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Introduction - Miles J. Stanford's Personal Testimony that there are queries like: Who are you? (or even, Who do you think you are?), it seems appropriate to share a brief word of our Lord's glory. My dear bride and I have been striving to serve the Body of Christ for about 47 years, and there is no end yet, by His grace! 1914-1940- Born in Wheaton, Illinois, my life is focused on a golf course and a baseball diamond. I had little or no Sunday school background, never heard the Gospel without even knowing John 3:16. Despite my utter ignorance, I began to realize at the age of 27 that God was a saint and that I was a lost sinner. (Our sovereign God is at work!) As my conviction for sin deepened relentlessly in the summer of 1940, I finally accepted the Lord Jesus Christ as my Savior on September 19, being alone in my room. (One?) 1941-1945 - The following year was spent getting used to the church and Christians at Wheaton College Church, studying the Bible from eight to ten hours a day. Then the Lord placed me in the Army of Engineers in '42-abroad for a year in England and almost two years in Germany. During this time there was correspondence with other Christians, so after discharge at the end of the 45th I wrote almost 200. The needs of my spiritual growth, combined with those found in correspondence, pressed me to the truths of the rise of the Romans 6-8. The Romans of William R. Newell, the verse verse was a vital light for many years, mainly because of his doctrinal teachings concerning our identification with Christ in His death, resurrection, and ascension. 1946-1955 - Because of a deep thirst for spiritual growth, I became dissatisfied with the rate of Wheaton churches. After waiting at Lord's, he kindly put me in a room in Brooklyn, Ny-far from Wheaton! There I studied the Word of God, along with numerous authors now cited in our book, Green Letters. At some point, the correspondence continued to expand. The body and soul were kept together (only) by manning the restaurant's dishwasher. After five wonderful years of study, the Lord gave me an even more wonderful wife (January '51), and thus pulled me out of the bachelor cabin. He gave Cornelia a similar heart hunger to grow and help other believers develop spiritually. While she worked as a church visitor at the Brooklyn Church, we held weekly evening meetings in the house, for those who longed to continue with the Lord. Ruth Paxson's life on the highest plane (Vols. I and II only) was our tutorial for Paxson meetings. This went on for five years. 1955-1979 - The Lord takes us to Wheaton, Warrenville, in the spring of 55. Over the next seven years, absentee service expanded, many home meetings were held, Cornelia was the executive secretary in the Press Scriptures, and we had heavy responsibilities in the Biblical church. In 1960, the Green Letters series was launched. These letters went to our 1500 every two months for three years. 1962-1979 - In order to Growing ministry, we dispensed with our Illinois home and moved to Colorado Springs in a lovely mobile home, for a streamlined living. At the end of the Green Letters series in '63, there was nothing but to publish the material as a book. Since then it has been produced by several publishers, and in more than a dozen foreign languages. Over the years this has allowed us to publish other books, such as the Principle of Position; Growth soil; Abide above; The payback that matters; and the line is drawn. In '84 Sondervan Publishing House produced the first five of them in one volume as full Green Letters. In '73, we introduced spiritual service. To date, this Tri-S-Series consists of 19 issues in a notebook. This covers much of the realm of spiritual growth, including information about Christian writers. There is also a series of twelve 31-page prayer booklets known as Nobody but a Hungry Heart. In '79 the New Birth Of Explanation was published, intended for both the inaccessible, and the new Christians. 1979-1994 - With 17 quiet years writing in Colorado Springs behind us, Lord moved us to the Denver area (Wheat Ridge) in the fall of '79. This allowed us to become more involved in the unique ministry of Ed and Betty's Christian Books in nearby Lakewood. (Betty Sandin is my sister.) To ease our workload, the mail-order operation was done by the expansion of the ministry of the store. From '80 to '82 we had tree years r fine growth classes, gathering in a large boardroom in the store. That included Tuesday afternoon a group of Christian businessmen, which is still ongoing, under new leadership. Cornelia taught her 2:20 Group (Galatians 2:20), a weekly evening class for young women. In '84, and began an extensive series of Position documents extracted from the best books in my library. They were separated somewhat at the time, in correspondence. They are now available in a three-volume set called Position Documents-Spiritual Anthology. This is 750 pages, with an index of more than 700 titles. We also have a 24-hour set of cassettes dealing with spiritual growth consisting of several titles. In the fall of '85 Ed and Betty stopped 13 years of shop ministry, but continued with the postal order of outreach. In the meantime we are back at our beloved Colorado Springs-all beyond our tender dreams, including the warm communion of Mesa Hills Bible Church. In early July of 87 I was hospitalized due to congestive heart failure. Therefore, my activities are now limited, while the Lord allows day in and day out. On October 23, our Father took his dear servant, Ed Sandin, home to be with himself. Our Father has a first choice: Ed is a big gain, a big loss of ours. Betty faithfully services postal orders. 1997 - In February, I entered the universe of e-mail and the World Wide Web. The end signaled Betty's entrance to the lovely nursing home, with the ministry's postal order placed in capable hands and Donna Doyle. Hearing about our little outreach continues to be personal correspondence, both through snail mail, and by email, with believers who are hungry to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ (2 Peter 3:18). Rest in it, Miles April 1997 Principles of Spiritual Growth Miles J. Stanford foreword a friend once handed me a copy of a book entitled Green Letters written by Miles J. Stanford. After reading the first few pages, I knew there was something in my hand that was extraordinary. Day after day during my divine time I read at least one section and found a book to contain one of the most practical approaches to various areas of my spiritual life that I have ever read. I asked others to read it and they confirmed my impressions. Various parts of the book were originally prepared as short letters and were sent to a number of interested friends. They were then assembled into a book that was known as Green Letters, but in order to make this new seal meaningful to a new audience, the title was changed to the principles of spiritual growth. We are grateful for the author's permission to publish this book for the benefit of a wider group of friends. This book outlines the basic principles pertaining to the spiritual exercises of a Christian. These principles are stated in such a practical form that it will be useful for you to read and re-read them and, of course, to practice them. Some aspects of Christian life and walking that may have been puzzling to you will become clear as the Spirit of God is able to make them a reality in your daily life. While some sections may be such an interest to entice one to read them in the first place, it would be best to read the sections in the order they appear. They are in logical sequence, and the commandment is laid on the commandment (Isa. 28:10). We hope that these truths will be widely disseminated. Theodore H. Epp Director Back to the Bible Broadcast Content Chapter 1 - Faith Chapter 2 - Time Chapter 3 - Adoption Chapter 4 - Goal Chapter 5 - Preparing Chapter 6 - Full In It Chapter 7 - Appropriations Chapter 8 - Identification Chapter 9 - Consecration Chapter 10 - Self Chapter 11 - Self-denial Chapter 12 - Cross Chapter 13 - Apprenticeship Chapter 14 - The Apprenticeship Process Chapter 15 - Rest Chapter 16 - Help Chapter 17 - Cultivating Chapter 18 - Continuation Chapter 1-Faith The purpose of this book is that to carefully deduce some of the most important principles of spiritual growth in order to help build on a sonic biblical basis in Christ. He can't read anyone else. The Holy Spirit of Paul writes to each of us, Explore yourself if you are in faith (II Cor. 13:5), and the recommendation certainly does not fail at the very beginning of this series of studies. First of all, we must remind ourselves that without faith it is impossible to please him (Heb. 11:6) Also, and that's all true faith should be based solely on biblical facts, for faith comes upon hearing and hearing the word of God (10:17). If our faith is not established on the facts, it is nothing more