

GOD'S TRAINING: Beyond Abraham, 2nd of 6, part 2 of 2, 15 pgs

introduction: the undiscovered country: STAGE 3, the fullness, leading, & power of the Spirit

Abraham required a good deal of training through many crises to **bring** him to the point where he understood that he could trust God to keep his promises in his own way without his help. Part 2 moves us further along this journey into the New Testament era of **being God's spiritual/supernatural people**.

After Jesus was publicly baptized [inaugurated], John the baptist saw **the Spirit** coming down out of heaven looking like a dove [secretly anointing Jesus] and he remained on him, **Jn.1:32**.

Jesus, **full of the Holy Spirit**, returned from the Jordan, and was **led by the Spirit** into the desert where he fasted the forty days after which **the devil tempted him** ... [Mt.4:1-2, having failed to entice Jesus] the devil left him ... Jesus returned to Galilee [a predominately Gentile enclave, **Mt.4:15**] in the **power of the Spirit** ... **Lk.4:1-2, 13-14**.

When asked about a fight he was forced into by bullies, cadet **Ender Wiggan**, explained why he had to win decisively. *Knocking him down was the **first fight**. I wanted to win all the next ones too so they'd leave me alone.* Harrison Ford, head of the training program explained to his subordinate who only saw it as sadistic and cruel, *It's not what he did, it's why. **It was tactical** [movie: Ender's Game]*

*How can anyone enter a strong man's house and carry off his possessions **unless he first ties up the strong man**? Then he can plunder his house, **Mt.12:29**.*

Upon resisting the devil in the desert, Jesus began robbing his house: healing the sick, diseased, and handicapped, casting out demons, and setting free captives. This one face-to-face engagement with the devil secured Jesus' victory in all future battles. In fact the devil never again confronted him directly. Jesus spoke with authority and commanded evil spirits. They recognized and feared him as Jesus of Nazareth, The Holy One of God, **Mk.1:22-27; Lk.4:32-36**. The disciples knew him as The Holy One of God (**Jn.6:69**) and as Jesus Christ, the Righteous One, **1 Jn.2:1**. He ministered in public for 3 to 3½ years. John the baptist identified him as the [sacrificial Passover] lamb of God, who takes away the sin of the world, **Jn.1:29**. At Cornelius' house, Peter said, *You know what happened throughout Judea, beginning in Galilee after the baptism that John preached. **God anointed Jesus of Nazareth with the Holy Spirit and with power**. He went around doing good and healing all who were oppressed by the Devil, because God was with him, **Acts 10:37-38**.*

The final Passover meal aka The Last Supper

The Passover was the commemoration of the last plague and judgment on Egypt which freed Israel from slavery. Jesus instituted a **new memorial** in his blood as the Passover lamb that symbolizes his imminent substitutionary death and looks forward to a new era that will culminate in his second coming.

*When the hour came, Jesus and his apostles reclined at the table. And he said to them, I have eagerly desired to eat this Passover [meal] with you **before I suffer**. After taking the cup [of wine], he gave thanks and said, Take this and divide it among you. For ... I will not drink again from the fruit of the vine **until the kingdom of God comes**. He then took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, **This represents my body, which is given for***

you . Do this in remembrance of me. And he did the same with the cup after supper, saying, **This** cup that is poured out for you **represents the new covenant in my blood** , Lk.22:14-20; Jer.31: 31-34 .

THE NEW ERA, stage 2 – the Second Adam

Therefore, just as **sin entered the world through one man**, and death through sin, and in this way death came to all people, because all sinned ... death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command as did Adam, **who was a pattern of the one to come** [**an analogy of contrast** referring to Christ who through one righteous act brought universal blessing]. But **the gift is not like the trespass**. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Nor can the gift of God be compared with the result of one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the **trespass** of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life (**stage 3**) through the one man, Jesus Christ! **Rom.5:12-17**.

Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. For just as **through the disobedience of the one man [Adam] the many were made sinners**, so also **through the obedience of the one man [the second Adam] the many will be made righteous** [**stage 1 > 2**]. The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, **so also grace might reign through righteousness to bring eternal life** through Jesus Christ our Lord, **18-21**.

Characteristic of the New Age: Fulfillment: Symbols, Types, & Shadows give way to Reality,
a function of the Already & the Not Yet [see essay];

transitioning from inauguration to consummation of the Kingdom

Besides the obvious prophecies, **the OT is well-seeded with divinely intended types** that should jump off the pages. They are not what we impose on the text to extract relevance, or encrypted messages that only the imaginative elite can decode ... **Types do not formulate truth; they illustrate it, BAM p.269**. Typology: symbols; types; and antitypes: **A symbol is simply an object lesson**. It signifies something real that points beyond itself to a moral or spiritual truth, **p.247**. **A type** is an object lesson, **a symbol** that foreshadows or predicts the actual, factual realization or fulfillment of the pictured **reality**. **It is a picture prophecy**. **An antitype** is the future realization to which the type points – **the fulfillment of the picture prophecy, p.248**.

