

'According to Christ' - Part 1

by T. Austin-Sparks

The Church is an expression of Christ, and its function is to bring Christ into any location on this earth.

Scripture: Matthew 16:18, John 1:13, Acts 20:27, Romans 12:4-5, 1 Corinthians 12:12-13, Galatians 1:16, Ephesians 1:17, Colossians 1:18, Hebrews 12:26-27, 1 Peter 2:9

Topics: "Revelation of Christ", "Nature of the Church"

Description

T. Austin-Sparks addresses the essential nature of the Church, emphasizing that it is not a mechanical system to be replicated but a living expression of Christ. He highlights the dissatisfaction among believers due to the poor state of many churches and the need for a deeper understanding of the Church's true vocation, which is to embody Christ. Sparks argues that the Church was birthed through a revelation of Christ by the Holy Spirit, and its existence is not defined by human organization but by divine action. He calls for a reconsideration of how we view the Church, urging believers to focus on Christ rather than merely traditional systems. Ultimately, the Church's purpose is to bring Christ into every location, serving as His body on earth.

Transcript

Editorial One

(NOTE: During the many years of this spoken and printed ministry, very much has been said regarding the Church. This has led to not a few enquiries for advice from many who are in difficulty over this matter. Many of the enquirers are in responsible positions in the Lord's work. It is a sign of the times that there is such a very considerable revival of concern in relation to the Church. Many conferences on the subject are being held, many 'church' movements are afoot, and a very considerable literature is being published.

It is not our intention to enter the field of discussion and controversy in relation to this matter in general. The questions which reach us are almost entirely to do with the essential nature of a 'New Testament church': how such a church is formed, what are the principles which govern it, and similar questions.

There is a good deal of dissatisfaction and unrest among many sincere believers and servants of God, due largely to the poor or even bad state existing in so many churches. In not a few cases it is due to error in teaching, or disorder and sin. Many complain of spiritual starvation, and still many more are tired of mere formalism and spiritual death. While the perfect church has never yet existed on this earth, and while there always have been, and always will be, faults and weaknesses, or worse, there really is a need for a

reconsideration, and a recovery, of the essential nature and function of the Church; and therefore, while making no claim to be expert in this matter, we feel constrained to offer what we feel we may have of light in this direction. This we propose to do in one or two editorials.)

Question: What is the Church, and what are the churches?

Have we in the New Testament a clearly defined and completely set-out plan of the Church, its order, constitution, methods and work? Is there a concise and worked-out system in the nature of a 'blue-print', which is ready for copying and reproducing everywhere, and can be recognised as true to type in every place? The answer is decidedly No! But if we mean: Is there in the New Testament a revelation of God's mind as to the Church, in its nature, constitution, and vocation? it is no contradiction of the above when we say: Yes, decidedly Yes!

It is possible to take parts of the New Testament, as to doctrines, practices, work, methods, and order, to piece them together, and to frame them into a system to be adopted and applied. This is the mechanical or 'ecclesiastical' method, and it is capable of an almost endless variety of presentations, resulting in a very large variety of organized bodies, every one of which claims the New Testament for its authority. This in turn issues in rivalries, competitiveness, controversy, and, eventually, in the presenting to the world of a Christianity divided into a vast number of independent and unrelated parts, far removed from 'all speaking the same thing'. The external and objective approach to the New Testament, with a view to studying it as a manual or text-book of Christian life, teaching and work, is a false one, a dangerous one, and - so far as any real spiritual outcome is concerned - a dead one. If God had meant successive generations of Christians to IMITATE the first and proceed on the mass-production principle, surely He would have seen to it that in some way a precise and unmistakable prototype existed, with adequate safeguards against all the confusion and misapprehension which has actually eventuated.

When men, Christian men, contemplate a project which is intended to last for a considerable tenure, they set down precisely their 'Principles and Practice', consisting of their doctrines, their purpose, their practices, their methods, and so on. God did not commission or allow His first Apostles to act in this way, so that we might have a Jerusalem or Antioch Blue Book or Manual for Christian churches. In the Divine mind it is all definite, fixed, precise, and permanent, but when we come to the New Testament, and especially the formative period as covered by the Book of the Acts, everything seems so fluid, so open, and so subject to proving. There is the most wonderful and sublime reason for this; but, before we come to that, let us point out that the approach to which we have referred above is the cause of more limitation, stagnation, deadly legality, than can be measured. In doctrine, it means that the doctrinal compass is boxed and no new light is allowed as to God's Word. Of course, this is the peril of orthodoxy. The intense desire to safeguard the Scriptures can lead to a sealing off against any new light from them as to meaning and interpretation, and this makes for a static spiritual position. Spiritual pride, bigotry, exclusiveness, suspicion, are some of the unholy brood of this legalism. If Satan cannot force to the one extreme of superiority to the written Word, he will try the opposite of bondage to the letter without the spirit.