than hypothesis, superstition, speculation or presumption. Jews 11:1 leave no doubt about this: Faith is the essence of the things we hoped for, an indication that it did not. The faith that is on the facts of the Word of God confirms and justifies that it has not been seen. And everyone knows that the evidence must be based on facts. We all began on this principle when we were born again - our faith stood directly on the eternal fact of the atonement of death and the resurrection of our Lord and Savior Jesus Christ, as recorded in I Corinthians 15:1-4. This is the faith with which we began, and it is the same faith with which we must stand (16:13), walk (II Cor. 5:7) and live (Gal. 2:20). How you therefore accepted Christ Jesus the Lord, so walk you in it (Col. 2:6). Since true faith is linked to biblical facts, we certainly should not depend on impressions. George Mueller said: Impressions have neither one nor the other to do with faith. Faith deals with the Word of God. It is not impressions, strong or weak, that will make a difference. We should deal with the Written Word, not with ourselves or with our impressions. Then, too, the likelihood is a great temptation when it comes to exercising faith. Too often attitude: It doesn't seem likely that he will ever be saved. The way things are going, I wonder if the Lord really loves me. But Mueller wrote: A lot of people are willing to believe in regards to things that seem likely to them. Faith has nothing to do with probabilities. The province of faith begins where the probability stops and vision and feeling fail. Appearance should not be taken into account. The question is whether God said it in His Word. Alexander R. Hay adds to this by saying: Faith must be based on certainty. There must be some knowledge of God's purpose and will. Without it, there can be no true faith. For faith is not the power we create, or the desire to believe that something must be, thinking that if we believe in it is difficult enough, it will happen. It may be positive thinking, but certainly not biblical belief! Evan Hopkins writes: Faith needs facts to rest. Presumption can take fantasy, not fact. God in His Word reveals to us the facts with which faith must deal. It is on this basis J.B. Stoney might say, True faith is always increased by the opposition, while false confidence is damaged and discouraged by it. There can be no resilience other than real facts. Peter's burden was: That the test of your faith, being much more valuable than the gold that perishes, although it will be judged with fire, can be found to praise and honor and glory at the appearance of Jesus Christ (I Pet. 1:7). As soon as we start to count (count) on our Father begins to build us Faith. Out of his deep-simple trust in God, Mueller was able to say that God rejoices in increasing the faith of His children. Instead of wanting no trials to win, no exercise for patience, we should be prepared to take them out of God's hands as a means. I say, and I say it deliberately, trials, obstacles, difficulties, and sometimes defeats are the food of faith. On the same subject, James McConkie wrote: Faith is an addiction to God. And this Epiphany begins only when self-dependence ends. And self-reliance only ends, with some of us, when sadness, suffering, suffering, broken plans and hopes bring us this place of self-help and defeat. It is only then that we discover that we have learned the lesson of faith; find our tiny craft of life rushing forward to the blessed victory of life and power and service undreamt in the days of carnal power and self-reliance. J.B. Stoney agrees, saying, It's a great thing that is, a simple dependence on God. You are very comforted by the certainty that the Lord teaches you to depend on Yourself, and it is very remarkable that faith is necessary in everything. Just will live by faith, not only in your circumstances, but in everything. I believe that the Lord allows many things to happen specifically to make us feel our need for Him. The more you find Him in your sorrows or desires, the more you will be attached to Him and drawn from the place where there is sorrow to Him in the place where He is. Set your attachment on things above (col. 3:2). In fact, we can't trust anyone further than we know him. Thus, we must not only learn the facts, but increasingly learn the one who represents and supports them! And it is eternal life that they know you as the only true God, and Jesus Christ whom you sent (John 17:3). Grace and peace will be multiplied by you through the knowledge of God, and Jesus of our Lord, in accordance with his divine power the but has given us all the things that relate to life and piety, through the knowledge of it that the but has called us to glory and virtue: under which given us exceeds the great and precious promises: that these you could be partakers of divine nature (II Pet. 1:24). Chapter 2 - Time It seems that most believers have difficulty in realizing and face the inexorable fact that God is in no hurry in His development of our Christian life. It works from and for eternity! So many believe they don't make progress if they aren't. Fast and constantly forging forward. Now it is true that the convert often starts and continues for some time at a fast speed. But it won't continue if we have healthy growth and ultimate maturity. God himself will change the tempo. This is important to see, since in most cases, when the seeming declension starts to set in, it's not much to think of a rollback issue. John Darby makes it clear that this is to put people aside after their first start, that self-confidence can overshadow. Thus, Moses was forty years old. On the first start he had to run away. Paul was also three years old, after his first testimony. It is not that God does not approve of the first sincere intention. We have to know ourselves and that we don't have the strength. So we must learn, and then by relying on the Lord, we can with greater maturity, and more empirically, deal with souls. As Christian life matures and becomes fruitful on the principle of growth (see II Pet. 3:18), rather than struggle and experience, a lot of time is involved. If we do not see and accept this, there will be no constant disappointment, not to say more about resistance to the development of our Father for us. Dr. A. H. Strong illustrates for us: A student asked the president of his school if he could take a shorter course than the one prescribed, yes, the president said, but then it depends on what you want to be. When God wants to make an oak tree, it takes a hundred years, but when he wants to make squash, it takes six months. The strong also wisely point us that growth is not a uniform thing on a tree or in a Christian. In some single months there is more growth than in the whole year besides. The rest of the year, however, there is a hardening without which green wood would be useless. The period of rapid growth, when wood fiber is actually deposited between the bark and the trunk, takes only four to six weeks in May, June and July. Let's settle this once and for all - there are no labels to reality! The meteor is on the label as it continues to burn but not the star, with its steady light so often dependent on navigators. If the time factor is not recognized from the heart, there is always a danger of turning to the false temptation of the label through experience and blessings, where a person becomes pathetically tortured into a whirlpool of ever-changing feelings, drift of the moorings of biblical facts. On this topic, George Goodman writes: Some of them were betrayed by professing perfection or total deliverance, because at the time they say they are happy and confident in the Lord. They forget that it is not a real experience that provides fruit to maturity, but the patient continuity is in good doing. The taste of God's grace is one thing; to be established in it and to show it in character, habit and ordinary life, it is different. Experience and blessings, though real gracious visits to the Lord, are not sufficient to rest, and they should not lead us to glory in ourselves, as if we had a reserve of grace for a gay time, or they were still at the end of the conflict. No. Fruits ripen slowly; sunny days and days of storms each add their share. The blessing will be a