The NT term **shadow** (**Col.2:17; Heb.8:5; 10:1**) helps define the relationship between types and antitypes. **The shadow exists because there is an [actual] substance that casts it**. [Our usual inclination] is to look for the object that casts the shadow ... **a shadow distorts the substance**. [It is not a photograph]. It is always **an imperfect representation of the reality**. The shadow at best outlines; the substance is the **essence**. That inherent imperfection is **a divinely built-in obsolescence**. **A shadow disappears when the sun is directly overhead**. [With the coming of the light of the Gospel, **there is no reason to go back to the shadow, p.249**]

Characteristic of the New Age, stage 2: the Holy Spirit & the Supernatural

The long awaited promise of the pouring out of the Spirit, **Joel 2:28-29**, happened on the day of Pentecost. The promise of Jesus to the disciples that the Holy Spirit would be “in them” was being realized. **The giving of the Spirit** was the heart of the promise of the Gospel in the OT, and it is the crowning experience of the Gospel under the NC, **AFS p.61**. It is the new status of sonship [stage 2], **p.64**. OC believers were ‘heirs in non-age’ waiting for the time of full-fledged ‘sonship’ to come (**Gal.3:24-4:7**), and **the essence of that sonship is the indwelling of the Holy Spirit [stage 2]** and deliverance from the law as a pedagogue [tutor, child trainer], **102-103**. **When we are not spiritually alive to God**, we can’t perceive the spiritual realities because we can’t see beyond the veil of the physical world, The natural man [unbeliever, stage 1] does not receive the things of the Spirit of God ... he cannot understand them, because they are spiritually discerned, 1 Cor.2:14. But **we are not meant to live that way** because we have become God’s children supernaturally by rebirth ... when you were dead in your trespasses and the uncircumcision of your flesh, God made you alive with Christ [stage 1 > 2] by forgiving us all our trespasses, Col.2:13.

New Birth

to all who received the Word ... [ie.] who believed in his name [meaning “in Him”], he gave the **authority** to become [change in status] children of God— children born not of natural descent [Lit. of bloods], nor of human decision, or a husband’s will, but [supernaturally] born of God, **Jn.1:12-13; 3:1-3, 7; Jas.1:18; 1 Pt.1:23; Tit.3:5**.

New Self

... put off your old self ... to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness, Eph.4:22-24; Col.3:9-10; Rom.6:4.

New Creation, Mystical Union of the Church [see Justified by Implication, **end note 2**]

So remember that once you were Gentiles ... without Christ. **You were aliens rather than citizens** of Israel, **and strangers** to the covenants of God’s promise [to Abraham and his descendants] ... But now ... you who once were so far away have been brought near [stage 1 > 2] by the blood of [death of] Christ our peace. He made both [believing] Jews and [believing] Gentiles into one group ... so that he could create one new person out of the two groups, making peace. **He reconciled them both** as one body to God by the cross ... We both have access to the Father through Christ by the one Spirit ... you [believing Gentiles] are fellow citizens with God’s [believing Jewish] people, and you belong to God’s household ... built on the foundation of the apostles and prophets with Christ Jesus himself as the cornerstone. The whole building is joined together in him, and it grows up into a temple that ... Christ is building you into a place where God lives through the Spirit, **Eph.2:11-22; Gal.6:15; 1 Pt.1:1-2; 2:5, 9-10**.

For God so loved the world [or this is how or How Much he loved THE WORLD, not just Jews, **Rom. 4:8-13**. Jesus returned from the desert after being tempted by the devil and went to Capernaum which had a mixed population of Jews and Gentiles] that He gave His only begotten Son, that **whoever believes in Him** should not perish but have everlasting life, **Jn.3:16**. At the Gentile Cornelius’ house, Peter said ... God does not show favoritism, but **in every nation, anyone who fears him and does what is right is acceptable to him**. He sent his word to the people of Israel,

proclaiming the good news of peace through Jesus Christ, who is Lord of all, **Acts 10:24-36**.

<https://www.youtube.com/watch?v=7wtZmkLmlIPU> **You Put This Love In My Heart** by Kieth Green

The new man represents the people of God, both Jews and Gentiles who are united in and with Christ, our bridegroom who brings forth fruit through us, his bride, **TS p.54-55**. **He has created this corporate new person in himself; the new humanity is embraced in his own person.** The prescriptions of the Mosaic law have come to an end through the work of Christ on the cross, so that the long hostility between Jews and Gentiles has been canceled. The creation of a **new humanity** in Christ **replaced the Mosaic law.** [p.308; 651-650, New Testament Theology, Magnifying God in Christ by Thomas Schreiner, 2008] **The church of Jesus Christ, which includes both Jews and Gentiles, is the true Israel.** [p.668]

For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another ... **Rom.12:4-5**.

We are joined to a community of believers **by incorporation into a single body as an integral member.** **We no longer think of ourselves as autonomous individuals pursuing our own happiness.** We belong to one another and our function is to serve one another by taking our place in the body of believers and ministering there by means of the gifts Christ gives us and in our dedication to mutual affection. In serving one another we are serving His body and thereby the Lord. Such is our worship - the offering of our lives as *holy and well-pleasing*, our *reasonable service* to God, **Rom.12:1**. This is our new life CALLING.

Characteristic of the New Age: Persecution of Christ's church

For your sake we encounter death all day long; we were considered as sheep to be slaughtered, **Rom.8:36; Ps.44:22**

We [Paul, Silas, and Timothy] know ... that God has chosen you, because **our gospel came to you ... with power , with the Holy Spirit and deep conviction** ... you welcomed the message **in the midst of severe suffering** ... **your faith in God has become known everywhere** ... how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven ... We had previously suffered and been treated outrageously in Philippi ... but with the help of our God we dared to tell you his gospel in the face of strong opposition ... we speak as those approved by God to be entrusted with the gospel ... You suffered from your own people [in Thessalonica persecution instigated by the Jews was carried out by Gentiles] the same things those churches [in Judea] suffered from the Jews ... **1 Thes.1:4-3:4; Mt.10:22; 1 Pt.4:12-13; Eph.6:10, 12; Gal.1:3-4; Phil.1:27-30; Jn.15:18-21.**

The **book of Revelation** is addressed to the West Coast churches in Asia Minor in the first century. **Each letter is what the Spirit says to all the churches.** These 7 churches represent all of Christ's churches scattered across the world and over time. Collectively it is **a church that is under attack** to show to his bond-servants things that must quickly (**Rev.1:3; 22:6**) take place because the time is near, **1:3; 22:10**) in order to fortify Jesus' followers in steadfast hope and holy living.

