

**CONFERENCE MESSAGES
ON THE DEEPER LIFE**

BY

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1. THE MINISTRY OF MISSIONS

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I am very, very sorry for my fast speech. I have apologised many times, but like unsatisfactory repentance, I haven't changed. I am able to preach victory (I don't say live it) in any other respect, but not a slow tongue. I can't get that one! Also I am sorry to say that my voice has disappeared into my boots. It probably comes from your shoeless habits here for us tenderfeet. I think I caught a cold or something in Korea. So I hope you will somehow be able to hear. One of you very conveniently shouted out at a previous speaker and so please shout out again and I will do my best.

It's certainly heart-stirring to hear this variety of ministries which we are being given day by day. I do thank God for all these different ways in which the Holy Spirit is busy in revealing the Lord Jesus Christ to those whom He has bought with His blood.

Now I want to continue for this morning hour where we left off yesterday, and I trust to complete what is on my heart and mind to say on this subject. Those of you who were here last night will remember we sought to speak first on the strategy of the Spirit, that Mighty Person who has come to fulfil, fulfil completely and perfectly, the plan of God in this era. We have sought to examine His strategy so far as worldwide evangelisation is concerned, and we glanced at certain era of His activity up to the present. We found that this present era can largely be called the era of inter-denominational missions. That is not really a good term because it is not even true. Denominational means that you have a name. Well, we all have a name. So we are all denominations really. But it is I suppose the most convenient name we can use. Perhaps conservative missions or fundamental missions or something like that might be nearer the truth, but we understand I think what we mean when we speak of "the body of inter-denominational conservative missions." And we were saying that this is peculiarly the era of the Spirit through the interdenominational activities worldwide.

And then we looked for a few minutes at the present day objective of the Spirit through His servants, and we saw that we are passing away from the days of great unevangelised fields to various unevangelised localities and areas which have to be sought out by us and occupied. In probably every land there are such localities, and perhaps even more so it is the era of infiltration, when we have recognised that a vast new challenge comes to us to go into those areas where the Gospel has not really been preached. Perhaps they are claimed by certain missions and yet there are tens of thousands who are not reached at all, or, at least, what may be still worse, those who are in them are not really giving them the saving Gospel. So we are faced with a vast task of infiltration, and that I suppose, is the characteristic of missionary work here in Japan; it is mainly infiltration work.

Now I want to pass on from that to consider for a little while the ministry of missions. It is pretty obvious, but we can touch on it for a moment or two.

I. EVANGELISATION UNTO REGENERATION

I would suggest that the ministry of missions is obviously threefold. The first, of course, is what we usually call evangelisation. I don't think there is a better verse I know of in Scripture than Acts 26:18 for giving us a full outline of the meaning of evangelisation. It is that great exposition of the ministry of the Spirit by His servant Paul when he was sent to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." It is a wonderful analysis of the whole ministry of the Gospel. It is peculiarly apt I think to this country because, as many of you will know, one of the greatest and richest apostles of the Gospel who has ever lived in Japan wrote a famous book on it. That was beloved Paget Wilkes of the J.E.B. I hope that the vast majority of us here have read that stirring book, "The Dynamic of Service," which is based on this text. It must be fully 25 years ago when I read that book but I remember how as a young missionary it stirred my soul as he expounded his message of bringing the Gospel and producing the fruits of the Gospel among the Japanese and I do recommend any of you who don't know it to get it. "The Dynamic of Service" by Paget Wilkes.

I would stress first of all what is obvious, but it does need stressing; that our first objective is regeneration. It is evangelisation unto regeneration. Now brothers and sisters, we must continue to hammer and hammer on that because we can have evangelisation which doesn't reach regeneration. It is all too easy. I don't know Japan, so I can't answer for this country, but I know other countries where it is extremely difficult to tell when a soul is regenerated. I don't know whether you find that here or not. Certainly in Africa it is so. It is extremely difficult to be quite sure when a soul is really born of God. It may be because we are foreigners and can't quite enter into their outlook and attitude, I don't know, but that's just a fact. But I am stressing that we have to labour on - and labour through until we have regenerated souls who are producing the fruits of regeneration. "He that is born of God does not commit sin." "By this we know that we have passed from death to life because we love the brethren." "I write unto you little children because your sins are forgiven you for His Name's sake and because ye have known the Father." "The Spirit Himself beareth witness with our spirit that we are the children of God." "By their fruits ye shall know them," and such verses are evidences of the regenerated spirit. We have to have an experiential presentation of the Gospel, have we not?

Now I say that with some urgency. I know I needn't say it to you, but it is always good to remind ourselves of it because the mission field is terribly rotten with the other. That has been my shocking burden in this last year as I have spent 3 months in Indonesia. I went through 6 islands, peopled with nominal Christians. I am sorry to say they are practically nothing but nominal whether they are the pastor or the deacon of the Church. I told you yesterday of North India, peopled with nominal Christians. Yesterday I had a letter from England, giving the private report of the best known evangelical leader, an American in India - Everett Cattell, blessed man of God of the American Friends Mission. He has just been addressing the mission secretaries in India this last week and I was sent the report and was interested to see that he made that the priority number one - that something must be done in North India to bring regeneration to the nominal Christians. So although it may not affect us, in the sense that we are

people who have come to bring that regeneration, yet we have to battle through to see that it happens.

And there can be subtle snags that arise. I have been fairly recently among a large company of very godly people on a mission field where they love prayer, love the Word, follow hard after God. I was amazed to find that a large proportion of them do not know the New Birth. Of course in that case it is probably because they are to some extent “birthright Christians,” they are second-generation, Christians, they have received it from their parents, they have that form of baptism which sprinkles infants which can also give the wrong impression. And I found that a big error has arisen, that is what to me is a big error, and it shocked me. I find that they make a clear distinction in teaching between belief and new birth. Well, I think that is false to the Scriptures. These are all evangelicals and fundamentalists, yet they make a clear distinction between people who believe Jesus and people who are born of the Spirit! To my mind, in the Scriptures, belief is new birth - they are one thing. We are making a false division which has crept right into that Church.

I had a little experience of what it means myself because I heard a terrific address given to about 2,000 of these godly people. Of course, it had to be interpreted to me afterwards, but the speaker was vehement and emphatic. I found he was preaching repentance, repentance, particularly concerning certain forms of sin. And I was led next address to preach the Blood for it is the Blood that cleanses. The eye of God is on the precious blood and when our eye is also fixed on Him who is the Lamb of God, as God’s eye is fixed on Him, there is immediate deliverance. I took various illustrations such as any of us would take, the Prodigal Son who was immediately accepted by the Father; Zacchaeus who was immediately accepted of Jesus, and so forth, to show the immediate salvation. I had heard that at a previous meeting, hands had been asked to be raised in a congregation of a people of prayer, of zeal, of earnestness, as to those who knew of their new birth. They said that only about 15% went up out of that 2,000. Well, on this occasion I didn’t feel led to make any appeal, but the head man of the Church rose up afterwards. I didn’t know what he was saying, of course, but he called out something and a great forest of hands went up. I found out afterwards what he asked was, “How many of you now know that your sins have here and now been washed away in the Blood of Jesus?” I don’t know what was meant by that forest of hands, but I do know this, that that same evening a man, one of these nationals, sent up a letter with a thank offering and said, “for 28 years I have believed in the Lord Jesus, but only today do I know that my sins are washed away in His precious Blood, and here is a thank offering.”

And afterwards I heard a talk between a group of soldiers and someone said, “Do you know what those soldiers are saying? They are saying, ‘We believed in Jesus 2 years ago, but we have only discovered today that we are saved by His grace now.’”

So you see, there is a great need for us to be sure we preach the complete regeneration Gospel, a Gospel that gets people born again and saved here and now by His grace, who will confess with their mouth the Lord Jesus, and are shining as lights in the world, holding forth the Word of Life. Well, that is milk for us, and perhaps it is milk we have to re-drink occasionally.

It took us a long time in Africa (I know what I am talking about there) because I know the shock we had of profession without possession. Africans would come in easily, by the thousands, and we began to find that if there were any born again they were probably mere units among the thousands and we had to start all over again. So I know it is all too easy to get professions in certain countries without possession.

II. SANCTIFICATION - A HOLY CHURCH

I next stress what really, according to that verse we have just quoted, is the second aspect of the same objective of evangelisation; that is sanctification. Under whatever term we preach it, I would stress that God calls us to be people who are commissioned never to rest until we see the full likeness of Christ, the image of Christ in the people to whom we go. We are to see a sanctified people as well as a saved people. I suggest that the whole New Testament emphasis is that; that the occupation of Paul and the other writers through the letters was holiness. A holy church.

I think, I don't know if you do, that it's a sad thing, though it happens, that a precious New Testament word sometimes gets attributed to one separate group. Now we get what are called a "Holiness people." I thank God for the Holiness people; may there be more of them! But they will agree with me when I say they are not the only people who have holiness. Holiness is a Gospel word. I have heard that some of you missionaries here in Japan are afraid of using "holiness" because it is a technical term. It is a Bible term, not a technical term. We must wrest it from its wrong use. Everyone of us ought to be a holiness missionary, as well as a justified missionary.

My, my! I will tell you a secret. This very morning at our own breakfast table in our own mission, when I said that our Bible School in England is Holiness Bible School, one of our missionaries said, "Oh, is it holiness?" meaning, "I hope it isn't." I said, "I hope it jolly well is. I will go back and see to it if it isn't." My, my! Not holiness? We stand for holiness. "Be ye holy, for I am holy." "Warning every man and teaching everyman that we may present every man perfect in Christ Jesus." "My little children of whom I have travailed in birth until Christ be formed in you," not an embryo, but a fully formed man who can be a full Christ inside me. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," and a multitude of other texts. I hope God gives us as missionaries a divine burning in our hearts.

Of course, we have to have an experience first. This isn't the series of meeting in which we are talking about the experience and the deeper life - we shall talk about them next week. But having ourselves had the experience of a full salvation, we must learn how to expound a full salvation. I find it has taken me a much longer time to be a teacher of full salvation than to be an experiencer of it; but I am to be both experiencer of full salvation and a teacher of full salvation, so that I can produce people who are fully saved and whose lives and hearts are known by God and whose satisfactions are in the Lord Jesus Christ. And that will be a satisfaction to us too. I don't know what you heard in old days in England, but we used to hear that there were no converts in the world equal to some of the converts in Japan who are the product of the old Japan Evangelistic Band, and they told me that where beloved Barclay Buxton and Paget Wilkes and men like that preached a full salvation and entire sanctification (whatever particular terminology we may use) it has produced deep, strong, rich, holy, God-

loving, soul-loving lives. Coming out here after all these years, our hearts have been stirred for, without making any inquiries again and again in different places in Japan, I have found a product of that work. This pastor or that person would say, "Oh, yes I first heard about the Word of God from Mr. Paget Wilkes, or Mr. Buxton or Mr. Cuthbertson or one of those early men." I thought again that it was a re-emphasis to my own soul of the seed of the Spirit and the fruits of the Spirit of those who preached a living, full salvation. I used to know those men of last generation; they weren't men who stand high in the way of doctrine, but they produced lives - lives on that standard.

We are all so new here, as I said yesterday, we may get the idea that nothing happened before the last war in Japan, but it did in the power of God. But I won't underline that point further except to stress it. I do hope that we missionaries, no matter what your terminology is will have no rest in your own souls until you know the secret of holiness, are continually sanctified and living victoriously and have the burden and the burning in your own soul to see that those to whom we minister also find that secret, and live in the fullness of God. So we are producing both a saved and a sanctified people or as this verse said both a forgiven and a sanctified people - separated, consecrated, sanctified.

III. ORGANISATION OF LIVING CHURCH

The third part of our ministry, I suggest, is the building of the living church. The first two parts of the ministry are individual; salvation and sanctification. The third is corporate; the building of the living church. We are going to examine that a little further in a few minutes time.

It should be a real concern to us that we build after the due order. We remember that word David used when he attempted to bring back the Ark on the new cart not after the due order and when Uzzah touched the Ark, and the hand of God struck him. David sought to bring the Ark up to Jerusalem in his own way and was rebuked but then later on he found but from God's word what was the due order. He said now that this and this must take place so that we bring the Ark of God up after the due order.

There's a due order for the living church for its outward life as well as its inward, and it is part of our responsibility to discover what that due order is, and then to build on it. Again, in my recent wanderings, I came upon a striking example of that. Perhaps one of the most striking experiences I have had during this last year and a half was when I discovered an Indian who was mightily used of God. There were no foreign missionaries, no foreign money (although he welcomed foreign missionaries to come and fellowship with him - he was entirely open that way), but it's purely an Indian work. It has leapt like a flame and expanded from place to place having about 130 churches, many of which are very large.

I worshiped in one of their churches all day Sunday with about 800 people. I learned from the Indians how the Lord's day should be spent but I found the secret lay here; this beloved brother (he's not head of the church, because they are on right church principles; he's the senior brother among them) said to me, "I had to learn my lesson because we started this work under the call and power of God (I think about 12 or 15 years ago), and God broke through with a mighty revival and people were swept into

the kingdom in certain parts of India, and as there were neighbouring churches there, I just left them in those churches. I got the shock of my life when I came back about 6 months later to find death; they just disappeared, nothing seemed remaining and I learned that I had done only half my duty. My duty was not only to get them born-again and maybe filled with the Spirit, but also to teach them how to worship after the due order and how to be churches on the New Testament pattern.” Of course, that brought in persecution, but as I moved from place to place I was stirred to my depths to meet these groups who had learned something of worshiping according to His pattern, as well as being themselves individually saved and sanctified people.

So I suggest that those are our three ministries as missionaries. Evangelisation producing regeneration and sanctification in the life of the believer, and the building on the New Testament basis, the church of Jesus Christ.

A. God’s Agents in Producing the New Testament Church

Now I want to pass from that to a little consideration of God’s agents in producing the New Testament church, the church which is His body, and then, if I have time, to look at the church itself.

1. Apostles - Full Time Agents:

Now it’s obvious to us what the agents are, but I think it’s good to remind ourselves that there’s a clear place in the New Testament for full-time agents of the Gospel who have a specialized ministry. I will refer to this specialized ministry in a moment. But there is an obvious Scriptural place for full-time agents of the Gospel. The first was the Lord Jesus Himself, the Apostle and High-priest of our calling, who was called out from His secular life into what we would call full-time ministry, gathering around Him another dozen men who each left all to follow Him. So we get the pattern.

We get the pattern again after Pentecost when the apostle said, “Appoint other people to do the other businesses. As for ourselves, we will give ourselves to prayer and the ministry of the Word.”

We get the pattern coming out again in the beginning of the evangelisation of the Gentiles when the Spirit of God said, “Separate me Barnabas and Saul for the work where-unto I have called them,” and out from them came the first evidences of what we may call the missionary agencies of today.

We remember that famous verse in Acts 20:4 where it speaks of being accompanied by Sopater of Berea; and Aristarchus and Secundus of Thessalonica; and Gaius of Derbe; and Timothy; and Tychicus and Trophimus of Asia; a thrilling list you have. These men were picked up from the different young churches going all the way now into full-time ministry, as far as we know, with the Apostle Paul and doubtless representing many others not mentioned by name.

So we have New Testament authority for full-time agents, not as pastors of churches, no, not as pastors of churches, and still less as lords over God’s heritage, but as propagators of the Gospel, bringing the churches of Christ into being. I suppose the

nearest New Testament word really is “apostle,” because that is used in the New Testament in a wider sense than merely the twelve Apostles, but I suppose it is a word that we should be reticent in using, because it has such peculiar implications. Perhaps we prefer today simply to say “missionary.”

We won't go further into the matters concerning missionaries as agents of the Gospel, except to say this: there are many problems which centre around the organisation of missions and missionaries, and also the character of missions and missionaries. We are passing by, though, except for one comment. On organisation, I will just say this, but many of you won't agree with me. Perhaps many of you would like to agree with me and can't!

But I'm positive, from twenty years experience on the home end of a mission that missionary groups on a foreign field should be independent groups. There should not be remote control on mission fields. Home boards have no business to control foreign fields. Home boards may have their place and their activities and those activities may be in liaison with the fields, but home boards have no business to control. You can not control from ten thousand miles away what is being done here. I'm positive what the law of the Spirit is; He gives His mind to the people who pay the price. I think it is a very important law. The Spirit reveals His mind to the people who pay the price, because they are pretty cautious about what they do then for they are going to pay for it themselves. When you get a committee six thousand miles away from you who legislate it, it doesn't cost them too much, maybe, but if you have to do it, it will cost you something. So you will be a little more careful in getting the right guidance. Now there is much more in it than that. I suggest to you that we reproduce ourselves and if you are accustomed to bowing continually to distant authority, you'll accustom your churches to bow to distant authority too. You won't give them the right Scriptural foundation of independence if you are not independent yourself. Therefore I think there is a very vital matter here because of what we are reproducing in the converts. Well, as I say, some of you enjoy that independence and some of you sigh for it. If some of you can find a way to get it, well, get it, that's all!

With that I pass on. There are no board members here so we are quite safe. There's only Brother Thompson and he thinks the same as I do, I think. So that's all I'll say on the question of mission organisation which isn't our immediate objective here.

