

Things That Please God - Part 2

by Raymond Golsworthy

The sermon emphasizes the importance of being filled full in Christ, abiding in Christ, and being instruments for the presentation of the glory of the living God.

Scripture: Matthew 20:20, Philippians 2:5, Revelation 3:21

Topics: "Spiritual Dominion", "Servant Leadership"

Description

Raymond Golsworthy preaches about the nature of spiritual dominion, emphasizing a total reversal of the human concept of dominion. He delves into the importance of having a mind to serve others, following the example of Christ who came not to be served but to serve. Golsworthy highlights the necessity of being willing to drink from the cup and be baptized with the baptism that Christ experienced, symbolizing the sacrificial and servant-hearted nature required for spiritual dominion. He stresses that true preparation for sharing the throne with Christ involves embodying the mind of Christ, characterized by selfless service and humility.

Transcript

Being filled full in Christ I will take you back again to Colossians 2:9 and 10: "In Him dwelleth all the fulness bodily, and ye are filled full in Christ." I remember once trying to illustrate this to a large gathering of Indian brothers and sisters some years ago. And the Lord gave me a thought, and I carried it into action. I took a glass of pure water with me onto the platform. And I said, "Let's imagine for a moment that this is Christ." Then I took a few granules of potassium potash from my pocket and dropped them into the water.

It became deep blue. I said, "Now imagine that is God's fulness being deposited into Christ." Then I said, "I've got something else in my pocket." And I took a thimble and said, "Imagine this is me." I dropped it into the water. Being a metal thimble it sank to the bottom--which is the right place to be in connection with Christ, by the way. And I said, "Yes, that glass is filled with the fulness of God; the potassium has coloured it. But if I am in Christ, the same fulness is in me!

That thimble is just as full of the potassium as the water is!" That is the idea. God has put His fulness into His Son, and has put us into His Son, just like that thimble had been put into the glass of water. He has put us into Christ. 1 Corinthians 1:30 says, "Of God are ye in Christ." The fulness of God is in Christ, and you are in Christ. So am I, thank God. It is of God. God did it. God put us in Christ, who is made unto us, well, all we need: wisdom, righteousness, sanctification, redemption, etcetera.

Where do you go to when you want wisdom? Do you go to Austin-Sparks, or Watchman Nee, or Martin Luther or Dr. Lloyd-Jones? Thank God for every one of these gifts to the church. But you will not grow spiritually if you are just going to an agency. Those persons are only conductors, introducers. And if you do not get as far as the feet of Christ, virtually you have got nowhere. Because all the fulness is there. Do you see the point? It pleased the Father that in Him should all the fulness dwell.

You cannot get ninety per cent from Christ and ten per cent from godly teachers. Hundred per cent, the deposit in totality, is in that glorious Person. What pleases the Father is to see us, you and me, going to Christ, Christ, Christ, touching Christ. I love that verse, "And as many as touched were made perfectly whole" (Matt. 14:36). We have got to keep on touching Him. There is no other way. If a man has a certain amount of credit in a bank, and he has a bank card, it is no good him going to all the banks in town, and putting his card in all those slots and trying to get some money out of it.

Then he goes to his own bank where the deposit is, and he can use his card and get out what he wants. It does not work for other people's credits. You can use your faith where your credit is; and your credit and mine is in that man Christ Jesus who carried our sins at Calvary, and who rose again from the dead, triumphed over Satan, showed Himself alive by many infallible proofs. He is a living great Christ. He has gone up to glory, not just to be a king on a throne, but also to be the deposit, the repository of everything that the Christians need.

We have got to learn to go to Christ, not only for the beginnings of the Christian life, but also for every step of progress in the Christian life, all through drawing upon Christ. We have to learn that He is Saviour to us. We have to learn that He is ordained to be Lord over us. We have to learn that He is meant to be our life. There are Scriptures for all these things: Colossians 3:4: "Christ who is our life". He is not only our Saviour, He is not only our Lord, but God tells us that He is our very life. In fact the Bible speaks of Christ being all, and in all; Christ our everything. Well, may the Lord show us the secret, and enable us to live by this secret.

Abundant supply in Christ We find this basic spiritual truth of going to Christ for all our needs illustrated in the story of Joseph's barns in Genesis 41:47 onwards: "And in the seven plenteous years the earth brought forth by handfuls. And he (that is, Joseph) gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same." Verse 49 "And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number."

Joseph could not keep account of it anymore; every silo filled and overflowing. Just get a glimpse of the fulness of supply. Another translation says: "Each stalk, a handful." Everything that the world would need and what the Israelites would need, when the seven years of great famine would come, was all stored in Joseph's barns. When the famine had come Joseph said to his brethren in Genesis 45:18 and 19: "And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come." It is really an anticipation of what we have in Matthew 11:28, where the Lord Jesus says, "Come unto Me, I will give you rest." Joseph is saying here, "Come to me; abundant supply is stored up for you. Now you come to me; bring your father, bring your brethren; come to me and have your needs supplied." And that is what the Lord Jesus Christ is saying to us.

Perhaps we have been missing out because we have not really been in constant close contact with the Lord Jesus Christ Himself. We have enjoyed His benefits so much that we have been short-changed. We have not got through to where we have to get through; we have to get through to Christ. You remember the time when you came to Christ, and you found rest. But it is not only rest; it is every kind of resource and sufficiency that we shall need thereafter from the same source. "You came to Me for rest; I gave it to you.

Now keep coming to Me for everything; you will find your resource for Christian living where you found your rest from the burden of sin." That is the secret the Lord wants to teach us: "Come to Me all the time for everything." I would like to quote Hebrews 12:1,2 in this connection: "Run the race that is set before you, looking unto Jesus, the author and the finisher of your faith." Do not stop short--I am speaking of myself, brothers and sisters, I do not want to stop short of a constant contact with that living reigning Person, the Lord Jesus Christ.