Characteristic of the New Age: **NATURALISM**

[see 8 video series – Intelligent Design vs Scientific Naturalism]

[from **TS**, published in 1971, p.60-65, 69-72] Our generation is overwhelmingly **naturalistic**. There is an almost complete commitment to [philosophical] **materialism**, the concept of the uniformity of natural causes in a closed system [aka humanism, **ACM p.17-21**; Introduction to the Intellectual Basis of Christianity – 2, p.3-4] ... If we are not careful, even though we say we are biblical Christians and supernaturalists, nevertheless **the naturalism of our generation tends to come in upon us. It may infiltrate our thinking without our recognizing its coming ... As soon as this happens, Christians begin to lose the reality of their Christian lives.** As I travel about and speak in many countries ... [I am often asked] about **the loss of reality in Christians' lives** ... perhaps the greatest reason for this loss is that **while we say we believe one thing, we allow the spirit of the naturalism of the age to creep into our thinking, unrecognized** ... Now the Christian's spirituality ... does not stand alone. It is related to the unity of the Bible's view of the universe ... **the true Christian life is not to be separated from the unity of the full biblical teaching: abstracted from the unity of the Bible's emphasis on the supernatural world ... The Bible insists that we live in the objective reality of a supernatural universe, stage 3.**

Characteristic of the New Age: obstacles, hindrances, and problems for the people of God

We can rejoice when we run into **problems and trials** [adversity], for we know that **they help us develop endurance**. And endurance develops **strength of character**, and character strengthens our **confident hope** [expectation] of salvation ... **Rom.5:3-4 ; 8:28; Jn.16:33; 2 Cor.12:7-10; Jas.1:2-4, 12 .**

Characteristic of the New Age: the New Commandment

A new command I give you: **Love one another** [see **MOC**]. As I have loved you, so you must love one another. **By this everyone will know that you are my disciples ... Jn.13:34-35; 14:21, 23; 17:20-21; 1 Thes. 3:12**

Characteristic of the New Age: our New Disposition

The Sermon on the Mount (**Mt.5**:) has many statements describing our **new disposition** such as **Blessed are the meek** [non-assertive], for they shall inherit the earth, **v.5. And You have heard that it was said**, You shall love your neighbor and hate your enemy. **But I say to you**, Love your enemies and pray for those who persecute you, **so that you may be sons of your Father who is in heaven ... 43-45. Mt.6** has warnings about changing the way you act and **improper motives** behind them such as **Be careful not to practice your righteousness ... to be seen by others. If you do, you will have no reward from your Father in heaven, v.1.**

Characteristic of the New Age: our New Mission

All authority has been given to Me in heaven and on earth. As you are **going** [participle] therefore, **disciple** [principal verb] **all nations**, **baptizing** them in the name of the Father and of the Son and of the Holy Spirit, **teaching** them to observe all things that I have commanded you; and lo, I will be with you always, even to the consummation of the age, **Mt.28:18-20** [The participles **going, baptizing, and teaching** modify the **verb disciple**.] **Mt.24:14; Mk.13:10; Lk.24:47-48; Jn.17:18; 20:21.** [see Great Commission]^a

a. The Christian church was born in persecution [see p.4 above].

AWAKENING

I read books and articles by writing notes, cross referencing, and highlighting passages of particular interest. I continue that practice when I go through the material again. True Spirituality is one of those books I have revisited many times. But it wasn't until recently that I began thinking that **Schaeffer was revealing what is involved in walking in the fullness of the Spirit, and having the power of the Spirit NOW, MYSELF, stage 3.** I realized that I needed to approach my life with the Living God differently. I faced a spiritual reality crisis of my own and now know something of what he was talking about when he described his own crisis, p.14-15 below. Schaeffer comments, **it was out of these struggles that the reality came.** May the sun come out and the song come for you as it did for me. GR

In Christ Alone <https://www.youtube.com/watch?v=eWpFFR-5nvg>

the True Christian Life & True Spirituality

On TS p.14 Schaeffer begins discussing **stage 3**, the Christian life by combining, *true Christian life* with *true spirituality*. He emphasizes that **the Christian life is spiritual in nature** by using the combination phrase 6 times on that page and once on the next. In summing up the chapter, p.16-17, he employs the phrase 5 times, once including the phrase *freedom from the bonds of sin* between the two. Chapter 2, The Centrality of Death, begins with the original combination, *Christian life or true spirituality*, p.18.

Life as a Christian **begins** with a one-time negative spiritual act – our death, [TS p.14-18, 43-45, 52-59]. *We were buried therefore with him by baptism into death, Rom.6:4a, 6a; Gal.2:20 ... by the cross of our Lord Jesus Christ ... the world has been crucified to me, and I to the world, Gal.6:14.* This death is toward an end, *in order that ... [we might be redeemed] so we too may live a new [supernatural] life [lit. may walk in newness of life], stage 3, Rom.6:4b; 1 Pt.2:24.* So Christian living proceeds from moment to moment first as a negative act of self-denial, TS p.18-19.

1st verse of hymn, Moment by Moment: *Dying with Jesus, by death reckoned mine; Living with Jesus, a new life divine; Looking to Jesus till glory doth shine (stage 4), Moment by moment, O Lord, I am Thine.*

If anyone wants to become my follower, he must deny himself [die to his former life], take up his cross [the emblem of suffering and shame], and follow me [change what he lives for], Mt.16:24.