2. National Evangelists:

I want to go on to a matter of very great importance, a matter which possibly some of you have solved. I think possibly some of the older missions here have solved it; I would like to hear very much from them if they have. And that's the problem of the national evangelists. Now I again speak somewhat in the dark as concerns Japan, because I don't know your set-up sufficiently, but my chief concern is the problem of the national evangelists where there are not national churches able to support them.

Now I originally came, as I told you, from a field where the converts were by the thousands from the beginning and the problem has never arisen as to how to support evangelists. For thirty or thirty-five years we never put a penny of foreign money into the African Church; it always runs its own affairs and pays for its own affairs, but I

came across a very different problem when I came over this way. I came to Indonesia, Thailand, India, and then to you here. I came across the problem and dilemma of the fact that, in these days of nationalism, all seem to agree that you can not adequately present the Gospel to nationals unless it is done by nationals; that is, only by nationals or by a mixed team that contains nationals. Now the dilemma is: from where are you to get your nationals? Who is to support them? It's a question of which comes first the egg or the chicken? The nationals produce the church and the church supports the nationals, but which is to come first?

Now the solution made by all the older denominations and some of us too, doubtless, has corruption at its core - and that is foreign subsidies. So we are facing the fact that there is a vast, foreign subsidised national ministry. It has obvious corruptions about it. We have to face the facts, and one is that foreign subsidies often produce professionalism.

I believe security in the church of Christ is its biggest curse, security in the earthly church of Christ is its biggest curse. I don't believe this Book ever offers earthly security. It offers heavenly security and earthly insecurity, and I believe the deadness which has come into the whole church, generation by generation, and which has entailed the starting of new groups, has been largely because the representatives of Jesus Christ have sought earthly security and then have cooled down in their zeal because of it.

I think it is the curse of denominations but no doubt you won't agree with me. You get that in the paid pastor or paid evangelist. It seeks something from the church. I saw that with my own eyes in India. And you have church members who are church members partly for what they can get from the foreign missionary - schooling and so forth. So there is this element of professionalism which has crept right in through the foreign subsidy.

You get another grave danger, that is, subservience to the foreigner. I met a very tragic situation fairly recently which illustrates what I mean. There was a strong national group which was strongly conservative although there was some modernism among them - they had been born out of one of the old denominations, but the national evangelicals have risen up and taken hold of the whole church of tens of thousands. They now hold the seminaries and they hold control of the place. The modernists are in the minority and the evangelicals are in the majority, but because they are in the majority they have begun to veer away from this modern ecumenical emphasis and they do not think they ought to be linked in an ecumenical fashion with a lot of others who are not true to the word of God, and that they ought to move out of those ecumenical circles. They wanted either to make for themselves something which is wholly pure and wholly true to the Word of God or join something of the same kind. Do you know what happened? The secretary of the big denomination arrived on the field, and he shook his finger at them and said, "You either follow our denomination in its ecumenical principles, or it will hurt your pockets." And they have not come out yet. They are wavering; will they? Will they not? Will they for the sake of filthy lucre, fear because they are largely subsidised by foreigners? There's the danger.

A third reason why foreign subsidy is obviously something that we should move out, is the prospect of us all being moved out, and then what happens to the foreign subsidy? As we all know any time these lands may close to foreign missionaries. Then what happens?

So we all agree - and, mind you, the old denominations agree as much as we do - that the foreign subsidy is not the right way for the support of the national evangelists or national workers. But what's to happen where you have no churches to support them or where the churches are so weak they can hardly do it? I presume that may apply to some of you here. Your churches may be so weak that they couldn't support the worker they should support.

That came upon us as a great burden when I was in India and more recently here in Japan. Now it came to us as fresh light. It may not be fresh light to you and as I say perhaps the older missions have been practicing it for some time and they can confirm what I am saying. Now the first thought is this: We first of all went back to the time when the first apostles were called, when the first missionaries or the first national evangelists were called. That was the twelve disciples. And we saw that when the Lord Jesus called them there was no promise made of any kind of material support. Their response was to give all; it wasn't given conditionally. They didn't leave all and say "on the condition I get so much back." They simply sold all, left their nets, forsook all and followed Him. That's the first response of the God-called person, whether foreign or national. Not how am I supported? I must follow, and to follow I leave everything else alone for the privilege of following Him and fulfilling His word.

Now then as they went along with the Saviour - quite incidentally, as far as I can see - He pointed out to them the fact that if they did the Father's work the Father would look after their material needs. And I suggest to you that there's no more important passage in the New Testament concerning this matter than the end of Matthew 6 in verses 24-34 where it says, have no treasure but Jesus. Lay up all your treasure there. Have no outlook except Jesus: look only on Him. See Him in every circumstance; keep your eye single; and have no activity except for Jesus; only serve the one Master. If you are Jesus-centred in your love, and Jesus-centred in your outlook, and Jesus-centred in your activity, you are on pretty secure ground; and if you are on this ground, just go on and you will find the rest will follow! That is all He said. It's not too common even amongst us to find those who really believe it. But that is all He said. He said, "If you do that, the Father who feeds the birds and clothes the flowers will feed and clothe you." And He came right out with that final statement: "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Now I suggest that that is a fundamental principle, and as I said before, one of the reasons why a ministry becomes rotten is because we come into it on the bargaining basis. We don't just fling the world away to follow Jesus. We say I'll fling my world away but please give me a good bit back to make sure I've a stomach full. I suggest that this is the order in which Jesus first brought into being those who were called into full-time ministry. They had a treasurer among them - apparently that's how they lived. Judas had the purse, and presumably therefore people did give gifts which went into the purse, and certain women were moved to minister to them and were blessed. You know of various women who ministered to them. That's all there was to it.

Now the next point that came to us may not refer to all of us here, but I know, thank God, it refers to many of us, and that is: Yes, we did step out on that basis - many of you did. In our own mission, and I'm sure it's so in many of your missions, we make a very strong point of this - you do not go to the mission field looking to a church. If you do, when the church collapses, you collapse; and any day even the precious American economy may collapse. You go to the mission field leaning on the Living God, and you have so proved that you can trust Him. He's put you through such experiences that you know you can trust Him with an empty pocket, so that if your church collapses behind you or your homeland collapses behind you, you go on because God has called you. That's the call. Your call is not based on how you live; your call is based on selling all to follow Him, and it suggests your dying with Him.

How many of us have come out on that basis. It's a principle of faith, although I can't go into detail now, but what happens is that God works us to a position of faith. When you get to a position of faith you become fixed in it; you can walk in it at ease. Sometimes it takes God a long time to work us to that position. Of course there is only one form of faith, but in faith for material things, if we walk alone with Him on His Word, He'll bring us through testing experiences until our feet are steady on that road, and we have gained that position of faith and are able to walk simply, steadily, with a single eye on this Invisible Person and His Word.

Now, when that situation has come, God can trust us with supplies and we're not moved to rely on the supply because we have found our position in Him. Do you see my point? After He has tested us and He has our feet steadily walking on the plain pathway of faith, then He may channel supplies in through this church or through that individual. Well, we say, "Thanks. Praise the Lord! That's grand, but we are not relying on you." I've never dared do what Paul did - I don't know if you have but when Paul received gifts he said, "Well, thank you very much and, I'm sure you've had a blessing in giving to me," not, "I've had a blessing in receiving." I haven't tried that one yet, have you? You see, the proof was that he was indifferent. You know quite well Paul didn't work because he needed to stock up supplies. He makes it quite plain in 11 Thess. that he worked to set an example of the toiler to them.

I'm very glad to hear that Brother Don Hoke is going to produce horny-handed sons of toil out of the Bible School, because it is surely a need. There is surely a need for persons who will work with their hands as well as speak with their tongues, and Paul said, "I am only setting an example. I don't rely on that for my daily bread." Oh dear no! Paul knew something better than that, and the proof was that he was indifferent on that level. And when the gifts did come, Paul said, "Oh, thank you for the gifts," and, as I say, "It will be a blessing to you if you gave to me," not, "I got a blessing out of receiving it." Pretty good, I think.

Now I'm leading on to my important point. I'm trying to show that many of us have been called out to the way of faith and it has been along certain definite principles. We've had to learn to walk with a single eye. We've had to learn to walk with no resources behind us. And we've walked that pathway, and we've had some stumblings and crackings. But we've gone through and we've proved that faithful One. And we have proved that it is true that if we seek His kingdom first, He does supply. And

gradually He has set our feet on a road in which we are now steady - we are free! We are not full of fears, inhibitions, and questions. We know our God.

Now having arrived at what I call the position of faith, having set our feet on that roadway, then He may be pleased to move that church or that individual to supply our need, maybe regularly but we are not relying on them. We are not moved. We accept gratefully what they send, but we're relying on Him. That's our pathway of faith.

Now this is the discovery I made in India - I found that we had slipped into a false condemnation when it concerned the nationals. The devil had slipped a false condemnation into us. It was this: we said, "Oh, well, we have churches behind us. You can't ask these poor Indians with no churches behind them to trust God." It came like a flash of lightning: "You're accepting a lie; you're not trusting the churches in the homeland. The whole basis upon which you came out is not the churches in the homeland. God may have used the churches in the homeland to supply your need, but you have not trusted in them, and you are still pursuing that old pathway of walking with Jesus alone. Let the churches disappear and we will still walk with Him." We saw that we had taken false condemnation and that we have a right to call the Indian or Japanese or Thai evangelist to walk that same pathway as much as ourselves, and we should say to them, "Yes sir, we walk it." They may not believe it; that's not the point. We are only responsible to God. We walk it and so we can call on them.

We suddenly saw that there's the solution! Challenge India! Challenge Japan! Challenge Thailand for men and women with a single eye who will walk out on Matthew 6:24-34, and will dare to do it, maybe in the face of the fact that there is no one humanly in their country who will support them. You say it is too high? It can't be too high for the Word of God can't be too high! It's the Word of God. We are not asking them to follow us; we are asking them to follow Him and His Word.

So we started that in India. Just the first one or two have come out and we are being led to start the same thing here in Japan too, just among our first Japanese workers.

There are one or two other points of interest that surround it. One is this: evidently in the days of Jesus, as I have already said, funds were channelled to Him. There was the purse, and funds did come in which were presumably used among the disciples, and so on, so we have treasurers. Each of our missions have people who are responsible for finances. They are not responsible to provide the finances but they are responsible to channel the finance. And all of us have our treasurers at home, who say, "As the Lord sends the money, we channel it; if it doesn't come, it is God's business, not mine." One anxious principal of a Bible School in England asked one of our leaders a few weeks ago, "Do any of your missionaries ever starve? (They all say the W.E.C. starves. Well, my trouble is I get too many chins, not too few.) But she said, "Do any of your missionaries ever starve?" It was a lady principal and our missionary gave an adequate answer. He said, "Madam, if they starve it's God who starves them."

Amen! Certainly! God lives in me, and takes me the way He wants me to go, and if He wants me to go the way He took Paul - hunger, thirst, nakedness, peril - He will take me that way; it's not the devil. The devil doesn't run my life! Praise His name, God runs it! And if God wants to take me the starving pathway may I starve joyfully, that's

all. That's exactly what it says, "Paint your face, and don't look as if you're starved when fasting." (I don't mean the paint some people put on - I mean sort of looking nice.)

Now on that basis we came to this conclusion: that it will be wiser to have separate fellowships for Japanese and foreigners because in the end it is a Japanese church. So we are not mixing or intending to mix the two fellowships; we are not actually introducing Japanese nationals into our foreign fellowship. We are encouraging them to start a fellowship on the same basis themselves; a fellowship of full-time workers, every worker accepting Matt. 6:24-34 as his material basis of life, daring to believe that this Living Person will do exactly what He says He will.

Now at the same time this comes in, that is, when God has us walking steadily on the pathway of faith, His usual method is to channel supplies through the church. With most of us, that's the usual method; we may say it is the complete method. Our supplies come from God moving churches or individuals to give, but, as I say, all the time we know that we are not relying on that. We're walking with Him. Now we are taking the same line with the nationals. This is just in the experiential stage that we are starting in with. India and Japan are the only two fields so far. We are suggesting to them now to appoint a treasurer or appoint among themselves a committee if they like, who will be responsible for funds and if the Lord, as He pleases and by whom He pleases, channels into you supplies you can divide them on some agreed system as in the mission.

One other point going along with that which came to us is that the channel of supply is through the whole church. We talk about nationals for convenience, but there is only one church, the church of Jesus Christ, and God may move any of His people anywhere to channel those supplies and therefore there is no reason why supplies shouldn't be channelled from the home end as much as from the field. I think I have discovered an error in my own outlook and the outlook of those at home for we have had a few evangelists and workers in India and other countries and here too, who have been carrying on but they have been supplied mainly out of the missionaries' pockets. But we have seen, "No, that is not the whole plan of God." The whole plan of God is that the whole church is used to channel supplies. He may move whom He will, by what way He will, but it's always along that line; it comes from Him. It may come horizontally, but we see it as coming vertically. So we are setting our system going. No guarantees. Nobody! No Japanese, or Indian, or Thai or anybody else who comes in says, "I'm expecting so principle," [sic.] but we say, "We'll take whatever God sends in walking with a single eye on Him."

Meanwhile, we missionaries on the field, and the home end too, will feel a certain burden, without any direct responsibilities, but a certain burden as God moves us to channel supplies. I probably may well talk about this thing because it is a burden on me and maybe God will move people in the homelands. That's all right, but it all has to be on that unguaranteed basis, and whatever comes will be channelled by some secure way to the treasurer and the treasurer, in an anonymous sense, will divide that among the people according to need. Well, I have spent some time stressing that because for ourselves we feel at last we have found the solution we have been looking for. We feel that on this basis we can challenge India to produce many evangelists and can

challenge Japan on the clear-cut basis by which we were called out that of human insecurity and Divine security.

B. God's Church on Earth

Now my last few minutes will move on a little quickly but I want to pass on for a few moments from the full-time worker through whom the church comes into being to the church itself and share with you a few thoughts concerning God's church on earth.

1. The Church - The Body of Christ:

Now the first thing I would say is this: properly speaking there is only one church. Now that is not wholly Scriptural for the Scripture does speak of more than one. I'll speak of that in a moment, but properly speaking there is one body of Christ, one church, and therefore we always seek and need to maintain the outlook that we all are part of the one body. I think it has its importance in this way; I was challenged in India by certain Indians who said, "You missionaries live on a limb, and that's why often you feel so weak. You come to us as outsiders and you kind of live in some far distant corner on a limb hoping to make the Church of Christ." He said, "Brother, you are the church. You missionaries are the church wherever you are; the church is any of the members of His body, two or three gathered together in His Name;" and, he said, "What you missionaries ought to do is to learn to start functioning yourselves as the church where you are before there may be any sign of a national church and you become just a member of that national church, although as foreigners you may move off in due course." But we are always part of the church wherever we are.

"National" and "foreigner" are only convenient for certain purposes but it's not the ultimate. I saw that working very interestingly in one little corner. We have a field in Pakistan, a most difficult field, right up on the Afghanistan border, and I found there a young man named Don Rowley, right on what is called the Kaidon valley among the Mohammedans. There are only about five converts. He's been there about two years. He functions like this. He has a little house and with him he has one young man who is an out and out convert from Mohammedanism. Those two are the church, they break bread together, they worship together, and they are the church which is in their house. Now they have, scattered round them in the villages, about four other Mohammedans who have come out for Christ and there are also a few soldiers visiting there who are nominal Christians but at least they come along. And the church just functions in his house like that. They are the church, and share fellowship with them. So here's the living Church in a house; the church including the missionary and the national. I thought that was a nice little picture of the point that the Indian was making.

2. The Local Church:

Now beside the fact of The Church, the Scriptures make it quite plain of course that there are churches: "the church which is in his house." Acts 9 says that "the churches had rest" after Paul's conversion, and there are many evidences that we know of in the Scriptures where it distinctly speaks of the church in the plural. Therefore, the Scriptures give us complete authority for the local church as well as the Universal

church. We therefore have to learn what the New Testament order is for the local church - that is what is of such great importance to us.

First of all I would say this: if we really divorce ourselves from any traditional outlook, any denominational outlook, and like little children seek to find what the Scriptures indicate to us as the New Testament order, it is clearer than most people think. It's pretty obvious that most of our difficulties come in from traditions which we bring in out of loyal to some group or other. If we cut out our church history and cut out everything else and look simply to the Scriptures, the New Testament Church is pretty obvious.

a. Its Independence:

Now the first point I make concerning the New Testament Church, which is of great importance, is its every indication that independence is the basis. Now I don't think I can prove that entirely from any text. There is in the New Testament a certain relationship between the men who brought the churches into being and those churches. Paul had relationships through his visits and his epistles and he sent Timothy to abide at Ephesus and Titus to Crete and so on and so there was that amount of link. Then those men, when they went there, advised them, taught them, and to some extent you might say commanded them, but I suggest that the whole evidence of the New Testament with its thousands of churches all over the place points obviously to the fact that the church worked on an independent basis. I think one of the clearest proofs of that is this; there came an extreme time in Corinth when there had to be an excommunication. Now Paul had no two thoughts as to what ought to be done and he told them that the only thing they ought to do was to excommunicate that brother. But all he could do was tell them, and they did it. Paul didn't do it - he was absent. They did it. Then in II Cor. Paul writes, "I'm glad you did the right thing," but in that sense it wasn't Paul ordering; he brought to bear all the influence he could but it was the church themselves who made the decision and acted. I don't know if you will agree but I very strongly feel the foundation importance of that, that the New Testament order is the independence of the national Church wherever it's springing up.

b. Its Form of Government:

Now we will have a brief glance at one or two other points concerning the church before I close and that is the question of the form of government and the form of ministry. Now the form of government is quite obvious; elders and deacons, but mainly elders. Notice this, as you often have, elders is always plural in the Scriptures. I think you will find there is no evidence ever in the Scriptures where one elder is appointed. It is always elders; there's safety there. It was the elders who ruled. Now they did rule. "Let the elders that rule well be worthy of double honour." "Obey them that have the rule over you." Always "them" you see. Now elders were appointed out of the Church membership, that's obvious. "They ordained elders." In the early church, evidently the first elders were ordained by the apostles. That means, I suppose, if we are responsible for forming new churches we should have a right to ordain the first elders, but of course they are the members of that existing church, and they are to rule. They have to learn how to rule on New Testament standards "not as lords over God's heritage, but examples of the flock," etc. They rule by persuasion, not by compulsion.

