take their place in the favor of the Father. Hence, so long as the service prospers, and they get on pretty well with it, they are happy. The service is their life! But when there is no success, and the whole thing seems to be a failure, their joy collapses. They have to discover how little they have really got, and in many cases to find that they are perfect strangers to the liberty and joy of acceptance.” -C.A.C.

“There must be a profound and genuine experience of Divine things; a cultivation of the highest possibilities of godliness if the witness is to be really effective and fruitful. There must be a man behind the message—a saint behind the service. There must be the nameless effectiveness that comes from true fellowship with the Father.” - A.T.P.

“So that your lives may be worthy of the Lord and perfectly pleasing to Him while you manifest the results of right action of every sort and grow into a fuller knowledge of God” (Col 1:10, Wey.).

12-11. High-born

“Let us draw near with a true heart in full assurance of faith” (Heb. 10:22).

The darkness of this place will in

time turn us to the light of His face—"the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

"When the believer has a real understanding that he belongs to that new place in glory, the Holy Spirit delights his heart with the things of that place. 'Set your affection on things above.' I used to pity those who are alone in the world. I pity no one now who has a room where he can find himself isolated from everyone, to be with the Lord Jesus where He is; where he can have his feathers oiled, to come out and face all the roughness here." - J.B.S.

"May the Lord lead us into the shelter of His holy presence, that we may daily grow in the elevation to which He has raised us, and consequently into moral distance from the old man which is so entirely estranged from the light and perfection of the Father's presence."

"If I am risen with the Lord Jesus, I must occupy myself with Him where He is, or I shall fall back to the things out of which He has risen; and the very fact that I am in the scene where He is not makes it the more necessary that I should be fellowshiping with Him where He is."

"We are conversant with man in death and sin and distance from the Father, for that is our state by nature; but to know the Man in glory, One in

acceptance with the Father according to all His moral greatness, is new to us and magnificent. And according as we know Him there we become not only superior to, but distanced from, our own state with which we are associated." - J.B.S.

"For. . . your life is hidden with Christ in God" (Col. 3:3).

12-12. Law-Grace-Kingdom

"Study to show thyself approved unto God, a workman that needeth not to be ashamed" (2 Tim. 2:15a).

"There is an entirely baseless sentiment abroad which assumes that every teaching of the Lord Jesus must be binding upon the believer during this age simply because He said it. The fact is forgotten that He, while living under, keeping, and applying the Law of Moses, also taught the principles of His future earthly 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 His teachings is not recognized and maintained, there can be nothing but confusion of mind and consequent contradiction of truth." - L.S.C.

"Because the thing is in the Bible does not warrant the conclusion that it is God's will for the Christian. We must seek rightly to divide the Word of truth. What was formerly right for the Jews is for us nothing but the elements of the world. These forms pointed to a reality

that is now come; the Body is of Christ. The blessed position of a Christian is, that he has died even to the best things of the world, religious and otherwise, and he is alive to the highest things in the presence of the Father; for the Lord Jesus Christ is his life, in whom he is hidden (Col. 3:3)." -W.K.

"The Gospels are complex almost beyond any other portion of Scripture, since they are a composite of the teachings of the law, of grace, and of the coming kingdom." -L.S.C.

"We realize our privileges and possessions in the Lord Jesus by faith; we enjoy them by the Spirit."

"Rightly dividing the word of truth" (2 Tim. 2:15b)

12-13. Combat Soldiers

"Thou, therefore, endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3).

What if there were conscientious objectors in the Lord's army? Actually, our Lord does not have any noncombatant soldiers whatsoever in His service, since the battle line extends from the front all the way to the rear; to say nothing of the fact that we are all camped in enemy territory.

"Luther, speaking to the young preachers of his day, said: 'I did not learn to preach Christ all at once. The devil has been my best professor of exegetical and experiential theology. Before that great schoolmaster took me

in hand, I was an unweaned child, not a grown man. It was my combats with sin and with Satan that made me a true minister of the New Testament. It is always a great grace to me, and to my people, for me to be able to say to them: "I know this text is true! I know it for certain to be true!" Without incessant combat, and pain, and sweat, and blood, no ignorant stripling of a student ever yet became an effective preacher."