Daily death to self must come first if I am going to be alive to God. Furthermore, it is to be **in the midst of the bloom of life** (ie, when our sexual desires are strong) not waiting until our physical bodies lose their desire and zest for things. We are to say “no” by choice, to die to self at the point when we are engaged in the vitality of a living moving life that could want those things and find enjoyment in them. Here **in the midst of the vigor of life** where there is battle and strife there is to be a strong negative by choice and by the grace of God in denying and renouncing ourselves in regard to what is not rightfully ours, TS p.25-30.

The death Jesus died, he died to sin once for all; but the life he lives, he lives to God. In the same way, consider [reckon] yourselves dead to sin, but alive to God in Christ Jesus. Therefore do

not let [allow] sin reign [rule, govern] in your mortal body so that you obey its desires [animation, **Gen.4:7**], and do not present [offer or yield] your members to sin as instruments [weapons, arms, tools] to be used for unrighteousness, [**It isn't necessary to always be in defeat.**] but present yourselves to God **as those who are alive from the dead** and your members to God as weapons to be used for righteousness, **Rom.6:10-13**.

We are to live now by faith as though we have **already** been raised from the dead, **TS p.41**. (Don't go on living as though we were still dead [to God], **Rom.6:1, Gal.2:20, FWC p.146, 166.**) **Our call to faith in this present life** is that we should live as though **dead to all things** [**not only rejecting the bad things about ourselves, but also not relying on the good things**. Our greatest human gifts, abilities, talents (even good character qualities), accumulated knowledge, or developed skills may have nothing to do with our usefulness to God, **FWC p.122, 125, 165, 178, 182, 190**], that we might be alive to God [**stage 3, in communion and in communication with him**]. This is a **moment-by-moment stepping back** by faith into the present world as though we had been raised from the dead, **TS p.41, 43**. We have been buried with Christ through baptism into death, in order that ... we too may **live a new** [supernatural] **life Rom.6:4** ... if you **present** yourselves [not a state of passivity, but by choice, **p.25-30**, **there must be an act of the will in becoming a Christian, JFH p.26**, and in bringing forth the fruit of the Spirit in the external world, **TS p.81**) **activeness in the midst of passivity**, **p.44, 52, 58, 86-87, 119; FWC p.160, 172, 177-178**]

Ask yourself, What do I **do now**, moment by moment, day in and day out, that is distinctly different from how I spent my time as a non-believer? What habits still rule over me? Have I overcome the sin that has entangled me time after time (**Heb.12:1**) by the power of the Spirit? [see **p.10; God's Training - 4, p.8**]

... you are slaves of the one you obey, either of sin resulting in death, or obedience resulting in righteousness? ... though you **were** slaves to sin, you obeyed from the heart that pattern [form] of teaching you were entrusted to, and **having been freed from sin**, you **became enslaved to righteousness**. For just as **you once presented** your members as slaves to impurity and lawlessness leading to more lawlessness, so **now present** your members as slaves to righteousness leading to sanctification, **stage 3, 16-19, TS p.44, 52, 58**. Here is the real positive after the proper negative, **p.45**.

excerpts from **NO LITTLE PEOPLE**, by Francis Schaeffer

No Little People, No Little Places, **NLP p.18-24**

Nowhere more than in America are Christians caught in **the twentieth century syndrome of size**. Size will show success. If I am consecrated, there will necessarily be large quantities of people, dollars, etc. **This is not so**. **Not only does God not say that size and spiritual power go together**, but He even reverses this (especially in the teachings of Jesus) and tells us to **be deliberately careful** not to choose a place too big for us.

Every Christian, without exception, is called into the place where Jesus stood ... The word **minister** is not a title of power but a designation of servant-hood ... Jesus commands Christians to seek constantly the lowest room. All of us - pastors, teachers, professional religious workers and nonprofessional included - are tempted to say, "I will take the larger place because it will give me more influence for Jesus Christ." **Both individual Christians and Christian organizations fall prey to the**

temptation of **rationalizing** this way as we build bigger and bigger empires. But according to the Scripture this is backwards: We should consciously take the lowest place unless the Lord extrudes us into a greater one.

First, we should seek the lowest place because there it is easier to be quiet before the face of the Lord ... **Quietness and peace before God are more important than any influence a position may seem to give**, for **we must stay in step with God to have the power of the Holy Spirit**. If by taking the bigger place our quietness with God is lost, then to that extent our fellowship with Him is broken and we are living in the flesh, and **the final result will not be as great**, no matter how important the larger place may look in the eyes of other men or in our own eyes.

We see this happen over and over again... Someone whom God has been using marvelously in a certain place takes it upon himself to move into a larger place and loses his quietness with God. **Ten years later he may have a huge organization, but the power is gone, and he is no longer a real part of the battle in his generation**. **The final result of not being quiet before God is that less will be done, not more** - no matter how much Christendom may be beating its drums or playing its trumpets for a particular activity.

The second reason we should not seek the larger place is that **if we deliberately and egotistically lay hold on leadership**, wanting [driven by a desire for notoriety] the drums to beat and the trumpets to blow, then we are not qualified for Christian leadership. Why? Because we have forgotten that we are brothers and sisters in Christ with other Christians.

excerpts from **The Lord's Work in the Lord's Way, NLP p.61-75**

Schaeffer brings out the details for us to live a supernatural life now, **stage 3**. He is discussing ministry, having a **spiritual mindset** and **living supernaturally** by being filled with the Spirit [an **active passivity**, Acts 9:17; Eph.5:18; TS p.86-89, 118-120; FWC p.171-172] for the power and leading of the Holy Spirit. He speaks of this in terms of **serving God with humility** [BAM p.290; NLP p.19, 66] and **witnessing with tongues of fire** in the Spirit. [Being filled by the Holy Spirit, **stage 3**] is not the same as the one-time experience of being **indwelt by the Spirit** at our spiritual rebirth in Christ.

