

# **INFINITE SUPPLY**

**BY**

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## 1. 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.

## 2. THE CENTRAL SECRET OF UNION

The central secret of all history is the union of the creature and the Creator. Not just the Creator. Certainly not just the creature. But the union. We've found the whole meaning of life in time and eternity when we've found that.

It's probably beyond apprehension by the finite mind, as well as beyond description. But if our minds can not completely compass this infinite glory, thank God our hearts can experience it

And yet, if we think around it, to some extent our minds can compass this great fact of union. We know, for instance, that this is what eternal life is all about. There is only *one* eternal life, that of God. But God is three, dwelling in each other, which is union. So original life is not one person, or still less one thing; it's three living in each other and proceeding out from each other in their several offices.

Original life, then, is union. But not just union: *unity*. That which proceeds from union, in a balance which is so hard for us to apprehend, is a unity which still leaves us a separate person. There is such an intimate union that there is never again a sense of division between myself and the living God. We've become one person, for "he that is joined to the Lord is one spirit." Not two, but one. And yet within that mystery there is a unity that allows us to retain our individuality. That's where a major difficulty comes.

The first point that we need to get clearly in mind is the union that we've become one person. We've got so used to the curse of the fall, which is separation, that it's a long time before we fully realise the fact of our union with God. And who of us does entirely attain to a continuous recognition of this union?

The great cry of the hearts of the saints of the ages was union. They expressed it in a certain terminology (which is impressive to some of us), describing the way to union as purgation, illumination, and finally union - three phases which to some extent resemble the little children, young men and fathers of John's first letter. It doesn't exactly correspond, but it's somewhere near.

If you read the lives of saints you always find that when they came to union they experienced liberation. As soon as they grasped union, out came a great humanity, a great love, a great power, a great service. They had found the liberating secret.

It is when a crisis comes to you and me - a sudden sorrow, a sudden disaster - that we realise how separatist we are in our thinking.

The usual thing we say when a crisis hits us is, "God permitted it." That means that God is up there and we are underneath. But God isn't up there at all! He is within. I never lift my eyes one single time to heaven to try to find Him up there, do you? I don't waste my breath, my sight, or anything else. Why should I waste my time trying to get a Person to come down when He lives within me? I can see Him where He is, in a common bit of human flesh redeemed in His precious blood, packed full of the Holy Spirit.

This makes my whole attitude to life different. Once I recognise that God is joined as one with me, I no longer try to find Him or get Him to come and rescue me.

A crisis comes to me. No, no - it doesn't! It comes to *us*. Not to me, but to *us*. And I'm a mighty little part in the us, while He's a mighty big part.

It comes to Him. And if it comes to Him, He doesn't just permit it, He means it to come. Well, if He means it to come, He's going to turn it out for His own purposes. So what is my attitude? "Come on Lord, handle it now. Praise the Lord, it's perfect! Carry it out now - I'll watch *You*." And it's a great watching life. We sit on the side lines and clap when the goals are kicked.

We're caught out ninety nine times out of a hundred. We say, "Why did God allow that? He's up there, and poor me down here." No, I'm not. I'm in the heavenly places, if I could but recognise it. But I'm caught out almost every time. I'm so familiar with the separated outlook, I can hardly look upon life from the union point of view.

That is where my shocks and my sorrows come. I look at life from separation. I begin wondering: was it God? was it the devil? was it this? was it that? Instead of seeing that it happened to *us*, and that He meant it to be. When I see that, it changes everything.

"We speak that we do know," said Jesus. "We testify that we have seen." By *we* He meant the Father also. "I've got a shared life," He was saying. Well, if Jesus had a shared life, we have a shared life. A united life. Christ in us, we in Him. I can't say this moment that my mind can compass it. I've spent years trying to compass it - perhaps I haven't sufficient light yet. But thank God, I know that I know it - or rather, know Him.

Friends, the cross is not the objective. *Union* is the objective. The cross is the gateway. It's not the end. The *Christ* is the end, and He is joined to me forever and I joined to Him forever.

There are astounding statements in Scripture.

I was struck when I was reading in Colossians 3 about our relationship with Christ - the fact that we are ascended with Him, and so on. It speaks there about the "new man." It says there is neither Jew nor Gentile, neither bond nor free, neither Barbarian, Greek nor Scythian. Then it says, "Christ is all, and in all."

If Christ is *all* in me, and *all in* you - what's left? Pretty extreme, isn't it! Even in eternity, when the Son Himself becomes subject to the Father and hands everything over to Him that He may be all in all, is there anything *more* we can have of God then than we have now if Christ is "all, and in all"? We are *complete* in Him!

I like to emphasise the Bible as an extreme book. It entitles us to live an extreme life and preach an extreme message. Praise His name! It certainly is extreme. If *we* wrote what Paul did, that Christ is all in each one of us, they'd say we were pantheists. But God said it!

Now if a common, horrible little piece of clay like me can say “Christ is all in me,” it doesn’t leave me with much to bother about myself. I just say, “All right God, carry on then.” He is in everything that happens in my life; He is totally involved.

If a disease comes to me, it comes to Him as well as to me. It’s *His* business then. Oh, the burdens go off! You’ll find all our burdens are upon us because we have this separate instinct instead of the united instinct. Every sorrow we carry, every burden we bear, every tear of self-pity we shed (and there’s an awful lot of self-pity in our tears), comes out of separation instead of union.

Every weakness we feel comes out of separation. Oh, I share them with you. No one feels more weak than I do when I’ve got to speak! I have such an easy life, I’m always glad God has given me one cross to bear, which is the hatred and horror of speaking. Yes, I feel weak - but it’s all nonsense. Weak? Of course I’m weak; but there’s somebody inside me who isn’t.

