

ARTICLES AND THOUGHTS

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1. TRUE DISCIPLESHIP

We have no right to divide Christians into two categories the saved and the sanctified, the average and the ardent, the believer and the follower. Jesus did not, nor did Paul. Jesus simply presented those who thronged Him with one standard, that was all: for conduct, the Sermon on the Mount; for cost, “whosoever he be that forsaketh not all that he hath, he can not be my disciple”.

Paul made no distinction between the justified and the sanctified. Having said in Romans 5 that the justified by faith have peace with God, He said to the same believers in the next chapter, “Know ye not, that so many of you as were baptised into Jesus Christ were baptised into His death...likewise reckon yourselves dead indeed unto sin... yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” C. T. Studd, the founder of the Worldwide Evangelisation Crusade, always preached that same full gospel to the rawest primitive Africans turning to Christ, and demanded the highest from the newest.

How can it be otherwise? What is the gospel but the entry of Deity into redeemed humanity. Christ beginning to live His own life in a purified heart; and Christ lives a self-giving life, and nothing else. We don't therefore believe that there is real evidence of a new birth, unless it is seen in the new life. The center has changed from self-interest to Christ-interest, and that means to world-interest.

I accepted Christ as a young man of nineteen. I did not know much, certainly nothing of the kind of thing I am now saying. But I immediately knew that a basic change of heart and outlook had taken place. There was Someone I had begun to love more than myself! What we love we talk of. “What fills the heart wags the tongue”, as C. T. Studd said, and I couldn't help telling my college friends of this new reality in my life. “If that is Christianity,” one, who is now a bishop, said to me, “then I have never had it”. Exactly. It was different, though put crudely and ignorantly.

I had lots of battles to fight and adjustments to make. I argued and resisted when the holy Ghost put His finger on things, but in the end I always gave in. Of course I did; a greater thing I had taken over and compelled me.

I didn't even know about Christ living in me, so I tried plenty to live by my own strength. In that sense I had to come to a crisis, when I received by faith the fact of being crucified with Christ and Him living in me (Galatians 2:20), and received the witness in my heart. But that was in reality no new thing; it was a deeper discovery of the One already there!

Then all these years, as lie led, I followed, and when He took me in ways of self-abandonment, I went with him. And that is all discipleship is! Then what about those church members, who maybe appear to us to be so lethargic - the “once-ers” on Sunday and that is about all; no missionary vision; no zeal to witness or for the prayer meeting? We must be careful about judging others; our zeal so greatly outruns our love. We are better channels of God's grace by hopefully loving and believing that He is at work in them as He is in us, and that what He seeks He finds. But one thing we can and must do is preach “the whole counsel of God”. If we hew to the line in presenting Jesus as the One who lives His life of holiness, sacrifice, love, zeal to win

others, missionary responsibility in us as the good news of free grace (Christ for us, Christ in us, Christ through us) from the first day a person is saved; if we uphold this inevitable consequence of Jesus in us, both in ourselves and our fellow believers; if our church fellowship is taught to see this in the scriptures as the normal Christian life, and the possibility of this being so in each of us because it is not we that live like this, but Christ in us; then that kind of gospel will surely be explosive as in New Testament days. The flesh will hate it, the Spirit will line up with it. Churches that line up may well have revolution before they have revival - which may be the healthiest thing.

Of course all who are called "sell all". How can they do less for Him who did that for them, and who is now in them living that same standard of life through them? Of course they will lose their lives and find them over again in the lives redeemed through them. Those "lost lives" may mean thirty glorious years in the kitchen, at a printing press, at an office desk, or in the toil and heat of a tropical land. The way God takes them on this "selling all" road is His business.

Thank God there are many thousands in church fellowships and house groups in our land, in whom a self-giving, sacrificing, world-loving Saviour lives and functions; and it is from them that the young men and women come, constrained by love that has utterly conquered them, who make up a Crusade like this, and many other such dedicated groups.

Let many more come, for there is endless room in endless needy areas of the world; while others of you equally live out Christ's life in your home environments, yet you too share in the battle in distant lands by prayer and sacrifice. And where there are laggards - those we are tempted to judge because of coldness of heart and nominal church membership - let us love them and seek to sit where they sit, and understand and enter into what is damming up the free flow of the love of God through them. So often we shall find that it is a wrong concept of the gospel, and often we preachers are responsible. People think they have to be holy, zealous, victorious, alive with love to God and man; and because they are not (and never will be!) they have given up and sunk down to just a sort of passive adherence to religion. They have to be retaught that holiness, victorious living, zeal, love for God and man - everything - is merely part of God's free gift, when He gave us Jesus, "who of God is made unto us wisdom, righteousness, and sanctification and (final) redemption". Judgment demands, love gives. Let us give ourselves in love to such and they will learn the givingness of God.

Is there not a cross, a stripping in discipleship? Yes, but as God does the stripping, He puts glory into the hurt - and that makes all the difference. "The glory of the cross". As C. T. Studd said: "Paul loved the music of the cross". "Who for the joy set before Him, endured the cross". Come on now, let us step right into the full implication of the gospel, Christ eternally living His own life in us and by us, and His life is forever self-giving for others. What a gospel, that we self-lovers can be changed into the image of the Self-giver by the simple means of daring to accept the fact that He is and will be just Himself in us!

2. THE TECHNIQUE OF FAITH

The objective of our H. Q. Morning Meetings is to know and apply the true method, God's method, of performing our God-appointed task. Now one of the revelations we found in the Scriptures was the method by which God in Himself performed His own first task of creation, and we were quick to realise that the same God indwelling us would use the same eternal principles in completing His new creation. All things were made by the Word, said John. But the spoken Word, the Son, is begotten of the hidden Thought, the Father. "Let there be light": the Father thought it: the Word said it: "And there was light." Here is the process and fruition of faith in the Godhead. The thought of faith, expressed in the word of faith, resulting in the substance of faith.

We then applied this analysis of faith to our own situations. We are to have God's faith, Jesus said (Mark 11:22, margin). That means first to know God's thoughts. Many ask, "Is it possible to know God's will confidently in all situations?" It is. It constitutes the first great aim of our meetings. We do it by a practical, open and detailed examination of the immediate problem, ready to receive any light upon it through any channel. As we do this, maybe immediately, maybe after days or weeks, an inward certainty possesses us, clear, peaceful, indescribable, that "so and so is God's will in this thing." Before this comes, we never move, never pray, unless it be merely for light. But now we can arise and shine, for our light is come. The first stage of God's faith is completed. God has thought in us.

Now God's word of faith must be brought into action. Is it not at this point that we fail? Was not every one of the men of God in the Scriptures characterised first by inward movings of the Spirit, which then found expression in a "Thus saith the Lord" - the word of faith which was the outcome of the thought of faith? It is the word of the Lord, not merely the thought of the Lord, which the Scriptures testify to be almighty.

