

HANDLING CHRIST

“... holding the Head, out from whom all the Body, being supplied and knit together through the joints and bands, grows with the growth of God.” — Col. 2:19

There is only one thing to say — Christ

I want to make this very simple. I do not have anything else to share but one thing — Christ. O Christ! What a Christ! I can only say what the Father says. Listen to the Father: “This is My beloved Son — Hear Him!” What a Christ! In this universe Christ is all. Christ is everything. There is no meaning apart from Christ. Our whole life, our day-by-day living, is just an existence for Christ. He is all and in all. We have one burden. This burden is to see how God is all in all, and how Christ is all in all. Our God wants all because He is all, and He wants to be all.

Brothers and sisters, Christ wants to be all — to be all to you, to be all to me. He is all and in all. He is not just all outside of us. He is all inside of us. This means God has a place to act in. God has a place to think through. God has a place to feel through. When God is all, He is all in us. He acts in us. He thinks and He feels in us. He loves in us. He prays in us. He talks in us. He ministers through us. He is all in all. Hallelujah!

Our one occupation — handle Christ

So we are reduced to one thing, and that is to hold the Head, to handle Christ, to touch Christ. Our one occupation is to handle Christ. Let us turn to Colossians 1:18. It says, “And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.” Christ is the Head. He is the Head of His Body, the church. The way His Headship is expressed is through the church. The form of the Headship of Christ is in the church in order that He might have the first place in all things. So in this universe, there must be a group of people called the church, where He has the first place in all things. Before everything He has the preeminence, He has the first place.

How can this be in our experience? How does Christ have the first place in all things in our experience? He wants to be all things to the church. God wants nothing less than all. In everything, all day long, He wants to be all. Not seventy-five percent. Not ninety-nine percent. God is all. He wants to be all. Then He is fully expressed. And the church is the way He is expressed. He is going to fill this universe with Himself. He is going to be all in all in the entire universe. And He has already started. He started by

IN THIS ISSUE:

- Handling Christ
— Pages 1-3, 6-7
- The Transaction of Consecration
— Pages 4-5, 7-8
- Internet Update — Page 8

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coming into us to become our all. Now through the church He has a footing in this universe.

How Christ has first place

But how does Christ have the first place? In Colossians 1:18 He has the first place, and in chapter 2 we find out how He has the first place. Let me read verse 19: “And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.” This is how Christ is all things — by our holding the Head. This is the only way. Hold the Head. Do not ever let go of the Head. If you have a reaction and you do not like your reaction, do one thing — hold the Head. We only hold Christ. We only handle Christ. We do not handle anything else. We do not handle ourselves. We do not handle our problems. We do not handle our reactions. We are not authorized to handle anything. We are only authorized to handle Christ.

The Father handles everything with Christ

In creating this universe, the Father did not touch anything apart from Christ. When the Father made His plan in eternity past, His plan was with His Son. He chose us all in Him before the foundation of the world. So when the Father was thinking about us, when the Father chose us, He chose us in His Son. He thought about us in Christ. The Father handled us in Christ. So when the Father made His plan, He did it with His Son. Then when He created all things, the Father did not do it directly. The Father touched the universe only with Christ. Look at Colossians 1:15-16: ¹⁵ “. . . the Firstborn of all creation, ¹⁶ because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.” Hallelujah! All things were created in Him, through Him, and unto Him. So when the Father touched the universe to create all things, He only touched it with His Son. He only touched it with Christ.

Look at John 1:3: “All things came into being through Him, and apart from Him not one thing came into being which has come into being.” You have to see that it says, “not one thing.” The Holy Spirit says, “not one thing.” Not one thing in the universe came into being apart from Christ. This is how the Father handles the universe. The Father handled everything with Christ. Not one thing was apart from Christ. Then who are we? Who are we to handle ourselves? Who are we to handle our problems? Who are we to handle our relationships? The Father handles nothing apart from Christ. Hallelujah! I have been redeemed. You have been redeemed. We have been brought back to God to do one thing — handle Christ. This is everything. We are holding the Head. He is the Head of the Body, the church, so that in all things He would have first place.

