

THE BONDSERVANT OF A DESPOT

Simeon speaks of himself as the Lord's servant. Simeon looked upon himself as the Lord's bond-slave. And then, when he said, "Now let your servant depart, LORD," he did not use the word that is usually employed for Lord, but the word **despotes**, 'the despot'. "Now let your bond-slave go free, O Despot."

You see what kind of conception he had of himself as a servant, and of the Lord as in the position of complete mastery over him. Simeon is looking upon himself as the servant of the Lord under absolute mastery. The Lord was his complete master, despot. He was a mastered, a subdued, a subjugated man.

For this service of the fullness of Christ, the servant has to be on that basis, a bond-slave, one in complete subjection to the Lord. He or she has no rights whatever. What a conception of the servant of the Lord! It has to be like that. To serve the Lord in any fullness, we have to come there.

Life can only be definite and meaningful and unified if it is mastered by one Master. Our great need is of a Master, a Despot, and to be found in utter subjection to Him. This is what Paul called "being apprehended by Christ Jesus." Unless there is one absolute Master, life will be a misfit. We shall have missed the thing for which God made us until He is our Master. That is a mark of God's having a greater purpose in our lives, for He never lets us be satisfied with anything less than the full object for which He has called us.

What are the hindrances to enlargement so we can come to this point? Very briefly, we can touch on three things that are our own fault, for which we are to blame. These prevent the enlargement for which we all long and for which the Lord is longing.

The first cause of limitation is consciousness of sin—a clouded conscience, a lack of positive assurance as to righteousness, some ground left for the Accuser. If Satan once besmirches your conscience, your development and increase and enlargement is closed down. Once the sin question becomes unsettled, heaven ceases to be open. Once the conscience is clear, the light of heaven floods in. The blood has been sprinkled—that is God's side. We have to appropriate that for our own conscience by confession and repentance.

The enemy raises up thoughts in our hearts as to what somebody else thinks! Usually they do not think that, but even if they do, it does not really matter. If there are things that need to be put right with other people, it is when we have a clear conscience toward God, when we have put things right with the Lord by the precious blood, not while we are under condemnation, that the true adjustment will come. You will not get right with the Lord by trying to put everything right.

Let us begin with the blood. Let us have a conscience void of offense because of the sprinkled blood—His righteousness, not ours. You will please God by faith in the blood.

And when you are happy in His forgiveness and righteousness, you will soon find that you must deal with practical matters with a heart at rest.

The second cause is your mind about somebody or something, an opinion or mind about certain people or an imaginary doctrine you have developed. If you or I develop a mentality, or pet theory, anything, there is immediately a stronghold.

Divine principle operates by the Holy Spirit as you walk in the Spirit. It is not an idea that you fit everyone into. That is death. Once we are tied on to something, it is a stronghold. Satan can get that into the heart of anything. He can get that into the most mature, once the mind closes down and says, "We have an opinion!"

Paul was flexible up to his last day because he cast down every reasoning, every "logical" conclusion. His attitude was, "I think that is so, but maybe I am wrong!" The way through is casting down these things.

The last cause is a lack of positive love. Whatsoever is not love does not hurt the other one nearly so much as it hurts us. If our reaction to others is something that is not the love of the Lord going out, our own spiritual life ceases growing at that point. Not only need we have no difficulty or difference between us and another child of God, God wants us to be positive in our love. Not just putting up with one another, but going out to one another.

Come to the precious blood and claim your inheritance of a conscience void of offense. And if there are thoughts and ideas that are holding you in captivity, be done with them and let the mind of Christ hold you captive. Love one another largely, liberally, that we may all be enlarged.

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