Why do we stop short of this? Because we are still so carnal. "O ye of little faith." "O faithless generation, how long shall I be with you and suffer you?" "Carnality is to be under the influence of the visible, tangible and temporal, instead of the invisible, intangible, eternal. We fail to bridge the gap within us between God's thoughts and God's word of faith, because we are bound by the domination of the visible. We see the blind eye, the withered arm: Christ saw the will and power of His Father to heal, and spoke the word, "Stretch forth thine arm," "Receive thy sight." We see the five loaves and the multitudes, and say, "What are they among so many?" Christ saw His Father's invisible and unlimited supply, gave thanks for it, acted on the full assurance of it, and faith became substance.

We have learnt in the W. E. C. that we have one great enemy - within us, and not in our circumstances... fear of the visible. We know the inward urges of the mind of God to some certain end - the opening of some new area to the Gospel, the going forth of some new number of workers, the salvation of some souls in a hard area, the healing of a sick body. We know the next step: not to ask for faith, but exercise it (why ask for what we already have? If the Author and Finisher of faith is within us, all faith is there already for the using). We must declare that what we desire (His desire in us) will come to pass - add the Word of faith to the Thought of faith. Then the battle is joined. The fear of some visible giant paralyses us. An opposing Government, the need of

funds, the hardness of a fanatical people, the grip of an illness: the vision of the flesh lusts against the vision of the Spirit.

But we break through, and by habitually breaking through we learn to live in a realm where we take no further notice of these Goliaths, except to rejoice over them. We declare the word of faith, "That Government will give way," "That area will be opened," "That money will come," "Those souls will be saved." That word is spoken in the same power and by the same Spirit as made the declaration at the earliest dawn of history, "Let there be light." It is repeated again and again as occasion arises; not prayer, nor aspiration, nor hope; but praise, declaration, quiet reception of a supply already given, a calling of those things which be not as though they were. And as we do that, what may only start with a word of faith without feeling, becomes suddenly the word of faith with feeling - the inward witness has been given. With this, the faith of God which removes mountains takes full effect, nothing can stand against it, the manifestation of the thing believed comes to pass as surely as the dawn.

God's thought. God's word of faith. God's substance. That is God's order in Himself at the creation, and in us as His instruments of His new creation

3. THRONE LIFE

“And the Lord said to Moses, ‘Why do you cry to Me? Tell the children of Israel to go forward. But lift up your rod, and stretch out your hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea’” (Exodus 14:15-16).

In effect, God was saying: “Why do you ask Me to do it? Do it yourself. Stretch out your rod and divide the sea.” In other words, Moses had said to God, “You do it;” but God answered Moses, “No, you do it.”

A glance through the Bible and many Christian biographies multiply instances of this by the thousands: Jeremiah, Gideon, Hudson Taylor, and the like. In the settlement of this controversy lies the key to all spiritual power and achievement throughout history.

Man starts on the Christian highway with much of the grave clothes of the Fall still upon him. Separation from God has been a stark reality to him; he knows the weakness of the flesh; visible lack and need are more concrete to him than invisible fullness and supply. He knows the reconciling grace of God through Christ, conveying to him the assurance of adoption into God’s family; but his expressions and attitudes still contain the consciousness of separation. He uses the analogy of the members of one family, but with distinct and separated members: “I am weak. He is strong.” “I have need. He has supply.” “I am of the earth, earthy. He is the Lord from heaven.”

But to those who have ears to hear and hearts set to follow comes a new word: “Say not, I am a child. Go in this your might.” Say not I am weak, I am carnal, I am needy, I am earthy. Awake you that sleep, and arise from the dead. Understand that the Lord is joined unto you, one spirit. Understand that you have the mind of Christ. Understand that the life of Christ is ever flowing in and through you, as the sap of the vine through the branches.

Do not keep asking for what you already have. Do not sing, “I need Thee, oh, I need Thee.” Sing, “I have Thee, oh, I have Thee.” Never waste breath by asking Him to be near you, Who is already within you, joined to you in such a union that you and He are described as “one spirit.”

Do not cry for what you already have, but use it, use it. “Why do you cry... You stretch out your hand over the sea, and divide it.” Speak out the word of faith. Exercise the authority of God.

Christ spoke such a word as this. He spoke it once to a fig tree: “Let no one eat fruit from you ever again” (Mark 11:14). Next day Peter noted that it had withered, and he commented, “Rabbi, look! The fig tree which you cursed has withered away.” Now note what Christ said, in effect: “You go and do the same. I spoke the word of authority with which I am equipped by the indwelling Father (see John 14:10ff). Now you speak it also.” His actual words were, “Have the faith of God. For verily I say unto you, That whosoever shall say unto this mountain, Be removed, and be cast into the sea;... he shall have whatsoever he says” (Mark 11:23).

“Have the faith of God” is the literal rendering, as in the margin of the Authorised Version, and this conveys the vital meaning more clearly than just “have faith in God,” as in the Authorised Version text. For to “have faith in God” means to many just a reliance on the ability of God in His heaven and a leaving it to Him to do it. But to “have the faith of God” means to recognise an indwelling God (as Jesus did in the instance cited above), to realise that we have His mind, and that by the inspiration of His Spirit we speak forth with our human lips the word of believing faith, of authority, just as He did when He said, “Let there be light’: and there was light,” or as the Lord Jesus did in the above incident. And we are told in Romans 4:17 that the faith of God is that “He calls those things which be not as though they were.” We are to do the same.

Thus Christ said, “Say unto this mountain.” “Say,” not “pray.” The word is most significant. The thought is not that all prayer should be omitted (for the Word counsels us to pray) but that prayer should not be from an attitude of feeling that one has not and therefore has needs. Saying the word of faith is the attitude of one who has and dispenses what he has. Such is the “throne life” as we commonly speak of it. A throne is occupied by a king. A king is a possessor and dispenser of gifts. This is why we who are believers and joined to Christ - He the head, we the members of one Body, physically on earth, spiritually enthroned - are told that we are “kings... unto God” and “seated in the heavenlies.”

Examine the men of God through the Bible - both prophets and apostles - and you will find this conscious attitude of authoritative faith to be theirs. The difference stands out clearly with Hezekiah and Isaiah.

Hezekiah was a man of prayer. The threats of the enemy came upon him with overwhelming force. He prayed. He bemoaned weakness. “This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth” (Isaiah 37:3). “Not strength” was his emphasis. Then he sent word of the situation to the man of faith.

Hear Isaiah’s answer, a declaration, a saying unto this mountain. “Thus says the Lord, ‘Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed me. Surely, I will send a spirit upon him, and he shall... return to his own land’“ (verses 6-7).

The one - godly, praying man though he was - spoke in weakness. The other spoke in authority. The one was fully conscious of need and lack and separation from the supply of power. The other knew union with God, and spoke as His mouthpiece.