"Every bit of truth we receive, if we receive it in faith, will take us into conflict and will be established through conflict. It will be worthless until there has been this process. Take any position the Lord calls you to take, and, if you are taking it with Him, you are going through things in it, and there will be an element added by reason of the pressure. You have taken a position, yes; but you have not really received as yet, the true value of it has not yet been established. You have not come into the real significance of the truth until there has been some sore conflict in relation to it." -T. A-S.

"I bear willing witness that I owe more to the fire, and the hammer, and the file, than to anything else in my Lord's workshop. When my schoolroom is darkened, I see most." -C.H.S.

"We also exult in our sufferings, knowing as we do, that suffering produces fortitude; fortitude, ripeness of character" (Rom. 5:3, Wey.).

12-14. Faith's Fortitude

"Therefore will the Lord wait, that He may be gracious unto you" (Isa. 30:18).

Waiting upon the Father is not a matter of longsuffering, but of expectant faith-quiet, restful, confident dependence upon One who is fully trusted. Often the God of circumstances must teach this waiting by placing us in situations that offer no other alternative.

"When the testing comes, does our faith prove true? Does our confidence in the Father become shaken and our hope prove uncertain? When the clouds have gathered and the thunder rolls and the lightning stabs the darkness and the roar of the storm is in our ears, can we keep our eyes and thoughts off the tempest and continue in the quiet and peace of the Father's presence?"

"When the enemy of right and wrong has thrown down the gauntlet and is trampling ruthlessly upon that which affects the honor of our Lord, and when he seems about to bring ruin upon that which our Father has purposed, can we refrain from rushing in to strive with him, and wait for Him 'in quietness and confidence,' with a true sense both of our weakness and of His faithfulness and strength? When we have no word from the Lord except to wait and everything seems to be at a standstill, does the certainty of hope remain undimmed?" -A.H.

"When you are in faith you will find that the Lord Jesus does not remove

the pressure from off you until you are asleep in it, until you are able to take it quietly. You learn His grace first, and then His mercy."

"Faith possesses all things, and hope stretches on to the fulness of the possession, yet in no restless mood, for patience sits by the side of hope in the believer's soul, and teaches him to wait for the glory of his Father. 'If we hope for that we see not, then do we with patience wait for it.' (Rom. 8:25)." - H.F.W.

"I waited patiently for the Lord, and He inclined unto me" (Ps. 40:11)

12-15. Personal Attention

"Blessed be the God and Father of our Lord Jesus Christ" (Eph. 1:3a).

One's growth is gauged by one's gaze.

"The first impression on my heart when converted was, 'Enoch walked with God.' That was my start. Now then, I said, I will walk with God. Beautiful as far as it went; but I very soon found, as Luther said to Philip Melancthon, You will find old Melancthon stronger than young Philip!

"I came to my wit's end, for I wanted to find whence to draw so as to live it out. You are unable to live out of resources in yourself-you must not act as though your life is separate; the Lord Jesus must be the fountain. It is all very well to get the heavenly side of truth; but let me remind you that this alone

will not do, for nothing will compensate for lack of walking in fellowship with the Father and the Son.” -G.V.W.

“It is one thing to drop off or renounce certain things, and quite another to be engrossed with the right thing. Monks renounce much, but they are not engrossed with the Lord Jesus Christ. It must be not only ‘forgetting those things which are behind,’ but also reaching out unto the things that are above. It is that which you give yourself to, not what you have abandoned, that colors you and which imparts character to you.” -J.B.S.

“Look at the Lord Jesus firmly and fixedly, never letting your gaze wander elsewhere; and whatever temporal objects come between you and your Lord, look right through them, as through a mist, and fix your eyes and heart upon Him and Him alone. Whatever condition you find yourself in, do not let either earth or heaven hide Him.” -J.H.

“Who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3b).

12-16. Unwarranted Disappointment

“Oh, wretched man that I am!” (Rom. 7:24).

