

FROM THE WILDERNESS TO THE LAND

Part 2

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THE ENTRY INTO IN THE LAND

Reading: Deut. 1:2-3, 8:2; Heb. 3:19, 4:1.

We have been thinking of the distance of difference between Christ and ourselves. In virtue of the shed and sprinkled blood, Israel had been brought out of Egypt and made the people of God; they were the Lord's redeemed ones. But even so a fact existed which could not be overlooked, ignored or made light of, a fact which had to be recognised, and fully so. That fact was, and is, that even when we are the Lord's, in ourselves there is a vast distance of difference between ourselves as ourselves and Himself. Eleven days and forty years — not a fixed period, a period fixed by God; that is, not of necessity forty years. The distance is determined, not by geography or time, but entirely by the appropriation of faith.

Entering into God's rest

What is the end of the journey, the goal? What is it all unto? God calls it "My rest". Rest, God's rest, that is the end of the journey, and how soon we reach the end of the journey entirely depends upon our apprehension of the meaning of rest, our faith's apprehension of the meaning of rest. You can be out of Egypt and into the end of the journey in no time where faith is large enough for it. But "we see that they could not enter in because of unbelief". The end of the journey is always immediately present to faith. It is not distant. It is nearer or farther according to faith.

Faith's foundation for entering into God's rest

But we want to understand what the basis of this faith is, and therefore what the meaning of God's rest is. We have said that it is the apprehending of Christ. This letter to the Hebrews, which brings the journey and its end so much into view, is entirely given up to laying the foundation of faith unto God's rest. Chapter by chapter or stage by stage, it presents us with that foundation, or those foundations. We might just look at one or two of them, but we begin with the all-inclusive and comprehensive one, the presentation of Christ at the beginning of the letter. There the whole background of all the rest is presented to us, the foundation of all that follows.

a) God given to us in Sonship

It is that *Christ is God given to us in Sonship*: "the express image", "the effulgence"; to use the words of the prophet, "unto us a son is given" (Is. 9:6). Not only "a child is born", but "a son is given." It is God manifest in the flesh, Christ is God. Again, referring to the prophet's words, "His name shall be called Wonderful, Counsellor, Prince of Peace, Father of Eternity" or Everlasting Father. This Son is called that, the Father of Eternity.

What is the value of that for rest, for faith unto rest? Oh, surely it must appeal to our hearts as being of supreme and infinite significance. You see what the apostle is saying here. In the past the great revelations of God Himself were mediated through angels. What mighty and marvellous things were done through angels! The greatest things in that dispensation were done through angels. God came to men through angels. God communicated Himself through angels, revealed His mind through angels, and exercised His power through angels. The angels of God were constantly ascending and descending in that dispensation, to carry on the purpose of God amongst men. The highest form of God's manifestation was through angels.

But here the apostle says: not unto angels, not through angels, but better than angels, higher than angels, Son-wise. God has given Himself in terms of Sonship. It is a great word of the prophet, "Jehovah has become my salvation" (Is. 12:2). Yes, the

Name, the highest Name of all, Jehovah, the Lord Jehovah has become my salvation. Not a representative of the Lord, not even an angelic representative, but Jehovah Himself has become my salvation. The Lord Himself has come forth in this matter of our salvation, and if that is true, well, we must believe, our faith must go the whole way and believe either that Jehovah can fail or that He cannot, that Jehovah can do His work or He cannot, Jehovah can see this through or He cannot. If Jehovah cannot, it cannot be seen through. It is ultimate, final. It is no less than the Lord Himself.

That is the significance bound up with this first presentation in the letter to the Hebrews — the effulgence of His glory, the express image of His Person. God in Christ in terms of Sonship (the significance of which we shall note again in a moment) has come forth. That is the foundation of everything. The Lord personally, directly, immediately and absolutely, has taken this thing in hand. He has not committed it to the hands of angels or men, but has said, I Myself will accomplish this thing, I will go down and do it! “God was in Christ reconciling the world unto himself” (2 Cor. 5:19). That is the full foundation for faith that can lead us into rest, and immediately the journey is shorter or longer according to our apprehension of that; whether we are able to stand alongside of the apostle, even when the gale is blowing, the storm is as a blast, and say, I believe God! (Acts 27:25). I say the journey to rest is shorter or longer according to our ability to take that position. If Israel in the wilderness had taken that position, it would not have been forty years; but they did not believe God.