The pattern for that is Acts 15 where we get the elders pronouncing the sentence over the question of circumcising. James the elder said, "I give my sentence to" so and so. Then he says, "it seemed good to the Apostles, elders and the whole church" to do so. He won his way with the church and they won his way with him. It was a combined decision; it wasn't them putting something over him. So it is that kind of leadership: leadership which wins conviction and carries the people with him so that there is one voice speaking. It is rather late and so I can't go into the detail I intended. So the leadership of the church is not in the hands of what we call a pastor. It's in the hands of elders.

Now I want to get to another point here. I'm sure you won't agree, but I will still challenge you on the Scriptures. Can you prove to me from Scripture that there have ever been pastors appointed over Churches? I can't find it. I can find no evidence in Scripture that there ever were pastors appointed over churches. What I discovered in Scripture is this: the elders fulfilled the ministry between them; and we've gone off beam in our modern churches. The reason is obvious. To have elders to do it you have to have a living people, and living people are not too common to find - so it is much more convenient to pay a pastor to preach to you than to be alive yourself! And I fear, frankly speaking, that our modern method of a one-man ministry has come in because we are too lazy to have the life of God ourselves.

The real method is a living church headed up by living elders who minister the Word. Now I'll give you a proof or two of that; it's worth stopping for a moment. Look at Acts 20:28, the last commission which Paul gave at Miletus when he called the elders of the church of Ephesus together. He spoke to the elders; there were no pastors. Verse 28: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made your overseers (not one overseer, but overseers) to feed the church of God, which He hath purchased with His own blood." So you see the elders fed them. The elders today are people who open the pulpit door and let the parson in, but in the older days the elders ministered the Word; they were the parson. That's English language; perhaps you wouldn't understand that!

Look at Timothy. This is an interesting point. I Tim. 5:17, "Let the elders (plural) that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine." The elders laboured in the word and doctrine. They didn't have pastors put over them and it even says they are to be paid. So evidently there was some form sometimes of making contribution to the elders, presumably perhaps because he couldn't do a full time job in the world. I don't know. The proof of that is in the next verse. "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward." The meaning is that the elders, in certain cases, might get contributions from the churches for their support, but they were in the plural and were appointed elders out of their churches and not called from outside. They were members of the church ministering to the church. You get the same in I Peter 5:1-2 which says, "The elders which are among you I exhort - feed the flock of God which is among you." So you get the same idea. Thus I think that I've given you sufficient evidence of that from the Scriptures.

Now I'm going to suggest what the New Testament pattern is - and again I must say that I really learned this more than anywhere else among the Indians, in the purely

national Indian church - I found that their emphasis was this: they maintained that the Scriptures say that the Spirit gives gifts and those gifts are to be found in Eph. 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." You know the passage. These gifts are given to the body. The emphasis they made which struck me, and which is as near Scripture as you could get, was that we should expect to see those gifts appear in our churches. They said, "In our Indian churches we watch and if we see among the men of God in the church one person who is very active in visiting the sick and has a tender word of comfort, he is the pastor, and we commission him to visit the people and get into their hearts and homes. If we see another man who has an extraordinary gift of teaching the Word of God we say, 'Here, you have the gift of teaching. Exercise that. Study in the Word of God. Use your gift in the ministry of teaching the Word of God to us.' If you see somebody else who is obviously active in preaching the Gospel you say, 'Here, he has the gift of an evangelist. Now use it.' And so we go on all the way down the line. We seek to find in our body the manifestation of the various gifts and then get them into action."

Now I suggest to you that that is the New Testament pattern. Of course it is so radical I believe I must say this; we just have to face the fact that God uses every means. If He didn't He wouldn't use us, and so He has mercy on us and in spite of our flesh He uses us. He has mercy on the churches; in spite of the pastors He uses them! Excuse me. You see what I mean? He is flexible, praise His Name! Praise God for the blessed men of God. We could all name blessed men of God and how mighty their ministry is. I would ask for a show of hands here perhaps half of the congregation would say, "Yes, it was through the ministry of pastor so-and-so that I was saved." God has used them, but I don't say it is top-notch. It is second class. First class is this one, at least, I think so.

c. Its Forms of Worship:

Well, now I'll only say one other thing and that is regarding forms of worship. There is the government of the church, there is the ministry in the church, and there is the form of worship in the church.

Now I just stress this, brothers and sisters: we've lost our way. We have lost our way through a one man ministry. And this whole set-up we have, with a pastor marching on to the pulpit as I am here and a row of the choir following - it isn't within a thousand miles of the New Testament! Put a few bombs under the whole thing and start again. Then you'd get somewhere! We want liberty.

I sat among that blessed group in India; 800 of them - sat on the floor. We started at 10:30 a.m.; we broke bread together; some people ministered the Word to us; we prayed and testified and so on. There was a baptism too. We sat there from 10:30 a.m. till 5:30 and then at 5:30 we broke up for a common meal all together which was part of the fellowship, and then we resumed at 6:30 and went on till 10:30 again. So we worshiped from 10:30 to 10:30 - the thrill of my life!

I always hate Sunday at home. How can a missionary preach in 35 minutes? You haven't the first point out in 35 minutes, and you are only given 35 minutes to preach

in, but if you go to an Anglican church you are given 15 minutes! I hate it. I want to go where I can preach till I am finished. I feel sorry for you. We have lost the way, haven't we? I don't believe the Holy Ghost comes through quickly, brothers and sisters; I believe the Holy Ghost takes His own time. And if the Holy Ghost is going to come through you have to give Him His time and He will do it as He likes and when He likes and He won't bring a message from 11 to 12:15 because you have a beef in the oven. Bother you old beefs - "whose god is his belly," difficult one, isn't it?

I am just saying this - I suggest to you just this. The New Testament order of worship was fellowship. It was based on freedom in the body. And out of the body were the teachers; and they preached and taught but there were the others who trained and worshiped and so on. The ideal description I think is I Cor. 14:26 which is really only just mentioned incidentally but it gives us that little picture. I'm very fond of this for that reason. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." Then he says, "Let all things be done unto edifying." And then he speaks about the prophets, v. 29, "Let the prophets speak two or three..." You see those were the ones who had the gift among the people; they had the gift of preaching. So there are two or three of them, not just one who would have a go. They would take it decently and in turn. I often say this, "You can soon see the contrasts between the fires of those days and the ice-boxes of today," because in those days Paul said, "Look here, be a little quiet; don't all speak at once. Give another fellow a chance." But we say, "Here, do speak up and say something. Don't all be dead." You see that's the difference - we've lost it haven't we? There was something liberated among those people; they had fellowship and they brought out, "Oh let's have this hymn; we'll pray; here, I've a testimony to give."

Of course I saw it in Africa where they have that again; they have fellowship in Africa. And there was preaching. It wasn't all fellowship; there were the preachers too. You get the whole pattern, I think in Acts 2:42 just after Pentecost, where it says, "They continued in the apostles' doctrine and fellowship." Acts 2:42, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Now there you have direct teaching, definite solid teaching by those equipped to do it. That's doctrine! That means that one man stands up and teaches; so you always have that. We must have steady imparting of the Word of God, as well as the preaching of the Gospel to the outsider. But then you get fellowship, that sense in which there is a freedom of the Spirit by which all can participate, can learn to participate, and expect to participate. "Breaking of bread and prayers." I'm pretty sure we have gone wide away in the breaking of bread, but perhaps I'm a bit too radical.

Evidently the original breaking of bread was part of the meal according to I Cor. 10 where it says that they brought their own food; it was part of an ordinary meal. And when you think of it at the beginning, it was that with Jesus wasn't it? He had an ordinary meal and at the end of the meal He just broke a piece of the bread and said, "Here eat this. Drink this." It was part of the meal. And I suggest that the real meaning of the Lord's supper was just a last touch of fellowship. In Acts 2 you get a great deal about "breaking bread from house to house." Now it doesn't necessarily mean the Lord's supper - we don't know. To my mind it includes ordinary meals, "breaking bread from house to house." I take it that it was just fellowship because there is a

melting up in a meal, isn't there? When you sit around the table and drink the famous Englishman's cup of tea you get warmed up. But you know what I mean; there is fellowship. I believe the ideal is just fellowship, just simple earthly fellowship, having the necessary food, and then move on to the Lord's supper; that's the ideal.

Well perhaps, as I say, that is too far-fetched for us modern back-sliders. Perhaps we can't manage that one. But I saw a little thing here in Japan which touched me. We had a meeting at one of our little churches, just beginning with 30-40 people and there was quite an intense message on brokenness, confessing, cleansing and so on. The meeting was fairly tense, and that is not always the best moment for people to own up, but they provided fellowship afterwards and brought out the Japanese tea - that green stuff, and some little buns while we all sat on the floor and ate. It melted us up. We didn't have the Lord's supper. I think it is a pity we didn't. But out of that meal they began to talk. They were in tears in no time and one was getting up to go and confess to the other that they had a bad heart and so on. Through the meltedness of the fellowship the Lord came in and the preaching was completely at the end of the fellowship, round the meal table.

But anyhow let's remember this: it is the Lord's table in all simplicity. There is not such a thing as ministering the Lord's supper. I think we all know that. This priestcraft idea has slipped in - there's no such thing. There is only one minister of the Lord's supper and that is the pierced Hand itself. Who gives us the bread and serves us the wine as we meet around it.

Well that is very brief. I've stumbled about at 50 miles an hour at the end, but my time has gone. So may the Lord bless you.

2. GOING ON TO PERFECTION

August 2nd, 1954

I fervently wish that the Holy Spirit had a channel for these meetings through whom He could come even now like a rushing mighty wind, even as our Brother Mr. Bee prayed. I could wish that I was such a channel here tonight, but we can not be more than the Spirit gives us at the time. The Saviour always spoke about ministering within what the Father gave Him. There was always an element of great rest in the power of His ministry, and none of us can go beyond that, although it is obviously true that often it is because the Spirit can't give all He would give.

So I can only give these nights and mornings such as the Spirit gives me, ready at any time for the Spirit to change the direction or move through in some way beyond what I am prepared for. That's all I can say. I think that God is going to make what He is saying to us through Brother Thompson, and what He may say to us in these other meetings, dovetail together, although I think you'll find what God says through Brother Thompson for most of us will reach down more practically to where we live, and perhaps therefore be of more value to you. But once again we can only give, each of us, what God gives us.

We were all moved by the Spirit, this morning, as Mr. Thompson began to face us with various aspects of day to day Christian living, and I'm sure we shall all gather, meeting by meeting, to hear what God the Lord has to say. The line God gives me is different from that - really I suppose in one sense, at least, in the earlier meetings, more theoretical. That's why I say it may not be so profitable. Perhaps it is because of having been a missionary, one has an intense desire to see precious lives built up in the likeness of Christ in a steadfast walk that pleases God. Perhaps for that reason I have always had an intense desire to seek and find the secrets of a fully built-up and built-in Christian life, the full, permanent continuous Christian life, thanking God for the great emotional moments but finding that way which is the way - steady progress, "established, strengthened, settled," as Peter said.

And I suppose - again we are made differently - but you get some children who by instinct will always take everything to pieces to see how it works; I don't say they can always put it together again, that's another matter. But some of us are made like that and I could never find, never have found, a firm walk for my feet, until I have been perfectly clear about the road which is under me. I have had to dig and search and I'm still digging and searching - and, praise God, finding, as well as digging and searching - to get right down to rock bottom to the full secret of adequate, complete, Christian living: Christ-satisfying, God-glorifying, Jesus-filled living, right down to the bottom foundations as far as one is able to see. Of course there are miles deeper to go, and higher to reach, but up to the level one can see.

And it's only as gradually the very foundations of the keys of Christian living have been interpreted to one's mind and one's spirit (one's spirit may devour one's mind; they must both be furnished) has one learned in any sense to walk the adequate Christian walk. And then again and again that one has learned to meet every kink in

that walk, every little crack in it, where it isn't adequate or, as we heard this morning, others point out that it isn't adequate.

So that's the line that I'm led to take. It won't be just a series of addresses. Never having been trained, I don't know how to give addresses. It will be more or less a continuity, and so those who can come, who feel moved to come regularly, will get more than those who only come once, because I shall just cut off after a certain time, and begin again tomorrow night, where I left off. That's all I can do. You think it's a joke, but it's serious.

And that verse Brother Thompson quoted this morning has been a favourite of mine for years, Psalm 103:7, where by the Spirit the Psalmist differentiates between two types of Christians. It's really between the "milk Christian" and the "meat Christian," the "baby Christians" - the "infant Christians" - and the "mature Christians." The Psalmist says, "He made known His ways unto Moses (much fewer Moses', only one mentioned), and His acts unto the children of Israel" (plenty of them). And probably all of us recognise the difference between the ways and the acts.

I. WAYS AND ACTS

A. Acts

It's a very simple thing. It doesn't take much faith or intelligence to utilise the acts of a person. It's very convenient to do so, but it is very simple. I can sit in an automobile, and it can take me along to a place. I may not have the faintest notion how to make one, but I can benefit by the acts of the automobile makers. I can't do his work for him.

That's what it is to know a person's acts. Thus, as infants in Christ, we have continually benefited by the glorious and gracious acts of our God of all grace, in sending His beloved Son down here. It needs very little faith, hardly a mere spark, thank God, for us to lean on Calvary. It takes very little understanding, just that we've known that the Precious Blood was shed on our behalf. We've known that that Holy Person bore our sins in His body on the tree, that He was raised again for our justification, that it is by this Man that there is preached unto you forgiveness of sins, and that the gift of God is eternal life through Jesus Christ our Lord. Very little faith needed; very little intelligence, thank God. Some of us wouldn't be in if it took much.

But that's all. We can just lean on Him - just as you can sit in an automobile - and receive the benefits of these glorious acts; these great eternal acts of all history. That's what it is to know His acts.

But you can know His acts and be frightfully variable. We know that in our Christian living! The Israelites certainly knew it. They could benefit by those mighty acts of God through the rod of Moses, the acts of the plagues, the act of the opening of the Red Sea, the act of the manna, and the act of the water out of rock; but, my, they made a howl next time. They had no conception of what God was after or how it happened. They knew nothing about that. They could just go from act to act, with a big howl in between. That's our Christian life often.

B. Ways

Moses was different from that. Now to return to earth again. It costs something to know a person's ways. It costs a few years of hard work to be an automobile maker. Take a carpenter - you sit on nice benches here and enjoy the acts of the carpenter. I wonder if we could sit on the benches you tried to make - some of us would get up very quick, or go down a little farther! We don't know how to make benches. It takes maybe 7 years to do these kinds of things expertly - quite a different thing to benefit by the acts of the carpenter from what it is to produce the works of a carpenter.

When you know the way a thing is made you can reproduce it - that's the point. When you know how God does things, you can do the same - that's the point. If all we know is the acts of a person, we can receive selfish benefits. If we know the ways of a person, we can produce unselfish productions of our own for other people. If I merely know the acts of a carpenter, I can sit down on his bench. If I know the ways of a carpenter, I can make you a bench. Big difference.

That's the difference between the "milk" and the "meat." But, as I say, the second of those two takes long investigations painful mistakes, many times of despair as language learners know (same principle works there) and so on. But we come out as one who knows how that one does it and therefore can do the same. If you know how a thing is done, if you wish to, you can reproduce it of course. So Moses could reproduce the works of God. Moses' rods produced the works of God, and God actually called Moses "a god." Wonderful, isn't it, that God so clothed Himself upon a man?

Of course, that is God's purpose because sons are in the family. The ambition of the founder of a store - supposing he is what we would call a chemist or a druggist, or whatever you call him - if he starts a store under the name Timothy, his ambition is that when his lads are grown up around him it will become Timothy & Sons. They do the father's job. That's what God produces sons for, in infinite grace. And He actually calls Moses, and not only Moses either, he calls them "gods" and He said, "I will make you a god to Pharaoh and you will be a god to Aaron." That was because Moses knew God's ways, and He said so. So Moses walked like a god on earth both in the beauty of his character, the power of his words, and the power of his deeds.