I made contact with Him; I do not want to lose contact; I do not want to be deceived into looking to Christian things to get me on. The Christ who got me in is the only way; He is the Christ who will get me on. He got me in; He will get me on. We have got to touch Him; we have got to have dealings with Him. We have got to live where the fulness lives. And that is Christ only; Christ has the monopoly as far as supplies for Christians are concerned. Investors tell us that it is not a wise thing to put all our eggs in one basket.

But I believe we can say that God has put all His eggs--pardon the phrase--in one basket. It is all in Christ. You cannot get most things from Christ, but a few extra things from somewhere else; you cannot.

Christ, the true Vine

Think of a branch in a vine. If it wants to bring forth fruit it has not got a number of options from which it can derive its life. There may be a beautiful oak tree within ten yards, but it cannot get its supplies from the beautiful oak tree. It may even be a cedar of Lebanon--oh, what a majestic tree! Howsoever majestic it is no supply for a branch. There is only one source of supply for a branch in a vine, and that is the vine itself. "I am the true vine," says the Lord Jesus in John 15:1 to 8, "ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit." Don't be tripped into looking at cedars of Lebanon and great oak trees. "Abide in Me. Stay in Me, keep contact with Me", says the Lord. I love a word that comes four times in the book of Revelation, twice in chapter 1 and also in later chapters: a name for Christ, "the first and the last". Christ is the first, and He is the last. In many respects that is true: time-wise it is true, but resource-wise, if I may use that phrase, it is true also. There is nothing for Christians outside of Christ. Even the most plausible alternatives are unsatisfactory; they fall short; they leave you stunted in your spiritual growth. You can have a head full of the best teaching, and have very little spirituality. This is my experience. You can learn the best authors off by heart; you can echo their teachings; you can parrot their message; you can be an expert in this line or that line, but be a contradiction to the cross. You are not a true image of Christ in your behaviour. There is no other reservoir; there is no other source of supply. Christ all and in all: that is the lesson we have to learn; that is the principle we have to live by day by day. Well, may the Lord make the remaining days of our lives days in which we will be going to Christ for everything, keeping contact with that living, loving Person, touching Him, and then we shall be made whole, saved fully, conformed to the image of that beloved One. As we have read in 1 Corinthians 1:30: it is God's doing that you are in Christ, and He is now to be made unto you wisdom, righteousness, sanctification, all that you need. May the Lord hold us to this life-giving principle, and give us true

testimony, not a high-sounding counterfeit, but the real thing: the cross of Christ in us, the life of Christ in us, the victory of Christ in us, the priesthood of Christ in us, the kingship of Christ in us, the strength of Christ, the wisdom of Christ, the patience of Christ, all that comprises Christ. May that get into us because we are drawing it from Him, and Him alone.

4 GOD'S PLEASURE IN REVEALING HIS SON

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, 'Saul, Saul, why persecutest thou Me?' And he said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.' And he, trembling and astonished said, 'Lord, what will thou have me to do?' And the Lord said unto him, 'Arise, and go into the city, and it shall be told thee what thou must do.' And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink." Acts 9:1-9

"But the Lord said to him (Ananias), 'Go thy way: for he is a chosen vessel (instrument) unto me, to bear My name before the Gentiles, (the nations,) and kings, and the children of Israel'." Acts 9:15

"But when it pleased God, who separated me (Paul) from my mother's womb, and called me by his grace, to reveal his Son in (into) me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Gal. 1:15,16

There is a very distinct linkage between the story of Paul's conversion and what we have been considering in our meditations about things that please God. We will see that linkage when we look at Galatians 1:15 and 16: "It pleased God ... to reveal His Son in me." But let us remember that when we shall be exploring those areas the Spirit wants us to come and sit at the feet of our precious living loving Lord Jesus Christ. That is what we began to do when we first surrendered our lives to our precious Lord Jesus Christ. And when I say that, I can testify that to me and to my wife certainly Christ is sweeter and dearer as the days go by. We are enraptured, more and more, with the Person of our blessed Lord Jesus. And that is where we are when we look into these verses, in that same place, at His feet, looking up into His lovely face, and wanting to know Him and the power of His resurrection, and as needs be, the fellowship of His sufferings. Our prayer is that those well-known truths might be taken by the Holy Spirit again and made fresh to us, old truths bringing new challenges, perhaps new light in some areas. Well, may the Lord help us, bless us as we are at His feet.

The importance of Paul's conversion

In Acts 9 we find the story of the conversion of the enemy of the gospel, Saul of Tarsus, becoming the preacher of the gospel, the champion of the gospel, Paul the apostle. It is about the transition, and what a transition it was, from earth to heaven. He touched heaven; heaven touched him, and there was a controlling link with heaven from that day onwards. Paul writing to these Galatian believers, must have remembered how he had fallen to the earth and then heard the Lord Jesus say, "Arise!" and how he had arisen from the earth, in a physical sense and in a spiritual sense as well. Paul knew how much those Galatians needed the same light he had seen. They were in a strange situation spiritually; they needed

rescuing; they needed elevating, to arise from the earth. That is why the letter to the Galatians is used by God to elevate those among us who are being dragged down to earth. Paul is testifying here to those needy, confused Galatians, and saying to them: "This pleased God, in my case, to reveal, to unveil His Son into me, to shine His Son into me--something inward. The purpose? That I might preach Him among the nations." There is very little preaching of Christ among the nations unless there has been a divine miracle shining the glories of that Person into the hearts of His chosen messengers. This is plain history; this took place in our world along a road which some of us have ourselves travelled: Jerusalem to Damascus. It happened in our world: pleasure to the heart of God shining the magnificence of His Son into the heart and spirit of a man who had shown Himself to be nothing less than an enemy of God's gospel. God knew how to deal with that tyrant--and revelation was His method, light from heaven. We will see more about that as we go into the story. It was a great pleasure to God to shine the glory of His Son into the heart of this dear needy man on the road to Damascus.

