

NOTE 1:

The gospel of the kingdom (Matthew 4:23) was set aside, when the Lord in fulfillment of Zechariah 9:9, “behold your King is coming to you . . . lowly and riding on a donkey” -- instead of anointing Him . . . **King** . . . they rejected and crucified Him.

NOTE 2:

Earlier when coming down the mountain of transfiguration (Mark 9:9) the Lord commanded them to tell no one what they had seen . . . until the **Son of Man** had risen from the dead. So (v. 10) they kept the word to themselves . . . questioning what . . . rising from the dead meant.

NOTE 3:

Paul on his first journey (Acts 13:41) quoted (Habakkuk 1:5) “I will do a work of wonder **in your day** – a work you will by no means believe . . . **Christ** the man risen from the dead, the working of His mighty power (Ephesians 1:19).

NOTE 4:

Paul, now called, wrote in Colossians 1:25 “of which I became a minister according to the stewardship (dispensation) **from God** . . . for you . . . **to fulfill the word of God** (v. 26), the **mystery** which has been hidden from ages. 2 Corinthians 5:16 “Therefore from now on . . . we regard no one according to the flesh . . . even though we have known Christ according to the flesh . . . yet now we know Him no longer. Therefore, (v. 17) if anyone is **in Christ** . . . a new creation; old things have passed away . . . behold all things have become new.

This paper is to help us . . . not to try harder when we fail, instead our failure after failure is to bring us to Christ – thus we learn He indwells us to overcome for us.

God Wants Men to See Their Inability

May I speak frankly to you that God’s verdict is, you are unable. He concludes you are not able because He knows you say? Do you know why God allows you even up to this present time to fail again and again since you were saved?

Many brothers and sisters weep over a particular sin they cannot overcome. And perhaps you do so too. But I thank and praise God for such inability! Yet please do not feel by my saying this that I am being unsympathetic towards you in your sorrow over this one sin that seems to entangle you relentlessly. God wants you to see that you are not able. He does not need to show you many of your sins; He merely allows one thing to stay in your life to demonstrate to you your inability. Have you realized your inability?

One sister was able to overcome all sins except the one of lying. As she spoke, she lied. She knew this was the one sin she could not overcome. Another sister easily lost her temper. She could not

control herself. The least provocation would ingite her hot temper. As she exploded, she confessed. This was most embarrassing to her. Yet she was totally helpless. A brother was able to overcome many sins except that of smoking. He was a good brother, but he had no way to quit this habit. Another sister had victory over a number of other sins, except the one of continual snacking.

Why do so many Christians have so many different experiences of this kind? It is God's way of convincing and convicting them of their inability. He has seen so thoroughly your inability, but you continue to maintain that you are able. God says you are hopeless, but you say you have hope. Do you understand that your many heartbreaking failures and shameful defeats are God's way of demonstrating to you your inability? Have you failed enough? Has God finally convinced you you can never prevail? He allows you to fail once, twice, ten times, even twenty or a hundred times. Have there been sufficient proofs of your inability? He wants you to see your inability so that you may at last confess, "O God, I am not able." For a person to be saved, he needs first to confess that he is not able to save himself. Likewise, for one to overcome, he must also first acknowledge his inability. And as soon as one comes to *this* point, God will immediately commence working.

God gave the law to men for two thousand years. What was the purpose of God's giving the Ten Commandments to the children of Israel? He gave them these not for them to *keep* but for them to *break*. How is this so? Because God knew men could not keep these commandments; He knew they were all sinners. But men would not accept God's verdict until they had failed in their own eyes; only then would they confess that they were sinners. The book of Romans tells us that God gave the law not for men to keep but for them to violate. After they failed to keep the law, they had to accept God's verdict and capitulate. God used two thousand years of human history to cause men to know their inability before He could give Christ to men for them to accept Him and be saved.

