

"I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found IN Him. PHIL - 9. WHEREVER there is life, there is a continual interchange of taking in and giving out, receiving and restoring.

But remember, our attitude to materialism is the litmus test of all our spirituality. He was talking to all of them. He knew their mud walled homes which thieves could so easily dig through. That little cheap bangle, that ring, thinly buried under the bed mat after the pattern of Achan, that prized tunic He is almost ruthless in His demands. He warns a similar crowd not to everlastingly worry about where the next meal was coming from; and then in that very context, tells them to sell what they have Lk. He was telling the desperately poor to forsake what little they had, so as to seek His Kingdom. No wonder those crowds turned round and soon bayed for His blood. The Mosaic Law countered this idea that only the rich can be generous. They all had to tithe. The purification after childbirth and the cleansing of the leper allowed a lower grade of offering to be made by the very poor- to underline that no one is exempted from giving to the Lord, no matter how poor they are. The amount was not as important as the spirit behind it. This may mean that God is so sensitive to generosity that such love covers a multitude of sins, in His estimation. Or are we all too taken up with coldly calculating what we think we can afford to give? From the evidence presented, there is no doubt that our attitude to materialism is a sure indicator of our real spiritual position. We are to make friends of mammon [riches] by giving it away Lk. And yet we are surrounded as never before by a materialistic, money loving world. And yet we in the twentieth century with our mortgages and pension schemes are in just the same desperate, petty, small minded position! We have been given all that we have from the Lord, it is not our own, and He watches our attitude to it carefully. What we have is not ours because we worked for it- although that, I know, is how it feels. It is ours on loan. Leaving All In Lk. Zacchaeus only gave away half of his possessions Lk. This is really a challenging thing, in this world of savings and acquisition. In appealing for the Corinthians to be generous, Paul points out that the Lord Jesus became a pauper for our sakes, and therefore, because of the riches of salvation He has given to us, the least we can do is to reach out into the lives of others with what riches we may have 2 Cor. This is why in 2 Cor. Our giving is a quite natural outcome of our faith in and experience of the cross. Because Israel had been redeemed from Egypt, they were to be generous to their brethren, and generally open handed Lev. The bread and wine of the drink offerings were to accompany sacrifice; they were not the sacrifice itself. And likewise the spirit of sacrifice must be seen in us as those emblems are taken. But the context is simply that "The Lord shall open unto you His good treasure, the heaven to give the rain of your land If God opens His treasure to us, we should open our treasures to others, even lending with a spirit of generosity, motivated by our experience of His generosity to us. Because Yahweh had redeemed Israel, they were not to be petty materialists, cheating others out of a few grams or centimetres in trading. God gives to all men with a single eye James 1: There is an amazing ability in human nature to believe that wealth lasts for ever. Especially in the perspective of the soon return of Jesus, materialism is totally inappropriate for the believer awaiting Him. The men of Beth-Shemesh were smitten because they looked into the ark 1 Sam. I suspect this was because they wanted to find any more jewels which the Philistines might have placed there. In the face and presence of the things of the supreme glory of Jehovah of Israel, they scavenged around in a spirit of petty materialism- just as men gambled for the clothes of Jesus at the foot of His cross. In the beauty and depth of His simplicity, the Lord comprehended all this in some of the most powerful sentences of all time: It is very hard for a rich man to enter the Kingdom. He must shed his riches, like the camel had to unload to pass through the needle gate Mt. This is such a powerful lesson. Like me, you can probably remember a few things very vividly from your very early childhood. I remember my dear dad showing me this as a very young child, with a toy camel and a gate drawn on a piece of paper. And I saw the point, at four, five, maybe six. It is so clear. Surely because someone else unloads the camel, he or she has no say in it. But in the story, surely we must be the camel who unloads himself, who shakes it all off his humps, as an act of the will. In this matter of giving, there are once again different levels on which we may respond to the Man who gave all. We can give on some kind of proportionate level to what we have. His wife,

