

General Topics :: Stale Religion

Stale Religion, on: 2007/7/16 12:27

If you do not move in the Holy Spirit, you walk according to the flesh, living out the word in the flesh your religion preached is stale and harsh to swallow. You fail to reach people, and convert very few souls, these justify with the word of God that they are in the truth. They preach truth, with no grace, judgment with no hope. They chase away those who would actually come to the throne of God, by burdening them with the word of God which they themselves cannot keep. They do not move in the Holy Spirit, but they say they do, they do not walk in Love; their religion is stale and judgmental with no grace. You forget that at one time you have yourself indeed fallen from grace. By grace we are saved, and if we could keep the word, we could boast. No there is none that keep the word of God, no not one. These stale preachers preach harsh messages, more than they weep and travail for ones in prayer. Then say they have been sent from God to clean something that can only be cleaned by Blood and the Spirit. Stale old harsh preachers, trying to win a soul, themselves are not Spiritually Bankrupt, say ones are all going to hell. You have to look and make sure everything matches with the bible, when you yourself cannot properly interpret the whole thing, no one person can, only the one who wrote it can. All relationship with a book is what the stale call a relationship with the trinity. But the true men of God walked with God before it was written. A real walk with him in everyday life, walking with the one who gave us the Holy Word as a map, not a God, for the word of God can be an Idol if you don't know the Holy God in your daily life who breathed it. Fall to your knees and weep. Stale people, say to the Lord you cannot do anything without him. Understand your weak so you can be strong in him. Shed tears over unsaved souls.

Re: Stale Religion, on: 2007/7/16 14:00

BUMP:

What one false doctrine did Paul the Apostle fight against most in Acts and in all of his Epistles ?

Thank you Chris. Press on!

Gal 3:1 O foolish Galatians, who hath "bewitched" you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Re: "Flesh"=Souliness, on: 2007/7/16 14:56

HOW TO DIFFERENTIATE BETWEEN BEING SPIRITUAL AND BEING SOULISH

The answer to this question is very long. Here, we can only mention something in brief. We have seen that from the time of our regeneration there are two lives within us. One is the soulish life, and the other is the life of the spirit. With these two lives, there are two natures. One is the flesh, and the other is the nature of God. We have also seen how one of our two natures, the flesh, was crucified, and the other, God's nature, is invested with the full authority to rule over our whole being. The question of the two natures is solved. But the question of the two lives still remains. Both the soulish life and the spiritual life now live within us simultaneously. Although the spiritual life itself is very strong, the deep-rooted operation of the soulish life rules our whole being. Unless a person is willing to give up his soul-life and to allow the spiritual life to live and to operate, there will be little chance for the spiritual life to develop.

A spiritual Christian is one who allows the Holy Spirit to operate within his spirit. He accepts the Holy Spirit as a person dwelling in his own spirit and allows the life given by the Holy Spirit to supply him with all the strength he needs for his walk. All the principles of his living are no longer guided and affected by the mind or the emotion. Instead, he is living dispassionately in the spirit.

The soulish Christian is just the opposite. Although he has the spiritual life, he does not derive vitality from his spiritual life. Instead, his daily living still has the soul as its life, and he continues to be guided and affected by the mind and the sensations.

Ministry to the Lord

Let us note at the outset that there is little apparent difference between ministry to the House of the Lord and ministry to the Lord Himself. Many of you are doing your utmost to help your brethren, and you are labouring to save sinners and administer the affairs of the church. But let me ask you: Have you been seeking to meet the need around you, or have you been seeking to serve the Lord? Is it your fellow men you have in view, or is it Him?

Let us be quite frank. Work for the Lord undoubtedly has its attractions for the flesh. You may be thrilled when crowds gather to hear you preach, and when numbers of souls are saved. If you have to stay at home, occupied from morning to night with mundane matters, then you think: How meaningless life as! How grand that would be if I could go out and serve the Lord! If only I were free to go around ministering! But that is not spirituality. That is merely a matter of natural preference. Oh, if only we could see that much of the work done for God is not really ministry at all! He, Himself, has told us that there was a class of Levites who busily served in the Temple, and yet they were not serving Him; they were merely serving the House. However, service to the Lord and service to the House appear so much alike that it is often difficult to differentiate between the two.