What we are after is a fixed life, a natural life. By God’s grace I learn to live naturally in a continuous Christ-consciousness, so that it’s natural to me to live this way. It’s Fixed in me. The Word of God abides *in* me, not comes into me from outside. It may have started by coming to me, but now it abides in me.

The psalmist once wrote, “Oh, God, my heart is fixed, my heart is fixed, I will sing and give praise.” That’s the point we are aiming at. As Paul expressed it: “That Christ may dwell in your heart,” not visit it occasionally. He has taken up a permanent residence. That was Paul’s prayer for the Ephesians.

It wasn’t the first prayer he prayed for them. It was further along the way, perhaps even his deepest prayer. He prayed the highest things he could pray in Ephesians because he talked the highest language. He put a unique emphasis on the fact of Christ dwelling in their hearts by faith. He didn’t really mention the cross here. Not that he belittled the cross, because the only way into this is by the cross. But sometimes we can even give the cross the wrong place. It’s the *Christ* of the cross who must have the center place.

Now you would call Galatians more of an objective rather than a subjective letter. It’s defending the Christian faith from the outer assaults of the circumcisers and legalists. That’s the general message of this mighty letter. But I was very struck with how Paul every now and then, right in the midst of this great apologetic of how God rescued us through justification by faith in our Lord Jesus Christ alone, flashed in a word of his own testimony and went clean out of the objective into the subjective.

There is a striking instance in chapter one (verses 14-16). He is giving us insights into his conversion. Perhaps it was written 15 or 20 years after his regeneration on the road to Damascus.

He writes: “It pleased God, who separated me from my mother’s womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen.”

I remember how I was caught out in such a simple way when I did a translation of the New Testament in my early days. It was into an easy language of Africa.] found that I

had translated “to reveal His Son *to* me,” instead of “in.” It isn’t to reveal His Son *to* me, but *in* me.

But what struck me - and we all have different insights strike us, so that we can preach sermons to each other - is the fact that regeneration is a first revelation of an *indwelling* Person.

Right at the beginning, although it may have taken him some years to compass it, we see this central secret of union in Paul’s life. A union which is also a unity, just as God is a union which is a unity. This is what real life, eternal life, is. And we live it flow!

The realisation of the indwelling Christ - the central secret of union - is the only basis for life -which has total meaning. Christ “all, and in all” - I in Him, and He in me. What a glorious way to live!

### 3. CHRIST DWELLING IN YOU

We have been born again and baptised in the Holy Spirit; however, many of us still have a problem. We have entered into a new world of praise and worship in the liberty of the Spirit, but we quickly discover that daily living still brings with it a multitude of pressures and problems. We are unable to come up with an honest and satisfactory solution to them. We find ourselves, as did Paul, unable to do what we ought to do and unavoidably doing what we should not do.

Before my conversion experience, I was looking from the bottom up instead of from the top down. The bottom in this case was I, myself, in my humanity. I was a slave to sin, under the curse and condemnation of the law, and that is where I wished to remain.

Thank God, when I was a young man, hospitalised by a football injury, I suddenly saw how totally self-centred I was. Everything was for me. Something was wrong somewhere. In fact, I had seen sin in its very essence. Soon after that a British army major, who used his lovely home to invite young people in for lawn tennis, asked me if I belonged to Christ. Had he said to a church, I would have said yes; but because he said to Christ as a living person, I had to say no.

I saw then that without Christ hell was my destiny. I recognised that it was the only place where I was fit to go. So in my first act of genuine personal faith I asked forgiveness for my sins, and in a flash I knew my sins were gone forever. Jesus was my personal Saviour, God was my Father and heaven my home.

Quite a change for a young football fanatic. But while I knew that I was a new creation in Christ, I had yet to get things into full focus. I could only say with Paul that now I delighted in the law of God after the inward man. But I also knew from obvious experience that my renewed self had attached to it my outer “flesh” - my bodily desires and my soul or emotional reactions in daily life. There were resentments, attractive lusts, hates, depressions, fears, pride and all the rest.

My error was that I hadn't realised the fall of man meant separation from God. I now had my relationship to God restored by my new birth in Christ, but I still regarded myself as a distinct human being apart from him.

I proceeded in my new way of Christian living by “looking unto him” for *help* in all my tribulations and temptations. Notice the emphasis on the word “help.” In other words, as a renewed human in Christ, I believed he could make me better, more patient, pure, loving, free from fear, resentment, lusts, and other sins.

As a result of taking the step of sanctification by faith, I expected to become a holy person. My eyes remained really on myself. Why then did I not improve? Why did I still fall into sins? Why couldn't I conquer these things? Why couldn't I have peace, power, heart satisfaction? Again, I was looking from the bottom up, rather than from the top down.

It was something new to me to realise that, in spite of what we like to think, the human self never improves. Left to myself I can only be self-loving (for only in union with God who is other-love, can I be an other-lover). By myself I am helpless, a slave to my

flesh which in this self-loving world forces me to live for myself. In my new nature I don't want to conform to the world, but I can't help it. As Paul puts it: "To will is present with me, but how to perform that which is good I find not" (Rom. 7:18).

Struggle as we may, call on God for help as we may, we find no relief. We remain *bound*. It took Moses forty years of running from Pharaoh (instead of Pharaoh running from him). Jacob was exploited twenty years by Laban and terrified of his brother Esau before he discovered he was a prince in God's household. David spent eight years hiding in a cave before he could sit on the throne. It took Elisha eight years to find he must have the Spirit of Elijah. So it is in the life-history of every man of God, great or small, including ourselves. We must have the revelation of the new covenant so that we may come into focus more quickly. Why? It is a necessary part of spiritual education.

I am to be a real person through eternity and must function effectively as a son of God. So if I am to operate and manage God's universe as co-heir with Christ, I have to learn the difference between a misused self in its false separation, and a rightly used self in its Vine-branch union.