colleagues, employees- would have counted him crazy. He acted against all the conventions of human wisdom. But he risked all, for love of the one. And in this He set us a pattern for forsaking all we have. The Lord gave His blood in order to purchase our body and our spirit for himself 1 Cor. Therefore we must surrender our body and spirit, all that we have, to Him. We are not our own. To hold anything back is to deny the cross; to deny the Lord what He paid so terribly to possess: They too, for the sheer joy of the Truth, resigned their material possessions. The merchant man for the sheer joy of finding the beautiful pearl sells all he has, for the pure excellency of possessing just that one pearl Mt. And that man is to symbolize every one of us who would fain attain the Kingdom; " whosoever he be of you that forsaketh not all that he hath , he cannot be my disciple" Lk. The Lord had recently taught that to him who overcomes, He will give all that He has Lk. This is yet one more example of the wondrous mutuality between a man and his Lord; we sacrifice all that we have for Him, and He will give us all that He has. The very height and wonder of all this motivates me at least to want to lay absolutely all before Him, to make Him the One to whom I can say I have committed all. Despising Material Advantage Moses and Paul were likewise motivated, although unlike me they pulled it off. But he resigned it all. He wrote some majestic words which ought to become the goal of every one of us: Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: Why did he do it? Not just because he wanted to get salvation. For the excellency of who Christ is, as my Lord, he did it. This is a stage beyond just being generous. A day will come when man will despise material possession. If we will be forsaking all we have in that day; we ought to now, in spirit. The man who built greater barns realized on the night of his death that all his laid up treasures could not be his after his death Lk. And yet this is couched in the very language of Ecclesiastes. The parable of the pounds may be intended to describe our dealing with wealth. The man who did nothing with his pound should have at least lent it out on usury, the Lord said- even though this was illegal according to Moses. He should have done at least something with his money, even if it involved taking a lower level of service than the Lord ideally expects. He likens generosity to sowing seed. If we do this for our poor brethren, then God will multiply our seed for sowing RV ; He will give us yet more with which to be generous with. This brief but vital teaching of Paul here is a proof of our spirituality. Our response to ministering to others is a proving of us. And remember that Paul was writing these words to a poor ecclesia, amongst whom there were not many wealthy folk 1 Cor. Paul speaks of joy as a motive for generosity. He writes of how the abounding joy of the poor brethren in Macedonia abounded unto a generosity which was actually beyond their means 2 Cor. And yet our giving tends to so often be a matter of phlegmatic planning, to salve an otherwise uneasy conscience. But the picture Paul paints is of a man or woman hilarious in their giving to the poor. And this, Paul says, God loves. We touch the heart of Almighty God by such giving. And as we know, Paul makes the point that such acts of generosity are acts of sowing, bringing forth fruits of righteousness; and the Lord will grant us yet more seed to sow in the same way. Forsaking all we have may not mean we are left with nothing. Paul seems to have based his life decisions on the pattern of Moses, of whom he commented: Moses could have been the next Pharaoh; according to Josephus, he was the commander of the Egyptian army. But he walked away from the possibility of being the richest man on earth, he " refused" it, because he valued " the reproach of Christ" and the recompense of the Kingdom to be greater riches. Yet what did he know about the sufferings of Christ? Presumably he had worked out from the promises of the seed in Eden and to the fathers that the future Saviour must be reproached and rejected; and he saw that his own life experience could have a close association with that of this unknown future Saviour who would surely come. And therefore, it seems, Moses counted the honour and wonder of this greater than the riches of Egypt.

Chapter 2 : THE COST OF DISCIPLESHIP: FORSAKING ALL FOR JESUS

To Forsake All " If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. Whoever does not carry his own cross and come after Me cannot be My disciple.

The nourishment I take is given out again in the work I do; the impressions I receive, in the thoughts and feelings I express. The one depends on the other – the giving out ever increases the power of taking in. In the healthy exercise of giving and taking is all the enjoyment of life. It is so in the spiritual life too. There are Christians who look on its blessedness as consisting all in the privilege of ever receiving; they know not how the capacity for receiving is only kept up and enlarged by continual giving up and giving out – how it is only in the emptiness that comes from the parting with what we have, that the divine fulness can flow in. It was a truth our Saviour continually insisted on. When He spoke of selling all to secure the treasure, of losing our life to find it, of the hundred – fold to those who forsake all, He was expounding the need of self-sacrifice as the law of the Kingdom for Himself as well as for His disciples. First of all, there is sin. There can be no true conversion without the giving up of sin. With the growth of the Christian life there comes the want of a deeper and more entire purging out of everything that is unholy. And it is specially when the desire to abide in Christ uninterruptedly, to be always found in Him, becomes strong, that the soul is led to see the need of a new act of surrender, in which it afresh accepts and ratifies its death to sin in Christ, and parts indeed with everything that is sin. He does it in the joyful assurance that every sin surrendered is gain indeed – room for the inflowing of the presence and the love of Christ. Next to the parting with unrighteousness, is the giving up of self-righteousness. Though contending most earnestly against our own works or merits, it is often long before we come really to understand what it is to refuse self the least place or right in the service of God. Then, again, there is our whole natural life, with all the powers and endowments bestowed upon us by the Creator, with all the occupations and interests with which Providence has surrounded us. It is not enough that, when once you are truly converted, you have the earnest desire to have all these devoted to the service of the Lord. The desire is good, but can neither teach the way nor give the strength to do it acceptably. No; for this there is indeed needed very special grace. And the way in which the grace comes is again that of sacrifice and surrender. I must see how all my gifts and powers are, even though I be a child of God, still defiled by sin, and under the power of the flesh. I must feel myself utterly powerless to use them aright. I must see that they are most dangerous to me, because through them the flesh, the old nature, self, will so easily exert its power. In this conviction I must part with them, giving them entirely up to the Lord. When He has accepted them, and set His stamp upon them, I receive them back, to hold them as His property, to wait on Him for the grace to use them aright day by day, and to have them act only under His influence. And so experience proves it true here too, that the path of entire consecration is the path of full salvation. Not only is what is thus given up received back again to become doubly our own, but the forsaking all is followed by the receiving all. We abide in Christ more fully as we forsake all and follow Him. The same principle holds good of all the lawful occupations and possessions with which we are entrusted of God. Jesus taught them in very deed to forsake all for Him. It was no arbitrary command, but the simple application of a law in nature to the Kingdom of His grace – that the more perfectly the old occupant is cast out, the more complete can be the possession of the new, and the more entire the renewal of all within. This principle has a still deeper application. They do indeed; the interchange of giving up and taking in is a life process, and may not cease for a moment. No sooner does the believer begin to rejoice in the possession of what he has, than the inflow of new grace is retarded, and stagnation threatens. It is only into the thirst of an empty soul that the streams of living waters flow. Ever thirsting is the secret of never thirsting. Each blessed experience we receive as a gift of God, must at once be returned back to Him from whom it came, in praise and love, in self – sacrifice and service; so only can it be restored to us again, fresh and beautiful with the bloom of heaven. Is not this the wonderful lesson Isaac on Moriah teaches us? Was he not the son of promise, the God – given life, the wonder – gift of the omnipotence of Him who quickeneth the dead? And yet even he had to be given up, and sacrificed, that