In the missionary society of which I was British Secretary, I was notified of a severe crisis in one department of the work, sufficient, if it came to a head, to spoil the advance of years in that area. Before I understood the life of authority in the Spirit, I would have recognised the attempt of the devil to disrupt a work, and would have laboured in prayer for the destruction of his devices. But, in the maintaining of the position of the throne life, the Lord spoke to me through one sentence in a letter concerning the affair. It said, “I am afraid you are in for a sea of trouble.” The Holy Spirit said, “What did Jesus do in a storm? Walk on the waters, or sink beneath them?”

I saw in a moment. I was not to spend one wasted minute fearing, doubting, burdened, magnifying the power of Satan. I was immediately to declare the victory over Satan gained two thousand years ago. I was to see it to be a present victory in this very affair, not a future one. I was to enjoy the defeat of Satan. I was to count this actual trial as “all joy” and no sorrow, and to realise that if God does allow the enemy to come in like a flood, it is always to give an opportunity for the authority of faith to be manifested by which Satan is given a bigger defeat, and the work of God a bigger advance.

So from that day to the day five months later when those concerned met for the critical settlement, I enjoyed the trial, laughed the laugh of faith, and bore the testimony in public and private that there was this severe trial. The devil always makes a laughing stock of himself (Colossians 2:15), for his attacks in the hands of faith become boomerangs; he gets the defeat and we the new blessing, as at Calvary. And I told folk that I would return to describe the victory in due course. And thus, of course, it has been. In one meeting every cloud vanished; unity and stability came to this department beyond anything in its history, and all learned a little more how not to be ignorant of Satan’s devices.

The use of “the faith of God,” which was operative there against an attack of the enemy, has been proved hundreds of times over to be equally the secret for obtaining supplies, moving governments, saving souls, transforming characters, and the like.

These are but scrappy jottings written on a river steamer in the interior of South American on this “lost chord of Christianity,” but sufficient to put a seeking reader on the trail. To one who asks, “But how can we realise this as a personal experience?” we answer, as God answered Moses in the incident at the beginning of this article: “Awake! Arise from your deluded condition as if you are still fallen, still separated by sin, still weak. Realise your equipment, the mystery hid from ages and from generations: Christ In You. Declare it, as the prophets of old: ‘I am full of power by the Spirit of the Lord.’ Cease to live bound up in those old grave clothes of ‘judging by appearances.’ and ‘walking by sight.’ You feel weak, you don’t sense the presence of Christ, you feel loveless, and of little faith, and all the rest of it, because you still live in the devil’s lies of the have-not life. But you have all things. All is within, if Christ the Saviour is within. Burst through those bonds of feelings. Say, ‘Though all men and devils say I have not, I say I have, on the authority of God’s word.’“

The principle involved can not be applied arbitrarily to just any need in the whole world, but rather to the sphere for which God in His grace has made you individually responsible.

Then, according to the needs of your calling and sphere of life and service, speak forth the word of faith. Call the things that be not as though they were. Carry out Mark 11:24: “Whatever things you ask when you pray, believe that you receive them, and you will have them.”

4. SUFFERING - ITS SECRET

What is suffering? Suffering is what I don't like. That's all. It may be spirit suffering, soul-emotional suffering or body suffering. I don't like it because it presses me to find the remedy. That's the secret! It presses me to find the remedy.

Do we square with what the Bible says on suffering? Unless I get it from my Bible, I'm not safe in the end. The Bible's got to be interpreted by the Spirit; but I've got to have it in my Bible first, to have it in my spirit. The Bible says suffering is a necessary quality, and that you can't have glory without it. So we'd better understand suffering if we'd have glory. The Scriptures are full of it.

IN ROMANS, CORINTHIANS AND TIMOTHY

The great Romans 8 victory chapter is full of suffering. The moment Paul speaks about our inheritance in verse 17, he says: "...if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him." Oh? On condition that we suffer with him, "that we may be... glorified..." The two are bound together: heirs and joint-heirs, if so be that you suffer. Then glory.

The whole of this chapter (we call it the victory chapter, but it isn't) is full of groans. It says that the whole creation groans in pain, "and not only they, but ourselves also." So we're co-groaners. The Bible says so here in verses 22 and 23. This is not the approaching chapter, but the arriving chapter. So, we've arrived in groaning here on earth.

And then Paul says that the Spirit groans with us, too, "with groanings which can not be uttered." That's interesting. Isn't this the victory chapter with no separation, and all of that? Yet, the chapter closes with: "As it is written, for thy sake we are killed all the day long." Not, "alive all the day long." No! "Killed all the day long." Read it! We'd better be Bible readers and see what it says for ourselves. "We are accounted as sheep for the slaughter." That's not trotting about in earthly marble palaces, is it? "... Accounted as sheep for the slaughter." Oh! That's Romans.

Look at Corinthians, where this mighty Paul does his sharing and confessing. Second Corinthians is quite a confessing letter. He says he is comforted in all his tribulation, "but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God..." (1:9). So he went through something. He, mighty Paul, was trusting "himself." That's a little bit of Satan, isn't it?

What was Paul's sentence of death? It involved, "here now, don't stop; don't stay there; don't stop at that suffering stuff." His answer was that "we should not trust in ourselves, but in God which raiseth the dead: who delivered us from... death, and doth deliver..." In chapter 4, he says it is a continual dying, not only a dying two thousand years ago. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (4:7).

"We are troubled on every side, yet not distressed" (4:8). Troubled means you feel it. In the Bible there's a difference between troubled and distressed. You're perplexed.

Oh, we get mixed up a bit, then? This is Paul: perplexed, but not in despair. There is a separation between perplexity and despair, but there is perplexity.

So there is trouble, there is perplexity, there is persecution. We know a bit about that. We're cast down, not out: "cast down, but not destroyed" (4:9). This is the mighty Paul. If you do better than him, you do pretty well.

"Always bearing about... dying of the Lord Jesus..." (8:10). Not His death, but His present dying. That's in me. I'm bearing about the "dying of the Lord Jesus." There's something in me which is dying always, always, always. That's a strong word, isn't it? Continual dying, continual glory. There is continual dying, continual suffering, because life only comes out of death, "that the life... might be manifested in our body."

A BODY DEATH

But the life is only manifested because of the dying. It says that my body shows it. Find it in your Bible: "Bearing about in the body, the dying... that the life of the Lord Jesus... might be made manifest in our body" (8:10). So it's physically operated and it shines out of us. Yet, the basis has been the dying, if there's a rising. "For we which live are always delivered unto death..." (8:11). We're stuck into death by God: "always delivered unto death... that the life... of Jesus might be made manifest."

In 2 Corinthians 4:17 Paul calls that death "our light affliction." Some lightness! "For our light affliction, which is but for a moment (some moment!), worketh for us a far more exceeding..." Worketh: one builds the other up, doesn't it? They're connected. The suffering works unto glory: "Our light affliction... worketh for us a far more exceeding and eternal weight of glory." So we call it light. It doesn't feel light down here at the start. But the outcome is a "weight of glory."