and his acceptance by God; but sooner or later he's starting to realize that everything's wrong, and he failed and lost from the high level he set himself to achieve in the first flush of his conversion. He begins to know something from the experience that Paul so graphically describes: Whatever I am, what I do not; but what I hate is that I' (Rome 7:15) and, as a result, he feels that the bottom has fallen out of his Christian life; and then maybe the devil whispers to him that it's just not good for him to happen because he'll never be able to make a class. Little does he know how healthy his condition is, and that this crushing discovery is all that is a prelude to a magnificent series of further discoveries of things that God is clearly destined for his eternal enrichment. Throughout his life, God must show us our own total sinfulness and need before He can lead us to the kingdoms of grace in which we will see His glory. Self-aggretry precedes divine revelation, a principle of both spiritual birth and spiritual growth. The believer, who is going through struggle and failure, is a Christian who is being carefully and lovingly handled by his Lord in a very personal way. He goes through the experience (years to the degree) of self-sin and death, the only basis on which to know Him, and the power of his resurrection, and the communion of his suffering, being corresponding to his death (Phil. 3:10). God works by paradox. Success comes through failure; life jumps out of death and so on. The only element in a believer's life that is collapsing is something that must go either way - a new life can never be damaged or affected. This decay is something that a believer cannot enter into either an engineer in itself, nor will he ever manufacture himself. He must be led by him the mercy of the Holy Spirit - in failure, humiliating and total. For who we live are always brought to death for the sake of Jesus, so that the life of Jesus can also be manifested in our earthly flesh (II Cor 4:11). So often the tools used by the Spirit are not saved by the assistant or even rescued! Or poor health; Yes, and good health! A thousand and one things are used by Him - in fact, everything (Rome 8:28-29) to bring out the worst in us, ultimately allowing us to see that Christian life should be not me, but Christ (Gal. 2:20). People, circumstances, etc. are never the cause of failure. The reaction of oneself to them is the cause and one problem that needs to be solved. Many of us probably knew what it was like to rejoice in the grace of God without abjoring the very true nature of the flesh. It has often been noticed that where there is the greatest abundance of joy among young converts, there is often a frivolity that does not take into account that the flesh is unchanged. In such cases, the grace of God is taken in a self-confident way; very little self-trust or a sense of weakness and dependency. And the inevitable consequence is a fall, or a sequence of falls that gradually brings home conscience of believers their utter weakness and inability as in the flesh (C.A. Coates). Evan Hopkins shares some important light on our subject: How endless forms in which I appear. Others are just as busy with the bad me. When we have to be convinced that it's so utterly bad, what is this recovery? Our experience, up, at the mercy of God, is just proportional to our experience, down, in the cessation of ourselves. Is it, Reckon yourself to be weak due to sin? No, it's lower than that. Is it, consider yourself dying? No, it's lower. 'Consider yourself dead- (Rome 6:11)-ready to sin. Some people think they are very weak. But what does that mean? That they have the strength. But when a man is dead, he has no strength. We must act on the fact that we are dead because of sin. Then we will not talk about the difficulties associated with resisting temptation towards ourselves. We're going to take the lowest place, and we're going to say it's impossible. But we will know that what is impossible with it is possible with God. We will take our place on the side of the resurrection of the cross, and thus we will leave behind the old life itself for a new Christ's life. To live in Tom, who is our life, is to be at the mercy of God. Someone rightly said: There are many Christians separated from the world who are not separated from themselves by Christians. Chapter 11 - Self-denial When a believer begins to discover something of the dreaded tyranny of self-expectation or endlessly fights against this tyranny, he becomes greatly concerned about abandoning himself with the result of freedom of rest and growing up in Christ. A person has many ways of seeking to avoid thralldom himself; God has only one way. First, then, some of these man-oriented techniques. Killing Denying yourself certain things at a time, or even at all times, is not even close to the answer, since the old nature will adapt and thrive under any conditions - nothing but death to itself. There were those who thought that to get out of the way it is necessary to get out of society; so they denied all natural human relations and went to the desert or the mountain or the hermit's cave to fast and toil and fight to mortify the flesh. Although their motive was good, it is impossible to praise their method. For it is not biblical to believe that Adam's old nature can be conquered in this way. He is as inferior as the death of the cross. It is generally too difficult to be killed by abusing the body or starving attachment (A.V. Tozer). Conquest is probably the most protracted and exhausting effort of all is the believer's struggle to conquer and control this rebel self. More meetings, more Bible study, more prayer all but these God's answers to this problem are not. Learning is a favorite that has been tried out and found wanting during for centuries. Good Christian training and culture in the right homes, churches and schools have been used to subdue the old nature and bring it into line. The resurgence of another failure has been the practice of holding special meetings once or twice a year. This includes external leadership (alien to individual problems) and a devastating rebirth routine (recognition, new resolutions, etc.) in the hope that something will change, but it rarely does, and then not for long. The rise of so many dead Christians is simply keeping plodding (or racing) through the dead-body routine of their multi-student church activities and responsibilities, expecting that over time self will change for the better as they grow. But he never changes anything, but more of the same! What is born of flesh is flesh (John 3:6). Sometimes it's all bad, like when he's angry, angry, unkind, unfair, untruthful, unloved, feline. In other cases, a good appearance hides an evil heart, as when we are proud of our humility, conceited about our Christian ministry, boastful of our orthodoxy. And super-yearhood and apparent vanity at the sound of one's own voice spoils the prayer meeting. Cleansing to the point of confession and subsequent purification is also a popular method. However, I Am John 1:9 dealing with sins already committed, not with the source (!) from which they originate. Blood can wash away my sins, but it can't wash away my old man. He needs a cross to crucify me... Sinner... Our sins are solved by blood, but we have dealt with the Cross ourselves. Blood buys our pardon; ... The cross buys our deliverance from what we are (Watchman Ni). Experience Today, one of the most common attempts of something better is to go to the baptism of the Spirit, speaking in tongues, and so on. This is by far the most dangerous and pathetic trap of all, as it is simply itself, neurotic and religiously rampant. Calvary precedes Pentecost. Death with Christ precedes the fullness of the Spirit. Power! Yes, the Word of God's children need strength, but God does not give strength to the old creation or the unassuming soul. Satan will give strength to old Adam, but not to God. Who among us doesn't know anything about the failure of our ways, good intentions, how can they be? What most of them don't know is that it is a very bad way to learn, and join in, the way of God. For my thoughts are not your thoughts, and your ways are my ways, saith the Lord. For both the heavens above the earth and my paths are higher than your paths, and my thoughts are than your thoughts (Isa. 55:8-9). Now just what is God's way of self-denial? He has only one way, and he is based on all his other ways: the principle of finished work. His way for us in our thoughts, as he had already traveled, and completed in Christ. The Cross-God's Way It was on Calvary's cross that God, in Christ, was doing completely and finally with it, the nature from which all our sins flowed. We know that our old (unenlivened) me has been nailed to the cross with Him, so that our body, which is an instrument of sin, may be ineffective and inactive for evil, so that we are no longer slaves of sin (Roman 6:6, amplified). The reason why there is no other way for ourselves to be denied is that God has done the work this way: our identification with Christ Jesus in His death and resurrection! It's done; Now it's ours to believe. The flesh will yield only to the cross; not to all the resolutions you can adopt at the conference, not to any self-aohms, not to any attempts at self-repnting; only for a joint crucifixion crucified with Christ (Gal. 2:20). It is not a matter of putting ourselves to death, but about taking your place in alliance with Christ in His death through faith and surrender. It is a blessed security barrier between you and all the sights of the flesh, and it