he might be received back again a thousandfold more precious than before — a type of the Only — begotten of the Father, whose pure and holy life had to be given up ere He could receive it again in resurrection power, and could make His people partakers of it. A type, too, of what takes place in the life of each believer, as, instead of resting content with past experiences or present grace, he presses on, forgetting and giving up all that is behind, and reaches out to the fullest possible apprehension of Christ His life. And such surrender of all for Christ, is it a single step, the act and experience of a moment, or is it a course of daily renewed and progressive attainment? Such moments have often been the blessed transition from a life of wandering and failure to a life of abiding and power divine. But even then his daily life becomes, what the life must be of each one who has no such experience, the unceasing prayer for more light on the meaning of entire surrender, the ever — renewed offering up of all he has to God. Believer, would you abide in Christ, see here the blessed path. Nature shrinks back from such selfdenial and crucifixion in its rigid application to our life in its whole extent. But what nature does not love and cannot perform, grace will accomplish, and make to you a life of joy and glory. Do you but yield up yourself to Christ your Lord; the conquering power of His incoming presence will make it joy to cast out all that before was most precious. The blessed receiving soon makes the giving up most blessed too. And the secret of a life of close abiding will be seen to be simply this: As I give myself wholly to Christ, I find the power to take Him wholly for myself; and as I lose myself and all I have for Him, He takes me wholly for Himself, and gives Himself wholly to me.

Chapter 3 : Chapter 16 - Forsaking All for Him -

Most Christians believe it means that they must be willing to forsake all for Jesus, but Jesus said they must forsake all for Him. The meaning is unmistakable. Unless believers forsake all for Jesus, they cannot be His disciples.