[**Salvation** encompasses all 3 aspects of our redemption: **justification, stage 2**: a once for all irrevocable removal of the **guilt** of my sin forever without degrees, TS p.73, when I believed the Gospel in the past and received the Holy Spirit, p.77, with continuing results into the present and future – **sanctification, stage 3**: the present degree, p.74, of the moment-by-moment life of faith, p.78, overcoming the **power** of sin in my life ... the gospel ... is the power of God that brings salvation to everyone who believes [stage 1>2] ... For in it **a righteousness of God** is revealed that is by faith from first to last, just as it is written: The justified (adj, righteous one, saved supernaturally by believing the gospel) will live [moment by moment supernaturally] by faith [Hab.2:4, Rom.1:16-17 ... whatever is not from faith is sin, 14:23. and **glorification**: future deliverance from the **presence** of sin and eternal life with God ... **stage 4**, we rejoice in the hope of (entering into) God's **glory** (state of blessedness), 5:2, see Spiritual Nature of the Universe; FWC p.121] .

You , however, **are not in** [the realm of] **the flesh** [stage 1] **but are in** [the realm of] **the Spirit** , if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not

belong to Christ, **8:9** . **There are to be many fillings, stage 3** . [The filling of the Spirit and] **Tongues of fire are not to be had simply for the asking. Certain conditions must exist.**^a **In short they boil down to doing the Lord's work in the Lord's way.**

^a I would add to these conditions **maintaining a clear conscience** by forgiving those who wrong me and seeking to reconcile with those whom I have wronged [essay 6, p.6-8]

... As soon as Jesus was baptized ... heaven was opened ... **the Spirit of God descended like a dove and alighted on him** ... And a voice from heaven said, **This is my Son, whom I love; with him I am well-pleased, Mt.3:16-17.** **John the baptist testified** ... **Look, the Lamb of God, who takes away the sin of the world** ... **He is the one who will baptize with the Holy Spirit, Jn.1:29, 33.**

On the evening of the first day of the week after Jesus had been crucified, **the disciples** fearful of persecution instigated by the Jewish leaders had locked themselves in. **Besides fear they certainly felt shame, regret, and guilt for having abandoned Jesus in his great hour of need.** This second greeting Jesus spoke to them **Peace be with you** was meant to dispel all such fear and blame as Jesus gave them **a preview of their New Mission.** **As the Father has sent me, so I am sending you, Jn.17:18; Mt.28:19**

Then **he breathed on them** and said, **Receive the Holy Spirit** . [a gesture foreshadowing the giving of the Spirit 50 days later on Pentecost, **Acts 2:1-4, 33**] , **Jn.20:21-22** . The last thing Jesus said to his disciples before he ascended was, **You will receive power after the Holy Spirit comes upon you, THEN you will be witnesses unto me [or my witnesses]** ... **Acts 1:8.**

Justification requires **humbling, Lk.18:13-14** . **To the extent that we do not humble ourselves, there will be no power of the Holy Spirit in our lives.** [Paul's instructions to Christian households begin with **Defer to one another out of reverence for Christ, Eph.5:21**] **The Lord's work in the Lord's way is the Lord's work in the power of the Holy Spirit [stage 3]** and not in the power of the flesh [stage 1]. **The real (central) problem is always in the midst of the people of God, not in the circumstances surrounding them. That is, the church of the Lord Jesus Christ, individually or corporately [functioning in stage 2], tending to do the Lord's work in the power of the flesh [human energy] rather than of the Holy Spirit.** **We who have come to Christ are meant to know something of both His leading and His power [stage 3]** ... **The church consciously should be that which encourages its members in the true Christian life, in true spirituality ... Faith can be taught [to each other and to our children], but only by exhibition** ... **The Church's or Christian group's methods are as important as its message, which is to deal consciously with the reality of the supernatural ...**

We [must not] function as though the supernatural were not there [as though stage 2, justification by grace was all there was] ... **When I first came to you, dear brothers and sisters, I didn't use lofty words and impressive wisdom to tell you God's secret plan** For I decided that while I was with you I would forget everything except Jesus Christ, the one who was crucified. I came to you in weakness—timid and trembling. And my message and my preaching were very plain. **Rather than using clever and persuasive speeches, I relied only on the power of the Holy Spirit . I did this so you would trust not in human wisdom but in the power of God, 1 Cor.2:1-5.**

Besides **the central thrust of the cross** (substitutionary atonement), the Scriptures also teach

lessons in humility ... have the same mindset as Christ Jesus ... who, being found in appearance as a man, **humbled himself by becoming obedient unto death on a cross, Phil.2:5-8.** **This is where the Christian is to dwell if he is to know something of the power of the Spirit.** Christ taught his disciples that the greatest among them would be he who is the servant of all, Mk.10:43-44. If we have an office, like a parent with a child or an elder in a church, it is only the office that sets us apart. **We are not greater than those over whom we have authority.** This regular reading of God's laws will prevent [the king] from becoming proud and acting as if he were [superior to] his fellow citizens, **Dt.17:20.**

The Lord teaches us not to seek either power or human praise [acclaim]. **If we try to influence the world by using its methods trusting in human technique or clever plans**, we are not living by faith in the power of the Holy Spirit [stage 3]. **The real battle is spiritual**, in the heavenlies. It cannot be fought with physical weapons or with our own kind of humanism, **Eph.6:10-18** [see God's Training, part 6, A Soldier's Confession, p.16]. When the Holy Spirit works, there is always tremendous **cost** to the people of God: weariness; tears; and battles. **The church in our generation needs reformation, revival, and constructive revolution** ... Reformation and revival do not stand in contrast to one another; both words are related to the concept of restoration. **Reformation** speaks of a return to pure doctrine - the teachings of Scripture; **revival** speaks of a life brought into a proper relationship to the Holy Spirit – the Spirit-filled life [stage 3] ... **There cannot be true revival unless there has been reformation; and reformation is not complete without revival**, [p.12, **Death in the City** by Francis Schaeffer; see Admonition to Prison Fellowship at <http://pop.eradman.com/>].