makes the path to the will of the relationship (G. Watt). Calvary's cross led to the death of the Lord Jesus, both for sin and sin. In that He died to sin, He died of the realm of sin, and He entered the realm of a new life (Rome 6:4), eternal life. And our identification with Him on Calvary took us to death, down to the tomb, into a new life. First, then, the Romans 6:3 - Baptized in his death; then, the Romans 6:4 - Buried with him; then the Romans 6:5: For if we were planted together in the likeness of His death, we will also be in the likeness of His resurrection. Also, Colossus 3:3: For you are dead, and your life is hidden with Christ in God; so Romans 6:11: Consider you also yourself dead to be dead, indeed to sin, but alive to God through Jesus Christ of our Lord. Thank God! All this happened on Calvary: our sins were paid for, our sinfulness was solved, and both the ultimate death. And we get the benefits of the work of the cross, simply counting or believing in the finished work of the cross. First, through the Word, we learn what God has done about our problem. Then, when we fully understand this fact and begin to understand it clearly, we can agree to consider it true. And as we believe in God's fact, we begin to gain the benefits of this finished work in the experience. Isn't that our justification? Yes, and we will also find it true in the matter of our liberation from slavery of our own life. The powerful effect of the cross with God, in heaven, in blotting out of guilt, and our renewed union with God, inseparable from another effect - the destruction of the power of sin over man, the crucifixion of ourselves. Therefore, Scripture teaches us that the cross will not only develop a location or a desire to make such a sacrifice, but it is indeed power to do so, and quits. This appears with surprising clarity in the Galatians. At one point the cross is spoken as guilt reconciliation (3:13). But there are three more places where the cross is even more clearly spoken, as a victory over the power of sin; how the power to hold the I self-in a life in place of death; Flesh (recycling yourself); world (2:20; 5:24; 6:14). In these passages, our union (identification) with Christ, crucified and conformed to Him as a result of the union, is represented as a result of the power held within us and upon us by the cross (Andrew Murray). As we learn to stand in Calvary's finished work, the Holy Spirit will begin to faithfully and effectively apply the finished work of the cross to the self-raise, thereby keeping it in place of death , inactive, leading to a life of not me, but Christ (Gal. 2:20). Chapter 12 - Cross Exploring these truths is hard work. Right? Although spiritual hunger and need are the main requirements for light and understanding, the Holy Spirit does not release the treasures of the Word quickly or easily. Deep call to the depths (ps. 42:7). We have to be prepared and even then have a lot of time and dig and pray and meditate and year as well and experience participation. True spiritual reality does not come in a different way, but, thank God, it comes in this way! Understanding and appropriating the facts of the cross proves to be one of the most difficult and difficult of all stages for a growing believer. Our Lord keeps His most important and best things in store for those who mean business, for those who crave and crave His best, as is the one in our Lord Jesus Christ. Understanding the two aspects of Calvary gives believers the key to both spiritual growth and life service. Calvary is the secret of all this. This is what He did there that matters, and what he did becomes a force in a Christian's life when he is conformed by faith. This is the starting point from which all pious life must take its rebellion. We will never know the experience of Christ's victory in our lives until we are ready to regard (consider) His victory on the cross as the secret of our personal victory today. For us there is no victory, without which was not his first. What we have to experience He bought, and what He bought for us we must experience. The beginning of a life of holiness is the belief in the crucified Savior, who sees more than His vicarious cause. It is a faith that sees itself as being identified with Christ in His death and resurrection. In fact, our Father has taught each of us a clear, explicit belief in this second aspect of Calvary: our individual identification with the Lord Jesus in His death, to sin and rise to the land of resurrection. This training taught us carefully in the first area: the faith and appropriation of the finished work of His death for our sins Now we are asked in the same way definitely to believe and assign a further aspect: Knowing it, our old man is crucified with him (Rome 6:6); Similarly, consider you also yourself to be dead ready to sin, but alive to God (v. 11). Our reasonable faith, standing on Calvary's facts, gives the Holy Spirit the freedom to bring this finished work into our daily lives. We stand by the fact of His death for our sins, and this act of faith allowed the Holy Spirit to give us freedom from the punishment of sin-justification. Now, as soon as we see the fact of the further aspect, we urged in the Word to stand upon the truth of our death with Christ in His death, to sin, allowing the Holy Spirit to bring into our lives freedom from power, enslavement, sin-progressive consecration. And, of course, when we stand with Him in glory, we will be forever free from the presence of sin - fully sanctified and glorified. As our Deputy He went to the cross alone, without us, to pay the punishment for our sins; as our Representative, He took us with Him to the cross; and there, in god's eyes, we all died with Christ. We can be forgiven because He died in our place; we can be released because we died with Him. God's way of deliverance for us, the race of the hopeless incurables, is to lead us to the cross of His Son, and then to make a new beginning by rebelling us in alliance with Him, the Resurrected, the Living (II Cor. 5:17). It is the Holy Spirit that will make these great facts real and true in our experience when we cooperate with Him; and so the plague of our hearts will remain, and we become like Christ. Thanks to the crucifixion of the old man with Christ, the believer was killed by sin, he was completely liberated from the power of sin, he was taken out of the grip of sin, the statement of sin on him was annulled. It is the impeccable position of God's grace, but this accomplished fact can become a reality only in the experience of the believer, as faith lies to hold on to him and allows him moment after moment, day after day, through the temptation to instruct him, to consider it true. As he sees it, the Holy Spirit makes it real; as he continues to believe, the Holy Spirit continues to make real. Sin should have no more power over the believer than it provides it through disbelief. If he is alive before sin, it will be largely due to the fact that he is not committed dead to sin (Ruth Paxson). The Reformation once again emphasized spiritual birth, without which there can be no beginning. What is lacking among believers to this day is the proper emphasis on growth - not only to be saved, but also to be saved, but through the sky. What salvation would we have received if our Father had simply saved us from punishment for our sins and then left us in our power to cope with the power of sin in our Christian lives and walk? But most believers believe it is about as far away as He went and to get at the best they can, with His help. And this is a Galat error, so noticeable and now in all born-again circles. We must be returned to two basics: freed from the punishment of sin by His finished work; liberated from the power of sin by His finished work. Justified by Faith (Gal. 3:24). We walk in faith (II Cor. 5:7); How you therefore accepted Christ Jesus the Lord, so walk you in it (Col. 2:6). We are not left to deal with the old life ourselves; it was considered by Christ on the cross. This is a fact that should be known, as this fact is based on the principle of the New Testament and the doctrine of holiness. In other words, Calvary is not only the basis of consecration, but also an excuse. Both gifts arise from the same work and are two aspects of the same salvation. Now, until the believer knows this dual aspect of his salvation, the best thing he can do is to try to deal with his sins through confession (I am John 1:9), that is, after the damage has been done! It takes care of the fine product, but not the source. Isn't it time for us to let the Holy Spirit reach the source and cut off this flow of sins before they are committed? Isn't it infinitely better than the wreckage caused by sin, though admitted? When believers get sick and tired of spinning year after year in a spiritual cycle of squirrels - to sin, to confess, but then to sin again - they will be ready for God's answer to the source of sin, which