

Vol 1, Day 22 — DON'T HURT THE LORD!

"Have I been so long time with you, and yet you have not known Me, Philip?" -John 14:9

Our Lord must be repeatedly astounded at us - astounded at how un-simple we are. It is opinions of our own which make us stupid. When we are simple, that is not tangled up in opinions, we are never stupid. We discern all the time when we remain simple. Philip expected the revelation of a tremendous mystery, but not in the One Whom he knew. The mystery of God is not in what is going to happen in the future. It is now. We must see it in the present moment of the cataclysmic event. We have no reluctance in obeying Jesus, but it is probable that we are hurting Him by the questions we ask. "Lord, show us the Father." His answer comes straight back, "There He is, always here or nowhere." We look for God to manifest Himself **to** His children. God only manifests Himself **in** His children. Other people see the manifestation, the child of God does not. We want to be conscious of God. But we cannot be conscious of our consciousness and remain sane. If we are asking God to give us experiences, or if conscious experience is in our minds, we hurt the Lord. The very questions we ask hurt Jesus because they are not the questions of a child (simple as a child).

"Let not your heart be troubled." Am I hurting Jesus by allowing my heart to be troubled? If I believe the character of Jesus, am I living up to my belief? Am I allowing anything to perturb my heart, any morbid questions to come in? I have to get to the implicit relationship that takes everything in stride as it comes from Him. God never guides in our future. He always guides in the present moment. Realize that the Lord is here now, and the emancipation from all stress and anxiety is immediate.

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Vol 1, Day 23 — SPONTANEITY OF LOVE

"Love suffers long, and is kind . . ."

— 1 Corinthians 13:4-8

Love is not premeditated. It is spontaneous. It simply bursts forth in extraordinary ways. There is nothing of mathematical certainty in Paul's category of love. We cannot say, "Now I am going to think no evil. I am going to believe all things." The characteristic of love is spontaneity. We do not set the statements of Jesus in front of us as a standard to be attained. But when His Spirit is having His way with us, we live according to His standard without even being aware of it. On looking back we are amazed at the disinterestedness of a particular emotion, which is the evidence that the spontaneity of real love was there. In everything to do with the life of God in us, its nature is only discerned when it is past.

The springs of love are in God, not in us. It is absurd to look for the love of God in our hearts naturally. It is only there when it has been shed abroad in our hearts by the Holy Spirit.

If we try to prove to God how much we love Him, it is a sure sign that we do not love Him. The evidence of our love for Him is the absolute spontaneity of our love. It comes naturally. In looking back we cannot tell why we did certain things. We simply did them according to the spontaneous nature of His love in us. The life of God manifests itself in this spontaneous way because the springs of love are in the Holy Ghost. (Romans 5:5.)

When you wrongly define love as action, you cannot be in love at all. Everything that is based on expression alone contains no emotional content. It is only response to perceived duty or obligation. Love is never obligated to give. Love cannot help but give and to give generously without forethought or plan.

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Volume 1 Day 24 — FAITH

**“Without faith it is impossible to please Him.” —
Hebrews 11:6**

Faith in antagonism to common sense is fanaticism, and common sense in antagonism to faith is rationalism. The life of faith brings the two into a right relation. Common sense is not faith. And faith is not common sense. They stand in the relation of the natural and the spiritual; of impulse and inspiration. Nothing Jesus Christ ever said is common sense, it is revelation sense, and it reaches the shores where common sense fails. Faith must be tried before the reality of faith is actual. “We know that all things work together for good,” then no matter what happens, the alchemy of God's providence transfigures the ideal faith into actual reality. Faith always works on the personal line, the whole purpose of God being to see that the ideal faith is made real in His children.

For every detail of the common-sense life, there is a revelation fact of God by which we can prove in practical experience what we believe God to be. Faith is a tremendously active principle which always puts Jesus Christ first - Lord, Thou hast said so and so (for example, Matthew 6:33, “... seek first ...”), it looks mad, but I am going to venture on Thy word. To turn head faith into a personal possession is a fight always, not just sometimes. God brings us into circumstances in order to educate our faith, because the nature of faith is to make its object real. Until we know Jesus, God is a mere abstraction, we can not have faith in Him. But the instant we hear Jesus say, “He that hath seen Me hath seen the Father,” and believe it, we have something that is real. And that faith is boundless. Faith is the whole man rightly related to God by the power of the Spirit of Jesus Christ.

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Vol 1, Day 25 - WHAT IS THAT TO THEE?

"Lord, what shall this man do? ... What is that to you? Follow thou Me." - John 21:21,2

One of our severest lessons comes from the stubborn refusal to see that we must not interfere in other people's lives. It takes a long time to realize the danger of being an amateur providence, that is, interfering with God's order for others. You see a certain person suffering, and you say, "I see his need. He should not have to suffer. I have what he needs and I will see that he gets it from me." You put your sympathy directly in contradiction to God's permissive will, and step in to prevent it. God says, "What business is that of yours?" If there is spiritual stagnation, never allow it to persist. Rather, get into God's presence and find out the reason for it. Possibly you will find it is because you have been interfering in the life of another; proposing things you had no right to propose; advising when you had no right to advise. When you do have to give advice to another, God will advise through you with the direct understanding of His Spirit. Your part is to be so rightly related to God that His discernment comes through you all the time for the blessing of another soul.