The way Christ has first place is by our holding Him as the Head. To hold means to seize. It means to grip. It means to hold tight. Do not loosen your grip on Christ. Hold Him. This is a present-tense verb. It means continually hold Him. When you feel your self rising up, when you feel discouragement taking over, what do you do? Hold! Oh, it is by this holding that we are filled with Christ. We do not touch our discouragement. We are not qualified to handle discouragement. We may get discouraged. The devil sometimes tries to depress us. But every time those feelings come, they are a green light with a green arrow pointing us to handle Christ. Amen! It forces us to call His name. We say, “Jesus! Jesus! Jesus!” Oh, we have a way to hold Him. We have a way to handle Him. This is all we are occupied with — holding the Head, seizing the Head, learning how to interact with Christ.

Handling Christ is the way to be supplied

The Colossian believers were in trouble. They were distracted from Christ by some good things — the tradition of men, religious practices, even worshipping of angels. Look at the way Paul speaks in Colossians 2:18: “Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by the mind of his flesh.”

The Colossians were dabbling in all these things and they got distracted. They did not receive the supply. So Paul says in verse 19, “And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.”

Oh, brothers and sisters, it is by handling Christ that we are supplied. The supply is in handling Him, interacting with Him, not touching anything apart from Him. The supply is in not trusting our mind, not trusting our reasoning, not trusting a thought coming into our mind about a saint. We are not qualified to think. We are only qualified to handle Christ. When I handle Christ, something happens to my mind. I get the mind of the Spirit. I get new thoughts. My mind is renewed. This happens by handling Him. The Colossian saints were not handling Christ. They got distracted with religion. They got distracted with themselves. They wanted to improve, they wanted to be better, they wanted to grow. Then someone came along and said, “Do this. Do not do that. Touch not. Handle not. Taste not.” They were trying all these things. They became occupied with methods, with trying to produce their own righteousness.

But thank God for the apostle Paul. He came right into the midst of the church life. He stood there and said, “Brothers and sisters, do not let anyone cheat you. Do not be defrauded. You must hold Christ! You must handle Christ. Let me show you how the Father created the universe. He did it in Christ, through Him, and unto Him. Then He made Him the Head of His Body, the church, that in all things He would have the first place.” Oh, our Christ! What a Christ! The Father handled everything through Christ, and now we echo the Father.

The Father’s testimony concerning His Son

First John 5:9 says, “If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God that He has testified concerning His Son.” Let us all stop and have a testimony meeting. The first testimony is God’s! God is going to testify. Let us listen to His testimony: “This is the testimony

of God that He has testified *concerning His Son.*” The Father is testifying about His Son. Then verse 10 says, “He who believes into the Son of God has the testimony in himself.” Oh, brothers and sisters, Christ is in you, and when you say “Jesus!” you touch the very feeling of God the Father concerning the Son. When you say, “Jesus is the Son of God,” you are testifying with the Father. You are speaking the same thing the Father is speaking. When we handle His Son, when we confess His Son, we echo the Father. That is why we bubble inside. It is because we have struck the chord of the universe. That one chord is Christ. Hallelujah!

Then verses 10-11 continue, ¹⁰ “He who does not believe God has made Him a liar, because he has not believed in the testimony which God has testified concerning His Son. ¹¹ And this is the testimony, that God gave to us eternal life and this life is in His Son.” Oh, His Son! Touch the Son! Handle the Son! In the midst of your problems, in the midst of your tears, in the midst of your weakness, only do one thing — touch the Son. And when you handle Him, when you bring yourself to Him, when you bring your problems to Him — when you give Him the first place — you trigger the Spirit inside. You get the testimony in yourself because the Spirit bears witness to the name of Jesus. Oh, what a vision! In this whole universe the Father wants to make His Son all in all, so He handled everything with His Son.

In His eternal plan over us, God handled us with His Son. Moreover, He handled all of creation with His Son. Then He gave His testimony about His Son. In His redemption of us, He did not do anything apart from His Son. And in the execution of His plan, He is doing everything by His Son. Let us look at Ephesians 1:10: “Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.” Oh, brothers and sisters, we need to soak in this verse. We must merge with the divine feeling, because it will regulate our entire daily living. Such a verse will relate us together in the church life. Such a revelation from this verse will cause us to handle everything in Christ.

(Continued on Page 6)

The Transaction of Consecration

This article is from a message given at a high school retreat and is a continuation from last month's issue of *The Christian*.

The transaction, in which we hand over our life to the Lord and give Him the keys of our heart, is called "consecration." Yes, we may be believers and yes, we may have been purchased with the blood of Christ, but the transaction of consecration may still lie before us. We may never have given to Him the ultimate control and authority over our lives. We may never have allowed Him to possess what He has already purchased. Paul begged the believers in Rome to have such a transaction with the Lord. He strongly urged them to present their bodies "a living sacrifice" which was their "most reasonable service" (Rom. 12:1). He was not asking them to receive Christ. They were already believers. Rather, he was asking them to have a further transaction. He wanted them to present themselves to Christ as a living sacrifice.