Now that's what I'm seeking these evenings. I say again, in some ways it won't be so profitable. For one thing, it is something you all know about. This isn't what we call in England a normal Keswick convention, because a normal Keswick convention or a convention of deepening of spiritual life, would mainly be a whole crowd of grand young people who are perhaps saved and want to know a lot more. And so the audience is different as Brother Bee pointed out, and a very large majority of us here are those who have proceeded on with God and therefore, as Brother Thompson said this morning, a great deal or most of what we will say will be repetition. But it's refreshing. That's the point of a convention: it is fresh sparks of light. I agree with the quotation from Peter, when he said, "Well although you knew it before I'm going to have one last shot at you. So when I die you can remember it." I like Paul too. He said, "To repeat the same things for me isn't grievous and for you it is safe." Well I say, it is safe for me too.

I'm glad the Scripture gives authority for plenty of repetition, and so no sermons can be stale. You can go on repeating it - the Scripture says so. I think of that same thought the way that Aquila and Priscilla put it, or it was put concerning them, in Acts 18:26 where it says, "They took Apollos and expounded unto him the way of God more perfectly." I like that. "Expounded unto him the way of God more perfectly." We can always go a little farther on that road. Perhaps I like even more, as suitable to our own need, the words in the end of Hebrews 5, and the beginning of Hebrews 6, where he says, "Come off this elementary business." He says, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." That won't do, you've got to be teachers, but mind you it's something to be teachers.

May I say this - for I shall repeat it later on - it comes somewhat into that same category of acts and ways. It's one thing to experience. It's another thing to be able to expound your experience and, lead other people into it. It's one thing for ourselves to see something even in a small way mentally. But to get it experientially is very much something! It's very much two feet further down, to come from head to heart. It takes a long time to go those two feet sometimes. We love to think it's in the heart when it's only in the head. And even then, it takes a much longer time to have such a clarification of knowledge in the spirit, worked out in experience, tested, tried, proven, so we can both expound to others and lead them into what's been given to us.

Now that's what it is to be teachers as God's Word says in Hebrews 5:12-14. Now when you ought to be teachers beware lest you have to be taught yourselves again, and beware lest you have to be drinking milk when you ought to be eating meat. And he says, "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." That's a strange phrase. It shows how much deeper everything is than we think.

We've said, "Discern between good and evil? Why? Surely any child knows that. Surely any person just regenerated can discern between good and evil." But it says that such discernment is the ability of the mature, not the immature.

There are such subtleties in the discernment between good and evil that it is only the mature, who by reason of use by exercise and experience, are able to discern. That is linked up in the previous chapter where it refers to, "For the Word of God is quick, and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit..." Hebrews 4:12. That's such a fine point. It almost implies that the Word of God can hardly get there. It even divides there between soul and spirit. That's very subtle.

I suppose there is not one of us who hasn't got miles more to learn about that. We mistake soul for spirit many and many a time. "What's the Mind of God and what's my mind? When is the moment to speak? When is the moment not to speak? When do I know the plan? When do I not know the plan? What can I believe? What can't I believe? What is meekness? What is firmness?" Oh, a multitude of things arise when you have to discern between soul and spirit. There are deep things. Then he goes on to say in Hebrews 6:1-2, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works,

and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.” Leave these elementary principles of the Christian life behind.

He says, “Let us go on unto perfection.” So there again is what we are seeking to do, perhaps through these series of meetings, “going on unto perfection” - of re-examining the road for ourselves if we’ve gone some way along it, and perhaps going some steps further.

Now I would say that the basis of one’s heart and mind investigations through the years, through maybe nearly thirty years, has been brought up continually against tremendous statements of God’s Word, and the recognition of what one certainly hasn’t got really in experience. What am I to do about it? They are obvious once again.

1. Pure Heart:

One, for instance, which has bothered me for years until God fairly recently gave me a real light on it, was the pure heart. I saw how the Scripture spoke of the effect of the Holy Ghost, coming on the first Gentiles with purity of heart by faith, Acts 15:8-9. When the Holy Ghost came on Cornelius and those assembled in his household, it says that the evidence by which He came was interesting. First of all, he said the evidence was by tongues; but, later on, when he commented on it to the Church at Jerusalem, he said that the evidence was a “heart purified by faith” - a pure heart; and you can add to that many Scriptures of the same type. Brother Thompson touched on those texts this morning, “loving one another with a pure heart fervently.”

“Now the end of the commandment,” in I Timothy 1:5, “Charity out of a pure heart and a good conscience, and faith unfeigned.” You can get nine, ten, twenty such simple presentations of the fact of a pure heart.

Now honestly, for years I found that the word that seemed to be much more fitting was Jeremiah 17:19: “The heart is deceitful above all things and desperately wicked: who can know it?” It has taken me a long time to realise that that is not an evangelical expression. We have no business to use it. I have no business to use it in the gospel, no business to use it, yet we many times use it because we haven’t understood in our minds (and then it has got down into the experience of our spirit) what a pure heart is and how we can have it. That’s taken me years of investigation. Not merely mental investigation. I’ve understood the teachings concerning a pure heart for a long time but I wouldn’t take them until they were real to me. I wouldn’t take them. I said I’m not going to be hypercritical and talk about a pure heart until I’ve seen what it is and until I can say by God’s grace it is a fact - a fact in poor me.

An unmixed heart - unmixed - a thing which is pure has no dirt in it. A pure heart therefore is one that loves the Lord its God with all its heart and mind and strength and its neighbour as itself. That’s a pure heart. Now that struck me for a long time. I felt I must get down to the bottom of it, not just accept other people’s doctrine. I mean I should find out what is the meaning of it.

2. Perfection:

Perfection is a word which has bothered me for a long time. I've never been satisfied with that horrible presentation even on our Deeper Life platform, of opposition to perfection. And I've said "Something's wrong here." And yet if you mention the words "sinless perfection" on the platform, you're finished. Out you go as a heretic. But if you say, "Dear brethren let's be as sinfully imperfect as you like," they say, "Come on brother, you're for us; give us 20 sermons on that one." It's a fact! I was in a country a year ago where they told me that when one man got up and preached something that smelt a little of sinless perfection, immediately they put a brother up the next evening to give a sermon which smelt strongly of sinful imperfection. It's a fact.

It's a tragedy, brothers and sisters. This Book isn't a Book of sinful imperfection; it's a Book of sinless perfection. I've been struck again and again and again that that word "perfection" is thrown at us in the Bible by every writer. Jesus - "Be ye therefore perfect as your heavenly Father is perfect." We fundamentalists are wonderful people. We must say we believe the Bible so when we get up against something we don't like, we walk around it and find another translation for it. Beautiful! Perfect modernism in fundamentalists. We are beautiful modernists - we always get around anything we don't like. "Sell that ye may have." Oh, that means spiritually, it doesn't mean physically. Oh, lovely: so that you only have to go to one of the five and twenty new translations to get something better to get out of an awkward corner. And one of them is perfection. Call it maturity and get out of it that way. You can grow into maturity, you see.

So be you mature as God - I wouldn't like to call God mature. Mature doesn't suit Him very well. "Be ye therefore perfect as your heavenly Father is perfect." "Let us therefore cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," II Cor. 7:1.

James - I may speak a little later about James? James is a friend of mine. He wasn't of Luther's, but he is of mine. He is a holy man, James. Oh, he's a holy man. He knew a great deal more of holiness perhaps than some of his critics. He is full of perfection, "perfect patience," "perfect law of liberty," which we are to continue in, "perfect man with a bridled tongue." That's three. "Perfect faith" is another. He's the only man that mentions perfect faith in the Bible. "Perfect patience" in James 1:4; "perfect law of liberty" in James 1:25 - which we are to continue in; "perfect faith" in James 2:22; and "the perfect man with the bridled tongue" in James 3:2. And James is supposed to be a kind of hollow superficial gentleman. I wish I was as superficial as he was, that's all, and could talk that language because I live it.

John is beyond me; I don't know what we are to do with John. Put him out, I guess. John corners, completely corners us, because he four times over says we are now to be exactly as Jesus is. What are we to make of that? Not much sinful imperfection about that one is there? It says in the first chapter twice over I John 1:7, "we are to walk in the light as He is in the light," that is absolute light." In the second chapter, "Whosoever says he abides in Him ought himself so to walk even as he walked," exactly as Jesus walked on earth. That's I John 2:6. I John 3:7 says, "He that doeth

righteousness is righteous even as He is righteous,” and it says also, “whosoever hath this hope in him purifieth himself even as He is pure.” I John 3:3.

Righteous as He is righteous; pure as He is pure; in the light as He is in the light; walking as He walks. And the fourth one is beyond all - it is linked with perfect love. That’s where John comes to perfection. He says in I John 4:17, “Herein is our love made perfect;” not, “ought to be,” or “might be,” but “Herein is our love made perfect, that we may have boldness in the day of judgment.” And he goes on to the statement I’m getting at (the end of that verse), “because as He is” - not even as He was on earth, but as He is now, that Perfect One, seated in all His glory at the right hand of the Majesty on high - “As he is so are we.” What do you think of that one?

Now I may be sure of this, brothers and sisters, and I think you will all agree with me, the Holy Ghost would never let a writer be a hypocrite. That is to say, He would never let a writer of the New Testament write what he didn’t experience, for that would be mere hypocrisy. If He allowed John to exhort us to be what John wasn’t, John would be a hypocrite. Why should I listen to him?

John could not have written this if he did not live it. I think that is reasonable common sense or the whole Book is hypocrisy. And I think I have a fair argument, or fair statement, when I say every one of these men wrote these things because they lived them, and therefore the Spirit of God could say it through them. “As He is, so are we in this world.” So I’ve had to find and God has given me some rays of light which I will pass on to you later, on how a human being can face up to that - and a human being can face up to it. Yes - and can walk in it. (That will be the last time I preach here, I expect, saying that!)

Well, I’ve got to face it. If this is in God’s Word, I’ve got to face it. If this Book rings perfection at me, I’ve to find out what perfection means and how to be it. I’d better. “Be ye therefore perfect.” Jesus said it, and some of our neat fundamentalists put that into the millennium and say, “Oh the Sermon on the Mount is not for this world at all.” That’s another way out. We live it in the next thousand years, not down here. I prefer to live it here! Because the Sermon on the Mount is very simple: it is Jesus. Where does Jesus live? He lives it out in us, of course, that’s all. It couldn’t be simpler. “Be ye holy for I am holy;” “As He which hath called you is holy, so be ye holy.” That’s Peter’s word on perfection. I Peter 1:15, “As He which hath called you is holy so be ye” the same level of holiness. “Be ye holy for I am holy;” My! They are heights, aren’t they? But there they are, bang, bang, bang, in the Word of God.

Now those are the kinds of things which bothered me for some years but, thank God, you come out of the tunnel. There is another one you go into later on, but you come out of that one again. You go on going through forever, perhaps, but it is good to through a tunnel and come to the bright sunlight at the other end. Praise the Lord there is bright sunlight as well as dark tunnels. Thank God we don’t live in dark tunnels; we live in the sunlight with an occasional dive into a tunnel and out again at the other end.

3. Rest:

“Rest” hasn’t bothered me in recent years quite so much because God did show me the secret of that after years of desperation. But I saw as many of us here have seen a standard of rest in Hebrews which was not my early missionary experience. There again we wonderful fundamentalists wangle out of it and you get fundamentalists who turn Hebrews 3 and 4 into heaven. “Oh,” they say,” “there remained therefore a rest to the people of God” (Hebrews 4:9) “means when we get to heaven.” Nonsense! Nonsense! Be a fundamentalist and believe the Word of God now. Take what it says now. How can you say that when it says in Hebrews 4:3, “For we which have believed do enter into rest.” Not shall! Do enter into rest!

Praise God, it is true too, as many of us here know, I trust. Hebrews 4:9, “There remaineth therefore a rest to the people of God.” Well, you might get out of it and say, “Oh yes, there you are. That verse is going to be in heaven.” Well, don’t read verse 10 then: “For he that is entered into his rest hath ceased from his own works, as God did from His.” It does not say, “shall enter into His rest,” but, “is entered in;” “has entered in!”

No! No! Praise God I know many of us agree there, it is a present-tense rest. But that bothered me more than it does now because I hadn’t a resting life. I didn’t rest in my works. Brothers and sisters, I am absolutely sure of this as a missionary secretary: I don’t want to be unkind, but I think 75% of those who come home from the mission field don’t come home with genuinely physical reasons. I don’t think so. Deep down there has been spiritual turmoil which has not been resolved. Deep down you’ll find it. I don’t want to be uncharitable. There are real physical sicknesses too, but a great many are not that and they are to be traced back to the fact that we have not entered into that rest because, “he that is entered into rest has ceased from works.”

Not “ceased from working,” because somebody else comes and does the work inside you and He’s a much harder worker and that is God Himself. God is a Person of never-ending working unto never-ending resting. The two are combined in Him; they are one. God has an unending centre of absolute rest, and out of that unending centre come unending works. The two have married there. Works which come from restlessness end in a breakdown if not in the asylum. Works which come from rest go on and on and on. You never get tired. That’s a fact! There’s a life in this relationship where you do not get tired as you used to get tired! I know it. What Paul said is perfectly true, “Yes, I am daily dying but the life of God is manifest in this mortal flesh which is daily dying, and then life works in others.”

But he says first of all, in the midst of daily dying there is a living. That’s exactly what puzzled Moses. How was it that that fire burned up the bush and yet the bush wasn’t consumed? Praise God, that is exactly what happens. A renewed bush out of which there are renewed burnings, a dying body in which there is renewed life. And I only humbly say that it is well over twenty years now since I entered into this rest, but I have had to learn plenty since!

Oh, and then God had to take me through deeper ways after that. He took me a deeper way about 1932-33. I came out there; I have had tides of physical life since. I wish I

could get tired. I'd get more excuse for resting, but it won't work that way. And you can't rest; there is the Divine surge in you. There is! It is when the works come out of rest, because they are not your works. You've ceased from your own works! There isn't a self element in the works.

That is what bothered me in my early Christian days: self-consciousness was a terror to me. (I believe self-consciousness came out and still comes out in a measure, really out from secret ambition and pride.) I wanted to be something and to be thought of as something. That put self-consciousness in me. I couldn't pray freely because I was always feeling that if I prayed it wouldn't be good enough. I must wait until I can pray better. Always I, I, I, I, I. And yet I loved my Lord. I was consecrated to Him to the limit I knew.

I had been used for souls at home, but oh how I was bound on the mission field. I didn't love the African. I couldn't pray without self-consciousness. I had only preached decently when I was hidden away with the Africans and there was no one else to hear. And so on.... Bound!

Of course the other form it took was criticism of others. Oh, I was mighty good at that one. I hadn't got this rest. I still get assaults by self-consciousness, but I know the secret now. I know how to handle the business when he (the devil) comes. That is what happens when you know the way. Again I refer back to the example of the carpenter. A carpenter who becomes expert can easily make things. He can make them and not make them. He can just sit down and make nothing. But it is nothing for him to make a chair and a table. It is in his very nature now. Now when you've learned the secrets of God it is your very nature to handle the devil. You put him out whenever you like. You'll never do anything else. You'll handle him, not him handle you. But you can be lazy and not do it.

The same as with Moses. Before he knew the secret, Pharaoh handled Moses. But when Moses knew the secret, Moses handled Pharaoh! So even when we do know the secret, we can be lazy in it, certainly; but you know how! I know enough of what it is to be caught in self-consciousness in a prayer meeting, but I know what to do about it. I know the secret, and it is my own jolly fault if I don't put it into practice. (Sorry I'm English! Oh, my!)

The Lord gave me a wonderful text when I entered in by God's grace into the first stages of understanding here. He gave it to me when I had to take up new responsibility in this mission from the time our founder died. I was very young for that kind of work then and I remember how the Lord gave me a word as plain as could be. It has been with me ever since, a kind of thermometer. He gave that word on rest in the famous passage of Jesus in Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest," that is the first of the two rests. That rest is a rest, of course, of sins forgiven. Then He goes on, "Take my yoke upon you," that means get into service with me. Pull the yoke of the Gospel with me; "and learn of me, for I am meek and lowly in heart." That is the key! We'll go into that later on. There's the key! "For I am meek and lowly in heart and ye shall find rest unto your souls." Now we are getting somewhere.

That is the second rest. Now you find rest unto your souls in the activities. You cease from your own works as God did from His. Matthew 11:30. And then He adds this bit which came to me, "For my yoke is easy and my burden is light." Now that of course is one of these many paradoxes. A yoke is difficult to pull and a burden is heavy to carry; but Jesus said, "Yes, you have got a yoke to pull for me and you have a burden to carry for me, but there is an element in it which makes the yoke easy and the burden light." And He said to me, "Now watch whenever now in your future ministry you do not find your yoke easy or your burden light, you've missed the way. You're off beam. Get back on it." My, that has been a word to me ever since. Whenever I find my yoke not easy or my burden not light or my yoke difficult or my burden heavy, I am off beam, I have missed the secret. I had better get back quickly and if you've found the secret you'll know how to get back to it. If you have found the way you will know how to go on walking on it. You've just slipped off.