The NT discusses this extraordinary **New Life as stage 3, life in the Spirit, walk in the Spirit**, and you shall not gratify [fulfill] the lusts of the flesh, **Gal.5:16.** Since we are living [alive, reborn] by the Spirit [supernaturally], let us also walk [carry on our lives supernaturally] in the Spirit, v.25. **The fruit of the Spirit** is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control ... **22-23.** For you were once darkness [stage 1], **but now you are light in the Lord [stage 2]**. **Walk as children of light [stage 3]**, for the fruit of the light consists in all goodness, righteousness, and truth, **Eph.5:8-9**

Doing the Lord's work in the Lord's way is not a matter of being saved and then simply working hard. After Jesus ascended, the disciples waited quietly in prayer for the coming of His Spirit. **Their first motion was not toward activism** - Christ has risen, now let us be busy...

Is it not amazing: Though we know the power of the Holy Spirit can be ours, we still ape the world's wisdom, trust its forms of publicity, its noise, and imitate its ways of manipulating men! **If we try to influence the world by using its methods, we are doing the Lord's work in the flesh.** If we put activity, even good activity at the center rather than trusting God, then there may be the power of the world, but we lack the power of the Holy Spirit ... if we fight the world with copies of its own weapons, we will fail ... They may bring some results ^b - activism does have its results - but they will not be the ones the Lord wants. Our hands will be empty of honor from God because He will not be getting the glory. We must not try to serve the Lord with our own kind of humanism and egoism.

In this war if Christians win a battle by using **worldly means**, they have really lost. On the other hand, **when we seem to lose a battle while waiting on God**, in reality we have won ... Let us not

think that waiting on the Lord will mean getting less done...by doing the Lord's work in the Lord's way we will accomplish more, not less ... Is not **the central problem of our generation** that the world looks upon the church and sees it trying to do the Lord's work in the flesh?

^b Schaeffer's work at L'Abri, was faith based and sustained. It existed to demonstrate the reality of the living God in the midst of an unbelieving world. This supernatural mindset (renewed mind) is the necessary foundation for every ministry and endeavor in Christ's name - not an exception, but the norm. It leaves room for God to be directly responsible and credited for its scope and depth. Is it possible to believe in the sovereignty of God, but behave as if we didn't? Sadly it is, and shamefully most of us who claim God's name and truth have at some point relied upon the same pragmatic reasoning and means the culture uses to achieve our spiritual goals - whether it is through planning by use of statistics, salesmanship in promoting famous/prominent people, bands to attract crowds, or through commercial marketing techniques and gimmicks to raise money. What is a ministry of Christ saying by sending out huge mailings with the claim of matching grants and phone solicitations? We don't trust God to lead you in your giving, so we have to entice you through incentives of gifts, special status memberships, and the allurements of having your donation count twice as much through someone's pledge to match it. We solicit your gifts by phone because God's Spirit is apparently not able to reach you or talk you into giving more.

These are all obvious ways to rationalize doing an end-run around the supernatural governance of the Living God in order to keep the ministry going at its current level. They are compromises of desperation that the leadership makes as their hearts shift away from faith. By such means we negate the claim that God exists and will provide. The marketing strategy generates the responses with mathematical precision, it's just a matter of the balance sheet - advertising expenditures vs. receipts. The ministry goes on, but the world wins because God's people have not escaped conformity to this age in doing the Lord's work. We are not strengthened in our faith, neither do we learn what God is telling us through the crisis.

Schaeffer once commented on this when L'Abri faced times of economic hardship. He didn't doubt that one letter requesting financial help would do it. But that demonstrates nothing about the reality of God. He was asked What if the money doesn't come in? His reply was, Then we'll be smaller.

See You Never Ask for Money (p.191) in Future Grace by John Piper; **Chap.3** of Prophetic Untimeliness by Os Guinness.

excerpts from FWC p.124-132

If we don't know something of the [supernatural] reality of salvation in our present life ... the whole thing takes on an air of unreality ... Many people seem to view the Christian life as though, well, you accept Christ as your Savior, and then you just kind of pull yourself together. Where is your Christian character? they say ... as if we can automatically begin operating on the basis of our own strength [energy, TS p.57, 59, goodness, p.85], or qualities of character. Paul's answer to the problem of a stagnant Christian life is that, just as faith was the instrument to our receiving justification, so also faith is to be the instrument of our present Christian living [sanctification, see TS p.73-75, 78-89] ... may the God of hope fill you with complete joy and peace as you continue to believe, so that you overflow [abound] with hope by the power of the Holy Spirit, Rom.15:13 ... There is nothing mechanical about this, but a personal choice to believe [see JFH p.6-7] ... just as