The result of, and penalty for, reliance upon the flesh, is Romans Seven. The result of, and reward for, dependence upon the Holy Spirit, is Romans Eight.

“Self-disappointment is a very different thing from self-judgment. Indeed, if there were true self-judgment there would never have to be self-disappointment. If in honesty and sobriety of heart I have judged ‘that in me, that is, in my flesh, dwelleth 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.

“But I feel sure that many young believers, and I dare say some old ones too, are very familiar with the wretched and depressing experience of self-disappointment. They have made many fresh starts; they have often been stirred up, and have made up their minds to be more for Christ; they have thought, ‘I shall do better now; I am more earnest about it than I was before’; but it has all ended in disappointment.

“They have no idea that they are trying to improve themselves; they would repudiate such a thought; they suppose that they know better than to look for good in themselves. And yet their disappointment is the plain proof that, in spite of all their knowledge of Scripture, they have expected to make themselves different, for they are disappointed because they have not succeeded in doing so.” -C.A.C.

“The soul that turns back upon itself to learn God’s judgment about it, and what His dealings with it are likely to be,

is not leaning upon what the Father is-is not standing in grace. Neither our joy nor our peace is dependent on what we are to Him, but on what He is to us-and this is grace.” -J.N.D.

“My soul wait thou only upon God; for my expectation is from Him” (Ps. 62:5).

12-17. Be, To Do

“The Spirit of truth takes of what is Mine and will make it known to you” (John 16:15, Wey.).

Fruitful service results from growth, not works. All sharing must be motivated and governed by life: “the Spirit of life in Christ Jesus” (Rom. 8:2).

“The Holy Spirit came to reproduce the Lord Jesus in the lives of men and women. The Church is that or it is nothing; the teaching relates to that, or it has no meaning. Any movement of the Spirit is in that direction, or we have entirely misunderstood. He came to conform us to the image of the Son; everything has to be tested by that.

“All our activities and efforts and energies and expenditures; all our sacrifices, our movements and our teaching: everything that has become a part of ‘Christianity’ has to be measured by the one rule-is it resulting in the reproduction of the Lord Jesus Christ in the lives of men and women, so that it is demonstrated from heaven that He is as truly here in this world now as ever He was in history?” -T. A-S.

“It is a mistake to measure spiritual maturity merely by the presence of gifts. They may be present and they may be valuable, but the Spirit’s object is something far greater-to form the Lord Jesus Christ in us through the work of the Cross. It is not merely that a man does certain things or speaks certain words, but that he is a certain kind of man. In the long run it is what we are, and not simply what we say or do-and the difference lies in the formation of the Lord Jesus within.”

“The Father first uses the active talents of His servants; then He polishes the other side of the stone, making the passive graces shine-patience, meekness, etc.”

“My little children, of whom I travail in birth again until Christ be formed in you” (Gal. 4:19).

12-18. Attitude

“I heard, as it were, the voice of a great multitude. . . saying, Hallelujah! For the Lord God omnipotent REIGNETH” (Rev. 19:6).

Once we become aware that our sovereign Father is reigning and is in full control, our faith becomes a set attitude and we are able to honor Him by resting in His faithfulness under all circumstances.

“Joseph gives a wonderful example of a man who does not know what God is doing and yet who by faith cooperates with Him at every step of the way. At each phase of his

experience, even when perhaps he was most bewildered, Joseph gave God the cooperation which He requires for the fulfilment of His purpose. This relationship can only come by faith. It does not necessarily entail an understanding of the procedure of things, but it certainly cannot be given unless we are absolutely convinced of the Father's supreme control over all.

"The man who imagines that things have got out of the Father's hands, that they are not working out as He intended, or that Satan or his agents are really in control, is the man who is not in a position to give the Father the required cooperation in it all. This is unbelief. And unbelief is the greatest hindrance we can offer to the Father's working. This cooperation is a matter of heart-attitude, of spirit, and means that we go quietly on, cheerfully and faithfully glorifying the Father where we are, not fretting or praying to be moved somewhere else." -T. A-S.