You look around and see people devoting their lives to the pleasures of this world. Often they seem to be having a pretty good time. They have plenty of money. They take nice vacations. They drive new cars. They have all sorts of expensive toys. I would have my weekends free to pursue whatever I wanted to do. Is it really worth it to follow Christ? I read recently that George Barna did a survey of separate items comparing the lost world and the churches, and he said that there is virtually no difference between the two as to how we live. Christ calls His followers to turn from sin and the pursuit of the things of this world. We cannot love the things of the world and God at the same time 1 John 2: These verses and others like them are not written as options for the super-committed. They are requirements for all who follow Christ. The disciples had just heard Jesus tell the rich young ruler to sell everything, give the money to the poor, and follow Him, and he would have treasures in heaven Or, are we fools to give up everything to follow Christ? He knew that Peter needed some assurance. And, no doubt He knew that all of us who have given up the pursuit of worldly things to follow Him need frequent assurance. Jesus plainly lays out the cost of following Him, the blessings that follow, and the difficulties we will inevitably encounter in the process. To follow Christ, you must forsake all for Him. They had given up their jobs and even had left their families for a time in order to follow Christ. This raises a thorny problem, namely, does Jesus require this literally for everyone? Must everyone give up all his possessions? If so, there are few who follow Jesus. But if not, then what does He mean? But, clearly, there must be some drastic changes in how we live when we follow Jesus. So, what does it mean to forsake all to follow Christ? It means at least three things: Forsaking all to follow Christ means letting go of whatever known sin stands between me and God. For the rich young ruler, his gold had become his god. It was his idol, and he had to let it go in order to trust in Christ for eternal life. The love of the things of this world is an idol for many who profess to know Christ. We like those things. We spend our lives collecting things. We accumulate so much stuff that we have to build bigger barns we call them garages to store it in. But in light of eternity, no earthly possession will really matter. Others cling to other sins: We cannot cling to known sin and claim to be following Christ at the same time. He demands our exclusive commitment. Forsaking all to follow Christ means committing myself to do whatever God wants me to do with my life. It means giving God a blank check with my life and letting Him fill in the amount. It means enthroning Christ as the rightful Lord of everything I am and have. So I handed God the blank check. So I told the church there to send me the information. It never came in the mail, and meanwhile, some opportunities in California came along, including the church where I eventually served for 15 years. The Lord just wanted me to be willing to go wherever He wanted me. That has happened several other times since then. Seeking first His kingdom means committing yourself to whatever God wants you to do with your life. Have you given Him the blank check? Remember, if you delight yourself in the Lord, He will give you the desires of your heart Ps. Sometimes He grants your desires; at other times, He changes your desires to match His desires. But, you can trust the loving Father to do what is best when you give yourself fully to His cause. Before I leave this point, I want to comment on forsaking family relationships to follow Christ. Some, such as missionary greats C. Studd and David Livingstone in the past century, and Bob Pierce, the founder of World Vision in this century, have literally left their wives and children for the sake of the gospel. But, tragically, his oldest daughter committed suicide and his wife and other children had severe emotional problems stemming from his neglect. On the other side, some have refused to go to the mission field because of potential damage to their children. For me, it would be wrong to take on the responsibilities of marriage and family and then take on a ministry that requires me to be gone from my family for large blocks of time. Many pastors in the U. But if I do not manage my own household well, which includes loving and training my children, then I am not qualified to be a church leader 1 Tim. If I were called to serve overseas, I would insist on my children living with me during their younger years, and not being sent off to mission boarding school. If my wife had to cut back on mission work to home

school the children, so be it. God has given the task of rearing children to parents, not to mission boarding schools. But we can go too far in the other direction, making an idol out of our families. We emphasized missions with our children from the time that they were toddlers. We realized then that the result might be that someday they would move to another continent to serve Christ. Forsaking all to follow Christ means pursuing Christ and His cause. To follow Christ means to walk daily in fellowship with the gracious Savior who loved me and gave Himself for me. It means to know the living God and to have the joy of using my life for His kingdom. In other words, focus on the joy of knowing Christ and serving Him, not on the so-called sacrifices that you must make. When I got married, I gave up my independence. I also incurred a lot of bills that I never had when I was single. When we had kids, I lost even more of my free time and I got hit with even more bills! But I rarely ever think of those sacrifices. Because I enjoy the relationships with my wife and children far above any so-called sacrifices that those relationships cost me. Walk in daily fellowship with Him, and you hardly think of what you have given up. The pleasures of this world pale in comparison with the pleasure of knowing the Savior. The sacrifices of time, money, and hardship that you encounter in serving Christ are nothing compared with the joy of knowing Him. That leads us to the blessings: When you follow Christ, you get blessings for time and for eternity. The motivation for following Christ should not be just to get the benefits. But He graciously reassures us by telling us of the promised benefits. You get blessings in this life. If you give up anything for Christ, He promises that you will receive many times more. If I could offer you an investment that is guaranteed to make you 10 percent, you would jump at it! But Jesus offers you an investment that pays 100 percent in this life, backed by the bank of heaven! Everyone who forsakes all to follow Christ is grossly overpaid! How can you refuse such an offer? If you give up your house to follow Jesus, He gives you hundreds of homes, all around the world. You may give up your family ties, but He puts you into His worldwide family, with brothers and sisters all over the globe. Next month, Marla and I are going to the Czech Republic to minister. A man whom we have never met has already emailed me and told me that he will meet us at the airport and that we can stay with him and his wife in Prague. As Paul said, we have nothing, yet we possess all things 2 Cor. You get blessings in eternity. Jesus says that in the age to come, we get eternal life. That is far more than living forever. It means living in the presence of God in His glory and with His angels and His saints, with no sin or suffering to mar the experience. We have to trust Him! We have to believe that His promises are true. We have to let go of treasures on earth and put all our eggs in the heaven basket.

Chapter 4 : What Does It Mean to Forsake All?

Forsaking All for Him The following is the sixteenth chapter from Andrew Murray's book, Abide in Christ. "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him."