And that is the secret. After our conversion, like these men, we each have to learn by experience that a redeemed self, regarded as independent and separate from God, is an illusion. We have to be cornered until we are so done in, that the revelation can dawn on us. We know reconciliation. Now we must know union. We are never again separated selves.

Jesus, the perfect man, said, "I and my Father are one.... Of myself I can do nothing....The Father that dwells in me, He does the works."

Spirit unites with spirit. "I live," wrote the redeemed Paul, but then corrected himself: "yet not I, but Christ." He did not mean Christ dying for him, nor Christ near him, not even Christ in him as if separate from him, but Christ living his life, Christ in Paul's form; and so for each of us, Christ in Tom's form, Christ in Elizabeth's form.

What that means to me in my life's struggles is, first, that this inner "mystery" is a conscious inner reality to me - that I am in this eternal unity with the Trinity. That is precisely the full meaning of Pentecost and the baptism of the Spirit in its personal effect on me, and as explained by the writers of the Epistles. Christ and I have seen ourselves by grace as one, and I am inwardly conscious of it. I never have to question that fact again. I live, like Paul, "by the faith of it."

Now as this Christ-union becomes permanent in us, we live our lives from the top down instead of the bottom up. Our consciousness is no longer "I'm a poor, struggling, bewildered, defeated disciple, very much aware of my weak human self and flesh responses." No, I'm a free son of God, living a normal human life, but dead to sin, dead to law which has no further right to shove its demands, threats and condemnations on me. Instead, I am in Christ's perfection, living at ease in a spontaneous compulsion of the Spirit who causes me to walk in His ways, and to fulfil His only command - to love.

And now when all these flesh - encitements assault me - fears, anger, hates, lusts, pride, depressions, inabilities - I no longer say "I ought or ought not," and struggle in

vain. But I say, “That’s my flesh talking to me, but I’m not in the flesh, I’m in the Spirit” (Rom. 8:9). All I do is transfer my consciousness of a temptation or stress to the consciousness of who I really am, Christ in me; and light swallows up darkness, Spirit counteracts flesh, and Christ is magnified in my body.

How clearly I saw that when I was a missionary in the Congo. I was not short on love for God and zeal for souls; indeed the “zeal of His house” ate me up. I loved for nothing and nobody else. But I just didn’t have what it took to be Christ’s representative to my brother Africans. I did not have the quality of love which identified me with them, nor the faith that God’s transformations could really happen in folks so darkened (forgetting that I had been just as darkened, only in a more “civilised” fashion!). Neither had I the power to see God at work. What was I to do? I tried to seek God so He would anoint me that I might have the necessary love, faith and power. That was my mistake. The Spirit quietly put me right by the little phrase “God *is* love.” That little word “is” got me.

Oh, I said, then love isn’t a thing God has and gives me. He *is* the love: love is a Person. It was as if He stood before me and said, “Love is not something I give you. I *am* that love.” But what about me? I need love and power. What good is it for God to merely say He is that? Then I saw Colossians 3:11: “Now Christ is all and in all.”

That’s it - not I becoming something, but I containing Someone. I am just the vessel, earthenware pot, just the container; and the vessel doesn’t become what it contains. What a relief and release from straining for self-improvement as I took the further step of entering in by faith with the accompanying witness of the Spirit. I then realised the eternal union of Galatians 2:20 and 1 Corinthians 6:17, which state:

“I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” And, “But he that is joined unto the Lord is *one spirit with Him.*”

So here is the answer. First, as humans we will always walk in the flesh, and always be conscious of the assaults of all forms of temptations. Did not Jesus say to His disciples, “You are those who have continued with me in My temptations?” That is our privilege to be real participants in a real world, in order to overcome it and shine as lights in it.

We no longer confront our flesh battles as flesh people, as if we humans should conquer them. We admit the flesh doesn’t fight our battles. But if we recognise our baptism of the Spirit with the consciousness of our union with God, we say with Paul that we are not in the flesh but in the Spirit (Rom. 8:9). In this God-given consciousness, it naturally comes to us to transfer our temporary recognition of the outer pull of flesh (soul and body) on us to our true recognition of who we really are - Christ the Real Self in ourselves. By our believing in Him, the positive “Yes and Amen” in us, the law of faith always operates. What we believe in takes over - Spirit swallowing up flesh. And we walk on free.

If we have momentarily followed the flesh, the shed blood of Christ removes our wrongs from God’s sight and ours, and our consciences are immediately cleansed. He has forgotten, so we, too, must forget. And thus, free from ourselves, we are not only

conquerors but more than conquerors, free to take on other people's needs and minister to them. This is the victory which has overcome our world. This is our faith.

#### 4. JUST BE YOUR REAL SELF

Nothing dogs our footsteps more in Christian living than our constant sense of condemnation. We see ourselves as such failures; we seem to be so fruitless. We are so up and down. We are such weaklings, so cowardly. Our battles are not so much against the great sins - the things we do or don't do - but with this dragging feeling that we are no use because we are such a mess. We look at others, and some of them seem to be doing fine; so we wonder why we are such failures. We are constantly weighted down with a heavy feeling. We don't feel bright, we don't feel loving, we don't feel spiritual; but we do feel out of touch, dull, dry, powerless.

.The sense of condemnation manifests itself continually in the quick way in which we downgrade ourselves as useless, more of a hindrance to God than a help, so rebellious, so disobedient; and we are fond of saying that if God uses us at all, it is in spite of ourselves.

To know how we can accept ourselves without condemnation is of the greatest importance. To fail to understand this is to have all of our vitality sapped from us.

The key is that it is He who accepts us, and He who chooses us.