"The strength of the vessel can be demonstrated only by the hurricane, and the power of the Gospel can be fully shown only when the believer is subjected to some fiery trial. If the Father would make manifest the fact that 'He giveth songs in the night,' He must first make it night." -W.T.

"Let us be glad and rejoice, and give honor to Him" (Rev. 19:7).

12-19. Touch Not!

"I, through the law, am dead to the

law" (Gal. 2:19).

The law will not touch us if we do not touch it.

"We were born in the first Adam. He was responsible before God to stand in righteousness. He failed. We were responsible in him and we failed. We sinned in Adam (Rom. 5:12, 19). What did God do about it? He gathered us up into the Last Adam, and we died in Him. God allowed His holy law to condemn us utterly and the law, seeking to slay us, found us in Christ on the Cross and set upon us and slew us." -W.R.N.

"'Law hath dominion over a man as long as he liveth' (Rom. 7:1), but when it has cursed him and killed him the law has no more to say to him; and we 'are become dead to the law by the body of Christ' (Rom. 7:4), for we have died judicially with Christ on the Cross. The new life which we have in Him comes to us from Him in heaven, the risen and glorified Man before the Father." - H.F.W.

"There prevails a notion that the Lord Jesus was keeping the law for us and establishing our righteousness when He was here below. Now His life was necessary to vindicate the Father and His holy law, as well as to manifest Himself and His love; but the righteousness that we are made in Christ is another thought altogether-not the law fulfilled by Him, but the justifying righteousness of the Father founded on the Lord Jesus' death,

displayed in His resurrection, and crowned by His glory in heaven.” -W.K.

“The Ten Commandments require no life of prayer, no Christian service, no evangelism, no missionary outreach, no Gospel preaching, no life and walk in the Spirit, no union with the Lord Jesus, no fellowship of saints, no hope of salvation, and no hope of heaven.” - L.S.C.

“Now we are delivered from the law” (Rom. 7:6).

12-20. Ex-prodigals

“Father, I have sinned against heaven, and in thy sight, and am no more worthy” (Lk. 15:21a).

From prodigals, our Father has made us possessors. “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col. 1:12).

“If I, once a lost prodigal, want to know the measure of my acceptance with the Father, He alone defines it for me. It is only as I know what the Lord Jesus is to the Father in glory that I can in any degree truly estimate my own acceptance in Him: Had He my sins laid on Him? How is He now accepted? For as He is now accepted, so am I; and therefore it is the Gospel of the glory of the Lord Jesus Christ. Try for your own acceptance, and it will always be a dubious and imperfect thing. Get to understand His acceptance, and your soul will be enlarged into all the fulness and blessedness not only of His, but of

your own, because you are ‘in Him.’” - J.B.S.

“Many are looking to find some good in themselves, and in most cases without being conscious that they are doing so. Effort, disappointment, self-reproaches, and self-occupation, make up the weary round of their lives, with now and then, perhaps, a gleam of spiritual happiness. No man’s heart will ever be gladdened by the joy of divine acceptance until he has learned that there is not a single bit about him, as a man in the flesh, that does not deserve the judgment of God.” -C.A.C.

“It is a wonderful moment when by faith we appropriate and occupy our position in the favor of the Father-when we know that we are received by Him in all the acceptance of His Son. We do not then think of ourselves, or our unworthiness, at all. We think of the Lord Jesus-His perfections, His suitability to divine favor, His infinite acceptance with the Father-and by faith we have access into the favor of which He is so worthy.” -C.A.C.

“But the Father said to his servants, Bring forth the best robe” (Lk. 15:22a).

12-21. Dual Gift

“To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:5).

When our testimony concerning His gift of freedom from the power of sin is as valid as our testimony to His gift of

freedom from the penalty of sin, we will have matured. So long as there is only the first half, we are but babes, albeit full-grown.

“The Lord Jesus, you know, makes two offers to everyone. He offers to set us free from the penalty of our sin. And He offers to set us free from the power of our sin. Both of these offers are made on exactly the same terms: we can accept them only by letting Him do it all. Every believer has accepted the first offer. Many have not accepted the second offer. They mistakenly think that they must have some part in overcoming the power of their sin; that their efforts, their will, their determination, strengthened and helped by the Holy Spirit, is the way of victory.” -C.T.