The story mentioned three times

This story of the conversion of the apostle Paul is something of outstanding importance. Why? The story is told three times in the Acts of the Apostles. That is a sufficient reason in itself. We have to get into this story and let this story, and its spiritual message get into us. We have to. The Holy Spirit gives us a record of what happened on that road three times in the Acts of the Apostles: the actual event itself, chapter 9; the event as described by Paul when he was under trial for his life at Jerusalem, Acts 22; and the story as again told when Paul was again under accusation, under trial for his very life before Agrippa in Acts 26. When we skim over the story we do not get a one sentence summary but a detailed report recounting of what had taken place on that road leading to Damascus. I do not think we are wrong when we say, Here is something to which all Christians must give special attention.

The preparation of an instrument

There is another reason why Paul's conversion is so important, going perhaps a little deeper now. God speaking to Ananias in Damascus says, "Don't be afraid to meet that man. You could naturally be terrified in view of what he has been doing; a tyrannical enemy of all Christians, anywhere he can find them, stopping at nothing to stamp this thing out. Yes Ananias, you could, naturally, be fearful about this man coming into your city, to your little group. But this man is a chosen instrument for Me to carry My Name, to bear My Name, to the nations." Of course that is exactly what Paul was doing in the years that followed. He was carrying the Name of God to the nations, the nature of God, the character of God, certainly the work of God. Now as I said this gives us another clue as to the importance of this story. What is really happening here is that God is preparing a vessel; God is making an instrument for the presentation of the reality, of the glory, the Name of the living God to the nations. Now that is where we come in. I believe that is what God is doing with you and me, not using a sensational Damascus-road drama, but inwardly, just as vitally, dealing with us with the same objective, that we, individually and corporately be instruments for the presentation of the glory of the living God, to the nations. The great commission to the Christians is: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), "Make disciples of all the nations" (Matthew 28:19): "Go! Carry My Name, carry My nature, make an impress of what the Lord is, the reality of the Lord, make it on the consciences of men everywhere: north, south, east and west!" That is what you are here for, brothers and sisters. That is what I am in Australia for. That is why we went to India. Oh, I am so sorry and so ashamed that I failed Him so much. But that was God's purpose in sending me there, and later to the Philippines. That is what God is doing in your lives, brothers and sisters. He is making you into a vessel to carry His Name to the nations. What a calling! What deep preparations are

essential if that is to be fulfilled in any worthy measure! God works inwardly, deeply, mightily, with the same mightiness as with Saul, in our hearts to make us see what he was made to see. Perhaps some of us are "kicking against the pricks", trying to resist His loving, patient preparation. God is preparing a vessel, an instrument for the furtherance of His work and the extension of His gospel and of His kingdom. Now I repeat, not all of us have this sensational experience that Saul of Tarsus had, but we have something closely corresponding with it inside our hearts. And while there is the difference, your preparation and my preparation in principle is identical with that which took place on the Damascus road.

A threefold confrontation

Now I have to try and break that open a little and bring you along with me to what has been occupying me as I have pondered over this matter. It seemed to me that God confronted Paul with three all-important, indispensable things. If ever this tyrant was to be or become an instrument for the living God, for the carrying of the Name to the nations, he needed to have this confrontation. And I confidentially affirm that God is working to further confront you and me with these three all-important things.

1. A confrontation with the glory of the Lord Jesus Christ Saul of Tarsus was in the first place confronted with the unutterable, indescribable, incomparable, magnificent, glory of the Lord Jesus Christ. He had to be confronted with that fact: there is a Person, there is indeed a Man in heaven now Who is unutterably glorious, indescribably glorious, incomparably glorious, glorious beyond all telling. He is there now. And we have to be confronted with that magnificence, that glory.

We have to be captured by it if we are at all worthily, adequately to carry God's Name to the nations. We need to be seers before we can be sayers. We have to see something. Preparation to be an instrument and a vessel is not accumulated theological knowledge that belongs in our heads. We get to know a few things and we think we are not altogether ignorant. But once we see the King in His glory everything is correspondingly illuminated. The essence of this preparation is that the prospective vessel or messenger be confronted with the incomparable glory of the Man Christ Jesus, the Redeemer of mankind, the bearer of our sins in their totality on Calvary.

We need to see the Lamb of God now in the glory; we need to be captured by Him. If we have not been captured by Him maybe there is not much value in our going across the seas anyway. The measure of our usefulness will be proportionate to the revelation that is in our hearts of the magnificent glory of the Lord Jesus. It certainly will determine our message once we have gone. If we have not seen we will be talking about Christian things and Christian organisation and Christian this and Christian that, even unchristian things may occupy a lot of our time.

But if we are to carry the Name of the Lord we have to speak among the nations the unsearchable riches of Christ. In Ephesians 3:8, Paul again giving his testimony says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Oh, for men who are obsessed with Christ; that is what this world needs. That is the true, necessary obsession if we are to be vessels of testimony. A church has got to be obsessed with Christ also, captured by Christ, if that church is going to be a witness and a testimony.

I believe that with all my heart. This is what is going on in your life brother and sister, and certainly is still going on in mine: a day by day unveiling, clarifying, enhancing, of my concepts as to the nature and glory of the Lord Jesus Christ. I tell you: my longing is that I may know Him, and the power of His resurrection, and, God helping me, the fellowship of His sufferings. That got hold of me years ago; it has still got hold of

me, and has a firmer grip than ever before.

This is, by the grace of God, my continuing, increasing, multiplying passion, to know the Son of God who loved me and gave Himself for me, to have Him as my friend and confidant, who shares His secrets with me, and helps me, privileges me, to share all my secrets with Him. I long for a friendship with Christ. He started it by saying "I have called you friends" (John 15:15). I would not dare to start that--would you? A friendship with Christ? Well, He started it when He said, "Henceforth I call you not servants ...

I have called you friends; for all the things that I have heard of My Father I have made known unto you." Plumb the depths of that if you can. It has thrilled me for some years: a friendship that goes back before the creation of the universe between the Father and the Son now shared with His unworthy disciples. Christ's longing is to share, even with wretched me, what His Father shared with Him in a past eternity. The Lord Jesus wants to give to you all things that He has heard of His Father.