If it depended on our choosing Him, we might continually hold back, for how could we know He would accept such as us? But He chose us - unconditionally. "You have not chosen Me; I have chosen you.

He chooses us exactly as we are, with every facet of our humanity. We may well laugh at the strangeness of His choices, but that is no business of ours. He paid the highest price possible for us - the price of His own Son's blood - so we had better get busy choosing ourselves if He has chosen us. To not accept those He accepts is to insult Him.

In fact, we need a thorough spring-cleaning of those condemning, smearing, guilty ideas we have inherited or picked up somehow about ourselves. That is why the wide-openness of today, though it shocks many because of its abuses, is actually much healthier and much nearer the truth than the hush-hush of past generations. And no book can be more boldly open than the Bible. There a spade is never called anything but a spade.

Let it sink into us that there is not a single reaction that we can have as humans - not a single response of our bodies, minds, emotions, imaginations - which is intrinsically wrong. God intends that we have all of these human reactions.

Let us drag such things to the surface and, instead of condemning the instincts or reactions - instead of trying to pretend they are not there, like so much religious play-acting - examine how misuse can be replaced by right use.

The negative is to say a thing is wrong, conceal it if you can. The positive is to face it and see how God's purpose is to use that very tendency as some channel for His outgoing goodness.

God “works all things after the counsel of His own will.” He is in us “to will and to do of His good pleasure.” When we have been called by Him and accepted by Him, “all things [negative and positive] work together for good.”

Every situation we go through is God’s perfect will. It is precisely the necessary one. So praise God for each situation! Don’t question or condemn yourself in any situation, because this is what produces the bondage of spirit that has caused us all so much suffering. Instead, accept yourself exactly as you are and as you feel.

Don’t fret and struggle and try to change - just be yourself. Realise that as you are honest with yourself and with others about the way you are, there is no condemnation whatever.

“God is the One who justifies; who is the one who condemns?” At the same time, realise also that Christ is now your life. He has replaced your old self. This then releases you to be truly free as yourself - the Christ in you.

Only He can change any attitudes and feelings you might have. So don’t try to do more than what comes easily and naturally for you. Just do the next things that come spontaneously to you. Take the position that in Christ you are dead to everything except abiding in Him.

Sometimes this death includes those things we would really like to be. But we have to be content to be what He chooses to be in us at this moment. “If need be you are in heaviness through manifold trials” Peter says. When it is one of those times for you, accept the human heaviness and suffering and don’t try to change this condition. Just accept it as being His direct will for the moment, and praise Him for it.

You can’t tell what God has for you, or what future purposes He might have in the experiences you are going through right now, so don’t try to find out. Just keep doing what you feel at present He is giving you to do. He has a perfect purpose for all that is happening to you, even if at present it is not clear. So keep centred on this glorious freeing truth.

The single eye of faith of which Jesus spoke enables us to remain free within, regardless of outside circumstances and appearances. We are not to be double-minded, frustrated by the circumstances. We are to accept fully the situation of the moment - the external situation He has us in, and the way we feel toward it - knowing that it is for the purpose of manifesting His life in us.

Our sole job is to keep inwardly at rest in the midst of suffering and temptation - and in the midst of failure and seeming defeat - knowing that we walk with Him alone and that He walks in us and will cause us to walk in His ways.

Because He has determined to take us this way, He does not see the confusion, heaviness or perplexity, but only His next step in His perfect plan for us. And He in us is the One who will bring it to pass as we accept the present fully and rejoice in it, trusting that all things truly do work for good despite the appearance of the moment.

## 5. HOW TO HANDLE TEMPTATION AND FAILURE

How do you handle temptation and failure?" I was recently asked this question by a pastor anxious to have the right answer for himself and for his people; I found it both profitable and confirming to discuss it with him.

It is the big question of the vast majority of born-again Christians. We want to be Christ-like, but we are caught in the same syndrome of which Paul wrote in Romans 7: "I delight in the law of God after the inward man... to will is present with me, but how to perform that which is good I find not."

What is the answer? First and essentially, I must know who I am in Christ, and be consciously, freely, and happily that person. And who I am is most perfectly expressed and defined in Paul's great Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

First Paul says, and I must say with him, "I am crucified with Christ." That means in actual fact - not just doctrinally and positionally. My previous fallen I, independent of Christ and in the dominion of Satan and sin, is now cut off from sin as the reigning principle of my life. I am in fact dead to sin and to the indwelling satanic spirit of error.

Regardless of how I *feel*, I have to say it and confess it with my mouth: "I am crucified with Christ." I must say, "I am dead sin" as boldly as when I got saved. Then I said I was no longer lost sinner, but was now justified in Christ as though I had never sinned. All we born-again people have said just that in our own terms, haven't we? And we had to say it by looking away from our lost sin condition and the bondages of which we had become so vividly conscious, and transferring our believing and inner seeing to God's written word, which tells us God sees us as though we had never sinned. We have been justified by faith and so have peace with God. God sees us in Christ as perfect and sinless as Christ Himself.

So now we have to go a step further. In the face of our flesh weaknesses, our temptations, and our lapses into sins, we now boldly say: "I am dead to sin in Christ. I am crucified with Christ." And then further still. Just as I once said, "not only am I no longer a lost sinner, but now righteous in Christ as He is righteous," so now I say, "not only am I no longer a separated self in an old marriage under sin control, but I am now a newly married self (Rom. 7:4) joined to Christ." I carry Paul's Galatians statement through to its completion - that now I live, yet it is not I living, but Christ living in me.