The whole of 2 Corinthians chapter 6 is tough: stripes, imprisonments, "in all things approving ourselves as the ministers" of the Cross. But how? "By much patience, afflictions, necessities, distresses, stripes, imprisonments, tumults, labours, searchings, fastings" (verse 4-5). Wow! That's mounting glory.

And then in 2 Timothy, in his last letter before he was executed, Paul told Timothy, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign..." (2:11-12). There it is again! If you want glory, you have suffering. If you are reigning, you are suffering. If you don't suffer with him, you won't have glory. If we suffer with Him, we shall also reign with Him.

IN HEBREWS

And then we come to the pattern. It becomes God that we are perfected in suffering, not perfected in glory. And it becomes the One "for whom are all things, and by whom are all things... to make the captain of their salvation perfect through sufferings" (Hebrews 2:10). This number one person - the captain, the leader - is made like unto us.

Beginning in 2:9, "We see Jesus, who was made a little lower than the angels... that he... should taste death for every man. For it became him [God]..." It becomes and

suits Him; it's right and fitting. What is fitting? "In bringing many sons unto glory, to make the leader of their salvation perfect through sufferings." What sufferings, then?

Temptation is called suffering in Hebrews 2:18, "For in that he himself hath suffered being tempted..." The word for both temptation and trial is the same in the Bible. In some sense temptation is an inner pull, while the trial is outer impact. But they are really the same thing, as it's the same word in the original. "He suffered being tempted." So there's suffering in being tried.

Then in 5:7 we discover an amazing description of the perfect pioneer of our salvation: "Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears [this is Jesus] unto him that was able to save him from death... was heard in that he feared." He wasn't saved from having death; he was saved from the product of death and went through death to resurrection.

Jesus wasn't saved from outer death, but through the outer death came the resurrection. No death, no resurrection. So the salvation didn't take place to get Jesus saved from the Cross, because if there hadn't been the Cross there wouldn't have been the resurrection. Resurrection comes after the death, as after the suffering comes the glory. The Bible says so.

It goes on to say in verse 8, that "though he were a Son, yet learned he obedience by the things which he suffered." Do you see? You learn a thing and get it, as do those becoming doctors or taking on any other occupation. You become a "be-er," a "God-er". You learn obedience.

Obedience is a product of believing. The only obedience we have is not doing, but believing. You see, we believe that He is the doer, so all the doing we do, and will ever do, is believing; and then when we're doing, it's really He. That's the learning obedience.

So Jesus "was perfected through suffering" (2:10), being made perfect... by the things which he suffered" (5:8). And he was settled in something. So sufferings settle you in something. What does it mean to settle you in something "Being made perfect, he [then] became the author of eternal salvation unto all them that obey him," who go the same way, the obedient way. Always remember that obeying is just believing. We are so keyed into thinking that obeying is working. But this is the obedience of faith.

INSIDE ME

The great Kierkegaard says, "Life is inside you." Subjectivity is truth. Objectivity is outside you. You always escape by saying, "Oh, it's out there, somewhere." But life's real answer is inside. His great word "existentialism" means that you live in existence: existence inside you.

How do I make that suffering operative? You live from inside you. You don't say, "Oh, I'll get over it somehow. It'll go away tomorrow. It'll leave off me eventually." Life is not objective. Objective is operating by: "Oh, we'll handle our problems out here." Subjectivity is: "What does that mean to me? Why is that like that? I must find my answer inside me."

That's dialectic. That's opposite. I don't like it. Aha! I've got to find that one thing I don't like inside me. "Oh, I'll find that tomorrow," is not the answer. It's to find the daylight in the storm. That's subjective. Objective is, "Oh, it'll be found tomorrow." Subjective says, "It's a fine day today." But it isn't a fine day; it's a bad day. Find out how it's a fine day. Find out how a nasty day's a nice day. That's inside you: subjective, existential living.

How do I honestly handle that? Suffering forces me, if I'm real, to find my answer inside. And then it comes out through my body. The Scripture says that if you bear the dying inside you and find out how to die and rise inside you, then you show it. It's spontaneous.

We know how Paul explained that glory comes out of suffering. And the writer of Hebrews showed how the perfect Person was made perfect in suffering, having learned obedience. So then, I'm not made perfect through victory or through glory, but through suffering. The Bible says so. Number One Person, Jesus, was perfected through sufferings. And when he knew how to handle and turn the sufferings, the glory came out.

How is that done? Sufferings force me to be what I don't like and face it that I don't like it. Suffering is, "I don't like it." Someone was saying, "I hated me. I couldn't stand me." Hopefully, we all have said that. But I don't find the solution on the outside by pretending something. How can I turn nasty me into nice me? I've got to get my answer.

Kierkegaard, the great teacher, says that subjectivity means the subject is inside of me. Objective is on the outside of me. I must find my answer within, and it starts with conflict. I don't find the answer, and I don't like it. How can I turn a don't like into a do like? Inside me.

A LEAP OF FAITH

The secret of the Cross is that you handle your sins by a leap of faith inside of you that seeks a new way. It sounds absurd. Where's God and this resurrection stuff? You've leapt by the absurdity of faith. You say, "I believe He did it. I believe in the resurrection. I believe in the Holy Spirit to forgive me. So I dissolve my sin problem by my Jesus inside me. He took them away!" Salvation! New birth! You've had the inside solution. You couldn't be saved unless you were miserable inside.

The whole world tries to escape their sins. That's objectivity. They call adultery a mistake. Our papers are full of stories about girlfriends, which leads to fornication and adultery. We never say so. Only the Bible says so. Or we might call it a mistake. It isn't a mistake. It's sin. Have you been in adultery? You could say, "Well, I'm sorry I have, but God's had mercy." And we'd believe you. You say we shouldn't ask that. Don't say, "Shouldn't ask that." Say, "I have done that, and I'm sorry." That's honesty. It isn't a mistake; it's a sin. Our subjectivity is truth. We must face it and find the honest answer.

How can I find the answer inside me when I'm a nasty person? I'd best find I'm a nice person by a leap of faith. I discovered the nasty person was Satan in me, and Jesus

Christ put him out. The nice person is Jesus in me? So find I'm a nice person inside. Now my body shows the inner harmony. Once I was a Satan person; but Jesus put him out, and now I'm a Jesus person. I believe that! It's leap of faith.

You can't prove any of it. You can't approve you're saved. You've only got a book. Who says the book's true, anyhow? You can't prove anything. The leap's inside you. Of course, you get the inside Person, but you can't prove Him. The Holy Spirit says, "Oh yes, that's so." But you can't prove that.

