

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/super-natural people**.

[at his public coronation] Jesus was first numbered with transgressors when he received a baptism of repentance for the forgiveness of sins [He was numbered with the rebels, when he lifted up the sin of many and intervened on their behalf, **Isa.53:12**]

Jesus came ... to John to be baptized by him in the Jordan River ... After Jesus was baptized ... the heavens opened and he saw the Spirit of God descending like a dove and coming to rest on him [anointing him and remaining on him, **Jn.1:32**]. And a voice from heaven said, This is my one dear Son; in him I take great delight, **Mt.3:13-17; Mk.1:9-11**.

Here is my servant whom I support, my chosen one in whom I take pleasure. I have placed my Spirit on him, **Isa.42:1**.

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**.

The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim release to the captives and the regaining of sight to the blind, to set free those who are oppressed, to proclaim the year of the Lord's favor, **Lk4:18-19; Isa.61:1-2**.

In the 2013 movie, Ender's Game, 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**.*

How can anyone enter a strong man's house and carry off his possessions **unless he first ties him up** ... **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 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 representing himself as the Passover lamb that symbolized his imminent substitutionary death and looks forward to a new era that would culminate in his second coming.

*Then the day for the feast of Unleavened Bread came, on which the Passover lamb had to be sacrificed ... [Luke (not chronological here) records the most important part of the occasion first; then Jesus' betrayal and the discussion about who would be the greatest, both subjects that seem to have been introduced earlier.] 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 Judas had gone, **Jn.13:26-30**], taking the cup [of wine] , Jesus gave thanks and said, Take this and divide it among you. For ... I will not drink again from the fruit of the vine [celebrate] **until the kingdom of God comes** [This same Jesus who has been taken up from you into heaven will come back ... **Acts 1:9-11**] . He then took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, **This is [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** [**Jer.31:31-34**] **in my blood** [New Covenant Church, **p.8**] ; **Lk.22:7, 14-20** ; **Mt.26:17, 20-30**; **Mk.14:12, 17-26**; **1 Cor.11:23-26** .*

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 [in Adam] ... 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** 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 [who are in Christ]. 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**.*

Fulfillment: Symbols, Types, & Shadows give way to Reality

a function of the Already & the Not Yet [see essay]

from Coronation to Consummation of the Kingdom

In Scripture there is a movement or progression toward a goal or fulfillment of God's redemptive plan. It is a movement from shadow or type to reality (antitype) [Understanding the Book of Rev., p.8]. Besides the obvious prophecies, **the OT is well-seeded with divinely intended types**. 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, something real pointing 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 OT shadows, **p.249**]

Stage 2: the Holy Spirit & the Supernatural [see p.6]

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, **2 Cor.1:21-22; 5:5**] 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 [regeneration] ^b... 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 [in Him], he gave the **authority** to become [change in status, **stage 1>2**] 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**. [For a complete discussion of "born again" see **p.125-134** of *The God Who is There* by D.A. Carson]

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 physical 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=7wtZmkLmIPU> **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 believing Jews and Gentiles, is the true Israel. [p.668]*

For as in one body we have many members ... 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.

Persecution of Christ's Church ^b

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.

NATURALISM

[video series – Intelligent Design vs Scientific Naturalism]

*[from TS, 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** ... [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, the spirit of the naturalism of the age creeps into our thinking unrecognized** ... 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 [TS, p.62-65].***

*We can carry on our church life ... and evangelism by duplicating what what the world does ... But 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 [here] ... But is this ... the way we do what we call "the Lord's work"? [from **DEATH IN THE CITY, p.141; The Universe and two Chairs, TS, Chap.5**]*

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** [Journey, p.4] . 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; 1 Thes.3:2-4; 1Pt.1:1-9; 4:12-19.

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

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.

Our New Mission

All authority has been given to Me in heaven and on earth. As you are going [forced to leave your country & homes because of persecution or otherwise] therefore, **disciple 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, 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.4-5 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 came out and the song come for you as it did for me. GR*

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

True Spirituality & the Supernatural Christian Life [see p.3] ^b

b. **The appointment of deacons (Acts 6)** was governed by certain essential criteria – an internal prior work of God in their lives: they were to be full of the Spirit and wisdom (v.3); Steven, the most prominent of the seven, was full of faith and of the Holy Spirit (v.5) & full of God's grace and power (v.8). Full of the Spirit marked out these men as having an unusual degree of maturity, sensitivity to the Spirit's divine presence, of bold and joyful faith, and of godly wisdom and compassion, **MAR p.22**.