Christ is the Real Person expressed through my human I, totally replacing the spirit of error who previously expressed his sin-self through me. I am not saying Christ lives in me as though side by side with me; rather, He *replaces* the independent me as my real inner self. I live, yet not I, but Christ lives in me. That is *replacement*, and not just a partnership or relationship between two. It is two having become one, for "he that is joined to the Lord is one spirit." It is He and I as Vine and branch. We operate together as one vine. The vine expresses and reproduces itself in its branch forms, the sap always flowing through the branch and producing the fruit. So now I am Christ being Himself through my human self. I am not just I, Norman Grubb, but Christ expressed in His Norman Grubb form.

In the same way, a body is the head expressing itself in its body form. A body is a head in outer action. When we enter a dark room, we should say, "Turn on the lamp," not "Turn on the light," for it is a light manifested through its lamp form. But we don't even remember that it's a lamp; we just call it a light! So are we in our redeemed form, being called by Jesus the light of the world. For He is not only the One who died for me and is now my Saviour; He is also my Indweller - not as a separate one in me, but as my replacement. "I live, yet not I, but He." Christ is my Permanent Identity, and I am His means of manifesting Himself.

Now these are two radical statements: 1) that I am crucified with Christ and thus actually dead to sin and the spirit of error, and 2) that I am no longer just my Norman Grubb I, but Christ is in such an eternal inner union with me that it is He expressed in my human form. It is difficult to make that confessed word of faith which says straight out, "I am not I, but Christ in me," because for so many years as a born-again Christian I have been such a flesh-conscious, oppressed, failing, guilty, and self-condemning I. How then can I honestly say that this I - so tempted, so often stressed and strained, hurt and angry, resentful and lustful - is not only dead to sin, but is Christ Himself?

First let's get it clear: the human self is always a tempted self, and *temptation is not sin*. We know that because Adam and Eve were tempted before they sinned, and Jesus, the one sinless man, was tempted so totally that He is the only one ever named in the Bible as tempted in every way in which we are tempted, and that is saying a big thing. So I can be as perfect as Christ is perfect, yet constantly tempted in every channel of temptation through my bodily desires or soul emotions or feelings or reactions, or through mental doubts or questionings.

What then is temptation? It is the drawing and pulling of a world which in its fallen condition is totally geared to self-interest and self-gratification (John's "lust of the flesh, lust of the eyes, and pride of life"), continually pulling at me to respond to some independent self-reaction or self-desire. James describes it as being "drawn away by our own lusts and enticed" (Jas. 1:18).

Temptation is a subtle attempt to make my human me forget who I really am (Christ in my human form), and act as if I am back off the cross as an independent human being responding to some drawing of my human desires or appetites. In other words, it is the presence of sin (self-loving desires) enticing me back to the illusion of being my old independent self (not joined to Christ), enticing me to commit spiritual adultery (Jas. 4:4). It is the pull back to that illusory, independent, struggling self that Paul so completely describes in Romans 7:14-24, and from which he says in verses 1-4 we have been delivered by Christ's death cutting us off from the old control of the law. For the law held us in its tight grip while we were independent of God, presented us with impossible demands, and thus exposed us to the realisation of our captivity to sin. But now we have died in Christ to being those independent selves in the power of sin, and instead have become united selves to Christ, so that there remains no independent self. "Dead to the law" must mean that there is no separate self on which law can make its demands.

To put it another way, my old marriage to sin and the law of "ought to," which gave sin its control over my independent self, is dissolved eternally in Christ's death, and is replaced in His resurrection by the new marriage in which my Husband has taken over

my redeemed human self. This human self is God's beautiful creation in His own likeness, which for a time had been stolen and made captive in a false independence by sin and Satan. But God graciously gave the law to expose our blinded selves to the fact that we were captives in our false independence, so that now we are released to be our true selves.

Therefore, temptation is the agency by which sin would deceive me (Rom. 7:11) and pull me back to the illusion of responding as my old independent self, which was subject to the laws of "you ought" and "you ought not." Then sin, "taking occasion by the commandment," makes me react as an independent self. I temporarily forget that I am Christ in my human self, and thus in my illusory independence once again I become a slave to sin, doing what I ought not, for the independent I can never fulfil the law.

So there lies the snare. If by temptation I can be tricked and deceived into responding as if separate from who I truly am, I am caught, enslaved, and defeated, and guilt and condemnation then follow. The full implication of Paul's insistence that I am dead to the law is that this apparently independent I is an illusion, because that "I" comes under the law. Being dead to the law means there remains no independent I for the law to give commands to! The new I - Christ in me and as me - *is* the law; and thus in my union relationship "the righteousness of the law is fulfilled in me".

So what do I do when temptation pulls at me as though I am an independent self? I act as quickly as I can. I can always be who I am. To be competent in a profession means that I have a settled know-how in the use of my tools. It is perfectly easy and spontaneous for a carpenter to use his tools and make his measurements, because he operates by his inner know-how of how to do his job, and not by the outer tools. His years of apprenticeship and training transferred his outer learning into inner know-how. He now enjoys practicing his profession. Recently when I was admiring the paneling of a friend's new house, he happened to say, "Yes, I have a good carpenter. But he would be insulted if you were to tell him how to do his job. You only tell him what to do, not how to do it."

We operate happily, freely, and spontaneously when we know our profession by inner know-how. That knowing is *being* (just as the Bible word for knowing always means being mixed with a thing or person), and so we *are* the carpenter, cook, or doctor. And that is precisely how I *know* I am not I, but Christ, the real me in my human form. The faith that changed the apprentice with his outer learning into the professional with his inner know-how is the same faith by which I possess my possessions (as crucified with Christ, and now Christ replacing me in my resurrected I). Faith, being substance (Heb. 11:1), has become my fixed inner consciousness that this union and replacement is the eternal fact, so that I now live freely, spontaneously, and happily by my permanent know-how.