You're a fool of faith. It's the foolishness of faith - the wisdom of God which is wiser than men - and the weakness of God. You can't prove it, but somehow you know it. And the world won't talk about it. But you have found the inner secret which resolves suffering.

5. THE FOUNDATION OF UNION LIFE

In each stage of the church's history, certain facets of eternal truth have to be re-emphasised, fresh pearls of great price dug out of the eternal Word and focused by the Spirit. And I think what God has made as a revelation to us is especially for our generation. We have passed through the era of the New Testament church, to the era of the authority of Scripture, and now into the era of the Spirit from the external to the internal, from the objective to the subjective.

In this book, we are seeking to combine several strong emphases, which if not new, are freshly underlined: inner knowing, the liberated life, the regained self, the value of temptation, "third-level" living, the one-power insight, "word of faith" praying, the right use of the affections, and the way of the intercessor. But behind all these is the one basic Bible revelation, which lies at the root of all the others, and which has not been taught and made plain in the teachings of the churches, theologians or Bible colleges; and it is this upon which our reality - our Total Truth - is built. That revelation is that man does not have a nature. A pastor recently said to me in quite a scandalised voice, "Do you mean you are saying something which was not taught by the Early Fathers, nor by Luther, nor right up to our present day? You can't expect me to accept that, can you?" "Well;" I said, "I don't know about that, but we can only give what we find in God's Word."

And what we find is that we humans have got altogether on to the wrong foot by our erroneous belief that, as humans, we have a "human nature" by which we function. I find the truth of God's Word to be that we humans have no nature.

By the word "nature," I do not mean our normal physical and mental faculties and appetites - not our biological nature, if you like. By "nature" I mean the kind of spirit which motivates man and is expressed by his soul-body faculties. We humans are something like personified computers. A computer can do a lot of marvellous things, but it can only operate under the instruction of its programmer. But who is our programmer?

In the Scriptures, all the words used about us, the human family, are metaphors, not of agent, but of agency. I find us called "vessels" (2 Cor. 4:7, etc.), and that was the Bible illustration the Holy Spirit first used to reveal to me that I did not "become something" (have an improved nature), but contained Someone (Col. 3:11). I was only the vessel to contain Him, the All - just as the cup is not the coffee, nor the coffee the cup, but a cup is necessary to make the coffee available. It is not the nature of the cup that matters, but of the coffee. I further saw (Rom. 9:22-23) that our human vessels (selves) could contain either one of two liquids: that which produces wrath, that which produces mercy - the one being Satan, the other Christ.

We are called branches of a vine (John 15); but the branch is not the nature. It is the vine which reproduces itself by the branches; branches have no nature. Jesus said He is the "true vine," which implies there is a false vine - Satan.

We are also called temples, which we believers know means our bodies. In Old Testament days the temple was a tabernacle or holy building. But the temple was not there to display itself as if its nature mattered. It was to contain the presence of the

deity who manifested His glory, the Shekinah glory, through the temple. The Bible says we can be a temple containing an idol (1 Cor. 8:10), or the temple of the living God (2 Cor. 6:16). Once again, we contain either Satan or God.

Then in Romans 6:16-23, Paul calls all humans “slaves” (the correct translation of the King James’ “servants”) - either slaves to Owner Sin or to Owner Righteousness, to Satan or to Christ. And a slave has no individuality of his own, but lives to do his owner’s will

Even in marriage, Paul speaks metaphorically of the wife as reproducing the seed and children of the husband. In Romans 7 he says that we were married to Mr. Sin (Satan), reproducing “the motions of sin,” but now are married to Christ, bringing forth the fruit of the Spirit. So we either reproduce the nature of Satan or the nature of Christ as our offspring.

For me it all came into focus when I saw that we humans were created in God’s likeness, to receive into us, by analogy, the fruit of one of two trees - the tree of life, or the tree of the knowledge of good and evil. The record says that if our first parents had eaten of the tree of life, they would have received eternal life (Gen. 3:22). But we know that eternal life is a Person, the Person of the Lord Jesus Christ. So if eating the right fruit would have symbolised having Christ within us (as it does in John 6:56), then eating the wrong fruit symbolised Satan entering and living his life in us.

Gathering all of these truths together, we can see that we humans are on earth to contain and express, not ourselves, but solely the nature of the deity in us. We are the computer related to the Programmer, the body related to the Head. At the fall, we started with the false deity in us - “the god of this world.” Jesus specifically said that we humans express the nature of our father He said that to the opposing Pharisees, and minced no words (John 8:38, 44). “You are of your father the devil, and the lusts of your father you will do.” That really struck me. We humans always thought we followed our own lusts. Not so! We are reproducing all the self-centred desires of our father, living his own nature and quality of life by us. That was a big surprise and revelation! And the same is indicated in John’s statement about Cain murdering Abel: Satan was the murderer by Cain (1 John 3:12).

This leads us to the great delusion (described in Romans 7) which causes all our vain strugglings with ourselves, as though we were independent and self-reliant. This is the lying deceit of Satan at the fall. He claimed independence from God (of course, he deceives himself, because he is forever God’s servant), and then infected us with that same deceit, as if we were independent! Finally, the light dawns that we never were independent, struggling selves under the law (which summoned us to do better), but were expressers of the nature of Satan. Now in Christ’s death-resurrection process we enter by faith into the fact that we are solely expressers of Christ, who has replaced Satan as the indwelling deity. Only when we recognise this do we find the key to true self-liberty and self-restoration. There never has been a true “human nature,” still less two natures, but only Satan’s nature expressed by us as in Ephesians 2:2-3, and now Christ’s as in 2 Peter 1:4.

Of course, in this book we develop this in full detail from its beginnings and on through God’s way of merciful exposure through the law, then on to the final exposure of our

deluded self in Romans 7, and right into the liberation and replacement of Romans 8. All of the various liberated and all-sufficient developments in our lives, which I mentioned previously, flow from this established foundation of the replaced life. This, then, is the basis of our infinite supply.

6. GOD ONLY

“Just keep on the single path. There is nothing but God-in-love, whether appearances are evil or good. HE ONLY is in all of them. Here is the secret. Through the Fall we got a divided outlook and see two powers, good and evil, but back in Christ and Christ Universal, we see ONLY ONE, even if He often seems to appear in the devil’s guise! The only battle I have to fight is not against circumstances, or problems, or people, or even devil, except the devil interfering with my inner outlook. If he can get me to see evil, then I am controlled by the evil I am seeing and believing in. But if I replace all such negative beliefs in outer appearances by seeing GOD ONLY in all, then I have the faith that overcomes the world!”

7. HIS WAY IS PERFECT

Every situation we go through is God's perfect will. It is precisely the necessary one. So praise God of each situation.

Accept yourself exactly as you are and as you feel. We have to be content to be what He chooses to be in us at the moment.

You can not tell what God has for you, or what future purpose He might have in the experience you are going through right now. Just keep doing what you feel at the present He is giving you to do. He has perfect purpose for all that is happening to you, even if at the moment it is not clear.