is a death for themselves brought from the completed work of the cross. When God's light shines for the first time in our hearts, our one cry for forgiveness, for we realize that we have committed sins before Him; but as soon as we know the forgiveness of sins, we make a new discovery, the discovery of sin, and we realize that we have the nature of the sinner. There is an inner propensity for sin. There is a power in it that draws us to sin, and when that power erupts, we commit sins. We can seek and be forgiven, but then we sin again; and life goes on in a vicious circle - to sin and say goodbye, but then to sin again. We value God's forgiveness, but we want something more, we want to be delivered. We need forgiveness for what we have done, but we must get rid of what we are. Our expectation of the finished work of our death to sin, in Christ on Calvary, is God's one way of deliverance - there is no other way, because that is how He did it. We have learned not to add to the finished work in the question of justification, and now we must learn not to add to the finished work of emancipation. We will be free when we enter his prepared freedom, but there is no other. The believer will never be able to overcome the old man even by the power of the new, except for the death of Christ, and therefore the death of Christ from sin is irreplaceable, and if the cross is not made by the foundation on which he overcomes the old man, he only falls into another form of morality; in other words, he's looking overcome yourself, and the struggle is hopeless (C. Usher). Marcus Reinford refused to dwell on God's ultimate for freedom: It shouldn't just be a fleeting impression of the mind when we are quietly active in temptation; not just a happy spirit when under temporary refreshes from the presence of the Lord; there is no self-repined consciousness of the heart carried out in good deeds; of none of them a believer to draw a conclusion about his practical mastery over sin, but on the fact that Christ died of sin and he lives to God through Jesus Christ of our Lord. I must admit that the enemy in the camp is the flesh, the old nature, me, me, the old Adam the usurper. By faith I must take him in the place that God put him crucified with Christ. I must understand that now my life is hidden with Christ in God; that He is My Life (Ian Thomas), Chapter 13 - The Apprentice is the one who first maintains the communion of the cross, which leads to communion with his Lord: discipleship. The redemption of the cross and the communion of the cross should be equally preached as a condition of true discipleship. Christ is the answer, but the cross is necessary to clear the way for Him. In spiritual progress, our Lord never pushes. He is our file leader (see Heb. 12:2), and He leads us step by step. We are fighting and not (self-perpetuation) who establishes a desire to respond to this depressing failure. Over time, we see biblical facts of deliverance in the cross (identification), and this, in turn, produces the necessary hunger to enter into this freedom, the freedom to communicate with the answer - our resurrected Lord Jesus. Nothing can set us apart for God, nothing can make us holy except how the cross works in us, because the cross alone can hold the obstacles of holiness at the place of death (G. Watt). Back all the successful work for the lost is the inner spiritual impulse; and back the impulse of the Holy Spirit, which reproduces Christ in us; and mark it all cross, the living experience of which must both enter and control life before we are fit for service (J.E. Conant). Nowhere has our Lord Jesus been more explicit and firm than when he mentioned discipleship. And he told them all, if someone comes after me, let him deny himself, let him deny himself, and take his cross daily, and follow me (Luke 9:23). And whoever carries his cross and come after me cannot be my disciple (14:27). His reason is simple: I cannot and will not follow him, but accepting my cross leads to death to myself and a new life in Christ Jesus. The disciple is the one who is free from the old and free for the new. In other words, the biblical words: the dead are indeed to sin, but are alive to God (Rome 6:11). To do so, the Lord Jesus makes it clear that everyone must take his cross. Here's an ultimatum, so now to both. But first, how not to take your cross: Christians must understand that bearing a cross is not first place refers to the trials that we call crosses, but to the daily abandonment of life, death to ourselves, which should mark us just as the Lord Jesus did, and which we need in times of prosperity almost more than adversity, and without which the fullness of the blessing of the cross cannot be revealed to us (Andrew Murray). Let's stop confusing the words e cross with the cross. Sometimes believers in self-pity mourn themselves and say, I have taken or must take my cross and follow Jesus. Will we lose sight of our cross in His cross, then His cross will become our cross; His death, our death; His grave, our grave; His resurrection, our resurrection; His Sunday life, our new life. No, accepting our cross does not mean stoic bearing of some heavy burden, deprivation, disease, unpleasant situation or relationship. To withstand something of this kind does not carry its cross. Taking a cross may or may not include such things, but such things do not make up our cross. The cross of the believer is Calvary's cross, on which he was crucified by Christ (see Gal 2:20). There, the eternal proclamation of liberation was signed by the blood of the Lamb and sealed by the Spirit of God. Thus, every believer is freed from all slavery, but not every believer realizes this liberating truth. Unfortunately, the only believers who are interested in freedom are those who have come to a place of hatred instead of embracing their chains. It is true that intelligence stumbles crosses; however, the antagonism to the cross is mostly moral, both in the sinner and in the saint, for his message is greeted only by those who desire freedom from the slavery of their sins, and who starve and crave after the empirical righteousness of God. Yes, the need must be acute, as Norman Doughty says: The divine path (through the cross) to spiritual emancipation is as offensive to God's child as the divine path to salvation for the lost. When a believer begins to truly see the cross as it is, the place of death, he tends to hesitate in choosing such communication. Our Lord Jesus understands this well, but there is no other way, as this is the way in which He has finished the work on our behalf. So, it just allows our needs to continue their relentless pressure until we finally bend into the inevitable way to cross. We will be ready to take our cross when I become unbearable for us, when we begin to hate our lives, as they say in Luke 14:26. It is a profound burden of self and hunger to be, as He caused the function of the cross-crucifix-become attractive. Long devastating years of extreme slavery make freedom in the Lord Jesus priceless - the price becomes insignificant to us! We begin to share (think about it!) the attitude of our Lord Jesus and Paul. For the joy that was set before Him, the Lord Jesus survived the cross (Heb. 12:2). The Attitude of the Apostle Paul Became: But God that I must glory, to keep in the cross of our Lord Jesus Christ (Gal. 6:14). May this mind be in you, who was also in Christ Jesus (Phil. 2:5). Yes, we begin to be famous for our cross, our own freedom from everything that enslaves us, from everything that will keep us from communicating with our Sunday Lord. In this way, we begin to take our cross, our liberation, our personal finished work, which the Holy Spirit has so long and patiently entrusted to us. Talk about your trust funds! And here's how we accept and carry our cross: Finally, prepared by our needs, knowing that our slavery was broken in Christ on Calvary, we are definitely beginning to rely on this finished work -- we are appreciate. Our attitude becomes: I take with pleasure and readiness, by faith in the facts, my finished work of emancipation, which was created on Calvary. I consider myself dead, indeed, to sin and live to God in Christ. It takes its cross. When we learn to do this, we begin to find these facts true in experience. The Holy Spirit brings that finished work of death and applies it to all the old nature, which is this held at the side of Calvary's death-death. If and when we turn away from the facts and start relying on something or on anyone else, including ourselves, I am released from the cross as actively and en enslaved as ever. As part of this process, we are patiently taught to walk in faith, to maintain our attitude of reliance on the finished work of the cross. Adolff Safir wrote, The narrow path, from the cross. You died with Christ, ending with the glory of the Lord Jesus, is the way in which the Lord approaches and walks with his disciples. Christ lives in me. The Lord