This is foundation number one in the preparation of an instrument. It is not the opening of our ears, it is the opening of our eyes. And not the natural eyes, but "the eyes of our understanding" (Eph. 1:18). That is what it is: the opening of the inward eye. Even Moses back in Exodus 33 prayed for that: "O Lord, show me thy glory." And how willingly God cooperated with that request of Moses. After a few verses we find Moses safely hidden in a cleft of the rock while the glory passed by.

It pleased God to reveal His glory to Moses; it pleased God, yes, that is the marvel of it, it pleases God to do it. Revelation is not something that we have to extract from an unwilling God. What needs to be extracted from us is a concern about this matter. We are so much taken up with things, lesser things, earthly things, programmes, etcetera. But God wants to capture us with an unveiling of the magnificence of His Son. I called it rightly, with warrant, justification, an incomparable glory that needed to be revealed, an all-surpassing glory.

I have chapter and verse to substantiate that. Do you know what time of day it was when this happened? In Acts 22, when Paul is giving his testimony in Jerusalem, he says it happened "about noon". Do you know what the noontide is like in the brilliant Middle East? When he testifies before Agrippa in chapter 26, he is more precise. He says, "At midday, O king", not "about noon", but "at midday"--the very meridian, when the sun was at its height in its maximum glory, that is when it happened.

And when Paul testifies before Agrippa he not only affirms that it happened at midday, but he also says, "There shined round about us"--speaking of himself and probably his many companions, on his murderous mission, as though God put the glory of Christ around the whole company--"There shined roundabout us all a light above the brightness of the midday sun." Are we being captured inwardly by the glory of Christ? You know, that glory blinded the apostle Paul for three days. And he needed a miracle of healing.

And Ananias was the agent used for the miracle, to open the poor man's eyes. This mighty man of Jerusalem blinded by the glory, could not see anything else. That is what happens to us, brothers and sisters. When we begin to see the glory we cannot see anything else; we are obsessed with Christ. This world needs men and women who are obsessed with the glory of Christ, and cannot go anywhere without seeking somehow, by the help of the Holy Spirit, to make that glory known. The glory blinded Paul for three days, requiring a miracle of divine healing to put it right.

We often sing it; we sang it as children: Turn your eyes upon Jesus, Look full in his wonderful face; And the things of earth will grow strangely dim In the light of His glory and grace. Have you seen something of

this glorious light? Have you re-echoed Moses' prayer, "Lord, show me thy glory"? I recommend that prayer of Moses to all my beloved brothers and sisters. It is the prayer I am praying for myself. I need it, and I am beginning to be captured. I have seen the face of Jesus, something of its loveliness.

I would not be telling the truth if I did not say so. And it is not a brilliant light on a road. It is something inside my heart. I am captured already, captured by Christ for ever. And now I do not want to speak about any thing other than the magnificence of the Lord Jesus Christ. Well, it blinded Saul for three days, and a miracle was required to put it right. Consider who this man was! This tyrant with authority from the big men at Jerusalem, the religious leaders, their ambassador was Saul of Tarsus.

He was their instrument then. He was an instrument of something earthly, an earthly association. But he saw something that he could never thereafter unsee. He was a captive for ever. I love that English poem, that song which says, "Show me Thy face, One transient gleam Of loveliness divine, And I shall never think or dream Of other glory, save Thine." Well, that was what Paul had to see. He had to be confronted, and it brought him down to the dust. By the way, that is the test as to whether we are being confronted by this revelation.

Are we in the dust? If I am not, at least metaphorically, low in the dust, it suggests that my eyes are not yet opened, have not yet seen the King in His beauty. That was the first of three confrontations that Paul experienced on the Damascus road.

2. A confrontation with a life-union between Christ and the Christians There was something else Paul needed to be confronted with. It is the fact of a life-union between that Christ and His despised people on earth, an existing life-union--not just an association--between the Saviour and the Christians. There are two evidences of this in Acts 22:1-9. When the light shone, a question was heard coming down from that Person in the glory, and by the way, notice this: what Paul said at that moment of Revelation is: "Who art thou, Lord?"

He did not say, "What is this light?" He did not use the word "what". He knew he was in the presence of a glorious Person; he knew that this light was emanating from a Person. That is why he said, "Who?" "Who art thou, Lord?" And then what was the answer to that enquiry? The Lord said here, "I am Jesus, whom thou persecutest." Have you given due attention to the inference behind those few words from the Lord to the apostle Paul? "I am Jesus, whom thou persecutest." The question was: "Why are you persecuting Me?"

Saul of Tarsus was not charged with the crime of persecuting a few human beings inside the walls of the city of Damascus. That would have been a violation of human rights in today's terms; it would have been a crime, but that was not the issue. What this great Lord said to this poor man was: "You are persecuting Me." In other words, quite obviously, to touch those human beings down there inside that little city was nothing less, nothing other than touching Christ Himself, because of that life-union to which we made reference.

Now this was not a new revelation. The Lord Jesus says in John 15, "I am the vine, ye are the branches." It is a different figure, but the same basic glorious truth--life-union between the Saviour and His saints. Have you seen it, brothers and sisters? Have you been confronted, challenged with this mystery, that the church is the extension of Christ. That is all biblical. The church is not an organisation existing amongst people of certain persuasion in this world. The church is not an organisation; it is an organism.

And I am more convinced of that today than ever before. Christians are members of the body of Christ. And if we are not joined to the Lord, one spirit with the Lord, if there is not a life contact, a life-union, we are not yet Christians. I make no apologies; that is in my Bible; it is in your Bible. We have got to see to it that the church is an organism; it is a renewed people in union with the glorified Saviour of the world. What happens when we are born again is that that glorified life seeps down into our repenting hearts; we are revitalised from heaven when we really repent; something gets into us that is heavenly. 1 Corinthians 6:16 and 17 says: "He that is joined to a harlot is one flesh", we do not need to question that, do we, shame that it is.

But the next verse: "He that is joined to the Lord is one spirit." I love the phrase in the Acts of the Apostles about people being converted in the nations, "Much people was added unto the Lord" (Acts 11:24). I like that: they were added to the Lord. They became part of the extension of Christ--that is a marvelous thing to me, and this becomes more marvellous when we go back to confrontation number one, the magnificent, the incomparable glory of the Lord Jesus, that Person whose brightness is above the brightness of the midday sun.