b) God in Christ our Kinsman

Then you pass on in this letter and you find that is broken up, expressed in different forms. In the next place, God is revealed in Christ as having come to us in kinship. Passing into chapter 2 from verse 10, you know that sublime section about “I and the children whom God hath given me”; I and the brethren — “I will declare thy name unto my brethren”. Or again, “Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same.” And then about the sons — “bringing many sons unto glory, to make the author of their sal-

vation perfect through sufferings.” Children, brethren, sons: God has come forth in terms of sonship to bring about a kinship, to be the redeeming kinsman Himself. It is God Who is redeeming in Christ. Heirship — “joint heirs with Christ” (Rom. 8:17), and so on. He is redeeming the lost inheritance, He is the redeeming kinsman. If redemption is to be at all, it must be by somebody Who Himself has a right to redeem because He is in the family, and Who Himself can and will make the family’s condition His responsibility.

The family has lost its inheritance, has lost its all. Somebody has to take responsibility for recovering, and God in Christ has come down to take responsibility for our lost heritage, to recover it all in terms of kinship. The Father through the Son has done it. The point that I want specially to emphasize is that it is God Who has assumed this form of a kinsman to redeem, and if it is God Who has taken responsibility for it — and He has — that is the basis of faith unto rest.

You see how impossible it would be, because of the utterness of the situation, for anyone to enter into rest and deny God. You cannot enter into rest if you deny God. We are not dealing with truth, we are not dealing with doctrine, we are not dealing with things, we are not dealing even with angels, great as they are. We are dealing with God, and here He is coming to us in and through His Son in terms of kinship, so that in Christ He is to us our brother, our brother to redeem, taking responsibility. Usually even in earthly families, the elder brother is looked up to and trusted. So often he is the most wonderful person in the family for the rest of the family. There is nothing he cannot do. It is not always so, but so often it is. That is the idea brought in here. It is a family of sons that God has constituted, with the eldest Son, Who was able and willing to take full responsibility for the family’s title, the family’s heritage, the family’s destiny, the family’s honour, and to secure it all in Himself. That is what is being said here. He has done that. What could we do? Nothing! But He has done it, and faith apprehending that can enter into rest, God’s rest.

c) God in Christ His own Priest

But then we pass on and find the next phase, God in Christ be-

coming His own priest. Priests have failed, failed to carry things through to finality. They all failed, they made nothing perfect — that is the argument here. So God Himself became His own priest. It is God in Christ in priestly activity carrying out all the functions of priesthood, and the functions of priesthood are just to satisfy God in all His requirements. This is where the subtle fascination and attraction and power of Rome lurks. The Roman system is built upon the idea of priesthood. The priest stands between you and God, and stands for you, and all you have to do is to pass everything over to him and take no responsibility yourself; you need not take any responsibility, the priest will take all responsibility for you. That, of course, has degenerated into this kind of saying: Do as you like, pay the priest and he will clear it up with God. But behind that there is this fact that man craves to have the responsibility God-ward taken off himself by somebody, to be freed from that responsibility for himself, and to come to that absolute rest where the responsibility is not his at all. The Roman system has provided a false answer to that craving of man and put man in a false position. But the craving remains. You and I have it. Our deepest longing and need is for a priest, somebody to take responsibility for us, so that we do not have to take that responsibility. Oh, that I might be free from an evil conscience, may be perfectly at rest because someone all the time is standing and answering to God for me. And here it is: God has said, I will answer to Myself for you, I will be My own priest to satisfy Myself on your behalf.

We find it such a difficult lesson to learn, just what the High Priestly function and ministry of our Lord Jesus is. “Seeing he ever liveth to make intercession for us” (Heb. 7:25). You notice what the apostle says about His being able to sympathize because He Himself has been here, been where we are, been along our road, knows all about it, been tempted in all points as we are, although without sin. He has been here and He is a sympathetic High Priest, He understands it all. He is not a stranger, and He ever liveth to make intercession in perfect sympathy, and He is there taking responsibility for us before God. Is not that a ground of rest? Ought we not to be at the journey’s end much more quickly if only faith could grasp that. Apart from faith, we shall all the time be trying to put ourselves right with God and

be stuck on the road, going round in the wilderness. Progress waits upon faith's apprehension of this thing. Cast the responsibility for your salvation and sanctification upon the One Who has taken that responsibility.