“All the powers of Deity which already wrought together in the accomplishment of the first part of the eternal purpose, the revealing of the Father’s likeness in the man Christ Jesus, are equally engaged to accomplish the second part, and work that likeness in each of the Father’s children.” -A.M.

“Like Christ: the longer we meditate on that word, the more we realize how impossible it is without the other: In Christ. The outward likeness can only be the manifestation of a living, inward union. To do the same work as the Lord Jesus, I must have the same life. The more earnestly I take Him for my example, the more I am driven to Him

as my Head, my Life. Only an inner life essentially like His, can lead us to a visible walk like His.” -A.M.

“As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him” (Col. 2:6).

12-22. Peaceful Knowledge

“I have been crucified with Christ” (Gal. 2:20).

The difference between stultifying carnality and growing spirituality is the believer’s realization that he the sinner, as well as his sin, were taken down into death. Seeing one’s identification in the Lord Jesus’ death, burial, resurrection and ascension is the necessary foundation for spiritual growth to maturity.

“How often do we find believers plunged into the very depths of distress and darkness as to their spiritual condition and prospects! So many do not as yet see the application of the death of the Lord Jesus to their old man. They do not realize the glorious truth that in that death they were delivered from this present evil world, from the dominion of sin and the law, and from the power of the enemy.

“All believers see that the Blood of the Lord Jesus screens them from the judgment of God; but most do not as yet see that they are ‘dead unto sin’ in the Lord Jesus; that their ‘old man was crucified with Christ’; that not only have their sins been put upon Him at the Cross, but they themselves, as sinful

children of Adam, have been personally identified with Him in His death unto sin; that God pronounces them dead and risen with Him. But if this foundational truth is not apprehended by faith, there is no bright, happy, emancipating sense of full and everlasting salvation.” -C.H.M.

“We are to hold by faith the position which the Father has given us in the risen Lord Jesus, and abide therein, occupied with the interests of our Father and not our own. Taking thought of ourselves is a divergence from the place of faith.”

“We enter the heavens in order to be qualified for earth; we do not begin on earth, to reach the heavens. Our simplest earthly responsibilities require us to be conversant with the ‘things above.’”

“If any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new” (2 Cor. 5:17).

12-23. Personal Privilege

“This is My beloved Son, in whom I am well pleased” (Matt. 17:5).

All the Father accomplished on our behalf is that we might have all He has in His beloved Son. “For in Him dwelleth all the fullness of the Godhead bodily” (Col. 2:9).

“Of all the marvels of the Father’s grace, none is more marvelous than the fact of His bringing men into fellowship

with Himself. That He should interest Himself in the concerns of our daily lives, is wonderful indeed; that He should give us glory in heaven above the angels is a wonder deeper still; but that He should call us to like thoughts, feelings, and to common objects with Himself is beyond conception.” -H.F.W.

“It is by occupation with, and contemplating the Lord Jesus Christ, that we are brought, by the enablement of the Holy Spirit, into fellowship with our Father; enabled to enter into His own thoughts concerning, and even to share His own affections for, that blessed One who is now seated at His own right hand.” -E.D.

“There is a marked distinction between the Father’s actings in old times and since the day of Pentecost. He had revealed Himself to man in man’s circumstances till that day; since then He has been requiring man to come into His circumstances. The whole testimony of the Father now is to what the Lord Jesus is in heaven.” -G.V.W.

“We only touch the positive blessings of Christianity as we reach the Lord Jesus Christ in glory. One may have a measure of relief and the assurance of eternal security because we trust the shed Blood and His finished work on the Cross, but when we come to divine favor and the reality of the Christian life, that is all connected with a Person, and inseparable from that Person.” -C.A.C.

“When they had lifted up their eyes, they saw no man, except Jesus only” (Matt. 17:8).

12-24. Only Jesus

“Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm” (Jer. 17:5).