Luke speaks of large groups of people as being **filled with the Holy Spirit (Acts 2:4; 4:31)**, he reserves the description **full of the Spirit** for individuals (Jesus in **Lk.4:1**; Stephen in **Acts 7:55**; Barnabas in **Acts 11:24**). Those **filled with the Spirit** are empowered with spiritual gifts to proclaim the Word (**Lk.1:15, 41, 67; Acts 4:8; 9:17, 29; 13:9**). **Full of the Spirit** calls attention to the demonstration of the Spirit's holiness in these individuals – obedience in temptation, wisdom, faith, goodness – rather than to displays of spiritual gifts, **p.30, note 13**.

On **TS p.14** Schaeffer begins discussing **stage 3**, the Christian life by combining, **true Christian life** with **true spirituality**. He emphasizes that **life as a Christian 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 to self-interests is toward an end, *in order that ... [we might be redeemed] so [purpose] 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, count] **yourselves dead to sin**, but alive to God in Christ Jesus. Therefore do not let [allow] sin to 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 [**2 Cor.5:7**] 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; GT#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**.

SUCCESS & SIZE

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 [position or status]. All of us - pastors, teachers, professional religious workers and non-professionals 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 **NLP**, No Little Places, **p.18-24**].

The Lord's Work in the Lord's Way

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 existentially, 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.**^c **In short they boil down to doing the Lord's work in the Lord's way.**

c. 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] This practice is described by Paul as he is being persecuted by the Jews ... *so worship I the God of my fathers, believing all things which are written in the law and in the prophets [ie, the whole OT]: And have hope toward God ... that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always [maintain] a conscience void to offense toward (1) God [not living in a way that displeases him] , and toward (2) men, Acts 24:14-16.*

... 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, 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 **GT#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]**

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** [don't think the fruit, power, and fullness of the Spirit can be yours while dabbling in sin], **Gal.5:16.** Since we are living [alive, reborn, supernaturally] by the Spirit, 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's get 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.*

*... **behaving according to human standards:** though we live as human beings, we do not wage war according to human standards, for the weapons of our warfare are not human weapons, but are made powerful by God for tearing down strongholds ... **2 Cor.10:2-4.***

*In this war if Christians win a battle by using **worldly means**, they have really lost. On the other hand, when we seem to loose 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 NLP p.61-75

the Finished Work of Christ

If we don't know something of the [spiritual] **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 by faith** [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**, excerpts from FWC p.124-132

Working Out Our Own Salvation

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 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 [see GT apdx p.5]; **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 [living true to your faith] 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** [cf. Journey]. This calls for nothing less

than a serious (with fear & trembling), ongoing, focused, intentional, transformational, personal effort trusting in God. **p.10 GT#1**, **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 [supplement your faith with] 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 [ensure] 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**

Faith is the reality of what we hope for, the proof of what we don't see, **Heb.11:1**. Works evidence one's faith.

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 [see **GT#6, p.7**]. 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**, **Heb.11:6**.

... train yourself for godliness ... which is valuable in every way. It holds promise for the present life and for the life to come ... In fact this is why we work hard and struggle, because we have set our hope on the living God, who is the Savior of all people, especially of believers, **1 Tim.4:7-10**.

Ceremonies (such as water baptism) **depict or signify realities**, Summary, **p.1**. **God's Kingdom** is spiritual in nature. It can only be entered through spiritual regeneration [supernatural rebirth, **Jn.1:12-13**, *God ... made His light to shine in our hearts ... 2 Cor.4:6*] which cannot be accomplished by a duly appointed minister, priest, magic formula or incantation, religious ceremony, ritual, rite, or **pageantry**. It is the work of the Holy Spirit. The New Testament emphasizes one's faith in Jesus, God's Word, and the culmination of the OT imagery in the coming of Christ. Picture the spiritual realm as being in another **dimension** superimposed upon the natural realm. Personal faith is the **portal** by which we ourselves enter [not by proxy] the supernatural realm.

*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? 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.*

Substantial Healing in the Church

*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 reach-

ing 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 TS, by Francis Schaeffer

Schaeffer's Spiritual Crisis

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** ... from TS Preface

<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.

The Message of Acts in the History of Redemption, **MAR**, by [Dennis E. Johnson](#), 1997, 248 pages, how the themes of Acts, centering on redemption in Jesus Christ, connect with both Old Testament prophecy and our experience today

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

Lord of the dance by Heath mount school choir