If an Israelite came along to the Temple and wanted to worship God, those Levites would come to his aid and help him offer his peace offering and his burnt offering. They would help him drag the sacrifice to the altar, and they would slay it. Surely that was a grand work to be engaged in, reclaiming sinners and leading believers closer to the Lord! And God took account of the service of those Levites who helped men bring their peace offerings and their burnt offerings to the altar. Yet He said it was not ministry to Himself.

Brothers and sisters, there is a heavy burden on my heart that you might realise what God is after. He wants ministers who will minister to Him. "They shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood. They shall minister unto me" (Ezekiel 44:15).

The thing I fear most is that many of you will go out and win sinners to the Lord and build up believers, without ministering to the Lord Himself. Much so-called service for Him is simply following our natural inclinations. We have such active dispositions that we cannot bear to stay at home, so we run around for our own relief. We may appear to be serving sinners, or serving believers, but all the while we are serving our own flesh.

Unless we really know what it is to draw near to God, we cannot know what it is to serve Him. It is impossible to stand afar off and still minister to Him. We cannot serve Him from a distance. There is only one place where ministry to Him is possible and that is in the Holy Place. In the outer court you approach the people; in the Holy Place you approach the Lord.

The passage we have quoted emphasises not only our need to draw near to God; it also speaks of standing before Him to minister. Today we always want to be moving on; we cannot stand still. There are, so many things claiming our attention that we are perpetually on the go. We cannot stop for a moment.

But a spiritual person knows how to stand still. He can stand before God till God makes His will known. He can stand and await orders. You who are leaders need to particularly consider this. Can you be persuaded to call a halt and not move for a little while? That is what is referred to here: "stand and minister unto me." Don't you think that a servant should await his master's orders before seeking to serve him? The Sin of presumption

*There are only two types of sin before God. One is the sin of refusing to obey when He issues orders. The other is the sin of going ahead when the Lord has not issued orders. The one is rebellion; the other is presumption. The one is not doing what the Lord has required; the other is doing what the Lord has not required. Learning to stand before the Lord deals with the sin of doing what the Lord has not commanded. Brothers and sisters, how much of the work you have done has been based on the clear command of the Lord? How much have you done because of His direct instructions? And how much have you done simply on the ground that the thing you did was a good thing to do? Let me tell you that nothing so damages the Lord's interests as a "good thing." "Good things" are the greatest hindrance to the accomplishment of His will. The moment we are faced with anything wicked or unclean, we immediately recognise it as something a Christian ought to avoid, and for that reason, things which are positively evil are nearly not such a menace to the Lord's purpose as good things.

You think: This thing would not be wrong, or That thing is the very best that could be done so you go ahead and take action without stopping to inquire if it is the will of God. We who are His children all know that we ought not to do anything e

vil, but we think that if only our conscience does not forbid a thing, or if a thing commends itself to us as positively good, that is reason enough to go ahead and do it.

'That thing you contemplate doing may be very good, but are you standing before the Lord awaiting His command regarding it? "They shall stand before me" involves halting in His presence and refusing to move till He issues His orders. That is what ministry to the Lord means.

In the outer court it is human need that governs. Just let someone come along to sacrifice an ox or a sheep, and there is work for you to do. But in the Holiest Place there is utter solitude. Not a soul comes in. No brother or sister governs us here, nor does any committee determine our affairs. In the Holiest Place there is one authority only - the authority of the Lord. If He appoints me a task I, do it; if He appoints me no task, I do none.

The same passage tells us how they must be clothed who would minister to the Lord:

They shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins (Ezekiel 44:18).

Those who minister to the Lord may not wear wool. Why not? The reason is given:

"They shall not clothe themselves with anything that causes sweat" (verse 18 NKJV). No work that produces sweat is acceptable to the Lord. But what does "sweat" signify?