Sooner or later the believer goes through a period of disillusionment and bitterness because of what he encounters in the lives of other Christians-leaders included. The Holy Spirit uses this revelation, along with what He exposes in his own heart, to teach him to abide in the Lord Jesus; safe from the sin of others, as well as his own.

“It is a part of our spiritual education to discover the fallibility of those in whom we trust. The experience can be a very painful one, but it is most necessary for us to find out that everyone else but the Lord Jesus is a failure. Sometimes He seems to take pains to bring them to notice. He never hid the failures of his disciples from the people, for he wants it clearly understood that we must place our trust in Him alone. Some Christians get offended with Him when they find that others on whom they relied are not, after all, perfect.” -H.F.

“Our Father will allow us to prove the vanity and folly of all creature-confidences, human hopes, and earthly expectations. And on the other hand, He will prove to us, in the most touching

and forcible manner, the truth and blessedness of His own Word: ‘They shall not be ashamed that wait for Me.’” -C.H.M.

“You will never be transformed by continually looking at your own shortcomings, never! Nor will you ever be transformed by looking at the weaknesses of your fellow Christians. You will only be conformed by continually looking upon the glory of the Lord Jesus; for they who live looking and beholding, though they know it not, are ‘being changed from glory to glory by the Spirit of the Lord.’” -E.I.

“To give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6).

12-25. Tranquil Trust

“Trust in the Lord with all thine heart, and lean not unto thine own understanding” (Prov. 3:5).

Restful trust is developed not so much by what the Lord Jesus does for us, but by who He is to us-and that necessitates fellowship.

“It is a wonderful thing to be so satisfied with the Lord Jesus’ company, that we can be tranquil about everything. You will often find that it is the one of the most anxious temperament who finds most in Him, when such an one begins to know Him. I remember when I used to think that I should be happy beyond conception if I were able to say, ‘I will fear no evil,’ ‘my heart is fixed, trusting in the Lord.’ In

order to reach this, you must find Him enough, without anything else. We all say that He is enough, but it is quite a different thing to know it practically. You can never prove the worth of anyone, until you are absolutely dependent on him.” -J.B.S.

“What do you need? Ask your Father about it. Instead of harassing your mind about it, present it to Him; and it is not said that He will necessarily give you what you ask, but He gives you His peace. You put your cares into His heart, and He will put His peace into yours.”

“Our Father’s purpose is an ‘eternal purpose,’ from eternity, embracing an eternity to come. He does not shape His thoughts according as circumstances arise, but the circumstances are controlled by His thoughts and plans. How blessed to know that He is absolute Master in all things; that even ‘He maketh the wrath of man to praise Him, and the remainder of wrath He restrains.’ It is the only thing that can give the smallest comfort in the midst of such a scene of confusion all around us.” -F.W.G.

“Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God” (Phil. 4:6).

12-26. Cross Continuity

“That I may know Him. . . being made conformable unto His death” (Phil. 3:10).

The wondrous depths of the finished work of the Cross will always be adequate to deal with the terrible depths of the unfinished work of the old man. As we glory in the Cross, the flesh is denied.

“When we have apprehended our death-position with the Lord Jesus (Rom. 6:6; Gal. 2:20, etc.), we may have failed to see the on-going conformity to His death (2 Cor. 4:11; Phil 3:10, etc.). The absence of this brings the anomaly of the Cross being preached with little or no marks of the Calvary spirit.

“This is the problem of teaching the ‘identification’ truths without the consequent conformity of death which brings forth life. We may rely upon the fact that we ‘died’ with the Lord Jesus, and assume that it is entirely wrought in us at once, not realizing that ‘the fellowship of His sufferings’ follows the apprehension of identification. That ‘delivery unto death’ must become deeper and deeper, until the ‘conformity to His death’ in the path of the Cross becomes a very real characteristic of the life.”

“We are not to think that our exalted position in the Lord Jesus, seated with Him in heavenly places, frees us from the need of further application of the Cross. We never reach a point where we can leave the Cross. We are invincible, more than conquerors through Him who loved us, only as we are brought into ever deeper conformity

to the Lord Jesus' death unto sin. Otherwise the flesh reinstates itself and we once more fall prey to the old man's reign. There are always remaining, however much we have advanced, hidden strongholds of the old man which must be rendered inoperative by the finished work of the Cross." -F.J.H.