in life as the only source of life. The old me has no contribution he can make to Christian life and ministry; it can never be used for God's purposes. Death is his maternity part. There can't be two masters in our lives. If the old me is in active possession of us, then Christ cannot be. But if we are happy to take possession of the great fact of redemption, I was crucified by Christ, Then Christ takes on the function of life within us and leads us as His bond slaves (students) on the train of His triumph. Chapter 14 - The Process of Discipleship In the parable of the seeded seed is sown on a good earth - it is them who, in an honest and kind heart, hearing the word, hold it in and bear fruit with patience (8:15). The principle of growth is always first the blade, then the ear, then the full corn in the ear (Mark 4:28). Thus, the husband waiteth for the precious fruits of the earth, and hut long patience for him (James 5:7). As it is clearly illustrated, he believed he would not make a hurry (Isa. 28:16). For most of us it's been a long season of growth from a tiny green blade to a full corn in our ear. So many seek to agree to this stage: saved, with the heavens sure, plus the soothing measure of The Christian at least in church circles. Here we have a believer, like a normal wheat grain containing life inside a more or less shiny gold coating, in communicating high on a stem with similar wheat kernels. It's just a stage, not a goal. And as a middle age, this can be a dangerous stage - one of finding a much-deserved rest, basking aimlessly in communicating meetings, classes, etc., ignoring or forgetting about the struggle and growing pain of tiny green blades down at their feet and waiting and urging them to form and mature without delay. It's all very cozy, but expensive, cozy, but sterile. Seed corn can be beautiful, but it's hard. The embryo of life is locked in its shell and cannot get out. That's why so many Christians, even preachers, are so non-faithful. Only one here and there is the soul of the winner. When the corn grain is buried it dies, and that hard external surface softens and disintegrates, to give the nutrient to the young sprout, which would otherwise die and thus cause crop failure. One must consider yourself dead to the hard, cold, selfish me before the mitigating influence of the Holy Spirit can act by qualifying the believer in the service of God. Many want to do God's work, but are unable, because of the flesh in their lives. Our Father understands all this, and it is He who takes the lead in this matter. He throws the seed of dissatisfaction into our hearts; He begins to show us that there is much more to this Christian life than just being saved and active for Him. And he needs to design our exchange from carnal core Christians to fruitful fellows. From an infinite number of ways, He chooses the most effective to transition each person. And in the hands of her husband there is no fear but freedom. We often encounter Christians who are smart and intelligent, strong and righteous; in fact, too bright, and too smart - seems to have so much self at his best, and their righteousness is serious and critical. They have everything to make them saints except ... crucifixion that would turn them into supernatural tenderness and boundless mercy for others. But if they are of the real chosen, God has a winepress prepared for them through which they ever pass, which will turn the metallic hardness of their nature into the gentle love that Christ always gives birth to in the last holiday. Another parable, having come out to them, saying: The Kingdom of Heaven is like a man who sowed a good seed in his field... The one who sat down with a good seed is the Son of man: Field is peace; a good seed is the children of the kingdom (Matthew 13:24,37,38). The Lord harvest plants, or buries, Christians like seeds in a field that is the world. Through the patient husbandman and loving growing wheat grains high on the stem begins to fear being got and hungoer to bring a lot of fruit (John 12:24). Here is God's motivation for discipleship; that family heart is a hunger for the fetuses. The believer finally begs to make it fruitful at all costs, and then he hears the Lord say: indeed, indeed, I tell you, except for the corn of wheat falling into the ground and dying, he abideth alone: but if he dies, he brings many fruits v. (24). Whoever loses his life for me and the gospel will save him (Mark 8:35). In a loving reaction to this hunger, the Holy Spirit silently and tenderly begins to loosen the grain from its comfortable bindings and supports in the ear. When the fruit is born, immediately it putteth in the sickle, because the harvest has come (4:29). As a result, sooner or later the grain of wheat is not high on the stem, but fell to the ground, in cold and strange darkness. And to make matters worse, the earth smears and injures that nice, shiny gold coat. The worst part is that the coat begins to disintegrate and fall to pieces. Everything that is not Christ, no matter how good we can appear in appearance and profession, is revealed for what it is - just yourself. There is further stripping, right down to the germ of life, straight down until there is nothing but Christ, which is our life. Down, down to death. Patience, wearst grain: Although he killed me, but I will trust him (Will 13:15). Except that he falls into the ground and dies ... Can lots of fruit come alone at this price? Should seed corn be buried in the ground, all summer joy and glory seemingly lost? He still buries His seminal calluses here and there, and calls for deeper communion with Him. Those who dare to share a bitter cup, and yet, sharing, sing a triumphal hymn. Except that he falls into the ground and dies...? But what a harvest in the coming days. When the fields stand thick with golden corn sheaths and you share in the harvest at home. For you who lose your life and let him die, however, in losing to find your life anew, Christ increasingly reveals His beautiful face, and thus, His mirror glory rests upon you. -Selected. When a believer takes his cross for discipleship, the process of death begins. The disciple finds a seed sown by the Son planted in a home, office, hospital, church, ward, or missionary station. Whatever it is and wherever it is, there will be a death from which the life of the resurrection follows. For who we live are always brought to death for the sake of Jesus, that the life of Jesus can manifest itself in our earthly flesh. Then death worketh in us, but life is in you (II Cor. 4:11,12). We must delve deeply into the truth that Christ, the beloved Son of the Father, cannot enter the glory of heaven until He surrenders Himself to death. And this great truth, as it opens to us, will help us understand how in our lives, and in our communion with Christ, it is impossible for us to share Our Lives until we first in a very good case surrendered to die every day to sin, and I, and the law, and the world, and thus observe the continuous communion of discipleship with our crucified and resurrected Lord. All the truths we have learned about the cross, about our death with Christ, about our death, to sin with Him, and about our conformed death as the core of wheat falling into the earth to die, are preparations for overcoming life. They are the foundation and fundamental to it. Chapter 15 - Rest: There remaineth no rest for the people of God. For he, who came to his peace, he also, but ceased from his own work, as God did from his. So let's work to get into this peace (Heb. 4:9-11). So many of the truths of life in the Word consist of two intertwined halves that are inseparable from each other. Let's work hard, so to enter this vacation. As for labor, it is true that there is a lot of struggle and search and enquiry and excruciating in the process of discovering and understanding truths adapted to our needs. And most of the same path came (or crawled) in an attempt to bring and enter. It's necessary. But it's not the key that opens the door to reality. Rest is the key to rest. In an important but exhausting work process, we see the necessary truth; We become confident of our facts; we begin to realize something that is in Jesus Christ. Assigning, resting in, reality should be based on faith, not struggle and labor. We are told to count on what we now know to be true of us in Him, as stated in the Word. In silence and confidence will be your strength (Isa. 30:15). We are told to look calmly and steadily at our Father in confidence and gratefully receive what He has given us in His Son. These are waiting for everything on you; that you can give them your meat in your time of year. For you to give them, they are going; you, openly shining hand, they are filled with goodness (p. 104:27,28). Norman Grubb shares a good word about the principle of work and leisure: Take as an example the study of a foreign language. You are faced with a series of hieroglyphics in the book, you hear