Of course, the word "sacrifice" in this verse is quite radical. Why? Because Paul was not asking them merely to sacrifice a little bit of their time or a certain percentage of their money. He was asking them to sacrifice their very selves! To present *themselves* as sacrifices! That doesn't mean a little of my time or money. That means everything — everything I am, everything I own. It means that all of my time, all of my money, all of my energy, all of my heart — belongs exclusively to Him. He is the one who now decides how to spend time, how to spend money. It means that my life as it was lived before, making all the decisions myself, is actually over with. *Over with!* My former life, where I lived to myself and was in control, is terminated. It has been put on the altar and has gone up in smoke. It has been utterly sacrificed. This is the prayer of consecration. It is the prayer that says, "Jesus, I give You my whole life. I put it on the altar. I no longer belong to myself. I belong wholly to You. You have purchased me with Your blood. My hopes, my aspirations, my plans, my goals, my dreams, my ambitions, my future, my habits, my manner of life, my occupation, my spouse, my time, my pleasures, my money, my energy, my mind, my emotion, my will, my body, my eyes, my ears, my hands, my feet, my problems, my hang-ups — I surrender to you. It is all

on the altar. My control is over. My right to choose is over. I will not choose again. I am no longer lord or king. You are now my Lord and King."

There is often quite a battle that goes on within us to pray such a prayer. In fact, there is sometimes more of a battle to pray the prayer of consecration than even the prayer of salvation. This is because the self hates to relinquish control. If there is anything that the flesh, the self, the old man, hates to give up, it's control. Especially when it is giving up *complete* control. Nothing is more painful to the stiff-necked, rebellious self than to hand over its reins to Another. Nevertheless, this is a step that the Spirit is operating to produce in us. The self fights "tooth and nail" to retain its position of authority. But the Spirit is striving and working in us to overcome all that resistance and bring us to the point where we relinquish control by such a prayer of consecration. Thus, we probably will never "feel" like praying such a prayer. If we are waiting to feel ready, we most likely will be waiting for the rest of our lives. The self will never "feel" like relinquishing control. Rather, consecration is a matter of faith. In the midst of the battle of contrary feelings, we by faith hand our lives over to Him.

The Tests of Our Consecration

Do you think the Lord hears the prayer of consecration? Do you think His ears perk up? I believe the Lord's ears really perk up when He hears someone praying, "Lord, I give You my life." Why? Because He does not frequently hear such prayers. He hears many more prayers in which He is asked to give something — blessings, money, healing, spouses, jobs. Most prayers are requesting something from Him to satisfy personal needs. This is not necessarily bad. In fact, the Bible tells us to ask Him for our daily bread (Matt. 6:11). Yet, how often does He hear prayers in which something is being given to Him? Where we are giving our all? Where we present our bodies as a living sacrifice to Him? Such prayers are far less in number. So when He hears prayers of consecration, He listens and He responds.

Not only so — the Lord will immediately take us up on such a prayer. How? He brings some tests. We pray, "Lord, I give You my all." Then the Lord says, "Okay, I will touch this matter in your life." In other words, He wants to make the connection in our life. Of

course, the Lord is the reader of our hearts. He's the Heart-Knower (Rev. 2:23), is He not? He knows what really matters to us. He can discern what specific items in our life control us and are truly precious to us. So He touches those items. He asks us to deal with them. And whether or not we will say "Amen" to Him over these specific matters reveals how genuine our prayer of consecration is. Why does the Lord do it this way? Because He knows that if we bow to the Lord there, we'll start bowing everywhere.

Let me share with you a personal experience. I prayed such a prayer of consecration when I was about 21 years old. Soon thereafter God touched me about something that I never dreamed He would touch. Do you know what it was? You'll probably laugh when you hear it. It was a haircut. God tested my consecration over a haircut! He didn't ask me to go to Africa to preach the gospel. He didn't ask me to give up all my possessions. No, He asked me to get a haircut! Perhaps this seems a bit ridiculous. But this was in the early 1970's when the hippie movement was at its height. All the young people had long hair. Anyone with short hair stood out like a sore thumb, especially on a college campus, which is where I was at that time. Of course I, like all the rest of the young people, had long hair. Soon after I prayed such a prayer of consecration, the Lord spoke to me to get a haircut. That was the last thing I expected.