For the past two thousand years, many sinners have been saved. We who name the name of Christ are saved sinners; we should therefore be fully yielded. Nevertheless, we try to reform our ill-temper, pride or whatever. We may make some progress, yet these things are merely suppressed. Formerly our bad temper showed itself outwardly; but now it is suppressed within. Previously, our pride was seen externally; now it is pressed inwardly. But though they be suppressed, they have *not* been overcome. Thus will God convince us finally of our inability. He declares that no one can overcome his sin; no one is able to deal with it.

Now when you realize you are helpless, you come to God for deliverance. The first step to take is to tell Him, "O God, I cannot, and I will not. I am finished, I give up trying, I will fight no more." This is yielding. This marks the first step towards deliverance. Formerly I thought I could change my pride somewhat; now, Lord, I will not try again. Formerly, I reasoned I could improve my temper a little; now, Lord, I quit altogether. Formerly, I imagined I could somehow control my tongue; now, Lord, I give up. I cannot, I will not try to change, I give up completely.

Yielding is Letting Go

When you see that the Lord was crucified for you, what happens as you believe? Is it not that you cease from improving yourself since you now see that you are saved by faith? In a similar way, when you see that the Lord took you with Him to the cross, you have no need to fight for self-improvement or to reform. Instead, **believe that the Lord lives in you and overcomes for you**. You should immediately cease your own works and let God deliver you. Tell Him, “O God, I can never be good. Henceforth I will not try to do good. I give up; I let go. From now on, it is no longer my problem.” This is yielding; this is letting go.

Some people find it most difficult to let go. Whenever temptation comes, there is always a battle. Whenever temper arises, there is usually a fight. If the resolution on the first occasion fails, a stronger resolution will be made the next time. The more resolves, the more defeats. The more promises, the more failures. No matter how strong the next resolution is, the situation is as Romans 7 describes it: “To will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice” (v. 18b-19). No promise is right because your hand has not let go. You yourself are still taking care of your affairs; therefore you cannot say with conviction, “I have been crucified with Christ”; neither can you say, “It is no longer I that live, but Christ liveth in me.” Death means letting go, putting hands off, no more care, and no longer control. Only when it becomes impossible to you does it begin to be possible with God. So that the first important step is for you to take your hands off.

This is yielding to the fact that “I have been crucified with Christ.” Tell the Lord, “Lord, I resign not because I am able but because I am helpless. My temper, pride, hardness, and jealousy remain with me, but there is nothing I can do. I can only hand over myself. Henceforth everything is in Your hand.”

I like very much the word in 2 Peter 3: “grow in the grace and knowledge of our Lord and Saviour Jesus Christ” (v. 18a). This is the only place in the entire Bible where growth is mentioned. It is a growing in the grace. No believer grows *into* grace, it is always growing *in* the grace.

Now grace means that God does for me. So to “grow in the grace” means I need God to do more for me. Five things He has already done for me, yet there are three more things I will need Him to do for me. As my need increases, I need God to do more for me. Such is the relation between grace and truth. Truth points out my lack, and grace supplies my need. Truth shows where I am lacking, and grace replenishes the lack. Hallelujah, God is not only the truth, He is also the grace! The people in the time of the Old Covenant always failed because they had the truth but not the grace. They had the law, yet they did not have the power to keep the law. We thank and praise God that though “the law was given through Moses; grace and truth came through Jesus Christ” (John 1:17). We today have the truth to unveil and the grace to supply.

Hereafter you may come to God and pray: “O God, I am forever a beggar. Today I come for my need; tomorrow and the day after tomorrow I will come again for my need. Thank God, I have need every day.” If you come to Him in this manner, you will grow in grace. Time and again you see your failure, so time and again you ask God for more. You acknowledge you are helpless, therefore you need Him to be responsible for you. You need Him to be more and more responsible for you. Just as

soon as you are conscious of your fault, the first thing you do is to pray, “O God, I confess my sin. Once more I learn a lesson. I can never be changed, and I am not going to try to change myself. O God, I thank You, once again I glory in my weakness. I thank You, that because You are able, You can take away my weakness.” Each time you glory in your weakness, each time the power of Christ will overshadow you. Every time you say you cannot, every time God manifests *His* might. By continually doing this, you will constantly grow.

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