

Mind you don't fall.

It was a beautiful summer's day and the guy was chasing all over his garden; net in hand, trying to catch the beautiful butterfly that flitted to and fro. It continued to allude him as it flew this way and that: backwards and forwards: up and down and left to right. For all his want of trying the guy could just not catch the butterfly and he eventually gave up, and throwing the net on to the grass dropped down in to his garden chair exhausted, only to have the butterfly alight on his arm.

Jude 1:24.

Now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy.

I have always been interested in the little word '*able*' in this verse. Why does it not say '*will*' rather than able. Why does it not read, 'now to him who *will* keep you from falling'? Surely by the use of the word '*able*' we are presented with the possibility that we could fall, but at the same time offered a chance to not fall, because of the ability of being kept from falling. What could we do that would '*hinder*' this ability of being kept? What could we do that would cause the operating power to not function in being kept from falling?

Surely the answer to this has to be; that we are trying to keep ourselves from falling. How can He the Power (who is able) to keep us from falling, do so, if we are trying to do it ourselves. Do you begin to grasp the seeming irony of the little story above of the butterfly catcher?

Of course in this little story it would be irony, but in the spirit realm it has nothing to do with irony, but more to do with truth and how things are and how things work in that realm, which Jesus called, "The Kingdom of Heaven". For in this realm, "all that the Father hath is mine". God is the Great Giver and withholds nothing from His Sons. But of course the Son in the Sons knows that the Father is aware of what is needed, and also has a total reliance that the Father will supply what is necessary as and when it is required.

This is why down through the ages seemingly mystical people have come up with words like, "if you want to see, then stop looking; if you want to hear then stop listening; if you want to know then stop trying to find out; if you want enough, then stop trying to get. Which to our ears seem mumbo jumbo and just a clever play on words. But nothing could be further from the truth, for here they speak great truths, for they understand that to have is to let go, and to hold on to is to lose and not have. This is why Jesus himself taking it to the extreme used this very truth about our very own lives when he said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it". In fact so important is this wonderful

lesson that it is quoted no less than four times in the New testament - Mat 10:39, Mat 16:25, Mark 8:35 and Luke 9:24.

Why would this work? Surely it seems crazy to let something go, that I want or need so dearly. Surely in order to be protected, it would be madness to cease from protecting myself? This certainly is totally alien to the way of our worldly thinking; the realm that says get as much as you can and store it up. Get as much wealth, as much health and as much friendship and as much, well I guess the list is endless. But we are missing another very important lesson here that the master gave us when He said, “according to your faith be it unto you”. Mat 9:29. The words ‘your faith’ are very important here. He implies that your faith will not fail you, even if it be a little mustard seed’s worth; it will bring forth the evidence of things hoped for, or the evidence of things dreaded, for faith works in both directions, for as Job said, “For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me”. For what we fear we believe in, what we fear we fight against, thereby making the very thing we fear real and it is not difficult to put your faith into something real is it? So we speak from our mouth regarding those fears and this word brings about the substance of things dreaded. Maybe we are starting to see the importance of letting the concerns and the fears go; knowing that, ‘now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy’. Can be relied upon.

From this I see a mental picture of myself standing at the edge of the Niagra Falls and stretched before me is a rope that spans the whole falls, from one side to other. I am arrested by fear as I come to realise that I have to walk from one side to the other. The fear of falling grips me hugely, and I would rather turn and run from this extremely fearful task. Of course I could slit my wrists and not bother at all, but that would seem kind of crazy to kill myself to avoid dying wouldn’t it? No, I have to walk across the rope, whether I like it or not, but before I do, let me take stock of what is actually going on here. I know that there are two main things involved here. Me and this thing called Balance. At this point I am seeing myself as one thing and balance, as another. A thing separate from me, but a thing that can be used, and if I think about it, a thing that I am going to have to use and use well if I am to make it safely to the other side. Even though I don’t really know or understand the science of balance, I cannot see it, I cannot hear it, I cannot touch, smell or taste it, yet I believe there is such a thing, so I seek to use it. Of course the whole question and problem is, how well am I able to keep myself from falling, by trying to get balance to work for me. Oh woe is me; Father take this cup from me, I don’t want to do this, please let me off the hook. Is there no other way?

‘Flash’. Revelation comes. And it comes in such a way that I am able to say, “not my will, but thy will be done” What was this revelation, that turned me about. What was this ‘seeing’ that enabled me to step up to the mark,

and be ready for the challenge of walking across the ravine, just what was it that changed me?

Now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy.

Now unto Balance that is able to keep me from falling and to present me safely to the other side.

I see, I see. I don't have to use Balance, all I have to do is recognise and realise and remember, that Balance and I are ONE. My balancing is Balance balancing ME. I am operating the operator. Balance is actually taking each step that I take. I need not fear like Job, and bring about my downfall (literally), for to fear is to bring it upon me, I only have to 'let go' of my trying to balance and let Balance do it through me, AS ME.

So it would seem that at best, the power of self effort is no real power at all, and at worse a misuse of the One True Power.

Oh Lord, Giver of all Good. It is your pleasure to give us Your Kingdom. Why should we fear that you would not do so? Why do we feel that we have to wrestle your Kingdom from you to get it, and thereby hold it at arms length, instead of letting it go, that you may give it to us. You are the Butterfly, and you want to rest on my arm, I'll just let you. Thank you.