The single eye of faith enables us to remain free within, regardless of outward circumstances. We are to accept fully the situation of the moment He has us in and the way we feel towards it, knowing that it is for the purpose of manifesting His Life in us.

Because He was determined to take us this way, He does not see the confusion, heaviness, or perplexity, but only His next step in His perfect plan, and He is the One who will bring it to pass.

8. MY FIFTH AND LAST COMMISSION

I have this last intercession to share; and probably I can say it is the last, now being 95 years of age. Yet this the mightiest, because it is the first streams of what is to become a world flood. It was as simple in this beginnings as all the others. Once again, it all stemmed from the originality of the Spirit, totally unplanned and unpremeditated by me or any.

Having handed on the general secretaryship of the W.E.C. to younger man just suited for it, I was now free to pour myself into my main absorption - the sharing with my fellow believers of Paul's (and my!) revelation of that mystery once hidden "but now made manifest to his saints" (Col. 1:26). That revelation is of a total present "Christ in you, the hope of glory" (Col. 1:27). He is the perfection in us, and we in Him are His human manifesters.

The radicalness of what a number of us call our Total Truth Message to the Whole Church in the Whole World is not in what Paul called his once hidden, now manifest "mystery" (Col. 1:27). That tremendous reality is becoming more commonly known by faith by us the redeemed. We do say with Paul in his Galatians 2:20, "Yet not I, but Christ liveth in me." But where we have been held up, and I for long, is with the previous statement of "I am crucified with Christ."

What is that "I" (or "me")? That is the point. And what does it means when I say "I am crucified"? For evidently the "I" continues in living existence when Paul goes on to say, "Yet not I, but Christ liveth in me" That is the "me" back again! So what was crucified? And in what sense am I a "crucified me, who now comes back as a "resurrected me"? I was not clear about that for a long time.

ROMANS MAKES IT CLEAR

But at last I saw the truth about ourselves through Paul's Roman letter. He constantly underlines that our human "I" is nothing but a vessel that contains, a branch producing its vine's fruit, a servant (slave) working only at the beckon call of his owner, a wife reproducing the seed of her husband, a temple indwelt by it god. Our human selves never were self-operating or self-relying, but only express and reproduce the products of our owner.

I saw that my "I" that was crucified with Christ was an "I" that was expressing its owner and operator. My "I" had been the expresser of that false "god of this world" and "spirit of error," which works in all the children of disobedience (all of us while unsaved). So when Paul says that I am crucified with Christ, he means that my "I" went into death and resurrection with my Intercessor Saviour, who was "made sin" as me on Calvary (2 Cor. 5:21). In His death I am freed forever from the false spirit of error indweller; and by His resurrection I am now occupied, when I have responding faith, by the Spirit of Truth as fixed, eternal, total Indweller.

What is so radical, and meets with so much questioning and opposition as even heretical, is that my crucified "I" is the very same "I" that now lives. The difference is not and never was in the human "I" container, but wholly in the deity-spirit in

possession of my “I.” But that is hard to recognise and accept because of the false concept of my “I” being independent and self-operating.

Really, we have been run since the Fall by that false Satan-deity (Rev. 12:9). That includes much of the lives of us newborn ones, until through sheer desperation we have moved in by faith from our first saved and justified relationship to our real reality of now being indwelt vessels by our Christ-Indweller. Only by His body-death did He cast out forever the false indweller. So it never was a change in our beautiful God-created “I” with its great potential, but only an exchange of who is operating our “I.”

WE HAVE NEVER BEEN SELF-OPERATING

This then brings me to the problem of resistance from my fellow believers, who have known themselves ads Satan-stained by their sins. While caught in this lie of a seemingly self-acting self which they think can pray more, resolve more, try more be better, etc., they are horrified and regard as dangerous heresy the total giving up of their “duties” in self-activity. But at last they must come to what Paul did by much travail: the plain giving fact of the human self never having been self-operating. And then they can realise that human self-relying activity through past years actually has been the “error spirit,” with his nature of self-for-self appearing as them.

When I am at last exhausted enough by the failure of my self-effort, as was Paul in Romans 7, I am ready and conditioned to recognise with great relief and daring faith that I have “died” to this long accepted concept of being self-operating. By faith I see that my false owner and Satan-Sin-operator, with his nature of self-for-self, has been replaced forever by my True Owner, with His nature of self-for-others.

As in Romans 8:1-2, I can now accept myself with all my human faculties as permanently operated by, expressing and manifesting my Christ-Indweller in His self-for-others nature. I go free. Then delighted I find myself a willing slave-servant to Him who gets busy giving me my intercessory life’s opportunities of being Himself-for-others by me. All who will receive can find and know that they too are Christ-I in place of Satan-I, and never were the delusion of being just an I-I!

THE RADICAL CORE

In a real sense, there is not a new word in what we are saying - not a sentence for which we can not present Bible authority and not a thing new to take to any born-again believer. All we do is tell our fellow redeemed who they really are and already are!

But what is the radical spot which causes us to talk of “total truth”? Simply put, it is that there is no such thing as independent self in the universe. There is only One: “I am the Lord; and there is none else” (Isa. 45:18). All creation is derivative, operating by God’s creative life in some basic form in it. And so all men, made in His image, naturally (except as hindered by unbelief) express by their created selfhood Him, their Creator. We humans have our wonderful being as selves “in Him” (Act 17:28); but the nature that is being expressed is His, not ours (2 Peter 1:4). But because consciousness necessarily comes through the fact and knowledge of opposites, the one utilising the other to express itself (like light “swallowing up” dark), so there came into existence

this false “god” with the opposite nature to the One Living God, and having the deceived imagination that he is an independent self. That is what sin is (1 John 3:4).

This was also that we might know the false opposite, since through the Fall we have been deceived by Satan as if we were independent selves, having received his spirit of error into ourselves to express his self-for-self nature as us. The Last Adam - God’s own Son taking Flesh as us - removed that spirit of error from us by His death and resurrection as us (2 Cor. 5:14, 21; Rom. 6:19), so that the deceiving spirit is replaced by the Spirit of Truth expressing His other-love nature as us.

The snag and snare is that by Satan’s deceit we humans think we are independent selves with a self-operating nature of our own. This has to be, so we learn once for all that lying deceit of being independent. The reason Romans 7 appears to be such a difficult chapter is that the final depth of this revelation is found there.

Through conditioning we have to become desperate enough to see through and discard the one thing we humans cling to: that deceived idea that we have a nature of our own and run our own lives. Only then can we settle into the wonder of the old Satan-nature which he expressed as us (Rom. 6:21; 7:5) being now replaced forever by the glory of Christ, our “True Vine” expressing His True Vine nature by us, the branches (Romans 6:22). Thus we move fixedly into the glory of the affirmation of Romans 8:2 and its spontaneous consequences in verse 14 through 16 and onward through the whole chapter.