floury sounds around that mean nothing. However, you know that this is a language that can be learned. What's more, you want there to get to know him. This is the first stage of the ladder of faith. No matter how weak or hesitant, in your heart you believe that you can and will get it. Otherwise, obviously, you won't try to get to know it. So you're kidnapped. Many times of faith and courage fail, your mind is tired and your heart is heavy and you almost give up. But not quite. Giving up is an unforgivable sin of faith. You go for it. Months pass. It seems to go pretty much in one ear and out of the other. Then - the length of time depends on the complexity of the language and ability and industry of the student, of course, a miracle seems to happen. The day or period comes when, without your Awareness of this, what you are looking for has found you; what you're trying to understand has grabbed you! You just start to automatically speak the language, think, hear it. What was an incomprehensible mixing of sounds without becoming an orderly language in the mind. Thus, in the spiritual work of faith there comes a moment or a period when we know. Every vestige of tension and labor has disappeared. Indeed, faith, as such, is no longer felt or recognized. The channel is lost sight of the abundance of food. When we learned that we were God's children by inner confidence, the testimony of the Spirit in our spirits; so now we learn that the old me is crucified with Christ, the new me has Christ as its constant life, the spirit with the Spirit has been merged into one; a branch grafted into the vine; the penis joined the body, the problem of compliance becomes natural as breathing. Thank God for the needs that just won't allow the hungry heart to stop enough to find them met in Him. It is necessary to remember the fundamental principle in spiritual life: that God reveals spiritual truths only to satisfy spiritual needs. How many rests at the initial stage of the new birth: Born again ... incorruptible seed word of God (I Pet. 1:23) and unable to click on to know Betten ... The resurrection of Jesus Christ ... to inherit (v. 3, 4). For years the hungry believer believed that he had been through a long way, and every step of the way was personally experienced. This is a reality that stems from faith based on the fact of the Word. The more clearly we enter into faith in objective truth, or what is true for us in Christ, the deeper, more experienced and practical the subjective work in us will be, and the more complete the manifestation of moral effect in our lives and character (C.H.M.) will be. Yes, brought a long way, going step by step, by faith: The rest of the faith regarding our justification; the rest of the faith regarding our acceptance; the rest of the faith regarding our position in Christ Jesus; the rest of the faith regarding our identification with Christ in death, resurrection, and ascension. Every step set in the rest of the faith brings us to the next. Each one must be settled before the next one can rest. It cannot be too emphatically stated that if a believer is not firmly established in the steps of the Romans 1-5, he cannot truly enter and rest on the truths of the Romans 6-8, no matter how many special meetings and conferences he attends or the so-called revival he becomes involved in, that failure at the highest stages of Christian life was caused by an imperfect understanding and acceptance of the gospel of salvation in its fundamental principles. It is a rare thing to be able to sit down and teach, because in most parameters today one is limited to dealing with principles of God's oracles, and may go a little further than the basic facts of the new birth. You can't deepen a spiritual life that doesn't exist! You will only build obliquely if the foundation is not laid properly! The lack of understanding of the miracle of complete salvation in Christ opens the door to any kind of rebalancing and spells of constant disappointment and failure (J.C. Metcalfe). Often believers can trust God for the truths they need, only to move from grace to the legal realm in an effort to produce concrete truth in their lives or ministry. Once in possession of the truth, we must rest: He will produce. In real experience, when we have delayed our liberation through death with Christ, life itself often appears more alive than ever! Just here God will have us stand firm (rest) on His written word. The growing revelation proves that surrendering to the cross is real because the Holy Spirit takes our word for it and reveals everything he has seen lying beneath it shows that it can be dealt with on the cross. Our part is to give in to our will, and to take God's side against ourselves, while the Holy Spirit applies the death of the cross to anything that contradicts Him, that it may be true that who we who from Christ crucified the flesh with affection and lust (Gal. 5:24). The faith that receives from the Hand of the Father is in two stages, and we should not give up just because the phase of struggle and labor does not give a prize. According to your faith, be it to you. And, don't forget, faith begins with labor (4:11) or struggle (I Tim. 6:12), though it is completed at rest (Heb. 4:3). That is, the first stage of faith is always a battle to take hold of the will, heart and intellect of some truth or promise that is not real to us in the experience, and declaring it ours despite the speeches. We do not need to be dead to sin and alive to God. We are told to believe it, and that's why we are told to do it and announce it. A thousand times, perhaps, faith will attack and fall; disbelief will say nonsense, and we will refute our declaration of faith; but the work of faith means that we consciously return to attack. We believe and declare it again. That's what we're doing. As we follow the steps of those who believe and patience inherit promises, a new divine thing will happen within us. The Spirit will cooperate with our faith (as He invisibly does all the time) and faith will be added to confidence. Labor will be replaced by rest. The consumption of faith was achieved (N. Grubb). True activity is something that pops up and is always accompanied by rest. It is only as we know that it must still be that we are ready to go forward. We rest on you, and in your name we go (E. H. Let's take care that we do not get out of the soul of rest in search of further blessings. Experience. Let us take him into His Word and leave him to him. Chapter 16 - Help most of us stop asking God for help. He did not help us escape, and He does not intend to help us live a Christian life. Immaturity considers the Lord Jesus to be an assistant. Maturity knows that He is life in itself. Dr. J.E. Conant wrote: Christian life is not our life with the help of Christ, it is Christ living his life in us. Therefore, this part of our lives, which is not His life, is not a Christian life; and this part of our ministry, which he does not do, is not a Christian ministry; for all such life and service there is only a human and natural source, and Christian life and service have a supernatural and spiritual source. Paul insisted, For there is Christ to live for me (Phil. 1:21) and I can do everything through Christ (4:13). William R. Newell said, Satan's great device is to drive sincere souls back to see God for what God has already done! God could never answer a prayer for help with justification. The same principle applies to Christian life. Our Lord Jesus is waiting to be wanted and to be all in us and to do everything through us. For it inhabits the fullness of God's body. And you're full in it (col. 2:9,10). God is not trusted, not honored, in the fact that we constantly ask Him for help. In the face of My God will deliver all your need to match his wealth in the glory of Christ Jesus (Phil 4:19), how can we ask for help? It is our duty to see in the Word all that we have in Christ, and then to thank and trust Him for what we need. Sooner or later we must face what FJ Huegel declares: When the prayer of a Christian's life comes from the right position (careful adaptation to Christ m His death and resurrection), a huge change in procedure follows. Much of the simple type of begging (although, of course, ask is always in order, for the Lord says: Ask and you will receive (John 16:24) must give positive and unspeakably joyful appropriations. All things, says the Apostle Paul, are yours. And you are Christ; and Christ of God (I Cor. 3:21.23). Since without faith it is impossible to please Him (Heb. 11:6), we might consider a few stronger but true statements to further clarify the attitude of faith that pleases His heart. In our private prayers and in our public services, Dr. A.W. Tozer writes, we always ask God to do what He has either already done or cannot do because of our disbelief. We beg speak when he was already talking and at that very moment he was talking. We ask him to come. He is already present and