

The Condition for God's Protection

by Watchman Nee

Watchman Nee emphasizes the necessity of recognizing spiritual conditions and actively resisting the enemy to experience God's protection and victory.

Scripture: Matthew 26:41, Romans 12:2, 2 Corinthians 5:4-5, Ephesians 6:11-12, Philippians 4:7, Colossians 3:2, 2 Timothy 1:7, James 4:7, 1 Peter 5:8-9, 1 John 5:18

Topics: "Spiritual Vigilance", "Conditions for Divine Protection"

Description

Watchman Nee emphasizes that God's protection is conditional and requires active participation from believers. He explains that while trusting God, one must also recognize and fulfill the conditions necessary for divine protection, as neglecting these can lead to the adversary's attacks. Believers are called to be vigilant, resisting the enemy and maintaining a watchful spirit to prevent yielding to darkness. By understanding the spiritual realm and the tactics of the enemy, Christians can reclaim their strength and experience victory in their lives. Ultimately, this awareness is crucial for the preparation of the Church for Christ's return.

Transcript

Full deliverance depends upon the recognition of the possibility of these things. But, you may say, "If I trust God to keep me, how can the adversary thus attack my body, or mind?" We need to understand that all God's promises are conditional. If we trust God to keep us, and the conditions are not fulfilled, then our "faith is vain," i.e. if you trust God to keep you, and at the same moment FULFIL THE CONDITIONS for the enemy's working, God does not stop him working. We must earnestly seek to know the conditions upon which God can do what we ask Him to do, otherwise we may be terribly deceived.

This explains why, when we trust God to keep us on a certain thing, we have yet made mistakes and blunders in relation to it. These facts have perplexed logical minds, but they can be explained. God's children are not careful to examine the ground upon which they may expect God to keep them. Again, God will not "keep" you without your watching. You must watch, and ask Him for vision and power and knowledge to recognise the attacks of the enemy on you, so that you may work with God in the keeping, i.e. "He that is begotten of God keepeth himself, that the wicked one toucheth him not" (1 John v.). He "keeps himself" by watching, by resisting the adversary, by giving him no "advantage" by admitting an unforgiving spirit; by knowing his devices, so as not to yield to them unawares. As he does his part, God does His, and keeps him by giving him the power of the Holy Spirit for all he has to do.

If you as a "spiritual" man, will recognize the existence of the powers of darkness always round about you, because you are in a spiritual realm, then in much that comes to you in ordinary life you will recognize one degree to be "natural" causes, and possibly ninety-nine degrees supernatural. Take, for instance, that "tired feeling" which comes upon you unaccountably, and when you "rest" you are no better for it, for you find you become heavier, and you say, "I did not know how tired I was." You need to test this, and not yield to it. You were "tired" it is true, but you let your spirit go down, too, into passivity, with the result that the adversary gained his aim to stop the work, or sidetrack you out of some vital service which he feared. You will quickly grow suspicious of everything when you discover the devices of the foe, and you will reason this way: "I do not know what the enemy has to do with this, but I resist him in any plan he has, and refuse to let him have anything from me." And thus you watch, watch, and watch, and all the time maintain an attitude of "watching" and resisting [refusing], praying continually to the Lord for light upon your path, and upon the foe, and throwing things off you which once you yielded to so quickly, so that there comes increasingly into your spirit buoyant victory.

What joy now comes into the life, as you see the way of victory over everything touching you, in your circumference of mind and body. Calm in the central union with Christ, you quietly say "I refuse all ground to evil spirits in mind and body, and I take back from them all I ever gave them by mistake, or through ignorance, and give it all to the Lord Jesus Christ." Then will come a quickening of your memory, and every faculty of mind, or body, liberated for God's use.

It is growing upon me, that this light upon the way the powers of darkness have fettered and dulled the minds, and bodies of God's children, will be a mighty factor in the preparation of the Body of Christ for translation. The "earnest of the spirit" is certainly for mind and body (2 Cor. v. 4, 5), but if the adversary is holding much ground unknowingly, how can God's people receive it? It is easy to see now why we have a paralyzed and feeble church, for it has been gripped by the powers of darkness.

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