Most of us live on the borders of consciousness - consciously serving, consciously devoted to God. All this is immature. It is not the real 'Christ-life' yet. The mature stage is the life of a child which is never consciously doing things for God. We become so abandoned to God that the consciousness of being used never enters our mind. As long as we are conscious of being broken or poured-out for others, there is another stage to be reached. Spiritual maturity is when all consciousness of ourselves and of what God is doing through us is eliminated. A saint is never consciously a saint; a saint is consciously tuned to the Spirit of God and wholly dependent on God.

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Volume 1, Day 26 -- FATHER HEARS MY PRAYER

"Father, I thank Thee that Thou hast heard Me."

— John 11:41

When the Son of God prays, He has only one consciousness, and that consciousness is of His Father. God always hears the prayers of His Son, and if the Son of God is formed in me the Father will always hear my prayers. I have to see that the Son of God is manifested in my mortal flesh. "Your body is the temple of the Holy Ghost," that is, the Bethlehem of the Son of God. Is the Son of God having full control of me? Is the direct simplicity of the life of God's Son being observed exactly as it was observed in His historic life? When I come in contact with the occurrences of life as an ordinary human being, is the prayer of God's Eternal Son to His Father being prayed in me? "In that day ye shall ask in My name ..." What day? The day when the Holy Ghost has come to me and made me effectively one with my Lord.

Is the Lord Jesus Christ being abundantly satisfied in your life or do you have a spiritual agenda of your own? Never let common sense prevail in your decisions and push the Son of God aside. Common sense is a gift which God gave to human nature. But common sense is not the gift of His Son. Supernatural sense is the gift of His Son. Never elevate common sense above Supernatural sense. The Son detects the Father. Common sense never has and never will detect the Father. Our ordinary wits never worship God unless they are transfigured by the indwelling Son of God. We have to maintain the supremacy of His Spirit and keep our spirit in perfect subjection to Him. This is a moment by moment commitment. Are we living in such human dependence upon Jesus Christ that His life is being seen in us moment by moment?

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Volume 1, Day 27 — ALWAYS NOW

"We . . . beseech you that ye receive not the grace of God in vain." — 2 Corinthians 6:1

The grace you had yesterday will not do for today. Grace is the overflowing favor of God. You can always depend on it being there to draw upon. "In much patience, in afflictions, in necessities, in distresses" - that is where the test for patience comes. Are you failing to see the grace of God there? Are you saying, "Oh, well, I won't count this time?" It is not a question of praying and asking God to help you. It is taking advantage of the grace of God in the present moment. We make prayer the preparation for work. It is never that in the Bible. Prayer is the exercise of drawing on the grace of God in constant dialog with God. Don't say, "I will endure this until I can get away and pray." Pray now. Draw on the grace of God in the moment of need. Prayer is the most practical thing. It is not the reflex action of devotion or desperation. Prayer is usually the last thing in which we learn to draw on God's grace.

"In stripes, in imprisonments, in tumults, in labors" - in all these things manifest a drawing upon the grace of God that will make you a marvel to yourself and to others. Draw now, not later on. The one word in the spiritual vocabulary is **now**. Your circumstances simply are what they are. Remain always aware of the ever present grace of God and keep drawing on it in every conceivable condition you may be in. One of the greatest proofs that you are drawing on the grace of God is that you can be humiliated without manifesting the slightest trace of anything but His grace.

"Having nothing . . ." Never reserve anything. Pour out the best you have, and always be poor. Never be diplomatic and careful about the treasure God gives. This is poverty triumphant.

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Volume 1, Day 28 — GETTING THERE

Where the selective affinity dies and the sanctified abandon lives. "Come ye after Me." -- Mark 1:17

One of the greatest hindrances in coming to Jesus is the excuse of temperament. We make our temperament and our natural affinities barriers to coming to Jesus. The first thing we realize when we come to Jesus is that He pays no attention at all to our natural affinities. We have the notion that we can consecrate our gifts to God. You cannot consecrate what is not yours. There is only one thing you can consecrate to God, and that is your right to yourself (Romans 12:1). If you will give God your right to yourself, He will make a holy experiment out of you.

God's experiments always succeed. The one mark of a saint is the spontaneous originality which springs from abandonment to Jesus Christ. In the life of a saint there is this amazing wellspring of original life all the time. The Spirit of God is a well of water springing up, perennially fresh. The saint realizes that it is God Who engineers circumstances, consequently there is no whine, but a reckless abandon to Jesus. Never make a principle out of your experience and use it to teach others. Let God be as original with other people as He is with you.

If you abandon to Jesus, and come when He says "Come," He will continue to say "Come" through you; you will go out into life reproducing the echo of Christ's "Come." That is the result in every soul who has abandoned and come to Jesus.

Have I come to Jesus? Will I come now?

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