you received Christ Jesus as Lord, **continue to walk in him**, by being rooted and built up in him, and strengthened in the faith ... **while you overflow in faith with thanksgiving, Col.2:6-7** ... there is really **only one thing that can minimize Christ's saving work and that is our failing to lay hold of it** [see **JFH p.5-6**] ... the preciousness of Christ's blood **becomes** a tremendous reality ... **I begin to live in the reality of the supernatural world [spiritual plane of stage 3]** ... everyone who has been **supernaturally** born of God overcomes the world. This is the victory that has overcome the world: **our faith, 1 Jn.5:4**

working out our own salvation involves the following concepts

In The Pilgrim's Progress [subtitled From This World to That which is to Come by John Bunyan], **Christian & Hopeful** wonder into the domain of **Giant Despair** and are captured. They found themselves imprisoned far from friends and acquaintances. The Giant made them miserable, beat them mercilessly, and locked them in **Doubting Castle**. They were eventually able to get out by using a key named **Promise** and escaped to **the King's Highway** once again heading for **the Celestial City**. May God enable you to escape the cruelty of Giant Despair and again take up your journey to to the Celestial City on the King's Highway.

I once heard a sermon on **Gal.6:2, Carry each other's burdens [heavy loads], and in this way you will fulfill the law of Christ; V.5, For each one will carry his own load [an individual responsibility each of us is to bear]**. The part that has stayed with me over the years was his admonition to those who have been discouraged or for some other reason have neglected their responsibility [laid it down]. His admonition was "pick it up!" Don't let Giant Despair keep you from keeping going. **You know you can't neglect this without harmful consequences**, so "Go on, pick it back up!"

This is real spiritual warfare! For instance, it is what we sign up for when we get married and have children ... [as a matter of obedience, discipline yourself to] **continue working out your salvation with fear and trembling [a strong warning about doing what you know to be right]**, for it is God who is working in you [through the events and circumstances of your life] to will and to act in order to fulfill his good purpose, **Phil.2:12-13**. This calls for nothing less than a serious (with fear & trembling), ongoing, focused, intentional, transformational, personal effort trusting in God. **p.10 1st essay**, ^{apdx 3}

... his divine power has bestowed on us **everything necessary for life and godliness** through the rich knowledge of the one who called us by his own glory and excellence. Through these things he has bestowed on us his precious and most magnificent promises, **so that by means of [faith in] what was promised, you may become partakers of the divine nature [holiness]**, after escaping the worldly corruption that is produced by evil desire [lust]. For this very reason, **make every effort to add to your faith excellence [virtue], to excellence, knowledge; to knowledge, self-control; to self-control, perseverance [steadfastness, stick-to-it-iveness]; to perseverance, godliness; to godliness, brotherly affection; to brotherly affection, unselfish love. For if these things are really yours and are continually increasing, they will keep you from becoming ineffective and unproductive in your pursuit of knowing our Lord Jesus Christ more intimately** ... Therefore, brothers and sisters, **make every effort to be sure [certain] of your calling and election. For by doing this you will never stumble into sin. For thus an entrance into the eternal kingdom of our Lord and Savior, Jesus Christ, will be richly provided for you, 2 Pt.1:3-11**

We must not reduce the passage(s) to only theological statement(s), even true statement(s); we must act on them in our lives, **NLP p.65**.

... faith without works [that doesn't motivate us to do something] is useless. Was not Abraham our father justified by works when he offered Isaac his son on the altar? You see that **his faith ... was perfected by works**. And the scripture was fulfilled that says, Now Abraham believed God and it was counted to him for righteousness ... **a person is justified [by faith and works]** ... For just as the body without the spirit is dead, so also faith without works is dead. **Jas.2:17, 21-26**

Endure your suffering as discipline [in order to become trained]; God has been treating you as His children ... discipline is something all children have shared in ... shall we not **submit ourselves** ... to the Father of spirits and receive life ... **he disciplines us for our benefit, that we may share his holiness**. Now all discipline seems painful at the time ... But later it produces the peaceable fruit of righteousness for those trained by it. Therefore, strengthen your listless hands and your weak knees [**Isa. 35:3**, refers to their need for renewed resolve and fresh strength in your struggles, **Heb.10:36-39**] and make straight paths for your feet [**Prov.4:26**, ie, stay on God's paths], so that what is lame may not be put out of joint [what ails you may not become debilitating] but be healed, **Heb.12:7-13**.

The fruit of the flesh generated through discipline and effort [**stages 1 & 2**] can **mimic** the fruit of the Spirit. Good character development can **approximate** walking in the Spirit by giving us a semblance of true spirituality. But **for us to be alive to God supernaturally, it must be energized by FAITH**.

Picture the spiritual realm as being in another **dimension** superimposed upon the natural realm. Faith is the **portal** by which we enter the supernatural realm and produce fruit unto God.

excerpts from FWC continued

When I have sinned, I am to be sorry for it, **TS p.100-101** ... your sorrow led you to repentance. For you became sorrowful [were grieved] as God intended ... Godly sorrow [grief] brings repentance that leads to salvation and leaves no regret, **2 Cor.7:9-10** ... Then I bring it under the blood of Christ. And then I can say, **Thank You** that it is forgiven. If that sin involved injury to someone else, we should go back and try to pick up the pieces ... **In this constant attitude of thanksgiving** apdx 9, last 2 pgs [see Attitude, a Bible study, **parts 2 & 3**] **for our continual cleansing from sin, we can truly begin to experience the moment-by-moment reality of our faith [stage 3] ...**

<https://www.youtube.com/watch?v=8bJBeya4ajc> **Give Thanks with a grateful heart**