That no flesh should glory in his presence. Second person singular imperative middle voice of eido; used as imperative lo! Peter, a Greek name meaning rock. Apparently a primary word; a rock; as a name, Petrus, an apostle. From apo and krino; to conclude for oneself, i. I, the first-person pronoun. A primary pronoun of the first person I. From apo and hiemi; to send forth, in various applications. All, the whole, every kind of. Including all the forms of declension; apparently a primary word; all, any, every, the whole. To accompany, attend, follow. Properly, to be in the same way with, i. The person pronoun of the second person singular; thou. Who, which, what, why. Probably emphatic of tis; an interrogative pronoun, who, which or what. Probably from airo; a particle denoting an inference more or less decisive. The first person singular present indicative; a prolonged form of a primary and defective verb; I exist. Peter made himself the spokesman. What were they to have as the special reward to which they were thus entitled? It is obvious that in asking for that reward they showed that they had complied with the letter only, not with the spirit, of the command. They had not in the true sense of the word, denied themselves, though they had forsaken the earthly calling and the comforts of their home; and they were dwelling on what they had done, as in itself giving them a right to compensation. Pulpit Commentary Verse This was not so much a reply to any direct word of Jesus, as to the general purport of his late utterances. This, Peter says, is exactly what the apostles had done. We have forsaken all, and followed thee. It was not much that they had left, but it was all they had, their whole means of subsistence, old habits, old associations, to which the poor cling as tenaciously as the wealthy. All this, at a simple word of Christ, they had relinquished unreservedly, without regret or complaint. They had reduced themselves to the condition which Christ had enjoined. What shall we have therefore? The question showed the usual ignorance of the nature of the kingdom of Messiah. Peter is thinking chiefly of temporal advancement and promotion, of success and dignity in an earthly realm. It was not till after the effusion of the Holy Spirit at Pentecost that their imperfect view was corrected, and they understood what Christ meant when he said, "My kingdom is not of this world. But it must be remembered that the Jews had very vague ideas about the beatified state in the other world, which, as many thought, was to be inaugurated at the close of the Messianic era, and which others put off indefinitely to the unknown day of judgment. It was never generally and popularly anything more than an uncertain hope, and was not regarded as a stimulant to life and action on earth. While, on the other hand, the terrestrial proceedings of the Messiah were a subject of the keenest expectation, and the ground of national aspirations. Matthew Henry Commentary How few that are poor are not tempted to envy! It should be satisfaction to those who are in a low condition, that they are not exposed to the temptations of a high and prosperous condition. If they live more hardly in this world than the rich, yet, if they get more easily to a better world, they have no reason to complain. The way to heaven is a narrow way to all, and the gate that leads into it, a strait gate; particularly so to rich people. More duties are expected from them than from others, and more sins easily beset them. It is hard not to be charmed with a smiling world. Rich people have a great account to make up for their opportunities above others. It is utterly impossible for a man that sets his heart upon his riches, to get to heaven. Christ used an expression, denoting a difficulty altogether unconquerable by the power of man. Nothing less than the almighty grace of God will enable a rich man to get over this difficulty. Who then can be saved? If riches hinder rich people, are not pride and sinful lusts found in those not rich, and as dangerous to them? Who can be saved? None, saith Christ, by any created power. The beginning, progress, and perfecting the work of salvation, depend wholly on the almighty power of God, to which all things are possible. Not that rich people can be saved in their worldliness, but that they should be saved from it. Peter said, We have forsaken all. We are too apt to make the most of our services and sufferings, our expenses and losses, for Christ. However, Christ does not upbraid them; though it was but little that they had forsaken, yet it was their all, and as dear to them as if it had been more. Christ took it kindly that they left it to follow him; he accepts according to what a man hath. This sets forth the honour, dignity, and

authority of their office and ministry. Our Lord added, that every one who had forsaken possessions or comforts, for his sake and the gospel, would be recompensed at last. May God give us faith to rest our hope on this his promise; then we shall be ready for every service or sacrifice. Our Saviour, in the last verse, does away a mistake of some. Let us not trust in promising appearances or outward profession. Others may, for aught we know, become eminent in faith and holiness.

Chapter 5 : Andrew Murray: Abide in calendrierdelascience.com of Contents

Open as PDF "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found IN Him. PHIL WHEREVER there is life, there is a continual interchange of taking in and giving out, receiving and restoring.