That's been a great blessing to me and praise God there is an intensity in this life. I do believe "there is a greater need of solemnity." I say again, brothers and sisters, I sense a certain lightness in our missionary ministry which I don't think was in the older generation. Now I know we older people always say, "Oh, for the good old days." Well, I have yet to meet a few C. T. Studds and a few Barclay Buxtons and a few Paget Wilkes and a few of that type. I've got to meet them. I think there is a certain lightness, whether it is our numbers....

I don't think there is that intensity that I was brought up under. I was brought up under C. T. Studd for 10 years. I think there is a need for greater intensity. There is joy in this life, but there is something more. But the mystery and the paradox and the glory of the Gospel is that the very intensities of God have life in them. The intensities of the devil or self-effort have death in them. That's how we break down. When we are made tense by self-effort or intense by the devil, down we crash in due course. When you are intense by God there is life in God's intensities. So there is a yoke and there is a burden, but there is a quality of Divine life in it, so we can't be too intense, we can't be too desperate. I am not a quarter of what I ought to be, but in-so-far as I am or in-so-far as any of you are, there is life in it. That's this thing.

And that's what the Spirit said to me twenty four years ago now and it has never left me. It is true today. In the midst of the intensity, in the midst of the burden, in the midst of the purpose, in the midst of the determination there is a lilt, a spring time because all of my fresh springs are in Him. "Thou hast the dew of thy youth!" We get pretty ancient looking on the outside, but, praise God, we remain kids inside in the Spirit. I always tell them at home, "You don't have to go to a dance hall when you have a permanent dance inside." Praise the Lord! I used to have a grand old uncle, Uncle George Grubb. Some of you old saints, especially the English, will know him, the great evangelist. He used to meet you in the morning, a great big fellow with the joy of the Lord, and would say, "Have you got a bounce in your soul this morning?" That's a good one! Our souls should be like a rubber ball. When the devil hits them down, they should bounce up higher again. Praise the Lord! That's the Holy Ghost.

So you always have these paradoxes, the mingling of the tears and all that is involved in the plodding of the missionary ministry and the determination of the missionary ministry - with a lilt, and a song, and the shout of a King in our mouth!

4. Continuation:

Now to know those things continually is the problem, that is the point. I don't believe that missionaries should need conferences. I say that flatly. Conferences are lovely for fellowship. But you shouldn't need them. Mr. Studd was an old terror, I admit, but he had one or two bees in his bonnet. One bee in his bonnet was concerning the wonderful Keswick Convention in England where about 5,000 people gather. It is the father of the Keswick Conventions all around the world, but they always put one thing on that irritated him. They'd get about 300 missionaries up there, tired missionaries from mission fields, and they would usually put on some dear minister who had never smelled the mission field himself to give a refreshing sermon to these 300 missionaries to comfort them. "Comfort missionaries?" Mr. Studd said, "If you don't go back so hot that you'll burn the place up, don't you go back at all! You don't go home to get hotted up! You go back home to get them hotted up!"

And they used to try to get old Studd home from the Mission Field. He said, "God sent me out here. When God tells me to go home I'll go home. Well, he's gone home up that way instead. But he said this, "Look here, I will come home on one condition. I'll come home from Central Africa to England for two days if you will hire the Albert Hall and let me get the leaders of the church of Christ there, and I'd give them something for two days, and I'd go back to Africa again." Praise the Lord!

That's why I told you that we had a training. But do you see what he was after? He said you carry your comfort in your soul. Indeed you do. The Conference Speaker lives in here (tapping on chest). Praise His Blessed Name. And He comes out through here (the mouth). There is something wrong with us if we need refreshment. I say it again, that is one of the lessons the Holy Ghost taught me some time ago.

I never let the devil tell me I am dry. How can I be dry in soul when I keep a permanent well of water inside - the Spirit springing up unto everlasting life? I never let the devil tell me I'm hungry and need spiritual nourishment. I have permanent loaves and permanent water inside me - the Bread of Life and the Water of Life. Jesus! And all that I have to do is to eat and drink spiritually. You eat and drink spiritually by recognition. That's all. The recognition of faith is the eating and drinking spiritually. I just recognise Jesus and there I am, of course, fresh in a second! I will talk about that a little later on, but I never allow these things. It is an insult to God when He is living in me that I could moan and groan that I am cold, dry.... Not for a second, unless there is sin! If there is sin we'll have to deal with that.

Even sin, by the grace of God, can be dealt with in a second too. When there is repentance and faith, the Blood once shed for sin cleanses. Praise His Name! But, as I say, these things are matters of searching and distress for me much more in my younger days, although I suppose most of us are sensitive. I wonder how many million people have told me they are sensitive. You are always the most sensitive person in the world. Every person I meet is the most sensitive person in the world. Two things I always meet - every country is the hardest and every person is the most sensitive. But I am sensitive, too, so I am one of you. And because I am sensitive, I get that self-consciousness. Ah yes, but I know how to deal with it now. That is the difference. I don't let it disturb my rest. If it does I put it out again.

I used to be bound by it and didn't know how to get free from it, but the Lord has broken those bands with His holy rest of Hebrews 3. But I had to find out about it and then I had to find how to continue in it! As I say, what I'm after is the continued life; not just the occasionally-revived life, but the continued life because that is what missionaries must have and must reproduce in the children whom God gives us. So it may come by the precious bursts of a revival, but unless we have learned the law of continuity we have not got much.

I am waiting and watching and hoping now that in the Congo they will learn the law of continuity. There is a law. So that this thing doesn't just peter out again and die down. I was in a tragic area of Assam. It is something like the condition of India today. Assam is up in the north-eastern corner of India where the great Welsh revival had its repetition in the early 1900's among various tribes there. I was only among one of those tribes and they commented that hundreds and thousands professed to be Christians but modernism had got in and, as far as I can judge - of course I speak superficially - most of the missionaries are not Gospel preachers today. One man there is. They don't like him too well because he is just what they call a "common miner" and hasn't the education of the others. But he's got something in his heart that they haven't.

My, we need that warning. I say it again, it's not going to be education that is going to evangelize the world, and don't be deceived here in Japan. Don't accept the argument that they are educated here and so we need more educated missionaries. No! We need more Holy Ghost missionaries!

And up there in Assam, the one man who has got the Holy Ghost is a common miner. He is a Welshman. They don't think too much of him because he isn't seminary trained but they allow him to come down to the central church once a year to preach. And I happened to be in the central city on this Sunday, and after we had had our own little service I was able to go to theirs. Oh that man sweated! The perspiration was running down his face, but, do you know what he told that congregation of educated Indians? They were some of the highest educated Indians there are in India now - all nominal Christians once in the revival. He said, "I've just been spending a week here in this Bible Teaching conference, a kind of Deeper Life conference for missionaries, and for the Indians too. Very nice," he said, but, looking at them, he said, "What's the use of giving you deeper life teaching when you haven't got any life at all?" And all these missionaries sitting there! "My," I said, "Praise God for a man that had the courage to do it!"

But you know it is tragic, tragic - there is a revival lost, revival that burned in that area 50 years ago. Where is it today? They don't even preach the Blood today except for that dear man and he had to do it with sweat rolling down his cheeks because of the feeling he had with their whole missionary body against him. That's the condition of the world in some places. Maybe that is too much a generalisation, but it is something like that, because I know that from the facts. That's what I mean. It isn't enough to have a temporary revival. We have to learn how the life can be continued.

5. The Dominion of Sin:

These areas of sins are what have bothered me. All this talk about victory over sin, in some measure yes, but in certain details not. Now God has faced me and chased me with that for years! I had to find the way, the secret of continuing in this in every detail and be prepared for anybody to come along and say, "Brother, you were in the flesh there and not in the Spirit."

We must be prepared to face other areas that we don't see yet for we are all plenty blind. Indeed, I was tackled in a letter from one of our Indian missionaries a few days ago concerning a fault in my own life. I didn't like it too well at first - we never do. But I came to see, "Yes, brother, you've got something there. I've got something to learn from the Spirit there, another area." Now there it is! I am going to search into that. So I must go on doing it. But I have had to find that standard.

Now where is the secret by which every known sin in my life can be tackled and dealt with so that one can walk honestly and, in that sense, "sin shall not have dominion over you?" That was another problem I had.

6. Peace and Joy:

Peace and joy of the abundant kind are others. I often used to hear it said, "Well, of course in times of the movings of the Spirit when we are in the presence of God we can get flood tides of joy and peace, but you can't expect the normal daily life to be the same." Yes it can be!! The normal daily life can have this ecstatic basis to it. There is a permanent fullness of joy and peace, peace like a river, joy unspeakable and full of glory. I don't think I know the meaning of that word yet. "Unspeakable" is beyond me yet. Joy unspeakable, and full of glory, and Peter said that that is in trial. He used that verse in I Peter 1:6-7, when he spoke about being in heaviness through manifold temptations! Well, one time, until I saw how those verses went on, I thought I had an excuse, for it said, "Though now for a season, if need be, ye are in heaviness through manifold temptations!" Oh splendid, I can grouse and be burdened! Oh, no! He goes on to say, "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory"(in the trials)." "Oh," I thought, "my crack has disappeared. I can't get through that one. Count it all joy!" That caught me out on occasions.

I have been challenged by that, "Lord, give me 1% of grouse. Give me a chance." One hundred percent joy when the devil treads on my toes, and he does it through my neighbour too? That is a pretty thick one isn't it? But I had to face it. All joy now.

Now those are the kind of things that challenged me for years. How can you do that? Yes, thank God the secret is to be found and then put into practice.

7. Power:

Power is another. We talked quite a bit about power, but again I stress, brothers and sisters, I can not and have not been able to get away from the fact for years that the incoming of the Spirit in God's Word is not only linked with the fruit of character, the blessed fruit of the Spirit, but with fruitfulness in service. I don't think that you can put John 15 down as fruitfulness of character. Christ speaks about your fruit that will remain and He ordains you to go and bring forth fruit. I don't think anybody will say that refers to the fruit of the Spirit which automatically comes through the abiding life. Praise God, He just produces those... love, joy, peace, and so on.

I think that everyone will agree that John 15 refers to fruit in service, fruit in ministry. And of course there is not only that passage. Acts 1:8 is one of the outstanding proofs that the Holy Spirit came to make witnesses with power, and there were some quotations that we used last night that go along the same line. What I am getting at is this - we are facing it all the time. There is a Divine indwelling, there is a connection between this poor self and the One Who is in it Who produces fruit. I've got to find that fullness of power. I won't stress that any more because we have talked on that line. Only I am sure many of us escape it. I've never been satisfied with this business, "Oh well, I'll plough and somebody else will reap after 20 years." I know there are problems. Perhaps I have faced them more than some of you because I have been in some of those countries. I know their problems in India. I was placed right up there with our missionaries who are utterly faithful, just as faithful as any missionaries we have in fruitful Africa or anywhere else. They're up against hard stone walls, but still I mustn't give in nor must they give in. The Holy Spirit is the Person Who is come to break down those walls. He has come to manifest the victory that One wrought out on Calvary and bring it into life. I don't know about you, but I can't let myself off by saying, "I'll sow and somebody else will reap in the next generation.

I prefer the outlook of Jesus when He dealt with an impossible woman who was an adulteress and everything else, the woman of Samaria, and found in her a fruitful harvest field. When those disciples came back to speak to Him, He said, "Lift up your eyes. You say it is four months till harvest. I say that harvest is here, right there if you lift up your eyes and see it... by faith." It is there! Reap it! Reap it now! That evidently was the emphasis of His message there, wasn't it? Maybe you will not all agree with me there, but I say God has put that into me all the years of my life. It isn't enough just to scatter the seed. The Holy Ghost does more than that and there is more implied in Him being the Power for service within me as well as the Producer of holiness.

Well, those are just some preliminary outlines of the search which has engaged my attention and, again I say to the glory of God, it isn't only a searching; there is a finding, even though there is more searching after that. If it was mere searching, one wouldn't be here. Thank God this is a Book of receiving as well as seeking, as we all know. I think we might put the general outline under what we see in I John 2:12-14. I shall be following up on that a bit. I don't think there is an outline quite like it anywhere else in the New Testament, or in the whole Bible for that matter.

II. THREE PHASES OF EXPERIENCE

I John clearly depicts to us three distinct phases in Christian experience - the Christian life and growth into which we all have to pass. I think it is quite remarkable. It kind of breaks in like no other part that I know of in the New Testament. And even John does not refer to it again; he just breaks in on this point. It is queer. The Holy Spirit just revealed it to him like that.

And so he says in I John 2:12-14, "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

I have written unto you fathers because you have known Him Which is from the beginning. I have written unto you young men because ye are strong and the Word of God abideth in you and ye have overcome the wicked one. Now you see how he writes about three distinct phases of growth which fit exactly to natural growth. Little children (infancy), young men (adolescence), fathers (adulthood). So he pictures the Christian life - infancy, adolescence, and adulthood - in three distinct phases, in fact, with characteristics distinct to each of them, so that we can follow what he means. I just want to stress one or two points.

A. Little Children

In the little children you see just that simple ability to receive in an unintelligent way. I say, "unintelligent," meaning he doesn't know much about what he is receiving. Just as a little child rests in his mother's arms, he is purely on the receiving end of life as a little infant. He just receives his mother's nourishment and comfort and that is all. That is the life of the infant. He is unintelligent, helpless, but just enough alive to receive.

Now that is something which is in Christ and he is on the receiving end here. You see it says of a little child, I John 2:12, "your sins are forgiven you for His name's sake." The infant Christian knows that blessed and glorious fundamental fact for which we shall never cease to praise God. Glory to the Lamb forever! The "little child's" sins are forgiven - he has known that, he has known Calvary; for His Name's sake, he knows the Lord Jesus. His sins are forgiven - he knows the immediate present reality of salvation by faith through grace. So there you have got the experience of a little child. He has also known the Father at the end of I John 2:13. Those are the simple elementary experiences of infancy in the Spirit. We needn't say any more about that tonight.

B. Young Men

Now young men are quite different here, just the same as a young man is quite different in life. I suggest to you that the most fermenting and difficult period in all of life is that period of adolescence because many a young man is breaking away from his

instinctive dependence of childhood and finding himself. He has got to find his body until it has become a strong body which can fulfil its task in the world. He's got to find his mind, and have it trained, and to find his character. That is ideally speaking, of course. Many never do, but you know what I mean. He has become an independent young man. In that sense he is free from his parents. That is where you get the battles in the home with the young folk going through that period when they always know more than their parents (for a few years) and then later they learn a bit different.

Now look at this, I John 2:14: "I write unto you young men, "because ye are strong." Now that is not our usual expression. We usually say we are weak. Something has happened here. You never find you are strong until you have found that you are weak, of course. You have got to find the secret of strength, but something has happened here which reverses the usual complaint. Our usual complaint is, "I am so weak." John says, "We are strong." Therefore we have found the secret of continuing strength. We are in with Paul when he says, "Not that we are sufficient of ourselves, but our sufficiency is of God who hath made us able ministers of the new covenant." "I can do all things through Christ which strengtheneth me." So you see there is something that has come in, like a young man in the flesh realises his physical strength; he has graduated, learned his job, and says, "Well, yes, I can earn a wage." He may be self-conscious and so on but he knows he can do a job and has a fit young body. A young man should know that of course in the natural. Now there is that in the spiritual. There is an equipment here for spiritual life.

Then John says, "They have overcome the wicked one." We are always moaning about the strength of the devil. This person is talking about the strength of the One Who overcomes the devil. There is a difference there. He is not saying, "Oh the devil is strong," but, "When the devil comes in one way out he goes in ten ways if he comes near me." I've overcome the wicked one; not he overcomes me. He couldn't stand for that. Not that he overcomes me - twice over it says that.

Do you get that? It says it in I John 2:13 and 14. "Ye have overcome the wicked one." You know how to overcome him every time he pops in. That is something. We are "not ignorant of his devices." There is a maturity, a graduation in the Spirit here, isn't there?

Then he says, you have got the principles of the Word of God in you, the Word of God abides in you, it's engrafted in you. Now I have never been a text Christian. I prefer to be a principle Christian. It's all right for a busy businessman, but we people ought not to be people who just hang around one text and are refreshed by one text. We should be people into whom the principles of the Word of God have entered. They should live in us. We live by the Word of God engrafted in us through the Word of God. There is a very big difference. I'm even afraid of the mission field that way. I meet many missionaries who don't read more than a scratch of their Bible every day. Well, I don't know what you find, but I find that I have a naturally lazy mind. It is just the same with a book. I'll pick up any book. It doesn't really cost me anything and all I've got is a surface interest out of it. I've enjoyed it, read it for two or three hours or whatever it may be. I'd probably forget most of it except for little impressions.

Ah, but that is not this. Personally, I'm an anti-Daily Light person! That's an awful thing to say. I'm an anti-Daily Light person. I call the Daily Light the lazy man's Bible. You won't like that, I'm sorry. The reason why? Because it picks out texts for you which are all right for a busy businessman. The Lord bless him. It may be all right for a busy businessman who has to dash off at 8 a.m. and catch his train to read Daily Light. And of course there is a place around the breakfast table, say with young children, when you can't have a long quiet time. In that way it's all right, but not as a substitute for the other. I don't believe missionary prayer meetings ought to gather around the Daily Light. They ought to gather around the Word of God and get something out of it. But it takes something.