The merely objective approach of which we have written may or may not be characterized by all of the above-mentioned features, but it will most certainly be limited in its spiritual power and results. It may very well result in the responsibility being made to rest upon men, so that all kinds of devices and expedients have to be resorted to in order that the work and institution can be maintained and furthered. Christianity has almost entirely come to be such a thing now, and it is practically impossible for the vast majority of Christians - their leaders especially - to understand or even believe that God can do His work without

committees, boards, machinery, advertisement, organizations, appeals, reports, names, deputations, patronage, propaganda, publicity, the press, etc. Unless these things are present with a 'recognised' backing, the thing is not trusted, even if it is believed to exist.

We are aware that the foregoing is mainly negative, but it is necessary in order to lead to the positive, to which we now proceed.

We have said that the New Testament has within it a revelation, precise, definite, and full, as to God's mind for this dispensation, and that in that revelation there is an answer to all the questions of What? Who? and How? in all matters of the Church's constitution and vocation. What is that revelation? The answer is that it is not a system, as such, but a Person. That which in the New Testament is secondary, and a consequence, has now been made primary. That is, the results have been made the first and governing things, whilst that which comes before them as the cause is overlooked. If we will look again, we shall see that anything that came into being under the Holy Spirit's first activity was the result of a seeing of Christ. By that we mean what the Apostle meant, when he recorded the substance of his prayer for believers: "that the God of our Lord Jesus Christ... may give unto you a spirit of wisdom and revelation in the knowledge of him, the eyes of your heart being enlightened, that ye may know...", etc. It is a seeing of the immense significance of Jesus in the eternal and universal order.

With the Apostles that seeing was subsequent to the days of physical association. During the forty days after His resurrection it was like the dawning of a new day. First, those intimations, as when the uncertain light just passes over the heavens. Then more steady and certain rays, leading to the Day of Pentecost, when the sun appeared in full glory over the horizon dispelling the last shadow of uncertainty. On that day they saw Him as by an opened heaven. The mystery of the past was dispelled. The Bible lay open like a new book. They saw Him in the light of eternity. They began to see that, while He was the glorified, personal, Son of God, He was Himself the embodiment of a great, a vast heavenly and spiritual order and system. This SEEING was absolutely revolutionary. It was a crisis out of which a new world and a new creation was born. True to this fundamental principle, all that vast revelation, which has come down the centuries from and through the Apostle Paul took its rise from that crisis described by him as "It pleased God... to reveal his Son in me" (Gal. 1:16). 'I received it... by revelation of Jesus Christ' (vs. 12). All the implicates were in the crisis; the full content was a progressive and ever-growing revelation.

While there was some initial testimony the Apostles did not formulate in conference an enterprise, a mission, with all the related arrangements and organization. The new life forced off the old leaves and dressed the new organism with a new vesture FROM WITHIN. The might, energy and urge of the Holy Spirit within produced a Way and an order, un-thought-of, unintended by them, and always to their own surprise. What was happening was really that Christ was taking form within them, individually and corporately, by new birth and growth. The believers and the companies were becoming an expression of Christ. Here, we come upon the essential nature of the Christian life and the Church.

What, in the thought of God do Christians exist for? What does the Church exist for? What do local churches exist for? There is only one answer. The existence and the function is to be an expression of Christ. There is nothing less and nothing more than that. Christ is the Alpha and the Omega, the beginning and the end, and all between! Let that be the starting-point; let that be the governing rule and reality in ALL MATTERS of life and work, and see at once the nature and vocation of the Church. This vast, incomprehensible heavenly system, of which Christ is the personal embodiment, touches every detail of life, personally and collectively. But remember only the Holy Spirit sees and knows how it is so; hence, as

at the beginning, there has to be an utter submission to and direction by the Lordship of the Holy Spirit. What the blood-stream is to the human body, the Divine life is to and in 'the Church which is His body'. What the nerve system is in the physical realm, the Holy Spirit is in the spiritual. Understand all the workings of those two systems in the natural, and you begin to see how God has written His great heavenly principles, first in the person of His Son, and then in His corporate Body. As an individual believer is the result of a begetting, a conception, a formation, a birth and a likeness, so, in, the New Testament, is a true local church. It is a reproduction of Christ by the Holy Spirit. Man cannot make, form, produce or, 'establish' this. Neither can anyone 'join' or 'enrol', or make himself or herself a member of this organism. First it is an embryo, and then a 'formation' after Christ.