I almost tremble to say it: Christians are joined to that magnificence; they partake of that life that shines out in those terms. It is a tremendous thing to be a Christian. We are one spirit with the Man in the glory, whose brightness is above the brightness of the sun. You cannot separate these two things. If we are members of the body of Christ we are the extension of the one whose personal glory excels the brilliance of the midday sunshine. That is it. So this is the second confrontation.

He was confronted with the fact of a real life-union between that unspeakably glorious Saviour in the heavens and Christians anywhere in this world, if they are really Christians, be it the few inside Damascus or be it ourselves. I believe that once we see this it has a radical, revolutionary effect on our relationships with fellow believers. This is a revelation that ploughs us deep, and effects big issues that confront us day by day.

3. A confrontation with the Personal Rights of Christ The last confrontation I could best sum up like this: Paul was confronted with this tremendous truth concerning the rights of Christ Himself in Person to be the director of his affairs. Why do I say that? Because the very next thing that Paul said once he was confronted with this revelation of life-union between Christ and the Christians was, "Lord, what wilt thou have me to do?" He was handing over, for the first time, to heavenly management.

And by asking that question he was confessing these rights of Christ to direct, to be the personal manager, director, of His own affairs in this world. Christianity must be handed over out of the hands of men into the hands of Christ, who mercifully and graciously sometimes deigns to manage His affairs through appointed men who stay under His headship, stay under His mastery. He deigns to entrust His own managements, His own control to those who are living in a true surrender to Him, and a vital union with Him.

This was, very clearly, new management. I think Paul could easily have hung around his neck from that day onwards what we sometimes see in the shops, 'under new management' .It was true in Paul's case. Now please notice a little more precisely the degree or the fact of this new management. In the opening verses of this chapter he is certainly being managed, managed by a religious hierarchy. That is not wrong. We read he went to the high priest, probably at the Sanhedrin itself, and he requested letters from them.

He is under them. He wanted, with their authority, and at their word, to proceed with his murderous enterprise. So it is release, severance, from an earthly hierarchy of management, and it is entering into a new life under this Man whose glory shines more than the shining of the sun. From this moment he is to get his directions from above. Even Israel, in the Old Testament, going through the wilderness, did not find its own way through the wilderness: there was a cloud and a fire, two interesting figures of the Holy Spirit, which they had to consult before they could take a step.

Have we been confronted with this third essential confrontation? Is this heavenly Man in control of our Christian work? Now, let us be honest. We have read that the disciples of the Lord were called people of "this way". This is the way: being under heavenly authority. I remember a phrase that my beloved colleague, brother Bakht Singh, often used to use in connection with that ministry that he, by the grace of God, fulfilled in India. He used to say, "We do everything by prayer."

We know what he meant; it is touching this principle, this third confrontation. He said that as far as he and his co-workers in India were concerned, they were listeners to the Manager by prayer. What He told them to do, and only what He from heaven, told them to do, would be done. And it meant hours waiting and listening--hours. I know; I have knelt beside brother Bakht Singh for hours while he particularly has been the one listening: "What wilt Thou have me to do?" And you know, it is only a work, a ministry that is birthed in heaven that will count for heaven.

This is revolutionary, but it is essential. This is how God began to prepare an instrument to carry His Name to the nations. And I believe, in one way or another, that is what the Holy Spirit is engaged in, as far as you and I are concerned. He wants us to be a worthy local church, a worthy instrument in the various parts of this world where He has given us responsibility, because this coming under heavenly authority has to a degree taken place, and is continually taking place.

We are seeing the glory of the Man; we are seeing the life-oneness of that glorious Man with saved sinners. It reminds me of what we have been saying: "It pleased the Lord that in Him should all fulness dwell" (Col. 1:19). If we are one with Him, we lack nothing. All His wisdom, all His patience, all His love and all His grace is accessible to us if He is the head and we are the members. What He has we may have from Him, as we take it, humbly, day by day. This revolutionised the ministry of Hudson Taylor.

He was already in China doing a work for the Lord. Then you read in his biography, in the chapter entitled 'The exchanged life' how Hudson Taylor came into a crisis. He had been working with good intentions and learning much. The Lord was graciously with him, undoubtedly. But after some time in that involvement he read John 15, and it was those words: "I am the vine and ye are the branches" that opened the eyes of Hudson Taylor in China to the mystery of a life-union with the Lord Jesus Christ: Hudson Taylor out, Christ all in all to Hudson Taylor.

Writing to his sister he says, "Oh, my dear sister,"--he was awed at what had been shown him right there in China on the mission field itself--"Oh my dear sister, is it not a wonderful thing to be one life with the ascended Christ?" He goes on to argue, very logically, helpfully, to his sister, "Can Christ be rich and I poor, dear sister? If the head is rich, the body is rich." And he explains it by the illustration of going to a cashier in a bank. And he says, "Can the cashier in my bank say, 'I will not give that money to your hand, it belongs to your head?"

Keep your hand away. No cashier in a bank can do that. If the head is rich, the members are rich." And once we see this mystery, brothers and sisters, we have no questions about whether we are able, whether

we are equipped, whether we have sufficiency in any realm--He is responsible. And His riches become our riches. We can struggle along trying to make our tiny riches spin out, we say in English, but once you see life-union with Christ and are prepared to pay the price of the cross--and that is the price by the way--there is one whole realm that has to be progressively eliminated if we are to live in the splendours of this new realm.

Well, if Christ is rich, we are rich. My hand is just as rich as my head, believe me. And all Christians, do they but see it, are as rich as Christ is. Can you take that in? It leaves us spellbound; it fills us with awe. Then these mysteries begin to reach us, and govern us. Well, may the Lord help us to see at least something of what Saul of Tarsus saw on the Damascus road, may He continue in my life this threefold confrontation. May God show me the magnificence of my Saviour, may God show me my union with my Saviour, and may God show me the essentiality of being governed by the Lord Jesus Christ and what He says to me, what He requires.