"Let him deny himself, and take up his Cross daily" (Lk. 9:23).

12-27. Conditional Strength

"My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:9a).

Whereas most feel that personal weakness is the great hindrance to a sound Christian life, the real tragedy is the astonishing strength of the old man. The Cross for our cursed strength; the Lord Jesus for our blessed weakness.

"Let no one imagine that he can be effectively used in the Lord's service, or even make progress in the Christian life, without some measure of real entrance into the valuable principle: 'When I am weak, then am I strong' (2 Cor. 12:10). It is absolutely essential in forming the character of the true servant of the Lord Jesus. Where it is not known and felt, there is sure to be unsubduedness, unbrokenness, and self-occupation in some form or other. On the other hand, where one has been brought into this principle, there will always be a measure of brokenness, softness, and tenderness of spirit; and not only so, but also largeness of heart,

and that lovely tendency to rise above those petty, selfish considerations, which so sadly hinder the work of God.

"All of His servants in the Word stand before us as vivid illustrations of the value and necessity of broken material. All had to be broken in order to be made whole-to be emptied in order to be filled-to learn that, of themselves, they could do nothing, in order to be ready, in the Lord Jesus' strength, for anything and everything." - C.H.M.

"Our Father's spiritual goal for his own is neither continuous straitness nor continuous poverty. For these are never the end; they are only the means to His end. Straitness is the pathway to expansion; poverty is the pathway to abundance."

"Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9b).

12-28. Unique Identity

"If any man be in Christ, he is a new creation" (2 Cor. 5:17).

All the "religions" of Christendom are mainly Judaistic, and the present-day Church is not far behind.

"The teachings of the kingdom (as illustrated in the Sermon on the Mount) have not yet been applied to any man. Since they anticipate the binding of Satan, a purified earth, the restoration of Israel, and the personal reign of the

King, they cannot be applied until God's appointed time when these accompanying conditions on the earth have been brought to pass.

"The kingdom laws will be addressed to Israel and beyond them to all nations which will enter the kingdom. It will be the first and only universal reign of righteousness and peace in the history of the world. One nation was in view when the Law of Moses was in force on the earth; the individual is in view during this age of grace; and the whole social structure of mankind will be in view when the kingdom is established on earth.

"Christianity is totally opposed to Judaism, and any mixture of the two must result in the loss of all that is vital in the present plan of salvation. One made its appeal to the limited resources of the natural man and conditioned his life on the earth; the other sets aside the natural man, secures a whole new creation in Christ Jesus, and counsels that new being in his pilgrim journey to his heavenly home.

"The Jewish nation is the center of all things related to the earth. The Church is foreign to the earth and related to it only as a witnessing people. They are strangers and pilgrims, ambassadors whose citizenship is in heaven." -L.S.C.

"There is neither Jew nor Greek (Gentile). . . for ye are all one (new creation) in Christ Jesus" (Gal. 3:28).

12-29. Blessed Lameness

"My grace is sufficient for thee; for My strength is made perfect in (your) weakness" (2 Cor. 12:9).

Our greatest liability: self-confidence. Our greatest asset: Christ-confidence. It usually takes years to discover one's misplaced confidence. The flesh will fail us every time, and under all conditions. The Lord Jesus never fails us under any conditions.

"When the Lord Jesus was on the Cross there were no mighty deeds to be seen, yet Calvary did more for the world than all the great deeds in Galilee. We think too much of the greatness, and too little of the death-fellowship with our Lord. The 'mighty deeds' may mean the 'greater works,' but death-fellowship means 'much fruit.' You might toil all your life, and only do so much, even with the wonderful deeds; but if you are willing to die with Him there will be effortless multiplication. There is no limit to the fruit that comes out of death."