So when temptation draws me and would grab me, it is now *easy* for me to transfer my initial tendency to respond as if I'm an independent self back to who I really am. I don't have to seek and pray and try to find a Christ who will deliver me. I simply recognise myself as crucified with Him. Now He is the real me, and I recognise Him as me. He, the love or purity or power or peace or whatever virtue, swallows up the pull of the attraction. We can't see two ways at once. When I am drawn to see and respond to some negative temptation, I take the place of faith by denying the existence of this

false self with its negative seeing and affirm it as now crucified with Christ. I replace it by the positive seeing of Him as my true self. Then where is the temptation or pull? The positive swallows the negative!

In other words, I don't fight against darkness in a room, or Stop to condemn it, or struggle against it. I just turn on the light, and where is the darkness? And when we inwardly know we *are* that light (He in us), it is quite easy to recognise Him in us, and that is how we inwardly turn on the light. Life swallows up death, Paul says, and likewise light swallows up darkness.

Temptation is really a means of temporarily diverting my believing into some flesh attraction, for what the Bible calls unbelief is really negative believing. I am temporarily grabbed by that thing - some fear, depression, tension, lust, resentment, sense of inability, or weakness - and sometimes the hold may last for a long time. As soon as I awake to the hold that a thing has on me through my negative believing in it, then I can always exercise my freedom of will (which is not soul-emotion but spirit-action) and affirm who I am, Christ in me. I do this by the word of faith, quite apart from feeling or reasoning, and I am restored and free.

Above all else, I must rely on Romans 8:1 - no condemnation! James says we are to count temptations all joy (count in spirit, not feel in soul!) because they provide practice in becoming established in faith - in faith of Christ as the real me. So when I am tempted and snap back from illusory self to Him, my true self, then I give thanks and enjoy that little bit of good practice, but I never take condemnation. When His own disciples remained in negative believing - fearing a storm, not having food for the multitude, or no fish, or not believing the resurrection - Christ did not condemn them as sinners, but He did call them "fools and slow of heart to believe," and He did chide them for their lack of faith. So I don't mind being often a fool and a slow believer, but I don't mistake foolishness for sinning. No condemnation!

And if I go beyond temptation and indulge in the thing tempting me, then I have sinned and will undoubtedly feel guilty. But I must not remain in that guilt, for God does not see the sin, but only the blood which cleanses from all sin. So I see the same. I confess (a word in 1 John 1:9 which means "say with," so I am inwardly saying with God, "Yes, I did sin"), then immediately the sin is no longer there. Since He remembers it nor more, neither do I. I immediately change from guilt to praise. That is why it says in Hebrews 9:14 that the blood cleanses the conscience from the dead works. It is adding sin to sin, if I choose to remain guilty instead of replacing it by positive believing that I am righteous as He is righteous.

And I refuse to step into the added false bondage of that illusory self which says, "I'm sure I'll do it again. How can I be delivered from this wrong habit?" I am not there to be delivered! I am now Christ in one of His human forms, and all I am told again and again is to walk, walk, walk. And "walk" means that I take one step at a time. So I don't say, "What about that habit grabbing me tomorrow?" Take no thought for the morrow, Jesus said. I only say, "I am my freed self now. As for tomorrow, He is my keeper. He has taken on the keeping of me. I'll surely do it again unless You keep me, but You *are* my keeper." So I only live in the present.

In order to live the “Not I, but He” life, I *must have* that inner consciousness. That is the faith being substance. When I was saved as a sinner, I had to transfer my negative believing in my sinful condition to my positive believing that Christ is my substitute who bore my sins in His own body on the tree. As I said that word of faith, the Spirit witnessed with my spirit that I am a redeemed child of God, and I live in that consciousness.

In the same way, I now turn my attention (my negative believing) away from my flesh-consciousness as “the wretched man; who shall deliver me from this body of death,” and I say the word of faith (positive believing) that I have been crucified with Christ and now I do not live, but He lives in me and as me. Then what happens? Into my inner consciousness (my know-how) comes the inner witness, “Yes, you are no longer your old lonely you. You are Christ in you, the real you.” And now, with Paul, in place of saying “I’m a wretched man,” I am saying, “I thank God through Jesus Christ my Lord that I am a delivered man, and that He who is the Spirit of life is my real inner self” (Rom. 8:2).

And the outcome is significant, for it changes my attitude - not just toward Christ, but toward myself. I no longer regard my human self as a wretched liability, always bugging and tormenting me. I now see and accept myself as Christ’s precious asset. My human ego is His holy temple, His branch form of Himself the Vine for reproducing fruit, His body agency by which He the Head operates in every phase of saving love activity. So I accept myself and love myself as He accepts and loves me! This is precisely what Paul said when He knew he was Christ in His Paul form. He came out boldly to be himself in all freedom; “the life *I* now live in the flesh *I* live I not Christ lives by faith,” the inner substantial consciousness of the fact that He loves me; and He gave Himself for me, so I can now give myself for others.

I live spontaneously, for I say with St. Augustine, “Love God and do as you like!” I think, I will, I choose, I plan. I? It looks like it, but it is really He. I live with a kind of wink. I, yes I, yet actually He!

In that freedom and spontaneity, temptation is less bothersome, for I am no longer living in suspicious fears and anxious watchfulness lest some temptation grab me again. Job said what we greatly fear comes on us, so that a lot of our temptations come because we are temptation and sin-minded, and fearful of our illusory selves. As we become self-accepting in place of self-fearing, temptations will be all the fewer.

Finally, there is a sense in which we forget God and live. For when I have an inner know-how of my profession, I forget about the know-how and just do my job. I don’t keep reminding myself, “I’m a cook, I’m a teacher, I’m an engineer.” I just cook, teach, design. I don’t keep saying or remembering, “I am Christ in me, I am His human form.” I just immerse my human self in my thinking, speaking, and acting - and that *is* Christ.