So, all talk about 'forming New Testament churches' is nonsense. The beginning is in a seeing of Christ, and when two or three in one place have seen Him by the Holy Spirit, and have been "begotten again by the word of God", there is the germ of a church.

That, then, is the starting-point. But, how drastic that is, in the matter of reconsideration and recovery (see introductory 'NOTE'). If we did not know that, both in New Testament times and in the world TODAY, such churches existed, we should be right in viewing all this as either mysticism or idealism; as unreal and impossible; but it is only when there has not been that vision of Christ, and when there is a weddedness to a merely traditional system, that it can be so regarded.

We shall have to stop looking at the Church and churches, and look again, long and earnestly, at Christ; for to see Him by the Spirit is to see the Church.

Let us summarise what we have said.

1. This consideration is in answer to requests for advice as to the true nature of the Church, and especially of local churches.
2. The objective approach to the New Testament, with a view to formulating therefrom a pattern to be imitated, copied, and reproduced as 'New Testament churches', is wrong. It only either leads to a variety of conclusions, and therefore 'denominations' or results in something fixed, static and legalistic. This in turn leads to rivalries, suspicions, fears of 'sheep-stealing' and loss of 'members', etc.
3. The origin of the Church, and of churches, was a Holy Spirit revelation of Christ. As truly as Jesus said: "He that hath seen me hath seen the Father", so truly, although it does not put it into a similar precise sentence, the New Testament teaches that he that has seen Christ has seen the Church: for, although Christ retains His personality, individuality and distinctive identity, the Church is the corporate expression of Him.

So truly as there was a "mystery" as to Christ, in the days of His flesh, which could not be truly seen and recognised apart from an intervention of God, as giving sight to the blind, the Church as the Body of Christ demands a similar eye-opening work of the Holy Spirit for a potent and dynamic knowledge of its true nature and vocation. (Eph. 1:17, etc.).

The recognition of the Church is an event which is of such a revolutionary character as to emancipate from all merely traditional, historical and earthly systems: as see the Apostles and especially Paul.

4. The Church was not formed by any conference, convocation, organization, council or plan.

The Church, and likewise the churches, were BORN. A living seed - the truth concerning Jesus, in the power of the Holy Spirit - was deposited. The Word and the Spirit, united with the quickened spirit of believers, formed an embryo, and this produced an organism. The whole process was biological as opposed to mechanical. "Not of blood (bloods), nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). The Church, and any true church, is as much a birth by the action of the Holy Spirit as is any true child of God. "Two or three" in Christ is a local-church nucleus.

5. The function and vocation of the Church, and of the churches, is to bring Christ into any location on this earth. The test is ever and only that of whether, and how much, Christ is found, met with, and ministered THERE. Anything and everything that does not truly bring Christ in, or minister to His increase, has no place in a true church.

IN PURPOSE AND NATURE the Church IS Christ, and so are the churches locally - no more, no less,

Having said that, before we go on to the constructive aspect of this matter, there are two important discriminations and distinctions to be made.

Firstly -

The Church is not co-extensive with 'Christianity'.

What is called 'Christianity' is an enormous conglomeration and mass of contradictions. The Church is no contradiction within itself, and it will not allow its name to cover any contradictions. Christ is neither divided nor contradictory. The thing that now goes by the name of 'Christianity' embraces between its two poles almost every conceivable complexion and inconsistency. At one pole it has the complexion of a liberalism which denies every fundamental truth - as to the person of Christ, the authority and trustworthiness of the Scriptures, the atoning work of the Cross, the bodily resurrection of Christ, and so on. But all this is included in the title 'Christianity'. At the other pole we have hard, cruel, bigoted legalism, which can resort to physical force and the use of lethal weapons for its defence or propagation. We know of instances of actual physical fights between leaders of what would be called 'evangelical' (or 'Fundamentalist') bodies. This also is included within the term 'Christianity'. Between the two extremes there are many things which bear a character that is the most violent contradiction of Christ.

