

Dependence and Communion as Moms

"I believe the greatest assignment in the kingdom of God in history is moms in their home, with their children. It is not just important, it is THE most significant assignment in terms of reaching out and touching people. Moms must cultivate poverty of spirit just like the preacher or the worship leader...I'm talking about a mom saying to their children, "I want to be available to you but you need more than just me. I want to bring more than just me to you. I want to bring the ministry of the Holy Spirit. I want to speak to your little heart and have it move you on the inside." This is available to moms. It's the ability to release the Spirit's activity in their minds and hearts. This takes seeking the Lord. No mom has this without seeking it. Over the years moms have said, "I'm not doing the fasting and prayer thing, I'm doing 'the mom thing.'" There is truly no ministry that needs fasting and prayer more than 'the mom thing'." – Mike Bickle, FCF 02/18/12

I. EMBRACING OUR UTTER DEPENDENCY

A. Seeing Our Need

Essential to knowing Him is seeing ourselves as empty and in need and living our lives from this posture. To each of us, He beckons, "I did not come for the righteous but for the sinner. I did not come for the healthy but the sick. Will anyone recognize their need? Will anyone see themselves as the sinner that they truly are, with the sickness that they truly carry? Will anyone recognize their need for deliverance? I have joy unspeakable for the one who comes to me knowing their desperate need. I have desire unending for the one who will come to Me and let me wash them. I'm calling the weak ones, not the strong. I came for the sinner, not the righteous (Mk. 2:17). I'm here for the thirsty, not the satisfied. Anyone in need can come. Anyone hungry can be filled.

B. The Beauty of Spiritual Poverty

1. What is so good about spiritual poverty? What is so good about seeing myself as poor? To state it plainly, it's the *truth*. It's the level ground that all of humanity stands upon but so few rarely claim. When Jesus said, "Blessed are the poor in spirit," He did not somehow acknowledge a special group of really humble people and call them blessed. Rather, He invited all of humanity to experience the blessing of living in the *truth* of their poorness rather than in the delusion of false strength. We are but dust (Ps. 103:14).
2. If poverty is the truth than what is the *deception*? The deception is to live far from it, to forget about it and begin to imagine even subconsciously that in some way my lack of suffering, my lack of weakness or inability somehow proves my strength. That is not *strength*. That's just the absence of a thousand possible upheavals that could swipe my legs out from under me at any given moment.
3. Living from this posture is vital in parenting. The true strength of our living – and in this context, of our *parenting* - is actually directly related to the degree of our embracing our poorness. For the heartbeat of real living is when we, dust that we are, reach from our nitty-gritty poverty and cleave to Christ. Now *that* is the beginnings of some true strength. It is here in this cleaving that His strength is perfected in my weakness and iron is worked into my soul (2 Cor. 12:9).



C. We're not to Imitate the Vine but Abide in it

"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. Jn. 15:5

1. He is not looking for a *better* me but a *lesser* me. He does not want better morality from me but greater dependency. I'm not to imitate the Vine but abide in it – in HIM. The One who spoke, "You can do nothing apart from Me" is not surprised when my "doings" are worthless. He is not asking for better outward works but greater inward reliance. He doesn't want me polishing the doorknobs of my morality but rather cleaving desperately, with gut-level dependency, to the only One who is Good.
2. I am to be the one who clings out of great need. HE is the One who transforms this deep abiding into the fruit marked by everlasting quality – fruit that remains ([Jn 15:16](#)). More of me and what I have to offer does no one a favor. But more of *HIM*? More of His life and goodness and peace and joy? Even tiny traces of such true life are the greatest gift I can offer my children, my husband and those near me. I'm not to imitate but to *abide*.
3. When I begin to live separately from Him – even in moments or hours of time – when I leave that inward dependency that alone bears true fruit, my first and primary wrong done is not the rash word I speak or the sharp tone I use, but rather my initial parting from my only Source of life. The offense is first found in my independence and autonomy from Jesus. Yes, my words and actions are wrong but not because I've failed at perfecting my *imitation* of Him but because in my pride, I've separated myself from the Source who alone brings forth the sweet fruit of godliness in me.
4. My repentance to the Lord is not first or fundamentally a prayer of, "Forgive me for that word I spoke," but rather, "Forgive me for separating myself from You, for assuming self-sufficiency." My confession to my children, my spouse or those I've wronged, is not first the sin of impatience but the sin of independence from the Patient One.
5. Our joy and aim is to at last give up the art of *imitation* and to truly partake of His *impartation*, His life and light abundant.

It is one thing to be connected with your sin and shortcomings, yet quite another to watch as those faults impact little frames and wound little hearts. And as I ponder these things, I almost hear the Holy Spirit whispering, "Surprised again? Surprised by your weakness? Surprised by the sin within?" That which He has seen so vividly all along, now blares before my eyes, and I am the only one thrown off by it. He rushes in with the remembrance that the Gospel and the Good News never begins with my success or my godliness, but with His fullness in the wake of my poverty. I come poor. I come in need. I come empty. I come as a child. And there, in that place and that posture, He receives me. He embraces me. He delights in me. And He fills my emptiness with Himself. This is the gospel I am to live before my children. And it is from drinking the dregs of my pooriness, cleaving to Christ in that place, that I will offer my children my best as a parent. I can do nothing apart from Him. Any kind word or good attitude that is not born of the Spirit is wind and a vapor at best. Better that I give my children a vision of desperate dependence and complete poverty of my own with intermittent whispers of the strength of God than some impressive outward spirituality rife with the sickness of my own strivings. The sooner I come to the end of me, the greater my entrance, and thus also my children's', into the strength of God. Yes, living in the deep of my spiritual poverty and clinging to the Vine of Christ—not just in theory but in actuality, and not just occasionally but incessantly--I am at my best as a mom.