Actually all this is only the background for living. It helps me find out who I really am in God’s eternal predestination of us as sons. It helps me to be who I am, and when I am that person, what am I? I am in my God-union. I am a co-lover, co-Saviour, and co-worker with Christ in God’s eternal outgoing love-purposes and love-action. I move with Paul from knowing Christ in me for my liberation to knowing this same

Christ as “mighty in me towards the Gentiles” (Gal. 2:8). That is, I know Christ not for my own benefits, but for the sake of others. The inner fountain is now an out flowing river. But that is altogether another aspect of things. It is the third stage - from infancy, through adolescence, to adulthood; from co-crucifixion in Galatians, through co-resurrection in Colossians, to co-ascension in Ephesians; from Christ as our Moses, to Christ as our Joshua, to Christ as our Melchizedek. Daniel puts it simply: “The people that do know their God shall be strong and do exploits.” That is the final reality of our Christ-union.

## 6. THE WORD OF FAITH

It was a big surprise for me when I found I had things upside down in my prayer and faith life. Formerly I had thought that living life was mainly my responsibility, and that it was God's responsibility to lend a hand when the going got rough. But when my eyes were opened, I realised that living life primarily means being aware of what God wants me to do, and being certain to go along with Him as He brings His purposes to pass. As soon as I was aware of that, I felt relieved of a heavy burden.

It was no longer, "Lord, move into this or that situation and change it." It now was, "Lord, what are you working out in this situation? You caused it, so you have a perfect purpose in it."

In other words, the primary functions of prayer and faith do not involve my trying to get God to move into action. Instead, they are means by which God gets me ready to let Him through in His already purposed action.

I saw that in the first revelation given us in the Scriptures of the spoken word of faith by "The Word" at creation. He merely said, "Let there be..." nine times over. As a result, the Father's love-purposes in creation came into nine forms of manifestations. "Let there be" does not indicate that the Son was in some way trying to persuade the Father to do something. On the contrary, the Father was pressing His love-purposes into visibility, and the Son's word of faith was letting Him through - His universal self coming through in particular forms.

We are not afraid of following our own thoughts and assessments of our problems and challenges, as we look at them with His eyes. And so we come to the place where we say, "This seems to us what God calls us to take action about." We boldly say with the church at Jerusalem, "It seems good to the Holy Ghost and to us" (Acts 15:28).

So to me prayer and faith have taken these simple forms. I always start with, "What are you doing in this situation?" Or, if we are a company of people, we seek the answer as a company. Our guidance comes not as a voice from heaven, but by the fact that we have the mind of Christ (Phil. 2:5), which must mean that He is doing His thinking by our minds.

If we believe he is stirring us to ask and take something, we do not hold back. Did He not say to His disciples, "Whatever you desire, when you pray, believe that you receive." (Mk. 11:24) Not whatsoever He desires, but what we desire!

When we see ourselves as He sees us, His Spirit-indwelt Sons, we know that our desires will be His desires; and that He awakens desires in us in order that He can fulfil them.

Too often we have been suspicious about our motives. Basically we do not accept ourselves as His liberated sons, and we unconsciously adopt the idea that our God is rather niggardly. Consequently we are wary of expressing our desires to Him, because we think that He will ignore them and that we will never receive what we want.

Then the crisis moment is that “word of faith.” What do we mean by that Pauline phrase? (Rom. 10:8.) We don’t move into action by abstract thoughts, but by selecting from our thoughts what to do, and we say, “I’ll go here. I’ll do that....”

That is the word of faith, for faith is my free capacity of attaching myself inwardly to something I believe in and I can make my own; something I will do, or take, or go to. The word of faith is the decisive moment of inwardly uniting myself to something about which I then take action.

Now lift that to the levels of the Spirit in the prayer of faith. We have been on the thought level in finding out what God wants to make of a particular situation. Now we move onto the word level. We boldly maintain that if God has given us certain desires in certain situations, if God has put us there and thus caused us to have these needs and desires, then it means that He already has purposed to supply those needs. “Before they call, I will answer.”

So now we move right on by the spoken word of faith. We “say unto this mountain, be you removed...” And we see it already accomplished. With God, we “call the things that be not as though they were” (Rom. 4:17); and we do this against all soul-feelings of its absurdity, and all human reasonings.

It is quite evident that this is how the men of the Bible operated. Moses at the Red Sea said, “Stand still and see the salvation of God; for the Egyptians whom you have seen today, you shall see them again nor more forever.” Joshua at Jordan said, “Prepare you victuals for in three days you shall pass over this Jordan.” Before Jericho he said, “Shout, for the Lord has given you the city.” David said to Goliath, “You come to me with sword and spear; but I come to you in the name of the Lord of hosts. This day will the Lord deliver you into my hand.”

Elijah said to King Ahab, “As the Lord God of Israel lives, before whom I stand, there shall not be dew or rain these years, but according to my word.” The Lord Jesus again and again spoke the word of faith. To the storm He said, “Peace, be still” To the demons He said, “I charge you, come out of him.” To the fishermen He said, “Launch into the deep, and let down your nets for a draught.” Peter, too, spoke the word of faith. To the lame man at the Beautiful Gate he said, “Silver and gold have I none, but such as I have give I you. In the name of Jesus Christ of Nazareth, rise up and walk.”

We have spoken the word of faith in these ways in our missionary crusade ever since I learned something of the secret of faith through my friend Rees Howells. We were at the bottom of things 40 years ago, and our small mission was about to collapse. But through Rees Howells I had caught the secret of listening first for what God had to say, and then following through by taking positions of faith according to need.