What about when we leave the circle of fellowship with other Christians and hit a wall ... Was this all just a **pep talk**? ... Is Christianity just a **psychological thing** or is it real? ... we also rejoice confidently in our sufferings, because we know that suffering produces patient endurance, and patient endurance produces tested character, and tested character produces hope. And hope will not put us to shame, because God's love has been poured out into our hearts by the Holy Spirit ... **Rom.5:3-5**. **Our faith is not a theoretical thing. It is faith amid temptation ... tribulation ... the rough-and-tumble of life, FWC p.132, 146** ... The only adequate answer to tribulation is our hope in **the coming of Christ in glory**.

excerpts from **TRUE SPIRITUALITY**, by Francis Schaeffer

Substantial Healing in the Church

... **Yes, faith can be taught?... but only by exhibition.** You cannot teach faith only as an abstraction. There must be an exhibition of faith, if faith is to be learned. Each group must operate on the basis of God's individual calling for them - financially and in other matters - but **there is an absolute rule, and that is that if our example does not teach faith, it is destructive.** There can be many callings but there cannot be a calling to destroy the teaching of faith. The church or other Christian group that does not function as a unit in faith can never be a school of faith. **There is only one way to be a school of faith and that is consciously to function by faith.**

Every Christian group must also teach in words the duty to exhibit that God exists and that he is personal, and then as a corporate body practice the truth. There is a cost in this, for the church's **methods** must be chosen with much prayer and care, and "results" alone will not now be the sole, simple criterion. It must practice the choice of means in its work which will exhibit that God exists ... **The Church's or Christian group's methods are as important as its message.** It is to deal consciously with the reality of the supernatural. Anything that exhibits unfaith is a mistake, or may even be corporate sin ... The simple tragic fact is that in much of the ... evangelical Church - there would be no difference whatsoever [if all that the Bible teaches concerning prayer and the Holy Spirit were removed].

Throughout Church history, one is aware that the danger always comes at a time of emergency. An emergency arises which causes us to cut off the exhibition of faith, and discount the possibility that God is guiding through financial matters. There always seems to be a legitimate reason for reaching out and steadying the ark [1 Chron.13:9-10] ... **We tend to think of Christ building his invisible Church, and our building the visible Church ... So our building of the visible church becomes much like any natural business function, using natural means and natural motives.**

excerpts from **Chap.9** of DEATH IN THE CITY by Francis Schaeffer
The Universe and two Chairs

We can carry on our church life that way [sitting in the materialist's chair]. We can carry on our evangelism that way ... But let's take note: there are only two chairs, not three. And **at this present moment we are either sitting in one or the other.** **Unfaith** is just the Christian sitting in the materialist's chair ... All of us sometimes find ourselves in the materialist's chair ... But is this ... the way we do what we call "the Lord's work"?

Schaeffer's Spiritual Crisis (from TS Preface)

In 1951 and 1952 I faced a spiritual crisis in my own life. I had become a Christian from **agnosticism** many years before ... gradually over the years of ministry, **the problem of reality came to me. This had two parts: 1st** it seemed that among many of those who held the orthodox position one saw little reality in the things that the Bible so clearly said should be the result of Christianity. **2nd** incrementally it grew on me that **my own reality was less than it had been** in the early days after I had become a Christian. I realized that in honesty I had to go back [to my agnosticism] and rethink my whole position.

... I walked in the mountains [of Switzerland] when it was clear and when it was rainy I walked backward and forward in the hayloft of the old chalet in which we lived ... **As I rethought my reasons**

for being a Christian I saw again that they were totally sufficient to know that the infinite-personal God does exist and that Christianity is true. In going further, I saw **something else that made a profound difference in my life**. I searched through what the Bible said concerning reality as a Christian. Bit by bit I saw that the problem was that with all the teaching I had received after I was a Christian, I had heard little of what the Bible says about the meaning of **the finished work of Christ for our present lives** [see **TS p.78-89**]. Gradually **the sun came out and the song came ...** in that time of joy and song I found poetry beginning to flow again – poetry of certainty, an affirmation of life, **thanksgiving, and praise ...** This was and is the real basis of L'Abri. Teaching the historic Christian answers and giving honest answers to honest questions are critical, but **it was out of these struggles that the reality came ...**

<https://www.youtube.com/watch?v=J17mM7sZKnQ> **Your Love Broke Through** (repurposed)

If I could go back in time and train my children, I would emphasize being alive to God, **stage 2**, happens when we are born again. **Stage 3**, true spirituality, is living the supernatural life each moment which truly sets us apart as the people of God. Our time together would be centered around The Finished Work of Christ and the supernatural Christian life [see **Awakening, p.5** above]. GR

I recommend the following books by Francis A. Schaeffer for further study:

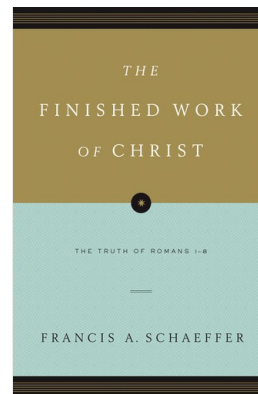
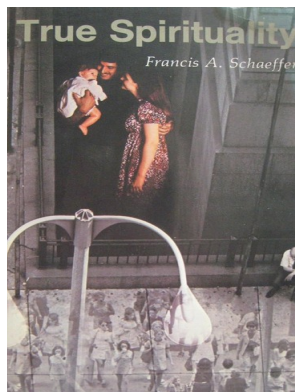
True Spirituality, TS 1971, 180 pages,

sect.1 – Freedom Now from the Bonds of Sin &

sect.2 - Freedom Now from the Results of the Bonds of Sin;

The Finished Work of Christ, FWC, 1998, 233 pages,

a verse-by-verse study of Romans 1-8.



Join me for the next essay, the story of God's training Moses & Israel.

God Bless