I struggled. Such a request was not easy for me to obey. My pride struggled with the idea of being different, of sticking out on a university campus. I didn't want to stick out. Yet, I knew God was speaking in me. I had handed my life over to the Lord. I had prayed, "Lord, I give You my life, my everything." I was thinking that God would ask me to do something great to confirm my consecration. And God says, "Cut your hair." God is really the Knower of our heart. So I struggled for several days. Finally I gave in to the Lord and said, "Okay, okay — I'll get a haircut." I went to the barber and I told him to cut it a certain way. But as I was telling him how to cut it, I knew that I was hedging on obeying the Lord. He wanted it cut to a certain length. I wanted it cut to a slightly longer length. In other words, I was trying to obey the Lord in progressive stages, hoping that He wouldn't notice or object. But He doesn't miss anything. I knew right away that He was not happy with my compromise. He wanted complete and unqualified obedience. So when

I walked out of the barber shop, I had a big "frown" inside. I had not satisfied the inward requirement of the Spirit. I felt miserable.

Within a very short time, I knew that I had to go back to the barber and ask him to cut it shorter — this time at the length the Lord wanted. After the barber was done with the second haircut, I walked outside and had different feelings going through me. As I expected, I felt rather self-conscious with my short haircut. But even more than that, I felt very forlorn. I remember standing at a street corner, waiting for the light to change, staring into the street, and wondering why I felt so forlorn. Then it dawned on me. I realized that obeying the Lord in this area meant obeying in all areas. If I had bowed the knee here, it would mean bowing the knee everywhere. In other words, my right to choose was over — for the rest of my life. It was as if I died at that street corner and I was attending my own funeral. My former life that was independent from God, that was governed by my own choices, was over. The Lord made the practical connection of consecration in my experience.

Eventually, this bowing of the knee applied to all areas of my life. For instance, when it came to whom I would marry, I had to open to God. One day I met the person who would eventually be my wife. As I got to know her, I really wanted to marry her. This was my great desire and preference. But guess what. I had to open to the Lord and ask Him what His choice was. It was not a matter of marrying whomever I wanted to marry. I did not have that right. I was not my own — I belonged to Another. Only He had the ultimate say-so as to whom I would marry. Later, it became clear that she was the one whom the Lord had chosen for me to marry.

An Infused Willingness to Obey

Now we must ask the question, how do we relinquish control of our life? When we are in the middle of our struggles — either to pray the initial prayer of consecration or to obey the Lord when He comes to test our consecration — how do we get through those struggles? How do we find the willingness to obey? The answer is amazingly simple. We simply need to do what Jesus did when He struggled. "Oh, but Jesus never struggled!" you might object. Oh, but He did!

(Continued on Page 7)

(Continued from Page 3)

Practical experiences of Christ being all to us

Ephesians 1:10 says that Christ is to head up all things. This means in our experience He wants to head up everything that is outside of Him. Let me give a testimony. As I was getting ready to board the plane in Phoenix to go to England and then to Africa, 35 minutes before the plane was to leave, I suddenly remembered I had forgotten my suits. So at that time, I had a practical experience of how Christ could be everything to me. We have to see that He wants to be all things. So I called the office where the sisters were. I said, "Emergency! Please, two sisters drive to the airport, stop at the curb, one stay in the car, and one run up with the suits and do it quickly!" But during all that time while I was waiting, waiting, waiting until the last minute, I was mingling my spirit with Christ instead of bearing all the anxiety. I was not qualified to handle those 35 minutes. In such a situation I am only qualified to handle Christ! As I was just ready to board, running down the concourse came one of our sisters with a heavy package of suits. She was out of breath, but when she brought them to me, she delivered me Christ. Her face was like an angel. She said, "We prayed all the way." Amen! Christ is all! He is all at the airport.

Then in England I put my luggage on the airplane to come to Africa. I wanted to hand-carry my luggage onto the plane because I had two computers. But the lady at the counter said that I could not bring my luggage into the plane. It had to go underneath in the baggage compartment. So it went underneath. When I arrived here I opened it up, and all the glass on one of the screens was broken. If anything could touch me, that would touch me. But I said, "Lord, I am not qualified to feel bad. I am only qualified to handle You!" As I was going to sleep that night, the thoughts kept coming. They wanted to leech on my mind: "The computer is broken. All my Bible software — I can't get into it." As those thoughts were trying to leech on, it only caused me to say, "Jesus. Jesus. You are all." In all our practical affairs, He wants to be all.