Listen again to words in this letter about being saved from an evil conscience. How? Through faith (Heb. 10:22). Not cleansing our own consciences, but by faith in Him. God has come in the Person of His Son to be the priest that He requires, that is, to satisfy Himself.

d) God in Christ His own sacrifice

What is true of the priesthood is next shown to be true of the sacrifice. "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me; in whole burnt offerings and sacrifices for sin thou hadst no pleasure. Then said I, Lo, I am come" (Heb. 10:5-7). God in Christ has come to be His own sacrifice. You notice a whole section is given up to pointing out the futility and weakness and failure of the sacrifices of the Jewish system, how they broke down and came short, and how it was not possible that the blood of bulls and of goats should take away sin. But then, after the millions and millions of sacrifices offered on Jewish altars, one sacrifice, one for ever, did the work, and God provided Himself the sacrifice. In His Son He became His own sacrifice; and what more perfect than that? That is final surely; one offering for ever. This is the basis of rest, His own sacrifice once for all.

The journey longer or shorter according to faith's appropriation

We cannot take all the aspects of this revelation, of this unfolding of the ground of rest, but what I want you to see is this, that this was all present in type in the wilderness for forty years. It was all there in type, and yet they went on for forty years. It was there very early in their wilderness history, and if only faith had grasped the significance of what was present at that moment, the forty years would have been cut down to perhaps eleven days; eleven days' straight journey if faith had grasped what was present all the time.

What I want to emphasize is this, that you and I are not of necessity bound to make a long journey and go over years in this matter. It entirely depends upon our appropriation of what is here today whether we enter into rest. The end of the journey is here now. It was there all the time. Those types that they had of Christ were the end of the journey in spiritual essence and value. There is nothing more at the end of the forty years. When they go over into the land there was nothing more, it was still the same basis. God has not to do anything further, has not to do anything; it is all there right at the beginning. We can come into rest now if we take hold of what God has given us now.

The power of a people in rest

But oh, how important it is that you and I should seek to exercise this faith; because you can see quite well that it was not just a matter of entering into a spiritual state of blessing and enjoyment for themselves. Their very vocation hung upon their being in rest. The object of their calling and election was at stake. All God's purposes in them were bound up with their entering into rest. They were ineffective and unfruitful until they were in rest. They were defeated and weak until they were in rest, but when they went over into what typified God's rest, they were mightily effective. You see what can happen by a people in rest. See Jericho's mighty walls going down by a people in rest. They march round the wall, just going round once, and that is the day's work; and again tomorrow; not very hard work. I do not know how long it took them to march round; a good healthy walk, quietly walking round once a day for a week. It was more strenuous on the seventh day, seven times round. And how much energy it takes to shout, I do not know. That was the way; a people in rest in type, and down came Jericho. And as they went on the seven nations mightier than they came down one after another because typically they were a people in rest.

And do you know that one of the great strategies of the devil, in order to hold his own against us, is to get us into unrest. One of the great triumphs of Satan against the church is to get it robbed of its rest, its quiet assurance. Satan can do little against a people in assurance, in rest. He can do anything with people

who are not sure, not certain, distracted, restless, fretful, anxious, questioning, doubting. You have no power against him when you are like that, always in the unrest of uncertainty of a tomorrow that never comes, a future that never arrives to keep us from rest today. I do feel that you and I must seek very much to enter every day with a very fervent prayer that that day in itself shall be in the rest of God, so far as our hearts are concerned. Whatever it may hold, whatever storms, in our hearts we are quietly at rest with God, being still and knowing that He is God. There is a tremendous power in that. There is no power in a fretful life, there is no strength where there is doubt, but there is a mighty power where there is a quiet confidence in God; and that is the point. Satan would postpone that and keep us going round in this everlasting circle, a wilderness state, because it is to his gain, and to our loss; it is to the defeat of the Lord in His purpose. "They could not enter in because of unbelief."

Now may the Lord at least lay emphasis in our hearts upon the necessity for giving diligence to enter His rest for every purpose of His glory. Above all things may we seek the rest of faith, because of its tremendous potency against the enemy and in the realization of God's purpose.

CHAPTER FOUR

A DECISIVE STEP OF FAITH

Reading: Acts 3:1-21.

This is the first recorded miracle in the history of the church, and parabolically it embodies a good deal of what we have been considering, and I am going to take it in that parabolic form as an illustration of some of these matters.