We all know that the first occasion when sweat is mentioned was when Adam was driven from the Garden of Eden. After Adam sinned, God pronounced this sentence upon him: "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life...in the sweat of thy face shalt thou eat bread" (Genesis 3:19-19). It is clear that sweat is a condition of the curse. Because the curse rested on the ground, it ceased to yield its fruit without man's effort, and such effort produced sweat.

When the blessing of God is withheld, fleshly effort becomes necessary, and that causes sweat. All work that produces sweat is positively prohibited to those who minister to the Lord. Yet today what an expenditure of energy there is in work for Him! Few Christians can do any work today without sweating over it. Their work involves planning and scheming, exerting and urging, and very much running around. It cannot be done without a great deal of fleshly zeal.

Nowadays, if there is no sweat there is no work. Before work for God can be undertaken, there is a great deal of rushing to and fro, making numerous contacts, having consultations and discussions, and finally getting the approval of various people before going ahead. As for waiting quietly in the presence of God and seeking His instructions, that is out of the question.

Yet in spiritual work, the one factor to be taken into account is God. He is the one Person to make contact with. That is the preciousness of spiritual work that is truly spiritual-it is related to the Lord Himself. In relation to Him there is work to do, but it is work that produces no sweat.

If we have to advertise our ministry and use great effort to promote it, then it is obvious that it does not spring from prayer in the presence of God. If you really work in God's presence, men will respond when you come into their presence. You will not have to use endless means in order to help them. Spiritual work is God's work, and when God works, man does not need to expend so much effort that he sweats over it.

Let us in utter honesty examine ourselves before God today. Let us ask Him: "Am I serving You, or am I merely serving the work? Is my ministry truly unto you Lord, or is it only ministry to your House?" If you are pouring with sweat all the time, it is safe to conclude that it is the House you are serving, not the Lord. If all your busyness is related to human need, you may know that you are serving men, not God. I am not despising the work of slaying sacrifices at the altar. It is work for God and someone has to do it-but God wants something beyond that. The Sons of Zadok

God cannot secure everyone for service to Himself, for many of His own are reluctant to leave the thrill and excitement of

f the outer court. They are bent on serving the people. But what about us? Oh that today we might say to the Lord: "I am willing to forsake things, I am willing to forsake the work, I am willing to forsake the outer court and serve You in the inner sanctuary."

I love to read about the prophets and teachers in the church at Antioch: "As they ministered to the Lord and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). We see there that the Holy Spirit commissions men to the work as they are ministering to the Lord. Unless ministry to the Lord is the thing that governs us, the work will be in confusion.

God does not want volunteers for His work; He wants conscripts. He will not have you preaching the gospel just because you want to. The work of the Lord is suffering serious damage today at the hand of volunteers; it lacks those who can say as He did: "He that sent me..."

Serving the Lord does not mean what we do not serve people, but it does mean that all service to people has service to the Lord as its basis. It is service Godward that urges us out manward. Luke 17:7-10 tells us clearly what the Lord is after. These are two kinds of work referred to here: ploughing the field and tending the flock. Both are very important occupations, yet the Lord says that when a servant returns from such work, he is expected to provide for his master's satisfaction before sitting down to enjoy his own food.

What are you really after? Is it only work in the field, preaching the gospel to the unsaved? Is it just tending the flock, caring for the needs of the saved? Or are we seeing to it that the Lord can eat to His full satisfaction and drink till His thirst is quenched? True, it is necessary for us also to eat and drink, but that cannot be till after the Lord is satisfied. We, too, must have our enjoyment, but that can never be until His joy is first made full.

Let us ask ourselves: Does our work minister to our satisfaction or to the Lord's? I fear that when we have worked for the Lord, we are often thoroughly satisfied before He is satisfied. We are often quite happy with our work when He has found no joy in it. Blessed are they who can differentiate between ministry to sinners or saints, and ministry to Him. Such discernment is not easily acquired. Often it is only by much drastic dealing that we learn the difference between ministry to the Lord Himself and ministry to the House.