waiting for us to recognize him. We beg the Holy Spirit to fill us while we keep interfering with Him with our doubts. Dr. S.D. Gordon admonished: When you are in the thick of a struggle, when you are the object of attack, beg less and demand more on the land of the blood of the Lord Jesus. I do not mean to ask God to give you victory, but to demand His victory to outs and out of you. Watchman Ni begins a lot by saying: God's way of deliverance is completely different from the way of man. The human journey is to try to suppress sin in an effort to overcome it; God's way is to remove the sinner. Many Christians grieve their weakness, thinking that if only they were stronger, everything would be fine. The idea that, because of the inability to lead a holy life because of our powerlessness, we need more naturally leads to this false idea of the way of deliverance. If we are concerned about the power of sin and our inability to satisfy it, we naturally come to the conclusion that in order to give victory over sin, we must have more power. If I were stronger, we say, I could overcome my violent outbursts of temperament, and so we implore the Lord to strengthen us so that we can exercise more self-control. But this is completely wrong; it's not Christianity. God's means of ridding us of sin do not make us stronger and stronger, but make us weaker and weaker. It's certainly a peculiar way of winning, you say; but it is the Divine way. God frees us from the dominion of sin, not strengthening our old man, but crucifying him; not helping him do anything but by removing him from the scene. A believer should not ask for help. He must, fortunately, be present to what he already has in Christ, for he will simply live by faith (Heb. 10:38). And dear old Andrew Murray calls us with Even if it is slow, and with many stumble, the faith that always thinks Him not for the experience, but for the promises on which he can rely; goes from strength to strength, still grows in blessed confidence that God himself will improve His work in us (Phil. 1:6). Chapter 17-Cultivation There can be few questions about the importance of balance, so important in the mechanical, physical, aesthetic and spiritual realms. Faulty balance often leads to disintegration and possible destruction in the surrounding area. Our very life is out of balance - it's all one-sided. Like a universal tea party: I had a small tea party one day at three; Twas is very small, three guests in all, just me, me and I. I ate sandwiches while I was drinking tea, 'Twas also I who ate the cake and handed the cake to me. The husband that He is, the beginning of God's cultivation of the hungry heart believer down - patiently, persistently and painfully our Father digs into the caches of himself, increasingly fully revealing to us just what we are, and are not, in His reason for this preparation is twofold: that the Lord Jesus can be free to manifest himself in us, and then through us for the sake of others- grows and divides. The Lord will guide you constantly, and satisfy your soul in the drought, and make fat your bones; and you must be like a watered garden, and as a source of water whose water is not (Isa. 58:11). Each of us must be carefully cultivated before He can effectively cultivate the other through us. It cannot be said that there will be no service for us until we are spiritually mature, but that much of our service is on the path to maturity for our own development, not so much for others. At first, the growing believer thinks whether others will feel that all his service is effective; but over time, he comes to realize that the Lord does not do as much through him as he does in him. Because God's work is essentially spiritual, it requires spiritual people to do so: and a measure of their spirituality will determine the measure of their value to the Lord. Because it is so, in God's mind a servant is more than a job. If we are going to really come into God's hands for His purpose, then we will deal with Him in a way that will constantly increase our spiritual measure. Not our interest in Christian work; Our energies, enthusiasm, ambition or ability; not our academic qualifications, or anything that we are in ourselves, but simply our spiritual life is the basis of the beginning and growth of our service to God. Even work, when we are in it, is used by Him to increase our spiritual measure (anon.). It is a mistake to measure spiritual maturity only by the presence of gifts. In themselves, they are an inadequate basis for man's lasting influence on God. They may be present, and they can be valuable, but the object of the Spirit is something much greater - to form Christ in us through the work of the cross. His goal is to see Christ inwrought into the faithful. So it's not just that a person does certain things or says certain words, but also that he is a certain person. He himself is what he preaches. Too many want to preach without being a thing themselves, but in the long run it is what we are, not just what we do or say that matters to God; and the difference lies in the formation of Christ within (Watchman Ni). We are not saved to serve, we are ripe to serve. Only to the extent that cultivation shows itself for being able to help others grow them. We'll get to know everyone else by finding ourselves first. Both in the water the face is the answer to the face, so is the human heart to the person (Until 27:19). To balance our knowledge of ourselves, our Father allows us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ (I Pet. 3:18). This applies not only to the general service, but also to the question of our ministry of intercession. More than anything serving prayer for others requires a three-pronged understanding of our Father, ourselves, and the others. Praying for others can only come from the heart alone about one's own self, and knowing the value of the desires it expresses for another. I couldn't be true or happy in prayer otherwise (Stoney). Paul wrote that he would pray with my spirit to the Holy Spirit that is in me; but I will also pray wisely with my mind and understanding (I Cor. 14:15, strengthened). Therefore, many of us, as we enter some of the deeper realities of our Lord, seek to immediately pull or push others in this remarkable progress; and then we wonder why they are so slow to learn and seemingly apathetic in their understanding and concern. We so easily forget the many years it took and the wandering paths of wildlife our Lord had to walk with us to lead us through Jordan and into Canan. Moses had all the wisdom of the Egyptians, but his idea of ridding Israel was to kill the Egyptian! He had to be trained in God's ways, having forty years in Midian, and when he was sent back to Egypt, God said for him not to worry about Israel, but to go directly to the pharaoh, the cause of their chains! God did not train Israel in the first place, but a leader to lead Israel. God seeks to teach leaders to know his ways. To the extent that we learn how our Father should have treated us over the years, we will understand how He would like us to share with others. We have to cultivate to be cultivators. It is harmful for one believer to force another into a blessing that this soul may not be ready for. Forced promotion does give the enemy the opportunity to mislead, for those who try to rush to the push of others cannot stand alone and fail to stand the test of their supposed positions (J. Penn-Lewis). Then, too, in all our services there is the right motive to be fully considered. Work should be treated less with reference to its immediate results, or on how it might affect a person; big question, will he, when sited in his presence, be acceptable to him? And this acceptability for Him is my reward: Before we work, that whether present or absent, we can be accepted from Him (II Cor. 5:9). Not enough going forward to work in the joy and strength of someone who comes out of their home to run their course. Many seem to go down because there are no grapes and are not happy if they do not. Doing it is quite correct in itself, but the order should be from happiness to work, not work to be happy. It is from the inner circle, the hive, the heart, where Christ reigns, the only green spot, the gentle enclosure - the sanctuary, you need to go to work. The quality of his work depends on the nature of the rest, and the rest must be as His, kindly enjoyed with Him. We have but small ideas about how our outer carries the color of our inner, and if our inner ones are not resties, there can be no service, however it can be undertaken ... The greatest proof of our love for Christ is that we care for those who belong to Him; Love me?... Feed My Sheep John 21:16 (J.B. Stoney). Chapter 18 - Continuation When we first begin, hungry and zealous to Him, you can often imagine that significant progress has been made when we are just beginning. As our Lord had us led forward over

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