Personally, I find this, that I have such a lazy mind that I never can really get into the Word of God unless I take my pen and write about it, because if I only read it, it just slithers off me and I get a text. I don't want to live by texts. I want to live by principles. In other words, if I read Phil. 4:13 it says, "I can do all things through Christ which strengtheneth me." Oh praise the Lord! I've got a good blessing. No! No! I have to find out just what the Holy Ghost is after, what is the mind of God coming through that whole letter? There is something there. I have to enter in back behind Paul into the mind of The Person Who wrote through Paul. I have to be in the same Spirit and that takes a long time. I've to work out what it is and then it begins to dawn, but I usually find out only when I write it. I find when I am like a child at school and I express my thoughts in my own handwriting, I say, "Oh, what does that verse mean?" And, "I have to find out what it means. It doesn't mean anything to me. It is as dull as can be."

I am glad the Scriptures are dull on the surface because it makes you dig for the treasures. That's why it is dull on the surface. Of course, it is a dull Book. It is meant to be dull to the outer, but the treasures are in the inside. They're hidden. Of course you'll find it dull on the first reading until you pay the price. Then you find something inside which lights up.

And I find when I read like that the light dawns: "Now I've got to get at it," or, "Oh, I see now. I've got something!" I read an epistle through so many times and then sit down and ask, "Now what is he after?" And as I begin to write, then I say, "Oh, I see. It is on obedience. He has real light on obedience. Now let's have that." So I begin to find things. Now the Word is breaking up to me. Now the principle is being grafted into me. The Word of God abides in you; not you just read it. It abides in you. The principles have got you; they are the working principles of your life now.

That is why I don't believe in being a text Christian. I don't believe the best guidance is found by just saying, "Oh, I read in Exodus 20 so and so that the house was changed; therefore, I changed my house." I don't believe too much in that kind of guidance. The guidance that counts are the principles, it's the mind in us, the mind of Christ working the principles out through us. We mature people know that, but there's of course hard work in it.

But I'm pointing out to you that that's the young man. That's the young man in Christ. He's not weak. He knows his weakness and that's why he can know his strength. He has found the key to strength now. We learned that the other day. He's not weak

because he has found the secret of strength. He is not defeated by Satan because he knows how to defeat Satan and he overcomes him. And he is not just a text Christian who gets little bits like picking the icing off the cake and leaving the cake. He gets in and chews the meat and it abides in him and so he is living a life now by principles which have been engrafted - it's a wonderful word, that of James, "the engrafted word." The word that He has engrafted into our beings so that we naturally live by principles now. Of course the principle of the Word is Jesus Himself, but we are going to get on to that later on. Now that's the young man.

C. Fathers

The father, you'll find, has nothing of self about him. The young man, like a child, is still into what he's got to have, what he is. The child has to have forgiveness, a child has to know the father; the young man has to become strong and to conquer Satan. It is what he is or what he becomes. But it just says of the father, "they know Him that is from the beginning."

Now that traces the purposes of John. Both John's gospel and his epistles were an outlining of the purposes of this One through His glorious Son into His eternal purpose. John's gospel says (Jn. 1:1), "In the beginning was the Word," - right back, far beyond the other gospels - "and the Word was God." I John starts (I Jn. 1:1), "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." He is talking about what that eternal life is, so that he's getting right back to God Himself Who is the Light and to God's purposes and plans. And I take it to mean that here is one who is now immersed in the program of God. He is outside of himself now. Self's been dealt with; he's free from that. Now God through John can introduce him into parts of the purposes of the body. John is part of Christ's glorious body, fulfilling Christ's glorious plan in the Father, in The One Who is from the beginning to the ending. He's grown in there into the ministry. I take that to be the three lives.

Now I'll be stopping in a moment. I think it comes out very clearly. I hope later on to touch on Romans, the book we all know so well. I hardly dare touch on it in a conference like this, but I want to for certain points. But I think Romans brings it out perfectly clearly there. Romans 1-5 is Salvation, infancy; 6-8 is Sanctification, young manhood, adolescence; and 9 onward is - if I use the word "service," it is weak; so I had better say "Intercession" - 9 onwards is the man with the Holy Ghost in him, doing things through him, and doing some pretty terrific things through him.

Life really only starts from chapter 9. There is still a selfish element in chapter 8. It's gone in chapter 9 but we'll go into that later on. You take our relationship with Him. We are "quickenened with Him" - salvation. We're "raised with Him" - Holiness or sanctification. We are "seated with Him" - authority that's priesthood again. There you've got the threefold growth.

"People that do know their God shall be strong, and do exploits." Dan. 11:32. You get it in one verse there. I want to leave little touches with you, particularly this one where the Holy Spirit shows us that there are three phases of Christian experience into which we are to enter by experience and then live in them, leaving the first two behind in the

background and living in the third one, the fatherhood. The father, of course, is the reproducer. He produces his own children, he has his own family to care for. He's got a job to do in the world, a contribution to make, so that fatherhood becomes a contributor in the Spirit.

Well now, that's just background I want to enter in tomorrow night with you into what is the central secret of it all. Again, of course, it is common place to you. I want to take you along certain lines which have been enlightening and helpful to me, some special lines right down there into the foundation of these things. It is just to refresh us and confirm us maybe in the basic theories out of which we come into the practical that we are getting from Brother Thompson. The two join together; the two make the whole. So perhaps you don't go away with anything much tonight because it is just a preliminary talk

May the Lord lead us on into new patience and give me a little slower tongue perhaps for some of you. Going on, may the Lord open our hearts and minds to His word. May God bless you. Amen.

3. UNION - CENTRAL SECRET OF THE UNIVERSE

August 3rd, 1954

I told you last night that the special line that the Holy Spirit impresses on me to share with you this week is not in the form of a series of addresses, but rather one continuous examination of one theme, moving on from meeting to meeting starting again, as it were, where we left off the previous meeting. So those who are able to attend right through will probably get more than those who can only attend intermittently, the reason being, as I also told you, that for so many years the Lord has so greatly burdened my heart to find the solid road of the Spirit under my feet, that way, that high-way, of holiness - the way that "... wayfaring men, though fools, shall not err therein," as Isaiah said (Is. 35:8); to find a fool-proof, a sin-proof, a devil-proof way of life; to find an understanding of, a knowledge of the mystery, as Paul said, of God and of the Father and of Christ which completely meets all aspects of the problem of living.

As we all know, it isn't an easy task, and it's the burden and the life search of my life to a large measure. Inspired thereto, mainly I suppose because, in my early missionary days, of the shock of meeting so many who so lightly professed and seemed to possess so little - of course there may have been some blindness on my part in looking at it that way, I can't tell. But the great burden was on me that there should be the fruit of a ministry which satisfied the travail of His soul, which would also satisfy the little bit of a travail of my soul. And of course there could not be such a fruit poured out of a life which was not that itself, for we know how consistently the Apostle said, "You can follow me, as I follow Christ" - the only safe form of missionary service.

So I am sharing those revelations of God's Word with you, although in some sense, I have a difficulty in doing so because I know that, in such a congregation as this, I am pursuing familiar paths that can only be, to many of us here, but refreshments of what are the precious things of God already. Still, I feel led to pursue that path.

I brought to your attention last night some of the outspoken, or out-written, one might say, challenges that have met me in the pages of the New Testament, pointing to experiences which should be the experiences of the full life in Christ, and the effect which those challenges have had upon me at various times up to the present day of my life, such as: the pure in heart; a pure heart; perfect love; perfect holiness; perfecting holiness in the fear of God; a life in which no single sin had dominion. "Sin shall not have dominion over you" (Rom. 6:14). No sin in any form or any aspect should have dominion. The rest of faith, the service which proceeds out of a permanent rest, a fullness of joy and peace which was continuous, not discontinuous, an inner rapture, an inner ecstasy which isn't the occasional experience of the spirit, but the continual experience of the spirit.

Permanent abiding. I don't think I mentioned that one last night. That was one of the earliest challenges I got through that mighty channel of God's Word here in Japan. Years ago I read one of Paget Wilkes' early books, "The Dynamic of Faith," and he brought to my notice that Jesus said in John 15, "Abide in me." The problem was how to abide. I thought, "Exactly. That's exactly it." The problem is how to abide. An

abiding life is a life continuous in the presence of God, of power, and of service which produces fruit. So these are some of the challenges straight out of the pages of God's Word, which I mentioned to you last night.

I pointed out to you also the stages of Christian growth plainly outlined to us in God's Word, suggesting too that God's Word shows us that there are three phases which are to be experienced as well as mentally apprehended. Infancy, adolescence, and adulthood - the infant being in the condition in which it only knows how to receive forgiveness of sins for His Name's sake; adolescence being the knowledge of the Fatherhood of God; adulthood being the experience of a self-sufficient life. That word of course needs further interpretation. I'll leave it at that at the moment. A life which in itself has in itself discovered the secret of continuing strength "because ye are strong," and has discovered how to win every battle, "I have overcome the wicked one," twice over, and which has a fixed, inner understanding and engrafted apprehension of the way of God, the Word of God abiding in us.

So we walk according to our nature. Christianity is to be natural, even as natural life is to be natural, and I think we can always test our Christianity on that basis. The whole point of natural life is that it is natural. You don't think of it; you just live it. That's very important.

What I mean is this:

- I have a body. Now the whole point of the body is that you forget you have a body. If you don't forget you have a body, you go to a doctor.
- I speak to you now. I'm not trying to find out how my vocal chords work. I let them work. I don't realise I've got any vocal chords because they are invisible inside, and the whole of the wondrous structure of the body is like as if you don't know you've got it.

Wonderful isn't it? The thrill of physical life. You just live. That's nature. Perfectly natural. Not a single scrap of strain.

The first moment of strain, "Hullo," better take one of those famous pills you're dosed with today. When I was on the mission field, we had one bottle of pills called quinine. Today I find people have 25 bottles in rows in front of them on the breakfast table! This is a new world I'm in.

You see what I mean? The whole point I'm getting at is this. "Super-nature" acts the same as "nature." The new nature, the divine nature, acts the same as the old nature and should be as automatic as the former one. Therefore do we have an automatic rest of soul, an automatic consciousness of Jesus which never leaves us, an automatic ability to apply power as needed, an automatic knowledge of how to get the guidance and know that is the mind of God against my own mind, and so forth? Unless we've got an automatic life which is natural on a new level, we haven't got there. We're still in the medical stage, needing some nursing and sewing up and so on. You see what I mean.

That, I understand, is what was meant concerning adolescence, or we may say the graduation out of adolescence, the young man who has become strong and can overcome the wicked one. He has the Word of God abiding in him so it's now his natural way of living. He naturally lives the spiritual life, he's perfectly at ease. That frees him from other activities. Now he can carry the burden of God instead of his own burden. Infancy and adolescence are all centred on the growth of the young life. Fatherhood has forgotten his own growth and is occupied with the growth of others. It becomes free from its own concerns, in the main. It has to have a few meals every now and then, but otherwise is not supposed to bother about itself. It is occupied in its ministry, in its service, in its family, and so on.

So fatherhood is a person who has become liberated from his own concerns and he is now contributing to the concerns of others. He knows Him that is from the beginning. God doesn't live for Himself. God is the everlasting Servant of His own creation in infinite grace, an endless stream of Self-giving. God isn't concerned about Himself, is He? In His infinite grace He is concerned about us. And so, to know Him that is from the beginning is to have His exact character, and to have that by nature. That is the third stage, the fatherhood out of which flows the power and the grace and the life to others.

So we looked at that as being one way of looking at what we are seeking in our standards, at that into which we are to enter, examining how far we have entered. And as I say, the whole point is, where you have entered you live by nature and don't question it. Just the same as you don't question justification by faith - you never think of it. No question. You live by nature in the justified life, by the new nature, of course. So in these other phases.

I. CENTRAL SECRET OF UNION

Now, having taken a brief look back on thoughts that were before us last night, I want to proceed. And what I proceed to now I know, as I say, is precious known to the great majority of us here, but we must refresh ourselves in it. We must refresh ourselves in the central secrets of history. There is only one central, absolute, final, vital secret of history - it's called that in the Bible. That's the very centre. All the rest we are to find out how this is so.

So we will plunge straight in there. It's to be found in the letter to the Colossians, a letter which peculiarly elevates our glorious Christ because there was danger of the attention of the Colossian church being diverted from Him to the opinions, or judgments, or criticisms, or influences of the philosophies of man.

In Colossians you are turned back to behold the Head - that's the point that we notice from this great letter. It is, of all letters, a Christ-centred, Christ-magnifying, Christ-glorifying letter. Most of us know in our own minds this outline, and we know how it starts glorifying Him as the Father's dear Son - He is the Father's Son before He is ever our Saviour. He's where the Father's heart is fixed, where the Father's joy is through all eternity - His dear Son. And then, having pointed out that we have been translated into the Kingdom of His dear Son in the first chapter, it goes down the line of some of His indescribable glories - the glory of His original creation, the Creator

and the sustainer of all; the glory of His final reconciliation. He is not only the Creator of all, He is the Reconciler of all. And then in between the revelation of Him being the Head and the Firstborn, the Author of God's supreme miracle in history, the creation of the Body of Christ (the millions of redeemed souls who form the Body), He is also the Head of the Body which is the Church, "that in all things He might have the pre-eminence, the firstborn from the dead."

And so I suppose it is safe to say that we all know and have often read and used this precious description in Colossians 1 of the unique glory of this unique Person. We are told many other things. Colossians 2:3 tells us that, "in Him is hid all the treasures of wisdom and knowledge." Hidden, got to be found, they're hidden. In Him is "hid all the treasures of wisdom and knowledge." Colossians 2:9, "in him dwelleth all the fullness of the Godhead bodily." Again and again it shoots in statements which go to the extreme limit of the language in magnifying that Person.

And then, in the midst of it all, He exposes to us the mystery, and the mystery is more than that - more than that, it's not just that, it's more than that. He said it was such a privilege to reveal this mystery that he even gives it a higher status in his ministry than the Gospel. That's a strong statement. In Colossians 1, verse 23, he said he's a minister of the gospel, middle of verse 23, "hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." And so he's to minister the world wide gospel.

Well, that we would say is a high enough privilege for any man, but then he goes on to say that he was minister of something else which he considered higher even, and which he considered the peculiar privilege to suffer in giving it - it cost him to give it. And so he said in Colossians 1, verse 24-26, "who now rejoice in my sufferings for you." This is not for the world now; this is for you. "And fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister." That's the second ministry. But the emphasis put on the second ministry on this occasion is bigger than the emphasis put on the first - "whereof I am made a minister "according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery..." (such an expression as this is never used anywhere else in Scripture) "which has been hidden from ages and from generations." It always was there.

A higher calling isn't a new thing; it's a thing that has just been hidden and not been discovered except by those who search for it. There's been a hidden mystery all the way; it's been the hidden purpose of God all the time, "hid from ages and from generations, but now is made manifest to the saints." It's unintelligible to any who are not redeemed, the natural man.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:27. Christ joined to you, not Christ by Himself. Christ in you, the hope of glory.

So 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 life in eternity when we've found that. It's probably beyond

intelligible apprehension by the finite mind, as well as beyond intelligible description. Probably our minds can not completely compass this infinite glory, but thank God our hearts can experience it, and they do.

And to some extent our minds can compass it - union. We've got to think around that. We know that that's life, for that is what eternal life is. There is only one eternal life, of course, God or Christ, but God is Three. God is Three dwelling in Each Other. So original life is not one Person, or still less one thing, it's Three living People living in each other and proceeding out from Each Other in their several offices.

So original life is union, and that which proceeds from union in that balance which is so hard for us to understand or apprehend or experience - a unity which still leaves us a separate person.

It's more than a union, it's a unity. It's tremendous when, in any sense, it is imparted to me. A unity, so that there is never a sense of even a one percent division between myself and the Living God again. They've become one Person - "He that is joined unto the Lord is one spirit," not two. I Cor. 6:17. And yet within that mystery we retain our individuality. That's where the difficulty comes, which we need to examine. That's where the whole tension of holiness comes; the whole problem of sanctification hangs around that fact, what we might call that paradox.

But the first point is the unity; become one person. We've got so used to the curse of the fall which is separation that it's a very, very long job for us. Who of us does entirely attain to a continuous recognition of this unity? It was the great cry of the saints of the ages.

Through the ages they put it under a certain terminology which is impressive to some of us, a way to unity which they called purgation, illumination, and union - three phases; which to some extent is what we said before - "little children, young men, and fathers." It doesn't exactly fit there but it's some where near it. Purgation to make this union. The great cry of their hearts was union, and if you read the lives of great saints you always find that when they came to union they came to liberation. You find that as soon as they came to union out came a great humanity, a great love, a great power, a great service. They found the secret liberation. But when we think and go into it a little further, how separatist we are in our thinking - for instance, when a crisis comes to you or to me, a sudden sorrow, a sudden disaster, we say, "God permits it." No. God shares it! God doesn't permit it. That means that God is up there and we're underneath. God isn't up there at all; God is in here. I never lift my eyes one single time to heaven to try and get Him up there, do you? I don't waste my breath, or my eyes, or my looks, or anything else. Why should I waste my time trying to get a Person to come down when He lives in here? And why should I waste my time trying to get a Person to come up here when He lives in me? I never allow that. I can see Him where He is, in a common bit of human flesh, redeemed by His Precious Blood, packed full of the Holy Ghost.