Let us seek the grace of God that He may reveal to us what it really means to minister to Him!

THE CROSS AND THE SOUL LIFE

We have spoken of soul-power or natural energy. What is this natural energy? It is simply what I can do, what I am of myself, what I have inherited of natural gifts and resources. We are none of us without the power of the soul, and our first need is to recognize it for what it is.

Take for example the human mind. I may have by nature a keen mind. Before my new birth I had it naturally, as something developed from my natural birth. But the trouble arises here. I become converted, I am born anew, a deep work is effected in my spirit, an essential union has been wrought with the Father of our spirits. Thereafter there are in me two things: I have now a union with God that has been set up in my spirit, but at the same time I carry over with me something which I derive from my natural birth. Now what am I going to do about it?

The natural tendency is this. Formerly I used to use my mind to pore over history, over business, over chemistry, over questions of the world, or literature, or poetry. I used my keen mind to get the best out of those studies. But now my desire has been changed, so henceforth I employ the same mind in the things of God. I have therefore changed my subject of interest, but I have not changed my method of working. That is the whole point. My interests have been utterly changed (praise God for that!), but now I utilise the same power to study Corinthians and Ephesians that I used before to pursue history and geography. But that power is not of God; and God will not allow that. The trouble with so many of us is that we have changed the channel into which our energies are directed, but we have not changed the source of those energies.

You will find there are many such things which we carry over into the service of God. Consider the matter of eloquence. There are some men who are born orators; they can present a case very convincingly indeed. Then they become converted, and, without asking ourselves where they really stand in relation to spiritual things, we put them on the platform and make preachers of them. We encourage them to use their natural powers for preaching, and again it is a change of subject but the same power. We forget that, in the matter of our resource for handling the things of God, it is a question not of

f comparative value but of origin of where the resource springs from. It is not so much a matter of what we are doing, but of what powers we are employing to do it. We think too little of the source of our energy and too much of the end to which it is directed, forgetting that with God the end never justifies the means.

Do you see the difference between natural and spiritual gifts? Anything we can do without prayer and without an utter dependence upon God must come from that spring of natural life, and is suspect. We must see this clearly. Of course it is not true that those only are suited for a particular work who lack the natural gift for it. The point is that, whether naturally gifted or not, they must know the touch of the Cross in death upon all that is of nature, and their complete dependence upon the God of resurrection.

You remember again how in Psalm 139.23 the writer says: " Search me, O God, and know my heart ". You realise, do you not, what it means to say 'Search me'? It certainly does not mean that I search myself. ' Search me ' means ' You search me!' That is the way of illumination. It is for God to come in and search ; it is not for me to search. Of course that will never mean that I may go blindly on, careless of my true condition. That is not the point. The point is that however much my self-examination may reveal in me that needs putting right, such searching never really gets below the surface. My true knowledge of self comes not from my searching myself but from God searching me.

What I feel more and more the need of in myself, and what I feel that we all as the Lord's children need to seek from God, is a real revelation of ourselves. I repeat that I do not mean we should be forever looking in on ourselves and asking: 'Now, is this soul or is it spirit?' That will never get us anywhere; it is darkness. No, Scripture shows us how the saints were brought to self-knowledge. It was always by light from God, and that light is God Himself. Isaiah, Ezekiel, Daniel, Peter, Paul, John, all came to a knowledge of themselves because the Lord flashed Himself upon them, and that flash brought revelation and conviction. (Isa. 6. 5 ; Ezek. 1. 28; Dan. 10. 8; Luke 22. 61, 62 ; Acts 9. 3 - 5 ; Rev. 1. 17.)

Excerpts from <http://www.sermonindex.net/modules/articles/index.php?view=category&cid=44&page=3>

Re: DEPENDENCY ~, on: 2007/7/16 16:02

Mar 10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

1Ki 3:7 And now, O LORD my God,..... I am but a little child: I know not how to go out or come in.

Mat 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

<http://www.sermonindex.net/modules/myalbum/photo.php?lid=1501>