

Jesus Reigning by His Spirit (Silent and Constant Contact With Jesus)

by Hans R. Waldvogel

The sermon emphasizes the importance of the Holy Spirit's role in our lives, guiding us into all truth and renewing our minds, and encourages us to cultivate a deeper relationship with God through humility, silence, and stillness.

Scripture: John 16:12

Topics: "Holy Spirit", "Connection with Christ"

Description

Hans R. Waldvogel emphasizes the vital role of the Holy Spirit in maintaining a constant and silent connection with Jesus, illustrating how this relationship allows believers to experience the fullness of Christ's power and presence in their lives. He draws parallels between modern technology and the spiritual communication facilitated by the Holy Spirit, which enables believers to receive divine guidance and transformation. Waldvogel encourages humility and the recognition of our dependence on Christ, asserting that true knowledge comes from being at His feet rather than pursuing worldly wisdom. He highlights the importance of allowing the Holy Spirit to work within us, transforming our hearts and minds to reflect Christ's character.

Transcript

Selected Verses:

John 16:12-15 I have yet many things to say unto you, but ye cannot bear them now. 13Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Ephesians 1:18-19. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power...

Opening:

What is the "exceeding greatness of His power" worth to Him unless He can exercise it in me? That's what He says the Holy Spirit has come to do. We have I think a beautiful illustration in these missiles that have gone to Mars, and men that have circled the Earth in these rocket ships. It's something inexplicable how here on Earth they have instruments by which they can feel the pulse of these astronauts. They can figure out their blood pressure, their temperature. Just think, you might be up in Mars today, if you could get that far, and whatever you say is recorded here on Earth, and your very pulse if it goes a little fast or a little slower, they can record it here on Earth. There's a constant communication between Mars and the Earth.

The Holy Spirit is that current, is that direct line that unites me to Jesus Christ and unites Him to Me. He knows what my blood pressure is. He knows what my pulse is. And He has a way of making His words recorded in my heart speak to me to "subdue all things unto Himself." What a mystery. It teaches me the immediate presence of Jesus, the immediate--not only His presence, but His absolute authority.

...

Selected Quotes:

That's the thing that Jesus Christ wanted to teach His disciples. He says, "Now I can't teach you. I can't get on the inside of you. I can't get hold of your hearts. I cannot renew your mind, and transform it. I cannot give you My mind now. But when He, the Comforter, has come, He shall take of mine and communicate it to you, pour it into you, pour My life into you, pour My thoughts into you, My feelings, My attitudes, My kingdom." The "unsearchable riches of Christ" which He's purchased for us are for us, and it takes the Holy Ghost to communicate them to me.

...

He made hearts come down in utter humility and lowliness of mind. We don't know what humility is until we find that place at the feet of Jesus--until we discover that He is, and we are not.

...

Beloved, we're here this morning to learn from Jesus Christ that we don't know anything, and that we cannot know anything, and we don't have to know anything. The world today is after knowledge; the Christian church is after knowledge. They've been deceived by the serpent. They've left the Tree of Life, and they've gone to the tree of the knowledge of good and evil, because they're going to "be somebody."

...

"None of the princes of this world knew it." And who are the princes of this world? Why, they're the great professors and educators. They're the great men. They have a great name. "Honor to whom honor is due." And God says, "God made the wisdom of man to be foolishness." He made foolish the wisdom of man, and He capsuled the Wisdom of God in that crucified Lamb of God, bleeding Himself to death, emptying Himself, and now begging you and me to "Let this mind be in you which was also in Christ Jesus who humbled Himself, who came down." Now, He had something to step down from; you and I don't, except to step down from the throne upon which we have tried to be somebody.

...

What a privilege to be always contacted with Jesus Christ, and to know Jesus! I know He doesn't want us to say, "Oh, the Spirit did this and that." Jesus did it, glory to God!

...

Illustrations:

The example of Mr. Shilley, arrested by holy silence. "I tell you, 'in these silent hours, God's miracles are wrought.' What fools we are when we don't really believe that 'God is,' that the Holy Ghost is, and that we are not. It's our privilege to come way down. Very few people do." (from 9:41)

A personal testimony of the mind and working of Christ. "Today, after 50 years in the ministry, I know less than I did at the beginning.... Jesus Christ knows in me. And whatever I've done in these 40 years, He has done--without asking my permission, and without asking counsel of me, He does it automatically, and it's wonderful." (from 16:34)

The sewing machine story. (from 17:29)

German at 5:46:

Dein in mir Denken, Beten, Kämpfen,

Lass mich auf keine Weise dämpfen.