We begin at the end, that is, so far as this man is concerned, with what God is aiming at, what God is after, what the result of the work of God in a life is. The man leaps up, stands upon his feet, praises and glorifies God, and goes in and goes on with the people of God. That is very simple, but it represents a work that God would do and which needs to be done in the case of so many. What the Lord wants in the case of all of us is to have us on our feet, standing upright, praising and glorifying Him, and going in and going on with His people; a very different story and a very different situation from what was; no longer a liability but an asset, no longer one to be carried every day, but one who now is at least taking his or her own weight, and going on by the inward momentum of the Spirit and power of God. That is what the Lord wants with us all.

It immediately resolves itself into a challenge, an interrogation. We have each one now to ask ourselves quite honestly and frankly: In relation to the things of the Lord, am I a liability or an asset? Am I counting or am I having to be accounted for? Am I a positive factor or am I negative? Am I amongst those who have to be carried all the time, needing to be borne up, borne along and put where I am, or am I going on in the Lord on my own feet, on top of my infirmities? Am I a responsible one, or otherwise? Well, we must each one answer that question be-

fore the Lord now, and see what the Lord would have, what the Lord would bring about. He would have us all in the place or condition of this man as we see him at the end, leaping up, standing on his feet, praising and glorifying God, going on and going in; and more than that as we shall see presently: but that is a good beginning. Are we there?

The hindrance to entering in

Well, we must go back and take the man up at the point where we first find him. He is carried and laid at the Beautiful Gate every day. There are those who are going in; but he does not go in, and he cannot go in. "So we see that they could not enter in..." (Heb. 3:19). The man could not enter in. Let that gateway to the house of God beyond represent in our parable that life of rest in the Lord, that entering-in life, that life of attaining unto God's purpose. "And we see that they could not enter in." This man could not enter in, but why could he not? Was it the gate that kept him out? No. Even if the gate had been closed, that was not the inevitable hindrance, and it was a big gate. I understand that it took ten men to open the Beautiful Gate, so massive was it. But even so, if it had been closed, that was not the obstacle.

Let that gate in the story and in the parable as we are regarding it, represent the law, that bond of Judaism which says: Thou shalt not, or, Thou shalt, that forbidding of the law. But that is not the obstacle now. Christ was made under the law, to fulfil the law and put it out of the way. The law is no longer an obstacle.

"Free from the law, o happy condition!

Jesus has died, and *there* is remission.

Cursed by the law, and bruised by the fall,

Christ has redeemed us once for all."

The law is no hindrance now.

But was it the man's infirmities that kept him out? Let his infirmities, all wrapped into one, represent his sins. Was it his sins and his imperfections, his faults, that hindered that entering into rest? Again no. Our sins, our weaknesses, our imperfec-

tions, our temperamental and constitutional difficulties, all the infirmities of our fallen natures, these are not the hindrances. The Lord Jesus has dealt with all sin and all sins, and all our weaknesses and infirmities He has borne. All that is dealt with. They are not the hindrance. Oh, you may say, it is this sin and that sin that keeps me out, or it is that weakness, this imperfection; it is the way I am made, my temperament, my constitution, my make-up; I am so different from others; and all this is the thing that binds me in infirmity so that I cannot! If you are saying that, whether as one who has never known Christ or whether as a child of God still needing to know the entering-in life, it is a great mistake to put it down to sins or infirmities and say that it is these things in our nature that keep us out. No, no! That would be to deny the Cross of the Lord Jesus. That would, in its out-working and in its logic, make God very unjust, because it would work out like this, that people who had better temperaments would stand a better chance of getting in, and people who had a worse make-up would be at the end of the queue. God is not like that. We are not nearer or farther from Him because we are better or worse in our natures. Not at all!

Entering in by faith

What was it that kept the man out? “We see that they could not enter in because of unbelief.” Faith destroys the mightiest gates of brass, faith removes the mountains of sin and human weakness and failure. The easily besetting sin which has to be laid aside is this sin of unbelief, and it was at that very citadel that the Holy Ghost, through these servants of God, directed His blow. Infirmity in itself was nothing, the gates were nothing, closed or open, but the man’s attitude and response of heart to a challenge from God was everything. He could have reacted antagonistically or cynically, or with utter carelessness, and stayed where he was. But there is some response, some reaction, which we must interpret as the quickening of faith in his heart: and you know and I know perfectly well that we shall stay where we are, go on in our infirm, helpless state of spiritual liability, until we come to this point where we exercise, deliberately and definitely, faith in the Lord Jesus. Everything waits for that.