You see what I mean? It makes the whole attitude of life different. A crisis comes to me? No, no, it doesn't! It comes to us not to me. To us. And I'm a mighty little part in the us and He's a mighty big part in the us. It comes to Him. "Well, if it comes to Him,

He meant it to come. And if it comes to Him, he's going to turn it out for His own purposes. "Come on Lord, handle it now. Praise the Lord!" It's perfect. "Come on, 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, that's all. The goal is the devil. That's it!

But you think for a moment, as I think to myself - my! we're caught out 99 times out of a 100! We say, "Why did God allow that?" He's up there and poor I am down here. No, He's not! I'm caught out almost every time. I'm so familiar with the separate outlook, I almost can not look upon life from the union point of view! I look at it from separation! And there's where weakness comes, there's where my shocks and sorrows come. Of course they do. Was it God? Was it the devil? Was it this? Was it that? And we begin to look around. It happened to us. We speak that we do know.

"I've got a shared life," He said, as I'll show you a little later on from Scripture. Jesus had a shared life. We have a shared life, a united life. Christ in you, we in Him, that's the other side of it.

I can't say this moment that my mind can compass it. I in Him. He in me. I can't say I can compass it. I've spent hours seeking to compass it - perhaps I haven't sufficient light yet. Thank God, I know I know it. In other words, I know Him! I can see a little. Brothers, the Cross is not the centre and is not the objective. This is the centre and objective. The Cross is the gateway. The Cross isn't the end; the Christ is the end. And the Christ is this One - joined to me forever and I am joined to Him forever. There are astounding statements in God's Word.

Our brother gave us a glimpse this morning of what it means to see the Holy Spirit in a brother when he gave us that blessed word on Attitudes. I was struck in this very letter when, in Colossians 3, verse 11, I was reading about our relationships, with the Christ ascended with Him, and so on, where it speaks about the new man, and the new man being that in which "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." Then it says, "Christ is all, and in all." If Christ is all in me, what's left? My mathematics don't leave me much. If Christ is all in all, how much is left?

And in the final eternity, when even the Son becomes subject to the Father and hands over to the Father "that God may be all in all." I Cor. 15:28. Pretty extreme, isn't it? I like to emphasise this 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 that they'd say we were Pantheists or some queer name. But God said it. That doesn't leave me with much bother with myself, does it? If a common little horrible little piece of a thing like this can say, "Christ is All," it doesn't leave me with much bother with myself. I just say, "all right, God, carry on then. If a disease happens to me, it happens to You as well as to me - fix it up then. If a sorrow happens to me, it happens to You as well as to me - carry it out then. It's your business."

Oh the burdens go off there! You'll find all our burdens are upon us because we have this separate instinct instead of the united instinct - every one; every sorrow we carry;

every burden we bear. I shouldn't like to say every tear we shed - because we are human and He shed tears - but 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 instead of union. 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, and that is the hatred and horror of speaking. Pooh! I hate it.

I say, "Well Lord, it's a good thing I've had such a mighty good life, and it's a good thing you've given me one cross. I'm not worth sending to heaven at all." I don't mean you go to heaven by your crosses, but I mean you like to carry your cross for Jesus occasionally. So, "Oh, I feel weak," but that's all nonsense. Weak, of course I'm weak, but there's Somebody inside me Who isn't. And the devil knows that if I don't, thank God.

God can give us a real glimpse, a glimpse which is a fixture. What we are after is a fixed life - I told you before, a natural life, to live naturally. By God's grace in a measure I have learnt, but there's much more: I must learn to live naturally in a continuous Christ-consciousness, so that it's natural to me, fixed in me. The Word of God abides in me, not comes into me from outside - it may have started that way. It abides in me. That's the point. It's the fixed life. "O God, my heart is fixed; I will sing and give praise." Ps. 108:1. "That Christ may dwell in your hearts," not visit occasionally, "dwell in your hearts by faith" (Eph. 3:17) - a permanent residence, not a visit. That's the same thought. And that, mind you again, is the "farther on" that was Paul's prayer in the third chapter of Ephesians. Ephesians chapter 3 is perhaps the deepest prayer he prayed. That wasn't the first prayer he prayed. That was the final prayer he prayed. He prayed the highest things he could pray in Ephesians because he talked the highest language.

But you see, don't you, that I'm not unfair when I say to you that Paul, by the Holy Ghost, put a new unique emphasis on this fact. He didn't even mention the Cross here. I'm not saying that he belittles the Cross - because the only way into this is by the Cross, as you've got to learn. But I say that because sometimes we can even give the Cross the wrong place. It's the Christ of the Cross Who must have the centre place. It says in Him; in us, therefore. As one person we, in a certain proportion in the union, and He in a certain proportion. We can look at that later on.

But those proportions matter very much. What proportion is me, and what proportion is Him, matters very much. I'll take that home to you further in case you have any doubt, not that you would. I was very struck with this. I don't know if it has struck any of you. Of course there are such measureless riches in the Bible, different things strike all of us, praise the Lord. That's why we can preach sermons to each other! But, I was very struck with this about Galatians - we all know that wonderful letter, the great apologetic we might say, that rescued us from the wretched business of so-called Salvation by works and planted our feet, and the feet of the Church of Jesus Christ, once and for all on justification by faith in our Lord Jesus Christ alone. It's a grand warrior's letter. He withstood Brother Peter to the face, wouldn't be subject for an hour - though I always think Brother Peter got one back. He was meek and took it because in II Peter later on he talks about, "Our beloved brother Paul who wrote

things...,” then he said “... a little hard to be understood,” which twists some of you up. He got one back on him. That’s the way of meekness.

But all the same, it’s a warrior letter isn’t it? Now, at the same time, generally speaking, you’d call it more of an objective than a subjective letter. It’s defending the outer defenses of man’s soul and the Christian faith against the assaults from the circumcisers and the legalists and all the rest of it. That’s our general outlook, and probably it’s right to say it’s the general message of that mighty letter. But what struck me with such surprise is that Paul every now and then flashed in a word of his own testimony. Every time he uses his own testimony he says something quite different, and he went clean out of the objective into the subjective. I want to point it out to you because it fits right up the line of what I have just quoted to you out of Colossians 1. The first time is in Galatians 1, verses 15-16, when he gives us a touch on his conversion, his regeneration. I don’t know my dates but we’ll say it was written say 15 years or 20 years after his regeneration on the road to Damascus. He said, “it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son” to me? No, “in me, that I might preach Him among the heathen.” I remember in such a simple way how I was caught out. I did a translation of the New Testament in my early days into an easy language in Africa - needless to say it was easy, or it wouldn’t have been translated. They were primitive days, so people didn’t mind so much what you put, so long as you put something. (I put a few funny things too! However, it got the Word of God out to them.) But I remember, I caught myself out here, and found that I had translated those words as, “to reveal His Son to me.” I just instinctively put, “revealed His Son to me.” I looked again and it didn’t say that at all. It says, “revealed His son in me.”

Therefore, regeneration is a first revelation of an indwelling Person. Of course it is! In other words, you are not regenerated until the Spirit opens your heart to know Him within, so that you know within you an indwelling Christ - the first touch of it. An inner sense is opened in which He is come to your heart. That’s the real proof of regeneration, or one of the proofs. It’s proof to your own heart, anyhow. So you see straight away you get the first touch. That is the Salvation letter.

II. CHRIST LIVES HIS LIFE IN ME

Now it passes on from that to what, I am sure, is a great favourite of hundreds of us here. To me it’s the outstanding verse in the whole Bible to the saints of God, because it’s the perfect analysis of a balanced life - Galatians 2:20. It’s a marvellous bit of spiritual psychology as well as penetrating insight by the Holy Ghost into the heart of the matter. Galatians 2:20. I am sure it’s written on the heart of many of us here. “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.”

You see the oscillation? I told you the problem is to find the correct balance between the two personalities in the one. We are one person, yet we’re two. That’s the problem. So Paul oscillates. He says, “I’m crucified with Christ - no, no, I’m here - no, no, I’m not here, Christ lives in me - no, no, I live - no, no, I live by the faith of the Son of God.” He swings to and fro. That’s all you can do. That’s the best human language can do. It’s the best finite mind can do, if I may put it that way, endeavouring to put in human terms the “un-putable.”

Christ at the centre. Look at that - what surrounds it. We'll go on too because it's important meat for the present.

Christ liveth in me. I saw something there. I don't know if you have. I saw that it means that Christ doesn't live my life. He lives His own life! I saw a big difference there. If Christ lives in me, He isn't living my wretched little bit of life, He's living His life. I saw the escape there from the great snare in many of our lives which ties us up in lack of power and lack of all sorts of things. Why? Because we seek abstraction, we seek a thing called life, a thing called power, a thing called light, a thing called meekness, a thing called anything you like, a thing called faith. But there are no abstractions. They are put like that in the Bible for our intelligence's sake to explain what things are.

But listen, the only faith there is a person believing. There is no faith in the universe except the person who is believing. Faith is a person believing. There is no love except a person loving. God is love and God is a Person. There is no meekness, except a person who is meek; there is no power except a person who is powerful.

Now there's the secret. It's never that He's going to impart love to me; He's going to be the loving Person inside me. He is Himself inside me. He's the Loving Person inside me, and I share in some of it, and His love comes out through my love faculty. He's loving through my love faculty.

And He doesn't impart faith to me. He's a believer. He doesn't have any kinks in His faith, Praise the Lord. He believes in Himself. The I AM, THAT I AM. He believes in Himself, in the totality of faith. And in part He is just believing in me.

So my believings are the Holy Ghost's believings every time. If I believe a thing, it isn't I who believes, it is the Holy Ghost believing in me. He just puts it through my faith faculty. That's the whole key. When you understand that, you don't moan and groan and long for things called power and faith. You must recognise the believing Person inside you. He's plenty for you. You don't need any more if you've got Him. That's the key.

It goes right back to what Brother Carroll told us on Sunday; it's the Person. There are no "things" in the business at all. There's no holiness. The only holiness there is a holy Person, and the Holy Person is Jesus. And when He's His Holy Self in me, He's a Holy Person in me. And He comes out through my character, He's coming out through me. That's this spiritual union, observable in a sense to the human eye. It is Jesus coming out through us.

Now see, that so wonderfully simplifies life if I know that this Person is the "do-er" in me. Let me show you a few texts along that line. Were you ever struck by this one? You probably have been - Matthew 10:20, "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Not "speaks to you" but "speaks in you." In other words, the Person Who speaks inside my voice is the Holy Ghost, so it isn't my words at all. "I'm the voice of one crying..." John 1:23. John wasn't the one who cried. John was the mere voice of it. He was the voice; the One who cried was the Holy Ghost

inside him. He was just the voice, and out through that voice came that mighty word. I'll prove that to you further on in other ways, but you see what I mean.

How marvellous that is! The old devil says that you're no good - anyhow your language is no good. They can't understand you, and they don't make anything of it, and when you preach the Gospel, they ask you why you've got such white teeth or something; and at the end of it all the devil laughs at you! No, no! The Person has spoken through you. There's a Person speaking. It is God speaking, and it's God Who speaks to them of Jesus through you. It's the Spirit of God Who speaks the Blood of Calvary through you. That's the point. But you see the old devil steals our faith away, and even that is not our faith, it's really His believing. You see he gets us off, and then we go all pale and confused and frustrated and all the rest of it. Let's understand this. This One is the Speaker inside.

Look at another - they are common to us. I Cor. 2:16, "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." Christ, the Thinker. He doesn't think my thoughts. He thinks His own thoughts. I've got a thinking Person inside me, that One in Whom is all the treasures of wisdom and knowledge, and He's thinking His thoughts in me. Now then, how that simplifies life! We have the Mind Who thinks His thoughts through my mental faculties. And that's guidance, my brothers and sisters. That's why I told you yesterday, guidance is to shutting your eyes, spinning your finger around and saying, "That's the text, therefore I'll go by it." Guidance is a Thinker inside me. Check it by the Word of God, but there is a Thinker inside me and He is thinking His thoughts and His purposes inside me. And as I am quiet enough and detached enough from myself and others (I've got to learn some lessons there), that Person conveys His thoughts to me.

And the safeguard is always the Word of God. If the thought isn't inside the Word, throw it overboard. That's the way He thinks. It makes life so wonderful.

Many of you have responsibilities. Well, I have responsibilities as Secretary of a Mission, and - you know what some dear old ladies are - in their kindness they say, "Oh, Mr. So-and-so, you must carry heavy burdens. No wonder you're so tired, and so on, making decisions." I say, "Brother and sister, I don't make any decisions in my life. I have a wonderful lazy life. I've got Someone Who makes decisions for me." Dear, oh dear. I wouldn't waste my breath, and the missionaries would chuck me out tomorrow if I made my decisions! They'd soon smell them out all right. My decisions have a smell about them. That won't do. I've got a Person inside me Who makes decisions, and the confirmation of these decisions is that He makes these decisions inside them too! That's fellowship. That's the mind of Christ coming out through the body. That's the only way we find the mind of Christ. I hope you do in the Mission - it's in the body; let it come out through the body. It'll come out.

And let me tell you this, to the glory of God, very rarely do we have dissension. Very rarely do we not find the mind. We were having discussion two weeks ago when we had our little conference on points of which, some said after that, they never dreamt we could ever come to one mind. It wasn't a controversial matter. It wasn't a quarrel or anything, but merely certain matters on which we never thought we could come to one mind. And we came completely to one mind after about four hours. And all around the

place we were praising the Lord. Oh, yes, we all see that this is absolutely God's Word. That is the mind - as easy as anything.

So that life is enjoying it all the time. Enjoying Him. Sure it is. There are laws of liberation which we have to examine. Of course there are. Christianity - no. Life is a Liberated Christ inside a liberated personality. That's the whole of life - a Liberated Christ inside a liberated personality. A liberated personality is a person who has been freed from himself. You're free when you're free from yourself; and you're free then to - what? - to have a Liberated Christ free inside you. And if He gets free inside you He does a few things - not what man thinks He will do. That's why Christians are queer people. He does what He thinks He'll do - but He does it. Philippians 2:13.

That's the whole end of eternity, a Liberated Christ inside a liberated glorious body through whom He'll do His own eternal purposes forever and forever. He's the do-er. That's why we never have a single thing we can take to do ourselves. Everything which ever happened to us, He is the doer. Every scrap of faith I ever had, He is the believer. Every praise I ever give to Him, He is the praiser. Every scrap of love we have, He is the lover. I often hear people say in their prayers, "Oh, Lord, I know you love these people much more than I do." No, He doesn't, because you haven't loved them at all. If you have a single one percent of love, that is still His love. That's a silly prayer. We all pray silly prayers. I don't grumble at you, I pray them myself. But it's a fact. You see, that's the old fact of separation. I love a bit, and He loves more. No, you don't. There's only one love and one Lover, and any single flicker of love you have is His love in you. So every single thing is Himself glorifying Himself. Himself to Himself. That's the end of it, the indescribable mystery of it in the end. But it's blessed. Look at this one. II Cor. 6:16, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them." I like that. I'm marching along the road - it isn't I at all; God is walking in me. That's a great one! I remember people used to say - of course Mr. Studd used to say queer things - and people used to say, "Ooh, he must have a devil or something, saying things like that." And I used to hear him pray in his zeal for the Africans, "Lord I'm only out here for one thing; that is to see Jesus Christ running about inside black bodies." Well, I came to this text, and it says He walks in them anyhow. So I suppose He can run in them too if He wants to, praise the Lord! Jesus Christ running inside black bodies. And it's Scriptural, mighty near Scripture anyhow. We haven't got to stretch it too far. "I will walk in them," you see; can I possibly get it? When this little "worm" is walking along the road, Christ is walking in it. God is walking in that place. Marvellous, isn't it? And yet, here's the Scripture, a common place we all know.

I think it's about the last I'll refer to Philippians 2:13, "For it is God which worketh in you both to will and to do of his good pleasure." It doesn't come out quite so clearly there, but it comes really to the same thing. The Will within us is God's Will. That's why our naturally weak will has become strong since we've become regenerated. We are able to look back and see how weak-willed we were. Something has happened to us now. So now a commission has come into us from which neither man nor devil will deflect us. We are going to fulfil it. That's God willing inside us, not this wretched thing. God willing. When God wills, He's going to do it, and He puts that sense of

Divine constraint and imperative desire upon you and me. That's the glory of this life - and God does it. I'm just touching on that.

Now we'll just go back to where we were in Galatians - I haven't completed there yet. But that's the central one. That's the sanctified life in its very essence. We've got a good deal more to say about that as we proceed in the next evening or two. That's the very centre of it. The sanctified life is, of course, Christ living in me, because He is the Sanctification. There is no holiness except Jesus Himself, a Holy Person living inside me; that's all there is. But that does involve certain relationships between Him and me which we've got to examine closely. There's our problem. It's the "me side" which is the problem, not the "Christ side." That's what He's got to get at. That's why Paul, of course, talks about being crucified, which we're going to examine later.

But there's the very centre of it. Christ living in me, and the Life I'm now living, I'm living by what? By the faith I have in the Son of God? No, by the faith of the Son of God! His own believing is in me! I'm living by Him now. He's the believing Person in me. And He imparts His believing to me so I've got a positive, optimistic faith, instead of a lot of dragging pessimistic business, as if the devil is on the throne instead of Jesus. I can't take that stuff. I'm not going to be a devil magnifier. You can, if you want to - it's up to you.