The church is a matter of handling Christ

We must hold Him. We must handle Him. And sometimes we must squeeze hard. When you feel like your flesh is going to take over, it is not a matter of taking condemnation. It is not a matter of making a resolution. It is not a matter of trying better next time. It is a matter of seizing Christ. This is all I have to say.

Brothers and sisters, God needs on this earth a group of people that will release His testimony. He gave the first one. He shouted it to the universe — "It is not Moses. It is not Elijah. It is My Son. Hear Him! Handle Him. Interact with Him." You have a problem? Bring it to Him. Then He fills. He wants to fill all. He wants to be all in us, that He would be all in all.

This is the church — handling Christ in every relationship, in every kind of offense that occurs in the church. All these things are under God's sovereignty. God's goal through all our environments, inward and outward, is that we would handle His Son. Then His Son becomes all and in all. He is really the Head. He is not a figurehead. We are seizing the living Head. And out of this the whole Body, with all the members, are being knit together. It is not just human agreement. It is not just a human society. Why do we feel so connected with one another? Because inwardly we are touching the same Head. And so we are knit together. The fellowship can only get richer and higher and deeper. Praise the Lord! This is by handling Christ.

And then we grow with the growth of God. We are not setting up a church life. We are not trying to do something on this earth. We are here with one occupation. Oh, we handle Christ. We hold Him. Then we grow with the proper growth. We are related by the Son. You testify how you handled Christ. I testify how I handled Christ. We may have a problem in our natural life with each other. That is okay. You handle Christ and I handle Christ. What a glory! What a shame to the enemy. And then we grow, not by political agreement, but because we just know how to seize Him. When we seize Him, we embrace one another. We are knit together. And the very growth of God is here on this earth.

We are so happy to be here. This is something so marvelous to our spirit, that we could all come from different parts of the earth and bring in the Father, bring in the festal gathering, bring in the myriads of angels, bring in all the saints from West Africa and talk about His Son! Let us testify about such a Christ. Amen! Thank You, Jesus! We are here for You. We love You. We want You! Cause us to handle You. Thank You for Your presence. Saturate us. Lord, gain a footing in us so that You could have first place in all things. We anticipate Your taking us over little by little. Thank You, Lord. We agree with the Father. Hallelujah!*

** A message given by Bill Freeman on December 15, 1995, to the church in Kumasi, Ghana, West Africa.*

(Continued from Page 5)

We know that Jesus lived a consecrated life, doing those things that were pleasing to the Father (John 8:28-29). In fact, His baptism was a declaration that He would not live by Himself or to Himself but by the Father and to the Father. At His baptism, Jesus terminated any choice of self and presented Himself wholly to the Father. In essence He was saying, “Father, for the rest of My life, not My will but Yours be done.”

Of course, this is exactly how the Lord lived. He lived in absolute obedience to the Father. But then, at the end of His ministry, came the big test. And what test was that? The cross. Do you think the cross was something easy for Jesus to go through? No. The Bible tells us that in the garden of Gethsemane He prayed, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will” (Mark 14:36). “This cup” refers to the cross. We must realize that Jesus was struggling in the garden. He did not want to go through the cross. His soul was troubled, awestruck, deeply distressed, and exceedingly sorrowful even to the point of death (Mark 14:33-34). The gospel of Luke tells us that He was in agony and was fervently praying; and His sweat became like great drops of blood, falling down to the ground (Luke 22:44). The book of Hebrews tells us that He offered up loud crying and tears in His prayer (Heb. 5:7). There is no question that Jesus, as a Man, was struggling with the immediate prospect of the cross.

So what did He do? How did Jesus get through His struggle? His example is most instructive. It tells us that He was saying “Abba, Father!” The tense of the Greek verb indicates that the Lord Jesus did not say “Abba, Father” just once, but that He was repeating it over and over again. He was fervently crying out with a loud voice, “Abba, Father! Abba, Father! Abba Father!” This is what Jesus did in the midst of His struggle! He cried out to the Father. He touched the Father. He drew upon the Father. And as a result, the Father infused into Him the willingness to go all the way to the cross. Have you ever noticed that after this prayer, the Lord never flinched from the cross. In the hours that followed, from His arrest, through His trial, to the cross itself, He was resolute and unflinching. He knew the cross was the will of the Father, and by His prayer, by His contact with the Father, He received an infused ability to say, “Not what I will, but what You will.” He was supplied to submit, to be obedient unto death, even death on a cross (Phil. 2:8; Heb. 5:8).