That is elementary.

We have to come to that response of faith, and then mighty gates, whatever those gates may be in our lives, keeping us out, no longer constitute a hindrance. Infirmities in ourselves, defects and weaknesses, faults and failings, sins and depravities and everything, from inheritance to what we have brought on ourselves, nothing is enough to obstruct our way when once we have come to this point of a deliberate and positive trust in the Lord Jesus. "We see that they could not enter in because of unbelief." But the positive is that you can enter in by faith.

Concentration upon a definite issue

But then something else was necessary with this man; not in addition to his faith but as a part of it, as heading up to it. Peter and John were going up to the temple and this man saw them coming. I do not know what his look was like, his gesture. We can only imagine, a sort of wonderfully pathetic glancing hither and thither. And Peter looked on him, and said: Look on us. There must have been some reason for that. And he fastened his eyes upon them, of course expecting to receive an alms. But the effect was that they got what they needed and wanted as a necessary factor in this man's deliverance. "Look on us", and he fastened his eyes upon them.

What, in parabolic meaning, does that stand for? It means this: you and I, if we are in any condition like this, needing to be put on our feet, needing to be made a factor that counts, needing to be delivered from this infirm state spiritually, from this state of being a liability; if we are in any need like that, we shall never get anywhere until we have concentrated upon a definite issue. He was expecting to receive an alms. What are you after? Do you want pity, sympathy, to be made a fuss of? Do you want that which is, after all, only going to leave you where you were? Are you looking to be nursed, coddled? Is that what you are after, an alms? Do you really want to get out of that position? Do you mean business? Is it nice to be one of those who are always being carried and nursed, and secretly, down in the deceptive heart, do you really like it, and want to be ministered to? Your infirm condition, you like being there because it draws attention to you,

brings you into the sympathetic area. Oh, these hearts of ours, how they play with spiritual things for their own gratification!

He expected to receive an alms. But Peter and John are saying, Look here, we are going to face this issue right out: look on us! We are going to concentrate in this matter. The moment has come for this sort of thing either to end or to be indefinitely confirmed!

May I say to you, dear friends, if you are anywhere in this realm at all, you will never get anywhere until you have come with both eyes to look this thing straight in the face, and say, It is going on no longer; I am going to have this thing settled, I am going to bring this thing to a head; God helping me, it is going to be finished. I am going to play with this no longer, I am going to minister to this no longer, I am going to allow this to cripple me no longer, I am going to allow this to make me a liability no longer; tonight I look this thing in the face, God helping me, and it is going to be settled. So far as I am concerned, not another day shall pass until I have had this thing out to a conclusion with God!

Look on us! That is only saying the same thing as we are occupied with now, and which in Hebrews is put this way “Give diligence to enter in” (Heb. 4:11). We must deal with that want of downrightness with God which allows things to drag on and to rob God of that glory which ought to be there, and that testimony which is to follow. We are now getting to it. Look on us!

I need not say more. God help us if we are there, weakened, put out, not counting, God help us to focus upon this for a swift issue and to play no longer with a state like that for our own pleasure, to get sympathy or anything like that. Not an alms: no, it is not an alms we need; it is a deliverance we need, not a ministry to our infirmity, but a deliverance from it.

Look on us! And he fastened his eyes upon them, and Peter said, “Silver and gold have I none — and after all, that is not what you want — such as I have, give I thee.” There is something infinitely more than the treasure of this world. Supposing we had it all and still had our infirmity, what have we? “Such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up.”

The object of faith

That is the object of faith. It is not that we have somehow to conjure up something called faith. It is the object of faith that is vital, and that is what we have been saying, and as the letter to the Hebrews so forcibly sets forth, even Jesus Christ, Who He is, what He is, the place He occupies, and His capacity. It is all in Him. The focal point of faith is Jesus Christ, and the value, the virtue, the power of faith is derived from its object, it is not in itself. It is not until you get the right object of faith that faith is a potent thing. You can have all sorts of imitation faiths and they do not affect the work of God in a spiritual way. You can have a psychological faith, but it does not affect your Christian life. You can have a Christian Science faith, and it may do something for your physical life, inasmuch as the mind and the physical are related, but it does not make you a spiritual factor in the house of God. To become a positive spiritual factor in the house of God means that there has to come a vital link between your spirit and Jesus Christ, a living union by faith with Jesus Christ, and it is that taking hold on Him in faith that provides the channel, the vehicle, through which the energy of God comes. The energy of God, the Holy Ghost, comes along the line of Jesus Christ as the object: not something that we call faith, which may, after all, be something that we have worked up to make ourselves believe. Oh no, what matters is the object of faith, the Lord Himself. God works on the ground of His Son, and you and I apprehend His Son, Jesus Christ, by faith. The Holy Ghost seals that, everything is related to that.