Please visit us at tingandi. Sunday, March 11, Rev. She had refused to marry some men who wanted her hand in marriage. But now she had seen a man driving one Jeep, she left everything and then followed him to live with him. Later, the rich man impregnated her, and near to her child delivery, she was asked by the husband to return home to deliver the baby. The following day, she returned home, and two days later she gave birth to a bouncing baby boy. It was really a great joy because since she had given birth to a son, the man would be pleased. In most African places, a woman who gives birth to a son has a full right in the family she is married to. But, is it the case of this lady, who left all she had to follow this rich man? Immediately she delivered her baby, her mother called the man, and the man refused to answer them anymore. Do not reject me in my old age! When my strength fails, do not abandon me! Here David knows that God has been his protection right from his childhood but in his old age, a period when he would not be able to do exploit, a period he may not be able to labor for support, a period friends and companions would go leaving him alone, and a period he may be fatherless and motherless, that God should not cast him off. Though my father and my mother abandoned me, the LORD gathers me up. David knows that parents can abandon their children. Though, it is rare for parents to abandon their children, there are some parents who could not train up their children and such children will be roaming in the streets causing nuisances to the society. People sell their babies after delivering them, and some disown their children because of their faith in Christ. And David said, even if he could be abandoned by parents, it is certain that the God he worships would pick him up, raise him out from the dust and dehumanising conditions his parents and associates have kept him. Since even the rich will find it difficult to enter the kingdom of God, then Peter asked Christ, what will they get since they have left their parents, relatives, friends, and occupations to follow him? In most cases, after a period of four years, the boss would establish a business for his servant. And by this empowerment, the servant had been rewarded. Peter seemed to know how he and other disciples would be rewarded for following Christ. This is important due to they had seen that it could be hard for the rich to enter heaven and so they asked: Who then may have salvation? The question Peter asked could be paraphrased in this way: Lord, we have abandoned all the worldly pleasures to follow you, what will be our reward? We have abandoned our wives, home and occupation as fishermen to follow you, what will be our gain? We know that men in this world can disappoint, we expect no disappointment in you as our Lord and Savior. We shall sit upon the twelve thrones judging the twelve tribes of Israelites Matt. Thus, the authority and power Christ has will equally be given to his followers. It a great honour to us that the day Christ will return, we shall be given the power to judge our enemies, and condemn every tongue that has risen against us. Rise up, and then become active followers of master Jesus. We live to die, and then our name disappears. But as long as we walk in close obedience, and fellowship with God, an eternal name of honour will be given to us. We shall receive a hundred times of the things we have given up, and will inherit eternal life, Matt. Shun prostitution, greed, cheating, works you know that do not give you chance to worship God. The disciples forfeited their jobs, and then followed Christ. Christ says in Revelation Blessed are those who wash their robes. Come on, think about without delay. Surrender your life to him now, and receive his anointing, favour and his gracious blessings. May God help you. Fortune Nwaiwu of Nigeria has now established his own blog, the first entry in which is:

Chapter 6 : Forsaking All We Have

Abide in Christ: Forsaking All For Him. By Andrew Murray "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found IN Him.

The nourishment I take is given out again in the work I do; the impressions I receive, in the thoughts and feelings I express. The one depends on the other-the giving out ever increases the power of taking in. In the healthy exercise of giving and taking is all the enjoyment of life. It is so in the spiritual life too. There are Christians who look on its blessedness as consisting all in the privilege of ever receiving; they know not how the capacity for receiving is only kept up and enlarged by continual giving up and giving out-how it is only in the emptiness that comes from the parting with what we have, that the divine fulness can flow in. It was a truth our Saviour continually insisted on. When He spoke of selling all to secure the treasure, of losing our life to find it, of the hundred-fold to those who forsake all, He was expounding the need of self-sacrifice as the law of the Kingdom for Himself as well as for His disciples. First of all, there is sin. There can be no true conversion without the giving up of sin. With the growth of the Christian life there comes the want of a deeper and more entire purging out of everything that is unholy. And it is specially when the desire to abide in Christ uninterruptedly, to be always found in Him, becomes strong, that the soul is led to see the need of a new act of surrender, in which it afresh accepts and ratifies its death to sin in Christ, and parts indeed with everything that is sin. He does it in the joyful assurance that every sin surrendered is gain indeed-room for the inflowing of the presence and the love of Christ. Next to the parting with unrighteousness, is the giving up of self-righteousness. Though contending most earnestly against our own works or merits, it is often long before we come really to understand what it is to refuse self the least place or right in the service of God. We are slow to learn the lesson, "In me, that is, in my flesh, dwelleth no good thing. Then, again, there is our whole natural life, with all the powers and endowments bestowed upon us by the Creator, with all the occupations and interests with which Providence has surrounded us. It is not enough that, when once you are truly converted, you have the earnest desire to have all these devoted to the service of the Lord. The desire is good, but can neither teach the way nor give the strength to do it acceptably. No; for this there is indeed needed very special grace. And the way in which the grace comes is again that of sacrifice and surrender. I must see how all my gifts and powers are, even though I be a child of God, still defiled by sin, and under the power of the flesh. I must feel myself utterly powerless to use them aright. I must see that they are most dangerous to me, because through them the flesh, the old nature, self, will so easily exert its power. In this conviction I must part with them, giving them entirely up to the Lord. When He has accepted them, and set His stamp upon them, I receive them back, to hold them as His property, to wait on Him for the grace to use them aright day by day, and to have them act only under His influence. And so experience proves it true here too, that the path of entire consecration is the path of full salvation. Not only is what is thus given up received back again to become doubly our own, but the forsaking all is followed by the receiving all. We abide in Christ more fully as we forsake all and follow Him. The same principle holds good of all the lawful occupations and possessions with which we are entrusted of God. Jesus taught them in very deed to forsake all for Him. It was no arbitrary command, but the simple application of a law in nature to the Kingdom of His grace-that the more perfectly the old occupant is cast out, the more complete can be the possession of the new, and the more entire the renewal of all within. This principle has a still deeper application. They do indeed; the interchange of giving up and taking in is a life process, and may not cease for a moment. No sooner does the believer begin to rejoice in the possession of what he has, than the inflow of new grace is retarded, and stagnation threatens. It is only into the thirst of an empty soul that the streams of living waters flow. Ever thirsting is the secret of never thirsting. Each blessed experience we receive as a gift of God, must at once be returned back to Him from whom it came, in praise and love, in self-sacrifice and service; so only can it be restored to us again, fresh and beautiful with the bloom of heaven. Is not this the wonderful lesson Isaac on Moriah teaches us? Was he not the son of promise, the God-given life, the wonder-gift of the omnipotence of Him who quickeneth the dead? And yet even he had to be given up, and sacrificed, that he might be received back again a thousandfold more precious than before-a