BUT THE TRUTH IS RESISTED

So it is the fact of our having no human nature, but self only being an expresser of the deity –spirit nature (formerly the false one and now the true one) and our claiming this to be biblically true, that makes our “total truth” so radical. It leaves no more room for human self-activity, except as expressions of a deity.

Here is where we have to ask where are the preachers or the writers of spiritual books who make this radical fact the fact, and thus give no more room for exhortations to self-betterment? Actually, all the commands of the Scripture have become automatic action: “Of course that is how we live, because it is He fulfilling ‘the righteousness of the law!’” Romans 8:4; Ps. 119:97).

Why can few pastors accept this truth in its reality? Because it exchanges pastoral management of the flock for direct management by the Chief Shepherd, and the pastors leading the sheep to His direct leadership. Why will all believers start by opposing and resenting this radical reality? It is because we live under the delusion of being self-operating selves merely helped by the Spirit, until that final delusion is exposed in Romans 7 and replaced in Romans 8.

How truly that great George Muller, the father of all present-day faith movements, once said, “There was a day on which I died!” And theirs is no other way but that such a day comes in all our lives. But we fight and resist until at last we “see” it.

OTHERS HAVE SEEN AND SAID IT

John in his First Epistle repeated it over and over again. We walk in the light, as He is in the light (1:7). We walk as He walked (2:6). We know as He knows (2:27). We live holy lives, as He lived (3:7). We love as He loves (4:16). We have a faith that becomes inner knowing as He has (5:4-5, 18-20). And summed up, "As He is, so are we in this world" (4:17), for the very same Spirit who caused Jesus to know and say who He was (John 14:9) now causes us to know who we are (Rom. 8:11; John 16:7).

Inner truth was always known through the centuries (read such a book as *The Pilgrim Church* by E. H. Broadbent), but these true ones were consistently martyred by the external church. They were intercessors for us and did the dying. Now in our generation it is not physical martyrdom and cutting off of heads for most of us, but plenty of cutting off of our reputations as sound or sensible Christians. So we are left physically free to go to the who Church in the whole world.

MY SUMMIT, MY HOPE, GLORY AND OSTRACISM

Now I reach my summit - at least I suppose so, at 95 years - and a last glorious participation in an "intercession in action." Certainly it is the greatest for me because God, and only God, has brought this worldwide, church wide commission into being without my having given one thought or plan for it. And as I go to my Lord, I leave behind nothing less than the first sproutings - precious believers knowing who they already are - of a worldwide harvest.

My one hope is that we who are linked in this co-knowing remain as structure-less as possible. Being joined to One Body only, the precious redeemed Body of Christ, we have no need for membership, joining or official subscribing. We know only one truth: Christ Himself now living His own life in millions of bodies by the Spirit, until "we all come in the unity of the faith," in understanding as well as a present Spirit-oneness, to that Perfect Man of Ephesians 4:13.

This last intercession is glorious indeed, but it also includes its very present dying that others may live. There is ostracism and opposition by many, even of the precious people of God, who remain in this confusion of and clinging to the false independent self. The Spirit has to make us ready for that final and highly dangerous looking death, where it remains only He as us.

That unpredictable Wind "blows where it lists" in our newborn lives, as I can plainly see in the marvellous unplanned events of just my own life. You may also see where the Spirit has already gained intercessions by you in your own experiences; and you will thus be alive to the glory of such further intercessions, with their commission, cost and completion.

The death-resurrection principle of intercession (see John 12:24) as the highest of our earthly callings is still known and entered into by only a few of the redeemed members of the Body of Christ. Plainly enough, though, Paul gave us his own experience in Romans 6-8. As he found so painfully and with difficulty in his Romans 7 travail, the "death" of that lie of our being independent selves comes to those of us who will stop at nothing in going what he called that perfect way of Christ as us.

But as we move in by the bold choice of faith (as by the affirmation of Galatians 2:20), the Spirit will bring us that same light of revelation which Paul had. Inwardly we will “see” our wonderful God-made human selves as solely expressers of His Spirit of Truth in place of that false spirit of error. And we will settle into our true God-ordained condition, as out from us shall flow the river of the Spirit, as in John 7:37-38. Nothing then can stop us from joining what Peter calls “the royal priesthood” of intercessors with, as Paul said, “death working in us, but life in you.”

9. SEEING SINGLE

Speaking of Job getting “settled in God” he says:

“You come to the fact that this is a settled fact in life. It evidently wasn’t quite a settled fact yet in Job because he could be unsettled. You see, if you are really settled in God, you are not unsettled again. You can momentarily but you’re not unsettled again because you’re fixed in God. You only know God in faith & knowledge of God in His perfection. You don’t KNOW evil, it’s not there! Evil disappears! You see God in Jesus Christ! Law is not there, judgment is not there, sin is not there - you don’t see it! - nor does God - you’re living in His dimension! And you’re not unsettled. You don’t see it! Maybe you’re a little unsettled when it comes up as a temptation, but you don’t argue about it. If you argue about it it shows you’re not settled.”

And another:

“We project a frown from ourselves on God. He says ‘Don’t eat of that tree’ - live in Life - if you eat of that tree I warn you, you come onto the warning side of God - you’re not IN with God - God appears to you as if he has a frown! There is NO LAW in grace - it’s FINISHED! That’s why we’re free. Until you know that there appears to be a mixture - there’s a God with a frown and a God with a smile. But he takes us through everything to settle us more and more in Grace - IT’S ALL POSITIVE!”

10. THOUGHTS ON MOSES

Moses was born during a darkened period for the growing nation of Israel. God continually does things that way to keep us from assessing things in temporal terms and being deluded into thinking the devil is a power. The devil is only an agent. God puts us into situations so that we may know how, as people of the Spirit, to operate as channels by which God brings spiritual deliverances in devilish situations.

Speaking of Moses' parents he says.... "The king's commandment was very tough, but this couple didn't fear the power of an earthly king's commandment. One of the great lessons we have to learn is that we fear because we believe evil to be evil and it controls us. This couple transferred their fear into believing that God would do what He said He would do. That's what faith always is, believing God instead of believing evil. Faith is relaxed and just goes along free of any law, asking, 'What is the next thing to do in this situation?'"

"That's what Moses had. Moses' dedication was to take the glory of a Cross, not the glory of a better human life. Hebrews 11 is perhaps the greatest presentation of a total commitment ever given. 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season.' This was not replacing pleasure by pleasure as we call pleasure, and saying, 'Well, God will do me well in this life if I give up certain things.' Instead, it was, 'No, I can have the glory of being involved in all kinds of tough spots, and some of those tough spots are God's power and grace being manifested.' To suffer affliction with the people of God is my privilege, that I might have a tempestuous life under all kinds of tests and trials and pressures because I see how God comes through in forms of deliverance, that's my glory.... So you see, committal isn't committal to an easier life down here, it's committal to the glory of a harder life. Don't ask for an easy life. Ask for the glory of permanent pressures because permanent pressures are permanent springboards into faith."