II. DEEPENING OUR COMMUNION WITH JESUS

He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him...If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. Jn. 14:21-23

A. Desperate for His Nearness

1. Being poor in spirit is not just about dependence on the Lord for our outward godliness. It is about recognizing the gap between our present experience and what He is willing to give us. A deep, loving, knowing and enjoying of the Beloved of our souls is our invitation. It is this deep knowing that becomes our source to draw from in mothering.
2. *Feeling the pain of this godly desperation and holy discontent causes us to be extreme in rearranging our life to spend our strength, time, and money to seek God for all that He will give. Our cry for more cannot be answered by a human solution. Refuse to be comforted by anything less than God's highest.*¹
3. *"God gives only to the extent that we efficaciously desire, that is, not merely wish something to happened but take concrete means to fit ourselves to receive it."*²

B. Vision for Fullness

1. One of the most important questions we must ask when seeking to obtain a vision for communion is that of possibility. We must ask the Holy Spirit to provoke us in His jealousy toward an experience of love we have never imagined. How tender can a heart be toward Jesus? What is accessible in the grace of God in this age?
2. As moms, many times such a vision seems unattainable and only possible for those with much more time to give to prayer and the Word. Yet this is not the Lord's perspective. The invitation to possess a heart utterly enraptured in Jesus is neither an overstatement nor something offered to only a select few. The call is universal. He does not give invitations to people of specific vocation, conducive season or unique calling. It is always the hungry, desirous and needy that qualify.
...to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. Eph. 3:16 - 19
3. *"Scripture knows nothing of two ways to God and two differing prayer paths, one for the many and the other for the few."*³
4. It is for *all the saints* that this invitation is given. Thus, as we grow in love by the grace of mothering, let us not assume such fullness is for another call or another day. It is for me and it is for now. He invites us to know the love of Christ which passes knowledge, to be filled with the fullness of God, experientially and personally - not just in spite of our mothering, not just alongside of it, but in the midst of it.

¹ Bickle, Mike. "Mourning, Meekness, and Spiritual Hunger" (Mt. 5:4-6). Forerunner Christian Fellowship. 03/10/12

² T. Dubay, *FW*, p 59.

³ *ibid* p 199



C. Decisions for Love

1. Our desire must lead us into action. We desire and thus we *seek* after it. Our desire for communion must translate into an actual commitment of time given to prayerful meditation on Jesus as revealed in Scripture. It is simply impossible to have to depth in God without a radical commitment to a life of prayer.
2. Communion with Jesus, no matter our schedules or our vocations, requires a continual and persistent setting of the heart towards the real Person of Jesus every from moment to moment. We set Him before our attentions, before our meditations, and we set our affections upon Him. Just as we know intuitively in our relationships with one another, love must always be deepening or it grows stagnant. Our hearts will either be growing in love and a deeper knowledge of Jesus or increasing in dullness and distance.
¹⁵ See then that you walk circumspectly, not as fools but as wise, ¹⁶ redeeming the time, because the days are evil. Ephesians 5:15-16
3. As moms, we often fall into the pitfall of losing countless minutes because we imagine we're waiting to finally have hours. We have the memory of long hours in prayer from other seasons and even without realizing it, we wait for those hours – or even *one* hour – before we posture our hearts in prayer. Yet the Lord is jealous even for our minutes. If we do not use our present-tense minutes, we more than likely will not use our future hours.
4. We have so many pulls on our time, so many demands on our schedules – all of which seem to be important, even obligatory. Sacrifices will be felt in the wake of these decisions to keep the most central reality in highest place.

D. One Thing Needed

1. Affection for God in the sanctity of the whole of our lives, along with selfless love for others, prepares us for depth in prayer and communion with Jesus.
2. The actual substance of the intimacy our hearts crave comes through an ever deepening discovery of who He is in all of His glory. The glory of Christ is so marvelous, so enrapturing, so satisfying and so grand that to see Him and savor Him is the greatest of all treasures. The way we do this is not complex or ethereal, but very simple – it consists of just one thing. We sit at His feet and hear His word, or as David says, we gaze upon His beauty. The one necessary thing we must embrace is to actually open the Bible and, together with prayer and fasting, lovingly search out everything it says about the glory of who Jesus is and what He has done. ⁴
3. Simply taking time with the Word and His Spirit to ponder, to search, to ask questions, to wait, to listen, and to commune is so essential. We must make it our priority to meditate on His Word, giving our heart to Him and receiving from Him. We give ourselves to prayerful pondering and interaction with a real Person. This is the “one thing needed.”

⁴ See Article by Stephen Venable, Onething Communicator 2008