"An increasing number of the Lord's people are seeking to enjoy the power of the Lord Jesus' life by accepting the fact of their union in His death as expressed by Paul, 'That I may know Him, and the power of his resurrection, and the fellowship of His sufferings, becoming conformed unto His death' (Phil. 3:10). We died with Him, but most of us are not being conformed to His death and hence are not like Him in

life.” -L.L.L.

“There is no escape from the Cross, if believers would know the ‘power of His resurrection.’ This crafty, defiant, defensive ‘I’ must be held in the place of death by the Spirit if there is to be true fruitfulness. In the measure that one dies to the old, in the same measure does one experience life in the New.”

“Then shall the lame man leap as an hart. . . for in the wilderness shall waters break out, and streams in the desert” (Isa 35:6).

12-30. Christ-filled

“He (the Holy Spirit) shall glorify Me (the Lord Jesus)” (John 16:14).

The Spirit’s ministry within is the displacement of the old man, and the emplacement of the New Man.

“The Father works to will, and He is ready to work to do, but, alas! many Christians misunderstand this. They think because they have the will it is enough, and that now they are able to do. This is not so. The new will is a permanent gift, an attribute of the new life in Christ. The power to carry out this will is not a permanent gift, but must be each moment received from the Holy Spirit. It is the one who is conscious of his own utter powerlessness, as a believer, who will learn that by the Spirit alone he can live the Christian life.” - A.M.

“Our manner of speaking may often

mislead us. We would say, The work of the Spirit is to save souls. Yes, but why-just to save them? No; in order that the Lord Jesus may have His place. Those souls are to be ‘residences’ of the Lord Jesus. The Spirit may instruct believers and build them up-for what purpose? Just that they should be mature Christians? Not at all; but so that the Lord Jesus shall have a larger place.

“No matter what the Spirit does, He has one all-inclusive object and end-the glorifying of the Lord Jesus Christ: that is, the giving of Him His place, and then filling all things with Him. Do not think of the ‘being filled with the Spirit,’ or the ‘fulness of the Spirit,’ in any other way than this. The Holy Spirit’s filling is intended to be a filling of all things with the Lord Jesus Christ.” -T. A-S.

“How we have degraded the Holy Spirit into a mere power by which we have to do our work! Oh, that the Spirit might be held in honor as the One to fill us with the very life of our Lord Jesus Christ!” -A.M.

“Unto the measure of the stature of the fulness of Christ” (Eph. 4:13).

12-31. There’s More!

“Let us go on past the elementary stage in the teachings and doctrine of Christ” (Heb. 6:1a, Amp.).

The milk of the Word is necessary for the immature years. But in order to carry out His purpose in our lives, our Father brings in needs that call for more than milk-we become hungry for the

meat of the word, and are thereby strengthened and matured.

“When I see the Blood, I will pass over you’ (Ex. 12:13). The Blood shelters from the Judge, but there is no rest there. In this state, the believer is like a man in a lifeboat: he is rescued, but still in the place where the danger is; he would like to get to shore. He is safe, but not clear of the power of the enemy, not clear of Pharaoh and the Egyptians. That is really where most Christians are today.” -J.B.S.

“There are vast numbers who profess to believe in the atoning virtue of the death of the Lord Jesus, but who do not see aught therein beyond the forgiveness of their sins. They do not as yet see the crucifixion, death, and burial of the sinner-the entire displacement of the old system of things belonging to their first-Adam position; in a word, their perfect identification with their risen and ascended Lord.” -C.H.M.

“With Israel, after its deliverance from Egypt, there were two stages. The one, this life in the wilderness, with its wanderings and its wants, its unbelief and its murmurings. The other, the land of promise, with rest instead of desert wanderings, and with abundance instead of want-symbols of the two stages of the Christian life. The one in which we only know the Lord Jesus as Saviour from Egypt, in His work on the Cross for atonement and pardon. The other, where He is known and welcomed as our Life in heaven; Who,

in the power of that endless life, leads us to find our home in the Holiest of our Father’s presence.” -A.M.

“ . . . advancing steadily toward the completeness and perfection that belong to spiritual maturity” (Heb. 6:1b, Amp.).