Ich will mich zu deinen Füßen setzen wie ein kleines, unwissendes Kindlein

wisse du allein in mir.

Thy thinking, praying, struggling in me,

let me choke in no way.

I want to sit at thy feet, ignorant like a little child.

Know Thou alone in me.

This is a modified quote from O Gott, O Geist, O Licht des Lebens, by Gerhard Tersteegen, 1697-1769. The entire German poem, and its freeform English translation by E. Frances Bevan entitled The Breath of God is presented here:

O Gott, O Geist, O Licht des Lebens,

das uns im Todesschatten scheint,

du scheinst und lockst so lang vergebens,

weil Finsternis dem Lichte feind.

O Geist, dem keiner kann entgehen,

ich lass dich gern den Jammer sehen.

Entdecke alles und verzehre,

was nicht in deinem Lichte rein,
wenn mir's gleich noch so schmerzlich wäre;
die Wonne folget nach der Pein:
du wirst mich aus dem finstern Alten
in Jesu Klarheit umgestalten.
Ich kann nicht selbst der Sünde steuern;
das ist dein Werk, du Quell des Lichts.
Du musst von Grund auf mich erneuern,
sonst hilft mein eignes Trachten nichts.
O Geist, sei meines Geistes Leben;
ich kann mir selbst kein Gutes geben.
Du Atem aus der ewgen Stille,
durchwehe sanft der Seele Grund;
füll mich mit aller Gottesfülle,
und da, wo Sünd und Greul stund,
laß Glauben, Lieb und Ehrfurcht grünen,
im Geist und Wahrheit Gott zu dienen.
Mein Wirken, Wollen und Beginnen
sei kindlich, folgsam deinem Trieb;
bewahr mein Herz und alle Sinnen
untadelig in Gottes Lieb;
dein in mir Beten, Lehren, Kämpfen,
laß mich auf keine Weise dämpfen.
O Geist, o Strom, der uns vom Sohne
eröffnet und kristallenrein
aus Gottes und des Lammes Throne
nun quillt in stille Herzen ein:

ich öffne meinen Mund und sinke
hin zu der Quelle, dass ich trinke.
Ich lass mich dir und bleib indessen
von allem abgekehrt dir nah:
ich will die Welt und mich vergessen,
dies innigst glauben: Gott ist da.
O Gott, o Geist, o Licht des Lebens,
man harret deiner nie vergebens.
Thou Breath from still eternity
Breathe o'er my spirit's barren land--
The pine-tree and the myrtle-tree
Shall spring amidst the desert sand;
And where Thy living water flows
The waste shall blossom as the rose.
May I in will and deed and word
Obey Thee as a little child;
And keep me in Thy love, my Lord,
For ever holy, undefiled;
Within me teach, and strive, and pray,
Lest I should choose my own wild way.
O Spirit, Stream that by the Son
Is opened to us crystal pure,
Forth flowing from the heavenly Throne
To waiting hearts and spirits poor,
Athirst and weary do I sink
Beside Thy waters, there to drink.
My spirit turns to Thee and clings,

All else forsaking, unto Thee;
Forgetting all created things,
Remembering only "God in me."
O living Stream; O gracious rain,
None wait for Thee, and wait in vain.

References:

The Sabbath Year, a poem by Gerhard Tersteegen, translated by E. Frances Bevan.

Oft comes to me a blessed hour,
A wondrous hour and still--
With empty hands I lay me down,
No more to work or will.
An hour when weary thought has ceased,
The eyes are closed in rest;
And, hushed in Heaven's untroubled peace,
I lie upon Thy breast.
Erewhile I reasoned of Thy truth,
I searched with toil and care;
From morn to night I tilled my field,
And yet my field was bare.
Now, fed with corn from fields of Heaven
The fruit of Hands Divine,
I pray no prayer, for all is given,
The Bread of God is mine.
There lie my books--for all I sought
My heart possesses now.
The words are sweet that tell Thy love,
The love itself art Thou.

One line I read--and then no more--
I close the book to see
No more the symbol and the sign,
But Christ revealed to me.
And thus my worship is, delight--
My work, to see His Face,
With folded hands and silent lips
Within His Holy place.
Thus oft to busy men I seem
A cumberer of the soil;
The dreamer of an empty dream,
Whilst others delve and toil.
O brothers! in these silent hours
God's miracles are wrought;
He giveth His beloved in sleep
A treasure all unsought.
I sit an infant at His feet
Where moments teach me more
Than all the toil, and all the books
Of all the ages hoar.
I sought the truth, and found but doubt--
I wandered far abroad;
I hail the truth already found
Within the heart of God.

Source:

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