"Lord, what wilt Thou have me to do?" May the Lord continue graciously His work of making us instruments, vessels, to carry the Name to all the nations in this poor, poor, disrupted, wretched, agonising world. We have got to see something and then say it. Then light and life will come wherever we are sent. The Lord help us. Amen.

5 GOD'S PLEASURE IN GIVING HIS KINGDOM

"Fear not, little flock; for it is Your Father's good pleasure to give you the kingdom." Luke 12:32

One of the wonderful things about the ministry of the Lord Jesus Christ was His ability to compress into a few words some mighty truths, as it says in John 7:46: "Never man spake like this man." When the Lord speaks a number of precious truths can all be compacted into one simple sentence. And so it is with this sentence the Lord spoke to His disciples in Luke 12:32: "Fear not, little flock; for it is Your Father's good pleasure to give you the kingdom."

God's people, His flock

In the first place the verse confronts us with the fact that God's people are regarded by the Lord as His flock. Do you remember how Paul, speaking to the elders of the church at Ephesus, told them that their responsibility was to shepherd the flock of God, which God purchased with His blood--words very carefully chosen there--God purchased this flock with God's blood--Take hold of that if you can, understand that if you can: feeding, shepherding the church of God, which God purchased with His own blood. The Lord loved to speak of His people as His flock. He loved to speak of Himself as being the Shepherd. "I am the good shepherd," He says in John 10:11. And you remember how He said in John 10:16, "Other sheep I have, which are not of this fold: them also I must bring. They shall hear My voice; and there shall be one flock, and one shepherd." A flock is one of the many figures used by the Holy Spirit in describing the church. We are not going to enlarge on that fact; I am just saying that there are quite a number of important spiritual truths brought out in this one sentence, the truth of the church being the flock of God under the Shepherd care of Jesus Christ. That truth is touched upon here.

The helplessness of God's people

Another thing about the church brought out in this sentence is that God's people are marked with a personal helplessness, great feebleness in themselves. And it is God's purpose that we should always be

marked by conscious, perhaps frightening, feebleness in ourselves, because the Lord says here, "little flock". Think about a flock, a picture of helplessness, weakness and defenselessness. And it is not even a big flock. It is a little flock. And the opening words in the verse are, "Fear not". The Lord has a good reason to say that. And I can say it is so right for His people to feel inadequate for their vocation in this wicked, Satan-controlled world. World forces are so many and so strong. And I repeat, I believe it is right to feel our own personal feebleness, as the Lord's representation in this wicked, Satan-driven world. It is too much for us to stand in a world like this. I must keep on repeating this thought that in ourselves we are pitifully feeble, and intended to be. There is a lovely hymn written by A.W. Marston, in which he says: "I nothing have, and nothing am; That nothing, Lord, is Thine. Thou shalt be everything to me, In all things my sufficiency." So there is emphasis here on the conscious weakness and helplessness of God's people in themselves, while we are in this world. If we feel sufficient, we are getting astray. We are helpless sheep. I do not think there is a clearer picture of personal helplessness than a sheep, certainly a lamb. We can of our own selves do nothing. It is intended that we be perpetually and totally dependent upon an outside strength. We are not going to enlarge upon that truth either. But it is in this verse: "Fear not, little flock."

Destined for the Throne And then, may I mention a third truth, all incorporated into this one simple sentence, that the Lord's people are destined for the throne. Howsoever helpless and feeble they might feel: it is your Father's good pleasure to give to you the kingdom. So God's people are destined for a throne, like brother Billheimer writes in his precious book, "Destined for the throne". What a subject that is! God's people are a royal people. The Lord Jesus loved to speak of this truth Himself to His disciples and of course beyond them, to the whole church: "Ye are they which have continued with me in my temptations.

And I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke 22:28,29). You need to read the whole chapter for the glory of that verse to reach you. In fact, just go back a few verses. Do you see what those disciples were doing at that time? Verse 24 says: "There was also a strife among them, which of them should be accounted the greatest." Oh, they were just at the nearest beginnings. Oh, imagine that they had been with the Lord for those years and the truth had not dawned on them!

They were in the presence of the light of the world, and still they were in such darkness. They thought that the Lord was going to set up a kingdom in Jerusalem, and He was going to bring the Jews to the prominence that they deserved. And we can almost guess their thought: "Jesus is going to bring us into an important place. Our nation is going to be delivered from the domination of the Romans." They still had that thought, nothing beyond it. That was about the limit of their vision at that time.

And yet, just a few verses afterwards the Lord says, "I appoint unto you a kingdom, as my Father hath appointed unto me." He was going to do a great work; He was going to do an all-renewing work in those unworthy hearts. He was going to give them spiritual vision of an everlasting kingdom that is not of this world, sharing the throne of Christ Himself for ever and for ever. They were to share His mastery over all things. And the Lord was going to do what so evidently needed to be done to prepare them for that vocation.

The Lord spoke the same truth when He was risen from the dead. After His ascension, His exaltation, when He was enthroned in the glory, He again speaks about it. The same Christ, the Christ of Luke 10, the Christ of Luke 22, is again speaking through John: "He that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in His throne" (Rev. 3:21). This truth of

us being created to reign, and being redeemed to reign with Christ for ever and ever, runs like a golden thread all through the Bible.

It is all in the sentence: "It is Your Father's good pleasure to give you the kingdom." It is so wonderful when we catch a vision of that eternal intention, that eternal purpose of God, to create men, to redeem men, to remake men, by the indwelling and the control of the Holy Spirit, so that they shall be fit partners for Christ in the administration of His eternal kingdom--all in a sentence. Even in the Old Testament we find this again and again. My mind goes to Isaiah 32:1 where we have a prophesying of the coming kingdom: "Behold, a king shall reign in righteousness."

But that is not the completion of the sentence. The whole verse renders: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." Oh, praise God! Our great King of kings is going to have His princes, His co-administrators to administer a universal, immeasurable, eternal kingdom that shall have no end. That is also in other parts: Daniel 7:18: "But the saints of the most High shall possess the kingdom." And Daniel 7:27: "And the kingdom shall be given to the saints of the most High."