The outcome of entering in

“In the name of Jesus Christ of Nazareth, walk”; and he leapt. Simple in its terms, but very, very drastic and very utter in its action. Immediately the man in himself knew the glory of God. He, leaping up, praised and glorified God. He had got it in his own heart, in his own soul. He knew he was changed, he was in the good of God’s rest.

Yes, and then he went in and went on with the Lord’s peo-

ple. The corporate element comes in. Hebrews will speak about Christ as a Son over God's house, "whose house are we" (Heb. 3:6); and so on. The house has come into view and he is going with them into the house. He is going to be something in the house with the servants of God, he is going to be part of that corporate body and a factor in it.

A mighty uprising of the devil

Now you will see how he is a factor, for two things arise. Follow through to the next chapter and you will see. First of all he is the occasion of a mighty uprising of the devil; and that is something! Oh, a great storm arises because of what has happened with this man. Things become tremendously disturbed in the spiritual realm; and that is how it will be, and that is how it ought to be. We do not speak glibly or lightly, but the fact is that you and I ought to be factors of disturbance in the kingdom of Satan, and if we are really in the good of a living spiritual experience, that is, if we are really on our feet as accountable and responsible people of God, not having to be borne and carried and nursed and ministered to in our infirmities, but now on our feet, going in and going on, then the enemy recognizes that here is something to be taken account of, and for such there is always a disturbance.

It was so over Lazarus. When he was raised from the dead, you know what a furore there was, how the rulers at once set to work to destroy the Lord Jesus because of Lazarus, because by reason of him many believed. So it is. I wonder whether you and I really do represent a disturbance in the underworld, or whether the enemy can go on without feeling a bit disturbed so far as we are concerned. Every time something like this happened in the New Testament, you very soon find a big reaction from the enemy. You see, when the Lord Jesus comes in in larger measure, it means less measure for the enemy, less scope, less territory for him. He is squeezed out. Are you squeezing the enemy out? Am I squeezing the enemy out? Am I narrowing his province? Do we count in this way? Well, that is one thing that arose.

A living testimony

The other thing was this, this man was a testimony which was the answer to every argument. Seeing the man there in the midst whole, they had to shut their mouths. There was no argument. It is all argument if it is doctrine, theory, teaching, interpretation of truth, but a living witness — you cannot argue against that. Your mouth is shut when you have a living person standing there right in the good of things. Are we closing the mouths of people? We shall not do it by the truth that we hold, teach, interpret, but we can do it by what we are, by being in possession of the goods. Are we that? Are you that? Are you going to be that? a real answer to every argument so that people say, Well, look here, it is not the teaching they have taken on, the associations they have made: no, no, look at them; you know what they were, you know how little they counted, you know what cripples they were spiritually, you know what liabilities they were, you know how much they were without rest: but look now; they have the goods, they are in the good of things, they are counting, they mean something, and they are in rest, they are in joy, they are in satisfaction, they themselves are changed! What can you say to that? You cannot say anything to that if you are going to be honest.

Oh, dear friends, we are not to go out to try and pass over some teaching, some truth, to people. That will never convince. You and I are to be here as those who in themselves convince others because we embody His rest, we embody His peace, we embody His strength, and we count for something. We are responsible people, we are positive factors, we are assets, the Lord is getting something by reason of us. That is how it must be. Is it like that? All this can be if we will go the way of this man, and say, Yes, this has gone on long enough and it has to end, and to end, so far as my giving diligence is concerned, at once, and I do most truly by the grace of God take a deliberate and definite faith attitude toward the Lord Jesus for my complete deliverance and the setting of me upon my feet for His glory, for His praise! I think there will be an issue, and I think it will be — he, leaping up, stood upon his feet, praising and glorifying God. May it be so with every one of us.