No, the Church is not co-extensive with that confusion and Babel of tongues. Anything that refers to the Church in the New Testament shows it to be quite different from what - IN GENERAL - is called Christianity. "Christian", originally, just meant 'Christ one'. It is a master stroke of the great maligner and discreditor of Christ, on the one hand to have put that title upon so much that really will not bear it, and on the other hand to have confused the Church with it, so that the word "Church" can apply to almost anything; a building, an institution, a denomination, etc. The Church is holy, sacred, undivided, heavenly, and all of God. Not merely ceremonially sacred, but intrinsically so.

The second thing, by way of distinction, is that there is a -

Difference between being in the Church and understanding what that means.

It is not an essential difference, but one that can result either from an imperfect apprehension of Christ or from an inadequate instruction. The bulk of the New Testament is concerned with bridging this gap. That is, it is occupied with making believers understand what they have come into through faith in Jesus Christ. This knowledge is shown to be of VERY GREAT and vital importance. Whatever may be the cheap and

frivolous teaching of many, that the only necessity is to be 'saved' and everything is all right - a teaching which accounts for no small measure of the present deplorable condition in Christianity - the Apostles most positively did NOT take that view. They 'laboured night and day' that believers should know what they had come into. All the eternal counsels concerning Christ and God's eternal purpose as to Him are bound up with the Church. There are very many and very great values in a true Church life, that is, a true Body relatedness, and there can only be very great loss in not knowing or apprehending this.

That which is called 'Christianity' is not impregnable; the Church is! 'Christianity', so called, is not eternal; the Church is! 'Christianity' is going to be shaken to its collapse. The Church will not be prevailed against by the very gates of Hades. Someone who speaks with knowledge and authority has recently written: 'It takes no particular prophetic gift with a fair degree of accuracy to see what the outcome will be. From some direction harsh reality will strike swift and hard and the millions who have taken refuge under the glass roof of popular Christianity will find themselves without a cover: then, bitter and disillusioned, they will turn in fury against the gospel, the Church and every form of religion. Cynicism, materialism and unbelief will blanket the world again as it did after World War I.' Those are hard words, but they are only another way of saying what is prophesied in Hebrews 12:26,27.

The Apostle Paul had given much time to Asia, and had 'not shrunk from declaring the whole counsel of God' there (Acts 20:27). Nevertheless afterward he placed on record the substance of his fervent prayer for those saints; and that prayer concerned that into which they were called in Christ, the context showing that the Church is the very complement - "fullness" - of Christ, without which He is by no means fulfilled. Although there have been, and are, distinguished Bible teachers who hold that not all born again believers are in the Body of Christ, it is not necessary to hold that view to see that the New Testament not only teaches, but thunders that it is imperative that all born again believers should come to "full knowledge", and THAT RELATES TO CHRIST AND HIS CHURCH. There is nothing in all the realm of Divine revelation that has suffered such furious and many-sided antagonism from the forces of evil as the knowledge of the true nature of the Church. This Paul has clearly indicated at the end of that immense document on this subject - 'The Letter to the Ephesians'. Nothing has suffered so much confusion and misapprehension. This is itself significant, and indicates how important it is, and how necessary it is, to have a right and true understanding. It would be well-nigh impossible to describe what a tremendous impact would be made upon this world and the kingdom of darkness by a true realisation and expression of the Church. It would be no less an impact than that of the very throne of Christ, as exalted "far above all". There is also made clear that to believers who have their life on a corporate basis there are many and real values, as contrasted with the weakness, poverty, and perils of mere individualism.

In New Testament times all hell rose up to prevent the local churches from coming into being. The significance of the presence of the Apostles in any city was fully recognised by the evil forces, and they - the Apostles - had either to be driven out or killed. The very existence of a local church was a testimony to, and an embodiment of, Christ's victory and authority over the evil powers. When the Church was born out of such travail, its spiritual life must by any means be shortened. Like Moses at the hands of Pharaoh, and Jesus at the hands of Herod, the babe must be slain. Someone or some few will have to travail initially (and maybe, as with Paul, "again") for churches which are a true representation or embodiment of Christ. The significance of Christ in any place is too great to go unchallenged, and no form of opposition will be left unused in order to prevent or to discredit.

To be able to go on 'happily' and tranquilly in worldly favour is no testimony to spiritual significance. The contemplation of 'New Testament churches' must take these facts into account.

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