type of the Only-begotten of the Father, whose pure and holy life had to be given up ere He could receive it again in resurrection power, and could make Ibis people partakers of it. A type, too, of what takes place in the life of each believer, as, instead of resting content with past experiences or present grace, he presses on, forgetting and giving up all that is behind, and reaches out to the fullest possible apprehension of Christ His life. And such surrender of all for Christ, is it a single step, the act and experience of a moment, or is it a course of daily renewed and progressive attainment? Such moments have often been the blessed transition from a life of wandering and failure to a life of abiding and power divine. But even then his daily life becomes, what the life must be of each one who has no such experience, the unceasing prayer for more light on the meaning of entire surrender, the ever-renewed offering up of all he has to God. Believer, would you abide in Christ, see here the blessed path. Nature shrinks back from such selfdenial and crucifixion in its rigid application to our life in its whole extent. But what nature does not love and cannot perform, grace will accomplish, and make to you a life of joy and glory. Do you but yield up yourself to Christ your Lord; the conquering power of His incoming presence will make it joy to cast out all that before was most precious. The blessed receiving soon makes the giving up most blessed too. And the secret of a life of close abiding will be seen to be simply this: As I give myself wholly to Christ, I find the power to take Him wholly for myself; and as I lose myself and all I have for Him, He takes me wholly for Himself, and gives Himself wholly to me. Back to Andrew Murray index.

" Forsaking all for Him " Philippians [8] "I have suffered the loss of all things, and do count them but dung, that I may win Christ, [9] and be found IN Him." WHEREVER there is life, there is a continual interchange of taking in and giving out, receiving and restoring.

Words of Jesus Christ are in " red " Words in " maroon " are from the Holy Bible Words in " italics " and " dark blue " were highlighted by the editor Chapter 16 " Forsaking all for Him " Philippians 3: The nourishment I take is given out again in the work I do; the impressions I receive, in the thoughts and feelings I express. The one depends on the other - the giving out ever increases the power of taking in. In the healthy exercise of giving and taking is all the enjoyment of life. It is so in the spiritual life too. There are Christians who look on its blessedness as consisting all in the privilege of ever receiving; they know not how the capacity for receiving is only kept up and enlarged by continual giving up and giving out - how it is only in the emptiness that comes from the parting with what we have, that the divine fulness can flow in. It was a truth our Savior continually insisted on. When He spoke of selling all to secure the treasure, of losing our life to find it, of the hundredfold to those who forsake all, He was expounding the need of self-sacrifice as the law of the Kingdom for Himself as well as for His disciples. First of all, there is sin. There can be no true conversion without the giving up of sin. With the growth of the Christian life there comes the want of a deeper and more entire purging out of everything that is unholy. And it is specially when the desire to abide in Christ uninterruptedly, to be always found in Him, becomes strong, that the soul is led to see the need of a new act of surrender, in which it afresh accepts and ratifies its death to sin in Christ, and parts indeed with everything that is sin. He does it in the joyful assurance that every sin surrendered is gain indeed - room for the inflowing of the presence and the love of Christ. Next to the parting with unrighteousness, is the giving up of self-righteousness. Though contending most earnestly against our own works or merits, it is often long before we come really to understand what it is to refuse self the least place or right in the service of God. We are slow to learn the lesson, "In me, that is, in my flesh, dwelleth no good thing. Then, again, there is our whole natural life, with all the powers and endowments bestowed upon us by the Creator, with all the occupations and interests with which Providence has surrounded us. It is not enough that, when once you are truly converted, you have the earnest desire to have all these devoted to the service of the Lord. The desire is good, but can neither teach the way nor give the strength to do it acceptably. No; for this there is indeed needed very special grace. And the way in which the grace comes is again that of sacrifice and surrender. I must see how all my gifts and powers are, even though I be a child of God, still defiled by sin, and under the power of the flesh. I must feel myself utterly powerless to use them aright. I must see that they are most dangerous to me, because through them the flesh, the old nature, self, will so easily exert its power. In this conviction I must part with them, giving them entirely up to the Lord. When He has accepted them, and set His stamp upon them, I receive them back, to hold them as His property, to wait on Him for the grace to use them aright day by day, and to have them act only under His influence. And so experience proves it true here too, that the path of entire consecration is the path of full salvation. Not only is what is thus given up received back again to become doubly our own, but the forsaking all is followed by the receiving all. We abide in Christ more fully as we forsake all and follow Him. The same principle holds good of all the lawful occupations and possessions with which we are entrusted of God. Jesus taught them in very deed to forsake all for Him. It was no arbitrary command, but the simple application of a law in nature to the Kingdom of His grace - that the more perfectly the old occupant is cast out, the more complete can be the possession of the new, and the more entire the renewal of all within. This principle has a still deeper application. They do indeed; the interchange of giving up and taking in is a life process, and may not cease for a moment. No sooner does the believer begin to rejoice in the possession of what he has, than the inflow of new grace is retarded, and stagnation threatens. It is only into the thirst of an empty soul that the streams of living waters flow. Ever thirsting is the secret of never thirsting. Each blessed experience we receive as a gift of God, must at once be returned back to Him from whom it came, in praise and love, in self-sacrifice and service; so only can it be restored to us again, fresh and