On that basis, instead of giving up in our almost helpless position - we had at the time 35 missionaries and hardly \$10 each for the whole month’s needs - we were reminded, as we waited on God, that the commission given to our founder C.T. Studd, was to the whole unevangelised world. Recognising this to be God’s word to us, we took steps of concrete faith, not just to continue the small existing work in the heart of Africa, but advance worldwide.

Specifically in that first year we spoke the word of faith in Mark 11:24, faith that we should be receiving ten new workers that year. We declared this in print, praised God in faith, and did not appeal for funds. Within three days of the end of the year the ten workers, with full financial support, had joined us. The next year 15 joined us, the next 25, the next 50 and the next 75. All of them came by the end of the year and all went to newly opened fields.

From these beginnings, without appeal to men or special church backing, we proved in uncountable instances that “faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). Since that time, 40 new fields, almost one each year, have been opened to us, and hundreds of national churches, with many Spirit-filled members, have been formed. Our missionary staff has increased to 1200 and, through our Literature Crusade, millions of dollars worth of Christ-centred books are reaching 35 different countries.

It is no idle thing to say that the biblical principles of achieving faith are as operative today as in the days when the Letter to the Hebrews was written. This is true because they are the principles of the Eternal Spirit operating through human spirits.

In the final simple terms, it means first, the startling Bible-based recognition that all things that happen in this world, good or evil, are God’s determined happenings, and are part of the workings of His perfect will. We, as His functioning sons, recognise that as inner spirit-persons nothing can touch us from without except in-so-far as we inwardly accept it. We are solely controlled by the way we inwardly see and believe things to be.

If we allow our believings to be dependent on the distorted outward appearance of things or people, that negative believing is master of us and binds us as its slaves. If instead we determine to take our established place in “the heavenlies” and to see everything with the eyes of God, as His perfect way and purpose, then we can praise Him for everything. “In everything we give thanks.”

We are now free from negative thinking and can consider why God has put us in this situation, and what we would like Him to do about it. (“Whatsoever you desire.”) Having got that desire clear, we then take our royal prerogative as Sons with all the resources of the Father at our disposal (John 17:10) and speak the word of faith.

The supply already is there. The victory is won. To all those who may accuse us of being presumptuous, or say that we are tempting God, we may point to Matthew 6:25-35:.... *Take no thought....*”

With this we move into whatever action goes along with the situation - for faith is acting on facts. This means moving forward to our next objective, accepting it as ours by faith. The same thing should happen in a church fellowship moving forward in faith-action, or any of the forward movements of the Spirit these great days.

If it is a matter of a more personal faith transaction, then our word of faith may release us from anxious human pressures on a soul in need; for we are seeing Him as already among the redeemed by faith; or we release a sick person to God on the word of faith; or whatever else.

Once we have understood that speaking the word of faith is the living Spirit in action by our spirits, we go forward without looking around to see how or when it happens, or still less, what if it hasn't happened. It is God in action, and He hasn't been found to fail in fulfilling His own perfect purpose in His own time. That's my best understanding of prayer and faith.

## 7. TOTAL TRUTH

The truth of our union with Christ gives us a tremendous boldness. Our confidence comes from an inner witness of the Spirit to two biblical and Spirit-confirmed truths which we are called to emphasise to God's born-again family. We are bold to call these two truths *total truth*. The first is a personal truth, and the second is a universal truth.

The personal truth is that the revealed fact of our being in Him and He in us is a *conscious union*. This means that I no longer see myself as a separate person in a relationship with the Lord Jesus Christ, but as one, as Branch in the Vine, as a Body member in the Head, as Spirit joined to Spirit. I am consciously *He* in my Branch-Body-Spirit forms - Christ, indeed the whole Trinity, in my human form.

I am not I dependent on Him, but *He* permanently expressed by me. And so I live spontaneously on this inner fixed fact by the Word, inwardly confirmed by the Spirit. This means that I live my daily outer life as if I am just myself, in total freedom, yet with the inner permanent sub-conscious reality that it is *He* living my life (the hidden truth of Colossians 3:4 and Galatians 2:20). This is total truth #1 - the *replaced life*.

The second truth, the universal truth, is the revelation that *all are expressions of God* - whether things or persons (Romans 1:20 and Acts 17:28); whether in their negative (misused) forms (such as in Romans 8:20), or in their positive, right forms (the righteousness and higher ways of God as expressed 2 Corinthians 5:21).

This means that I see God in everything, good or evil - good in His grace forms, evil in His wrath forms. Therefore we see positively in everything and everybody. When we see "evil" forms, we see God meaning persons in their freedom to be what they fully are in their present misuse of themselves; and that He purposes through the corrupting effect of their misuse (Galatians 6:7-8) to condition them for seeking and receiving His grace (Luke 15 - the prodigal son - and Romans 11:32). When we see "good" forms, we see God in His infinite varieties of self-manifestation (I John 4:17), and in His reproduction of Himself in others. We label this total truth #2 - seeing *God only* in all things and all peoples.

Nothing exists outside of God - Father, Son and Spirit. Therefore the only "sin" is unbelief - which is negative believing (John 16:9 and Romans 14:23) - seeing things and people and all situations as though separate from God. Negative seeing and believing causes us to be judgmental, fearful and defeatist, always transmitting to others what we ourselves inwardly see. To us the *total truth* of the union life message and personal witness is the *replaced life* and seeing *God only* in all things and all peoples.

But one more truth that we "see" and rejoice in is the total unity of the whole Body of Christ in the glorious Head; we see ourselves as "perfect in one" with all God's redeemed people. This means that we happily and appreciatively are in union with all who love Jesus. We can be part of all church fellowships, whether of the "established" or independent type, and be honestly thankful for all of the truth in Christ known and preached by each fellowship. We ourselves will add our contribution of total truth revelation as given opportunity. It is our particular contribution to "the perfecting of the saints," and the "presenting of every man perfect in Christ Jesus."