"Therefore, the next stage of the preparation of the Spirit in this man by whom God was to be great was to go through the negative process. That was to be the final form of self-operating. You see, it isn't God in the foreground through eternity, it is man in the foreground, God manifested by man. The Father is manifested through the Son and we are the sons, and for all eternity we are to function as real persons. We are free people and we will think, act, will, and act as real people. If we are going to be real persons God has to take considerable pains for us to find out how to function as right persons so that we may be perfectly free right persons. Then that right person isn't really you, it is really the One to whom you are joined, expressed by you, and appearing to be you. That is the paradox."

"What Moses went through was the end of that illusory separated relationship to God. Through the revelation of the burning bush, the truth dawned on him that the Living God speaks through human agencies, pictured in a common wilderness bush because God does speak by common people. This was when Moses graduated out of the school of faith and moved into the life of faith. The school of faith is where we are learning what the completion of that faith relationship is. This is that by which we receive,

recognise, and experience who we really are, not who God is, because we have had a mistaken concept of ourselves. We have now moved into a properly focused consciousness when we discover that a real human is in a permanent inner union. This is not a union which destroys the personality but liberates it, so that he is conscious that the One who is really thinking, willing, and acting in him is the Living God in permanence. There is a consciousness of something which is indissoluble and nothing can ever change it or shadow it. The shadows are only in our imaginations or in our false sense of guilt. That is the real importance of the impartation of the consciousness of union. We are spirits so we live by consciousness. Consciousness is what we just know to be a fact about ourselves. You don't have to find a consciousness, you just ARE THAT and recognise it, if necessary."

"The second phase is when we are conscious that we are redeemed selves and it has been imparted to us to us because faith is knowledge. Faith is only faith when it becomes to us that to which it has committed itself. It produces a union with that to which we commit ourselves.... It is a consciousness that is perfectly natural and which you are perfectly at ease with. You never have to think about it again except to delight, if you like, or remind yourself of maybe in this world of pressures we may for a moment forget who we are. The point isn't that it has been a fresh revelation of God to us, it has been a fresh revelation of who we are, God in human form in an unchangeable permanency, living as we do by inner consciousness, all we ever have to do it recognise it when necessary, but largely we can just forget it. The point of being is to forget your consciousness and BE. You function on the basis of being a person. The point of life is to have what we may call a subconscious permanent realisation which we forget because we are involved in that to which our lives are being given. To a large extent life is forgetting self and forgetting God because He is me and I am He. It is a permanent fact. When necessary I remember that it isn't really I, it is He expressing His mind through my mind and His will through my will, His emotions through my emotions. We are free people because we are living out the God relationship which is ours within."

"The first confirmation was that God revealed to him a strange name. This new name, the 'I AM,' is the name that Jesus took, 'Before Abraham was, I AM,' and then he tacked on to it, 'I AM the way, I AM the truth, I AM the Light.' 'I AM' really is a statement of being to which you tack any name, anything you like to it. I AM everything. This really is God saying, 'I AM the universal and you are now operating on the resources of the universal.' The universal 'I AM' is present tense because there is only one tense. There is no past or future for those are only human conveniences just the same as there is no here, or there, or space, or time. They are simply Einstein's tricks, conveniences. There never has been with God, only the eternal Now. I AM. I AM the sufficiency NOW. That's why God tells us not to take thought about tomorrow because there is no tomorrow. It's a phoney, a joke, because when you get to tomorrow, it's today again. You never catch up. Don't fuss about a possibility, in actuality what happens tomorrow is a possibility, TODAY IS the actuality. Jesus said, 'Sufficient unto the day is the evil thereof,' because this world is evil, it comes to us in evil form. You turn it to good. You can turn into good the evil which is in reach of you by saying, 'Oh, praise the Lord, you are handling that.'.... So live in today and be sure you don't see as evil what always in this evil world coming to us as evil. Be sure you turn it around and see it only as an expression in which God is

showing you some new phase of His goodness. Through the Spirit of praise, you may do the works of God. That's the I AM. SO the I AM is the eternal now and he eternal total sufficiency because you can tack any name you like after I AM, just as Jesus did. We are now the I AM's. He is the Father I AM, we are the son I AM. This is the wonder of the liberation, 'I AM.' And, of course, I have found the secret now. My I AM is His I AM, expressed by my I AM. This is the hidden paradox."

"The purpose of this covenant (old) with a condition was to expose the self-sufficient self. One thing we need to watch against is all the psychology which speaks about improved self. There can't be an improved self. It is putting a cloak over what we really are. So now the first necessity of God's self-revelation to this nation who was to be His agency of revelation in the world must be law. He must plant on them the law of what they are not to be and spell it out in black and white so that everybody could know now, because where there is no law there is no knowledge of sin. Where there is law there is knowledge of sin. He has to change His approach and now it say, 'The Lord said unto Moses, Lo, I come unto thee in a thick cloud that the people may hear when I speak with thee and believe thee forever.' He came to them in a thick cloud because fallen self can not unite with God. If the fallen self thinks it isn't the fallen self, then it has to be buried. It has to find out it doesn't know God. That is what we can find with legalism, whether it is Christian legalism or of other religions. They can't know God because God is not legal. IF you know God you just are automatically what He is. If there is one iota of legalism, you don't know God. There is NO legalism in God. It means you are not there, and therefore you can not know Him. So God now had to change His form of self-revelation and had to manifest Himself in a thick cloud with thunder and lightning and burning of fires because it had to symbolise the fact that self reality is burning itself. So the law was, 'Don't let a person touch that mountain or they will be struck and killed.' That is because all that self can have is its self-effort. Self-effort is the fallen world, the fallen condition, which is the fire within. This was symbolised by the fact that they must not touch this mountain because this mountain was the mountain of God. Moses could live on the mountain and in the fire because he was part of it. We live in God when we are part of Him. We are one love. In John and Hebrews God is represented symbolically in terms of fire and light. Hebrews 12:9 says, 'Our God is a consuming fire,' and John 1 calls Him the 'Light of men.' Now the relationship is very interesting. Light is the product of fire. Fire consumes, light blesses, and yet the light is a product of the fire because there is a death in the fire to give the Light. The fire is consumed to let out the light. We see that in the sun. It is known that the sun is made of hydrogen atoms under intense heat. When they fuse they become heat atoms. In the fusion energy is released, that is light. So light comes out of a burning sun by a death. There is a death in the sun when it dies to its original consistency of the one for of atom to another form of atom and releases that which becomes light to us. So you see, fire only dies to itself and produces light for others. When fire remains in itself, it consumes itself. That is why God is a fire and a light."