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The price of forsaking all to be Christ's disciple is excruciating to the flesh. The reward is indescribably breathtakingly awesome. The reward is indescribably breathtakingly awesome. The love, fellowship, joy, peace, and hope of God forever!

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B. Forsaking all to follow Christ means committing myself to do whatever God wants me to do with my life. It means giving God a blank check with my life and letting Him fill in the amount. It means enthroning Christ as the rightful Lord of everything I am and have.

Which holy estate Christ adorned and beautified with His presence at the first miracle which He wrought in Cana of Galilee; and is commended of the Apostle Paul to be honorable among all men, and is therefore not to be entered into lightly or inadvisably, but reverently, discreetly, and in the fear of God. I charge and entreat you, therefore, in entering upon and sustaining this hallowed union, to seek the favor and blessing of Him whose favor is life, whose blessing maketh rich and addeth no sorrow. Let us now seek His blessing. Give to these who marry a due sense of the obligations they are now to assume, so that with true intent, and with utter unreserve of love, they may plight their troth, and be henceforth helps, meet for each other while they journey through life. Father of the Bride -- I do. Pastor -- I charge you both as you stand in the presence of God, to remember that true love and loyalty alone will avail as the foundation of a happy home. If the solemn vows you are about to make be kept inviolate, and if you steadfastly endeavor to do the will of your heavenly Father, your lives will be full of joy, and the home you are about to establish will abide in peace. No other human ties are more tender, no other vows are more sacred than those you are about to assume. You are entering into the holy estate which is the deepest mystery of experience, and which is the very sacrament of divine love. Groom -- I will. Bride -- I will. Pastor to Groom -- What pledge do you give of the sincerity of your vows? Groom -- A ring. Bride -- I do. And may this circlet of pure gold which has no end, be henceforth the chaste and changeless symbol of your evermore pure and changeless affection. Pastor to Bride -- What pledge do you give of the sincerity of your vows? Bride -- A ring. Groom -- I do. Pastor -- And may this ring given, be the outward and visible sign of an inward and spiritual bond which unites your two hearts in love that has no end. The minister suggests that the couple shall kneel and continues Dearly beloved ones, this day marks a new era in your lives now united. Let love be forever enthroned in your hearts. As members of the church of Jesus Christ, we earnestly commend you to our Heavenly Father, asking Him that according to His abundant grace, He may bestow upon you both the Spirit of Grace, enabling you to establish a Christian home where the voice of prayer and praise shall be as sweet incense continually ascend unto Him who hath purchased you with His own precious blood. Prayer of Dedication Let us all bow our hearts in prayer of dedication. Thou alone art the Builder and Maker of homes. Now grant, we pray Thee, the blessings of Thy promises, and the aid of Thy Holy Spirit to these dear ones, enabling them to honor Thee, and to be ever true to the pledges made to each other. May Thy grace in abundant measure be theirs, helping them to walk in Thy truth, to abide in Thy fellowship, and to live in perfect peace and love with each other until their earthly life shall end in Thy glorious presence. This we ask in the blessed name of our Lord and Savior, Jesus Christ. And now, may the Lord bless thee and keep thee. May the Lord make His face to shine upon thee, and be gracious unto thee, May the Lord lift up His countenance upon thee and give thee peace. At this point while the couple still kneel, the soloist may sing an appropriate prayer hymn of consecration. Introduction of new Couple Pastor -- And now it is my happy privilege to congratulate and introduce to you Mr.