Brothers and sisters, I do not believe there is any one among us who has yet fully grasped what our salvation is all about: "... Him, that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God" (Rev. 1:5,6). True, Christ loved us. True, He washed us from our sins in His own blood. Hallelujah to the Lamb, who was slain on mount Calvary. Yes, He loosed us from our sins in His own blood. But... He made us kings as well! Oh, it helps us so much when we get a fuller glimpse of what God had in view in redeeming us and in regenerating us, and what He has in view day by day in dealing with us as He does so faithfully, because we have got to be conformed to the likeness of Jesus Christ, "predestinated to be conformed to the likeness, the image of God's dear Son" (Rom. 8:29).

Oh, a lot of work has got to be done in us. I found the Lord in 1925, but I feel I am only just beginning to enter into the greatness, the vastness, of the divine intention for saved sinners like myself. Oh, I have been so slow, but something is dawning upon me. It is my heavenly Father's good pleasure to give me a share in administrating the Kingdom of His dear Son. That comforts me. It is worth going through a lot of trials and humiliations. Sometimes we have to stand up and say to the church: "I was wrong. I am sorry." That kind of thing is necessary if the dross of self under Adam is to be burned out of us, and the gold of Christ, the character of the King of kings, is to be formed within us.

God's pleasure

So far I have mentioned three important spiritual truths in Luke 12:32: we are the Lord's flock; we are intended to feel totally helpless in ourselves; we are destined for a throne. But there is another truth. Something dawned on me from Luke 12:32 that had not dawned on me before, and I believe it is very important. Maybe it will touch you with freshness just as it has touched me with freshness. Notice the Lord says here: "It is Your Father's good pleasure to give you the kingdom." He does not say: "It is going to be your high honour to possess the kingdom." That is true but that is not what the Lord is saying here. There is another emphasis in the words that the Lord deliberately chose in this sentence. The Lord is telling these disciples that His Father is going to find His own personal pleasure in setting people like you and me alongside His Son, the glorious King of kings. The bringing of us to the throne is not only honour for us--the emphasis here is happiness for the Father to have a partner to share the throne of glory with His Son for ever. That is what gripped me--I had not seen it, not enjoyed it before, but the Lord says: "It is Your Father's good pleasure to give you the kingdom." I was much moved by the French version: "Votre père a

trouvé bon de vous donner le royaume." God finds good for Himself in giving you the kingdom. He finds happiness for His own heart in having a royal partner for His Son, and preparing us, dealing with us, placing us alongside His Son. It brings such pleasure to God that His Son should have a suitable partner, the church, overcomers, for the administration of this immeasurable, timeless kingdom, reigning and ruling with Him for ever and ever. That is the Father's vision for His beloved Son. His beloved Son shall have a partner brought from the depths, transformed by infinite power and grace, and brought to these high heights sharing the throne. That is what moves the Father's heart. How happy Abraham was when Eliezer his servant found a partner for Isaac his son. It was not only Isaac's pleasure to welcome Rebekah; it was Abraham's pleasure that his son Isaac had someone like Rebekah to welcome into his tent, and to be his partner for ever. So it is that God the Father has pleasure: in bringing us to the throne. That is what touched me: the pleasure of God in bringing us to the throne. That is why we have got to go on, brothers and sisters. The Father finds pleasure in handling material such as we are, transforming it, and making even us into a radiant people, worthy, prepared for partnership with the Saviour. A radiant people... Oh, a lot of work has got to be done in our hearts. Are you available to Him? So much of the dross of self has got to be burned out, maybe in the fires of affliction. So be it. But the work has got to go on, not just for our honour, but for God's happiness, that He have a people suitable for His Son.

The work of the cross

I finish with a word from Psalm 45. You know this is a psalm about the king and his queen: an Old Testament picture of Christ and His partner on the throne of the Kingdom of heaven. The first part of the psalm is all about the king, and the second part of the psalm is all about his queen. Starting with verse 6 we read about the king: "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." How true verse 8 is of Christ, the King: "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." But notice how it all heads up to verse 9, where the queen begins to be introduced: "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir." The King is going to have a queen at His right hand. A King shall reign in righteousness, and a queen shall share His throne. And about the beauty of this queen we read in verse 11: "So shall the king greatly desire thy beauty." As the King sees his queen alongside Him, He greatly desires and loves her beauty. He sees His loveliness in His bride, the queen. And then in verse 14 we find a picture of the way in which the queen got that beautiful garment the King was delighted to see: "She shall be brought unto the king in raiment of needlework." It was a raiment of needlework. A lot of piercing has to be done to make a garment of needlework. This is embroidery, and embroidery we could say is something that hurts. Those needles make us think about the nails that pierced the hands of our blessed Lord. They speak of the suffering of Christ that has to go in and dig deep into our beings to bring another beauty, and yet another beauty, into the garments of our eternal glory, "raiment of needlework". Perhaps the needle is sharp in your life, but there is a golden thread, a royal thread attached to that needle. "If we suffer with Him, we shall also reign with Him" (2 Tim. 2:12). It is your Father's good pleasure to give you the kingdom, to bring you and me to the throne. What matchless grace! What a glorious purpose! Hallelujah. Amen.

6 GOD'S PLEASURE IN SHARING SPIRITUAL DOMINION

"Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, 'What wilt thou?' She saith unto Him, 'Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and

said, 'Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with? They say unto Him, 'We are able.' And He said unto them, 'Ye shall drink indeed of my cup, and be baptised with the baptism that I am baptised with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto Him, and said, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your servant; and whosoever will be chief among you, let him be your bondservant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'" Matt. 20:20-28

We have been considering Luke 12:32 where the Lord speaking to His disciples said, "Fear not, little flock; it is Your Father's good pleasure to give you the kingdom." What we have to say now is really returning to that and following it up with perhaps a necessary compliment, a truth that needs to be considered alongside this truth of sharing the throne, taking part in the kingdom. And to state that truth we will try to answer a question: What is spiritual dominion? What was the Lord offering to His disciples on that occasion? And what is He offering to us right up till today? It is your Father's good pleasure to give you the kingdom. But what is the kingdom? What does that phrase 'spiritual dominion' entail? This is our question. What is it to share the throne with Christ? What does it require? What preparation, what training is necessary for those who would be princes with the King in His kingdom. What is the pathway to it? Those were lovely words that the Lord Jesus spoke to His disciples: "It is Your Father's good pleasure to give you the kingdom." The Lord in principle repeated that message in Revelation 3:21 when He said, "He that overcometh shall sit with me in my throne, even as I also overcame, and sat down with my Father in His throne." Beautiful words, a breathtaking revelation. But it is the heritage of the Christians; the Bible is full of it. That is where God is taking us, in His matchless grace. That is what He has had in view from the beginning.