Now, if Jesus contacted the Father as He passed through His struggles, what about us? Do you believe that we can do it any other way? I do not think so. The way we pass through our struggles, particularly our struggles over obeying the Lord, is to touch Him. If you are struggling with handing your life over to the Lord — then simply touch Him. If you are struggling with something that the Lord wants to deal with in your life — then simply touch Him. Cry “Abba, Father!” The apostle Paul tells us that the Spirit of God’s Son has been sent into our hearts crying “Abba, Father” (Gal. 4:6). This means that the One who cried “Abba” in the garden is the same One who is crying “Abba” in our hearts. Paul also tells us that we have received a spirit of sonship in which we cry, “Abba, Father,” and thus merge with the Son’s cry (Rom. 8:15). And as we deeply cry out to Him, He infuses us with divine ability to say “Amen,” to submit, to obey, to say “not my will, but Your will.” This is how the Lord Jesus obeyed — it was an infused obedience. The same applies to us.

Perhaps there is something that you are conscious of even now. You know God is touching something in your life. You know God has been talking to you about it for a period of time. Perhaps He wants you to throw something away, to terminate a certain relationship, to forsake a certain habit. Whatever it may be, you are

(Continued on Page 8)

(Continued from Page 7)

aware of it in your consciousness. And perhaps this item that He is touching represents your entire will. It represents who is making the final decisions in your life — the Lord or you.

So you are really struggling with His speaking. Now — right now — just do what Jesus did! Touch Him. Spend time in His presence, behold His glory, and gaze into His face. Sing to Him. Love Him. Praise and enjoy Him. Let your heart be filled with His wonderful presence. Then watch Him produce the willingness to obey. Watch Him actually change your will, infusing the ability to say “Amen.” After all, “It is God who operates in you both the willing and the working for His good pleasure” (Phil. 2:13). He produces the willingness!

Then obey. Once Jesus received the infusion from the Father, He obeyed. He actually went to the cross. He took the practical step of obedience. This must be our experience too. There must be actual and practical steps of obedience in which we throw that item away, terminate that relationship, or give up that habit. Sometimes we fail to follow through on this last step. We enjoy the Lord but continue to ignore His speaking and do not complete the step of obedience. However, all our enjoyment of the Spirit should ultimately issue in practical cooperations with the Lord.

God Flows in Our Obedience

And when we obey the Lord, guess what happens. He flows. God just flows! The last chapter of the Bible, Revelation 22, begins with this verse: “And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.” Notice that in the holy city the river, which represents the Spirit, flows out of the throne of God and of the Lamb. The river and the throne are connected. What does this mean? It means that the more our lives are under His throne, the more we are positioned to enjoy the flow of the Spirit. Let me ask you, do you want the flow of the Spirit in your life? Do you want a big river of God in your life? Then simply put your life under the throne. A life outside the throne will not be positioned for such a strong current of the Spirit. This doesn’t mean God would ever leave you. It only means that we have restricted the free flow of the Spirit. A life that is under the throne, submitted to Him, consecrated to Him, is a life that will spontaneously be

filled with the flow of the Spirit.

There is a well known song that says, “You’re the one to profit when you say, I am going to walk with Jesus all the way.” How true this is! We profit so greatly when we give Him our all, because it affords Him the avenue to give us His all. And His all is far greater than our all. Amen! Often we fret over what we might lose if we give Him our all. We struggle over what it may mean — that we may have to give up this or relinquish that. But in reality, all the things we fear losing are but refuse and should be counted loss on account of the excellency of the knowledge of Christ Jesus our Lord (Phil. 3:7-8). What a transaction! We give Him all our things, which amount to refuse, and in return God gives us His all. He gives us Christ. He gives us the flow of the Spirit.

— Kirk Eland

Internet Update

Ministry of the Word Internet site is regularly being updated with new material. This past month several new salvation testimonies have been added, including George Whitefield, John Wesley, J. Hudson Taylor, George Müller, and more. Their own testimonies *in their own words* are available to download and print out.

Also, Experiential Outlines of the Old and New Testament Books have been added. The OT Outlines give an over-all view of each book of the Old Testament. The selected NT Outlines are more detailed, and outline each chapter. The Internet site address is listed below.

the Christian

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Ministry of the Word: (800) 573-4105 / (602) 948-4050

E-Mail: MinWord12@aol.com

Internet Address: <http://www.thechristian.org>