The nature of spiritual dominion

Now I do recall that when I first heard this it did not appeal to me very much. It was not in keeping with my thought of happiness. It certainly was not my ambition to sit on a golden throne with countless servants around me watching for my welfare and ready to run at my word. Of course the reason why it did not appeal very much to me was because I did not at that point understand the nature of spiritual dominion. And it is spiritual dominion that is in view here. It is a spiritual kingdom. It is far, far greater than anything we can reduce to human terms or human measurements or human impressions. "Eye has not seen, nor has ear heard, neither has it entered into the heart of man, the things that God has prepared for them that love Him." This dominion, this sharing of the throne, is a spiritual matter. And our ideas of dominion are pitifully inadequate. But maybe by looking at this passage in Matthew 20, and a few other similar passages, we might get some necessary corrections or adjustments in our understanding of this all-important matter. We can sum up our answer to the question what is spiritual dominion in a short sentence by saying it is a total reversal of the merely human concept of dominion, not just slightly astray from it, but I emphasise the phrase, a total reversal of the human concept. The Lord says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8,9). As the heavens are higher than the earth, how much higher is that? Can you put a measurement to it--kilometers, miles? When the spirit begins to teach us concerning these things and show us true

values, we are confronted with something that is infinitely higher than our natural minds could ever take us. And in fact it is what we said: it is a total reversal in this case of the human concept in this matter.

A mind to serve The mother of Zebedee comes with her two children, James and John, desiring of the Lord Jesus Christ that her two sons may sit one at the right hand and the other at the left in His majestic kingdom. They believed that they were in the presence of the king for which the whole nation had been waiting for centuries. And they had this human picture of the king on the throne. The next word is "But"--we are going to get a shock, you see. Jesus answered and said, "You do not know what you are asking for.

The picture you have in your heart of your sons sitting at the right and left hand of the king on the throne is totally wrong. You are in a realm that you do not understand." And then we find the key to the whole thing. The Lord presents it here in the middle of verse 22: "Are you able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" The key is that the Lord Jesus was going to be exalted to the throne through the baptism of Calvary.

That is the great going down into death and burial, and the great emerging in the power of resurrection. The Lord did not explain it all at that point, but that surely, we know now, is what was in His heart when He asked this question, "Are you able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" That must have shaken them. But they pressed on; this ambition was beginning to really take hold of them and drive them. And even when the Lord said that to them they said, "We are able."

Then the Lord mentions about His Father's will in this matter. And then the Lord explains how the princes among the nations, the high-born of this world, men of strength and power are the ones that wield authority, get people under their control and hold them under their control. "But it shall not be so among you", says the Lord, "but whoever shall be great among you, let him be your servant. And whosoever will be chief--that means even greater--let him be your bondsman." Then the Lord Jesus expresses His passion.

Here we have the disposition, the nature, the mind of Messiah Himself, yea the great King of kings Himself: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He did not come with the ambition that he would be ministered unto in this world, I think we can say, or in the world to come. His mind is a mind that ministers to the needs of others. That is the mind of the King of kings. He came to spend and be spent in serving.

That is the mind of the Master, the real Master of all. He came to be servant of all to the extent that He, the Lord Jesus, gave His life a ransom for many. That is the disposition of our Master. I think we can say that is the very atmosphere of this throne that is being offered to us when the Lord says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne" (Rev. 3:21). Have you ever thought of that word: "The Lord came not to be ministered unto"?

Well might He have been ministered unto--oh, did He not deserve that His whole creation be down at His feet as willing loving vassals to Him for ever, and finding their joy in delighting His heart, bringing to Him anything that can please Him; whatever He wants, He must have it. But that was not His thought. It does go up to Him when we give Him the praise that is due to His Name during worship meetings, but that was not His ambition. That is not what He had in mind primarily.

The mind of our Master is to give, to serve utterly, continually and unlimitedly. His passion is to give away; that is His mind. His ambition is not to accumulate things, or even importance, I would say even honour. His heart was not set, personally, on that. His heart was set on being a slave to everyone in need.

The preparation for the Throne

Now we did raise the question at the beginning: What is the preparation? How can we prepare ourselves for partnership with Christ in His throne? Who are the overcomers? Well, the answer can be found in another passage that deals with this subject, Philippians 2:5: "Let this mind be in you, which was also in Christ Jesus." The overcomers are those who have this mind of the Master, this passion to get down, down, down, in service to others in need. The Lord Jesus came not to be ministered unto, but to minister, to the extent of giving His life for wretched, unworthy, hell-deserving sinners; to spend Himself, to pour out His blood, to pour out His life for those who were crucifying Him. And preparation for the throne will be along the line of learning that mind of Christ, receiving, manifesting that mind of Christ. How much has that passion to be a servant to everybody got into us? Are we those who are still climbing with personal ambitions? Or are we those who are stooping down, down, lower and lower to do something that will help anybody? This is revolutionary, brothers and sisters, and that is why the Lord said to those two disciples, James and John, and their mother: "You do not know what you are asking for. If you want affinity with Me, fellowship with Me, a place with Me in My kingdom, are you able to drink of the cup that I drink of, and are you able to be baptised with the Calvary baptism that I am baptised with?" So we do have that clear teaching in Matthew 20 from the lips of Christ Himself concerning this matter. Spiritual dominion involves utmost service, taking and remaining in the lowest place accessible. It means having a passion to serve others,

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