But look at the next one. I was struck by this, Galatians 2:8 - now he's just discussing incidentally about the ministry concerning Peter, and so on - "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was [or "is", the same thing] mighty in me toward the Gentiles." Isn't that a striking sentence? Not that He has made me mighty - do you see the difference? He hasn't made me mighty. He is the mighty One, and He is so mighty in me He gets out through me and the others get it. In Galatians 2:20 He is the wonderful Person in me, and He is so holy in me, He imparts His holiness into my faculties. He's the meek Person in me, and I become meek along with Him; and He's the Loving Person in me, and I become loving along with Him. But here is more - it comes out through me here. And here is the standard for missionary work: that same Person is mighty in me, and He comes, but through me, to others. It's nothing to do with my mightiness - it's His mightiness in me which comes out and gets the Gentiles.

There we have the third phase: Service, or intercession, intercessor-ship, priesthood, or whatever you like to call it. Little children, "reveal His Son in me." Young men, "Christ liveth in me." Fathers, "mighty in me towards the Gentiles." Coupled with that you get the same statement which is interesting, and takes you a little farther in the 4th chapter.

Now I like this because once again it shows where Paul's aim was set in his converts. It's the same thing, exactly the same thing. He has given these three flashes of testimony concerning himself. Now he gives a flash of testimony concerning his heart about others. We know it. Galatians 4:19: "My little children, of whom I travail in birth again until Christ be formed in you." In other words, you've got an embryo Christ inside you - like a little embryo inside you. Now, I'm going to travail in birth until you have a formed Christ, a full man, Christ inside you, Who acts like a man, like the God He is - a formed Christ inside you, Who can speak His mature thoughts, love with His

love, that incomparable love flowing through us. A formed Christ. You can only have a formed Christ when you are out of it, of course, a Liberated Christ in a liberated personality. Christ will be formed in you.

Now, I point this out to you as the standard, as an evident testimony of what he has said in Colossians 1, the major message he has. And the glorious Cross of Christ is the gateway to that, but it's not that. It's the essential background but not the foreground. We don't live in the death - we live in the Person Who is the life, and the death is the way to the life. It is the essential way, the absolute only way. And for all eternity the glorious fact of the unity of the Head and Body will be the foreground to the invisible thrones and principalities and powers - the hidden background will be the Cross. We have to preach the Cross and to remain on it because it takes us such a long time to get through it. That's the trouble. But the full-orbed message preaches the Christ in us as an outcome of the Cross.

III. MAN MADE CAPABLE OF UNION

I just would give you one touch here. Now this is just a technical touch and it may not mean much to you, but I want to go on to something of importance - if I have time tonight - that lies even behind this.

This may not interest you, but it did me, to find out and see in what sense God has made man so he was capable of union. Now, when I saw it, it helped me because, when I saw that God had made man so that he could only be a united person, I saw something further. I saw further authority in the whole thing. What I'm getting at is this - it just caught me a couple of years ago or so, and I pass it on to you.

We all know John 4, for instance - we'll start there and I'll just refer to about 5 texts and that will clear the matter up. In John 4, in verse 24, Jesus makes that amazing statement to an ignorant woman, one of the profoundest statements He ever made where in just one word: He says, "God is a Spirit." The original is just "Spirit." There isn't any definite article in Greek so you can just put "Spirit" or "a Spirit" as you like. So it's right to say "God is Spirit" or "God is a Spirit." Perhaps it would be more complete to say, "God is Spirit."

Now what I'm getting at is, if God is Spirit, He's not body. Of course, we all know that. If He's Spirit, He hasn't got the outer clothing of body. What does that mean? It means the Spirit is the personality, because if ever there is a personality it is God. Isn't that so? If there ever is a Self, it's God. God is the Self of all selves. He's Spirit. Therefore, the essential self is spirit because God is a Spirit, and He is the essential Self. The essential ego is spirit. Now that's important. I'll show you why. Now link that up with that remarkable little phrase which falls out again quite incidentally in Hebrews 12 where Paul... oh, I don't believe Paul did write it, I think Apollos wrote it! Apollos said in Hebrews 12:9, where he's contrasting fathers of the flesh. What did he say? "Shall we not much rather be in subjection unto the Father of spirits...?" Therefore, that which God really fathered when He fathered humanity was spirits. The rest was only clothing. Spirits, because the spirit is the essential ego, the essential.

I'll give a little more proof of that. Look in the same Hebrews 12 and in verse 23 when man loses his body for a time. We come to that wonderful Mt. Zion and get a vision of it, "... and to the spirits of just men made perfect." Well, they haven't lost their personality, they're justified men stripped of outer clothing.

So the essential in man is a spirit, you see. The spirit of a just man, a justified spirit. Or look back to I Cor. 2. There you've got an interesting touch. In I Cor. 2:11, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." In other words, the knower is the spirit, so of course he is the inner ego.

There's a centre in me you can't reach. I can talk about myself, can't I? I myself. But there's something down there you can't get at. It's I. There's something in you I can't get at. That's right in the centre; that's the spirit, the spirit of man that knows a man. That's the very centre. Now, why am I saying this? Because the whole point is that the nature of spirits is to unite, whereas bodies are separate. So the essential nature we have is the united nature. That's the danger with the devil, because the devil is a spirit also - "the spirit that now worketh in the children of disobedience" - that's the danger. (Eph. 2:2). Therefore, the heart, the very centre of our being, is a uniting faculty and the proof of that, of course, I have already quoted, I Cor. 6:17, "But he that is joined unto the Lord is one spirit." And, of course, you can add to that the fact of the Holy Spirit - whenever the Holy Spirit is spoken of He is spoken of as a uniting Person. He always comes in, doesn't He? Always He is the Indwelling Spirit. "The Spirit itself bears witness with our Spirit."

So you see what I am getting at. We are made for union. It may not interest you, but it does interest me to know that I have a strong foundation for recognising that the very innate faculty of man, or function, or character of man's innate self, is union. My inner ego is the thing which you like, against my body. So it is a picture where I can see all this union truth of Him Who is a Spirit, and I the marvel of grace; of the Creator and Redeemer's Spirit with a created and redeemed spirit.

My time is really up, but I want to take up one more thing so as to pick up again tomorrow. It's a thing that struck me very much. I think I can prove it to you.

I want to ask this tremendously important question, "What is the proportion in the relationship between the two spirits who are one? How much I, and how much He? In this union, this cooperation - I sometimes use the word "interpenetration," I don't know how to put it - spirits living in each other, touching each other, interpenetration, union, unity - yet we don't lose our individuality, or personality. Now in that union and cooperation which makes us a "we" in grace, how much "I" is there, and how much "He"? Now that is most important, and that's where the trouble lies. Too much I and too little He is the trouble.

IV. MAN MADE TO BE CONTAINER OF ETERNITY LIFE

Now I was struck with this, very struck. I never saw it before about 18 months ago, I should think. I don't know if you know how you suddenly see things. When I state it

to you now you may question it, but I don't think you will question it when I go a little further into it.

Turn in your minds to the Genesis record - the record of the creation, the record of the making of man and the planting of him in the garden of Eden. This is what it says in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Well, there we are. Man is alive. We all know that, a living soul. Now what puzzled and struck me was this. The next verse, Genesis 2:8, says, "And the Lord planted a garden eastward in Eden; and there he put the man..." Now then, Genesis 2:9, "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden..." Therefore, the most important point about the whole garden was something unusual and magnificent, whatever it was, to the eye - the Tree of Life, not the tree of knowledge of good and evil. It then goes on to say, "and the tree of knowledge of good and evil." But the midst of the garden was occupied by the Tree of Life.

Now, I asked myself this question. Why has God in one verse said that He made man a perfect living soul, and two verses later gives them a Tree of Life? What did He need a Tree of Life for if He's got a living soul? I suddenly saw: the living soul of man is only made to be a container, not a doer. He's only a container. His outer life is only one through which Another Life is to express Itself. The proof of that is this: what is the Tree of Life? We are told in Genesis 3, after the Fall, that the cherubim are put there to prevent Adam and Eve getting at the Tree of Life, eating and living forever - so the Tree of Life is eternal life. What's eternal life? There's only one Eternal Life - Him, Jesus. He is Eternal Life.

There's only one Eternal Life. Therefore, the meaning of the Tree of Life was that Adam was to know that he was made to be a container of Jesus Christ, and his created spirit was to contain the Creator Spirit. In other words - this is the important point - the lesson Adam had to learn was his innate helplessness! Now, that's tremendously important. Why? Because many of us, including myself anyhow, always regard it like this: "Well, Adam could have resisted temptation if he'd liked. He was innocent. He was good. The whole Fall of Adam is that he was tested and could have resisted but didn't resist. In other words, a man can do a thing by himself. No, he can't! Adam couldn't resist the devil one second by himself. He wasn't made to do it. What God was after was this: because we are sons of God, because we are intelligent creatures, we must do a thing intelligently and willingly. We aren't automata. God doesn't turn a tap and we squeak or something; we're not like that. He wants fellows who do things understandingly, and desiringly, and of necessity, because they want to and love to do it. Therefore man had to discover his nature, and had to discover his need. And that's why Adam never took one look at the Tree of Life, because he never discovered his need. And that's our whole trouble. We never discover our need. What was the consequence? God knew Adam would be tempted. I can't go back into the original ego. We can't go into that now. But He knew Satan was going to come at him via the tree of knowledge of good and evil, and He warned him and said, "Now you mustn't touch that; that would be disobedience."

Now that was the point. If Adam had been sensitive at all when the temptation began to come to him and to Eve - when he began to find himself wanting to do something which this Perfect One Who had made him told him not to, wanting to doubt, wanting to deny and disobey this Perfect One - he would have said, "What's up; what's happened to me? I wanted to do a thing I shouldn't do; what's the matter, God?" God would have said "I give you permission to eat of the Tree of Life." And if he had taken the counteracting Person into him, he would have sacked the power of the devil in a second, because that's what He does with us.

What he needed to know was that he couldn't resist temptation. Now, you see, unless you and I learn that lesson we'll never learn the real lesson because the whole failure of our Christian life is the idea that we can do things, that we can conquer Satan, or conquer sin, or do anything. We've got to learn our basic helplessness, our basic inability.

You see, man was made helpless, not made helpless in the new creation, but made helpless in the old creation. He was originally made unable to do anything worth doing. "In my flesh dwelleth no good thing" - unable to do it. And that's the lesson God tried to teach Adam. He never learnt it, and you never see that Adam took any notice of the Tree of Life. Out he went into the self-centred life - which is our problem - into the separated life, the egocentric life, which of course was derived from the other spirit, which got into him, who is the devilish ego, Satan.

V. CHRIST LIVED BY UNION

Now, the Second Adam, the Lord Jesus, was God manifest in the flesh. Now, of course, we can not discern or divide into the exact relationship between deity and humanity. That's never been known. I don't suppose we ever shall know "this side" the exact balance. But for all purposes I need now, I want to see that Second Adam, as He was, a real man, in my place. He was God, but He was man in my place. We all know that because Peter said, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good." Acts 10:38. Like a man, He was anointed with the Holy Ghost. He went about doing good.

Now, as a man, what does Jesus say about Himself? It absolutely proves my previous point. The only Gospel which reveals it to us is John. I think it is most interesting that the Gospel which magnifies the Deity of the Saviour and the totality of His humanity - the two are both in the same Gospel. And in John we get those self-revelations which give the whole secret.

Now look at John 5. I'll just give you three or four of them and then we'll stop. They challenged Jesus on one of His mighty works. What does he say? John 5:19, "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do" - the lesson Adam ought to have learnt. See? This is the Perfect Adam called the Last Adam. The Son, the Last Adam, can not do a single thing of Himself but what He seeth the Father do. We'll explain that in a minute. "But what he seeth the Father do: for what things soever he doeth, these also doeth, these also doeth the Son likewise." Look at verse 30 - they had challenged Him on opinions He expressed and judgements He gave - "I can of mine

own self do nothing: as I hear, I judge.” The opinions I give you aren’t mine at all. I’m hearing them and then giving them. I’m an empty vessel.

This is God manifest in the flesh. This is the perfect One become the perfect Man for our sins. He said, “I’m as empty as a drum; I’m as empty as a drum. I can do nothing of myself. I can hear nothing. I can say nothing by myself.” Look at John 7:16, “Jesus answered them, and said, My doctrine is not mine, but his that sent me.” Now John 7:17, “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” At John 8:28, “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.” So it is exactly the same again.

Now let’s hurry on to the end and the most important thing of all. I want to direct your attention to what to my mind is the most important conversation ever held on earth. It was the first time in history that this great hidden secret, that mystery hidden from ages and generations, was revealed. It was in that last conversation held with His disciples before Gethsemane. Now as you know, He knew His disciples couldn’t get it because you can’t teach inner things except by inner light; and therefore until the inner Person, the Holy Spirit, came they couldn’t know these things. But He said, “I’m going to tell you certain things now and hammer them home to your head, so that when that One does come inwardly then you will say, ‘Oh yes, of course, that is what the Saviour taught us,’ so that you won’t think it is some new false doctrine come in. You say, ‘Oh, I remember now, it’s the very thing he said.’ That is why I’m telling you.” So at that time it could only come to external ears as more or less - who knows what?

But look what He said - and I think this is the most tremendous revelation ever made. The whole thing is fascinating, but I can’t go into it all. But look at John 14 for a moment, when He was attracting their attention to the fact that He was going to the Father: “In my father’s house are many mansions,” and so on. John 14:6, “I am the Way, the Truth, and the Life.” All those things in themselves are wonderful, of course, and more in them than appears on the surface too. Now then, He got the question, which I think in a sense He was asking for. John 14:8, “Philip saith unto Him, Lord, show us the Father, and it sufficeth us.” Now it is obvious what he meant. He said, “Now look here, Saviour, you’ve been with us, we adore you, we love you, we’ve followed you all these years. You keep telling us you are sent by the Father and going back to the Father. Now what are we to do when you leave us? We have no proof of where you are or who you are or where you are going. What are we to do? If you would just open Heaven once, and let us see, then we can go to the world and say, ‘We know where He’s gone; we have seen Him!’ Just open Heaven once.” That’s common sense, what Philip meant.

What did Jesus say? John 14:9, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father.” Now if you would stop there and look back after all our years, we could say, “He meant they were both Gods and the names were interchangeable. He said, If you see Me you see the Father. We are one person.” No, He didn’t mean that. Look at the next verse - here’s the key, John 14:10: “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me,

he doeth the works.” “Now,” He says, “I have shown you the secret. I told you not long ago that the Son does nothing but just what He seeth the Father do, whereas you thought perhaps I had some long distance telescope or something and I could see up there. No, no. I see inside here. I see what that One is doing in me and, as I see Him doing things, I do them along with Him.” That is what Christian work is, just doing what the Father is giving us to do. And He said, “I have told you that I only say the things I hear Him say, and you thought I had telescopic ears or something. But no, no, no. He lives here. I just listen for the voice, and as He speaks, I say - Union!

So do you see? The only perfect Adam Who never has fallen from His perfection lived by union. He knew two things. He knew His complete helplessness and His complete fullness by the Father. He knew His basic helplessness. “I can do nothing, hear nothing, say nothing. I am nothing. I am made like that. I am Adam.” Adam was made like that. The human spirit was made like that. But it could contain all divinity, and all deity. It could contain the Living God. And when the Living God condescends to join Himself to created spirits, things happen. Words are spoken, deeds are done, lives are lived which are God Himself coming out again. That’s the secret.

So you see what I’m saying? This is not a secret which came by redemption. It’s the secret which came by creation. Therefore - I want to get this over to you - there is no other way of living life. There is no other life. Eternal Life is union, and the other is not life. Therefore poor humanity that tries to suffer itself by its own wisdom is simply not life. It’s simply an illusion. Of course, the angels in hell were left like that because that’s what the devil is. The only life that is really life is a life lived by Another within us.

So you see we are only just beginning to crawl in our Christian life if all we know is justification by faith. Unless we have had imparted to us - not only in the head, but in the spirit, in the heart - a working union, we haven’t got there. This is the heart of life. This is the heart of the Gospel. The rest is only the gateway to the Gospel. We must understand that man has only been made like that, and can’t be anything else but that, an indwelt Person. And my, the devil is in you if God isn’t. He is the great deluder, but humanity doesn’t know that. The devil was in us when we were fallen. We didn’t know that, but that is another point. But in this union life, the only life there is, we are permanently joined. Now, owing to the consequences of the Fall, that union can not take place in its fullness so easily as we might think. That is what we have got to look into. That’s this other problem. That’s where the Cross comes in, not so easily as we think because of all the contortions of the Fall and the effect they left on us. So we just don’t walk into this as easily as we think we do. It’s one thing to hear it and another thing to know it. And that is what we have got to talk on.

I am only going stage by stage. I haven’t taken you to any specific point tonight. Just opening up point by point till we get on to the heart of the matter. That is going to come perhaps tomorrow, perhaps the next day, as we move on. So may God just bless His word in its different manifestations to us day by day, through those precious words we are hearing in the mornings, and in the early morning prayer meeting I am sure too, and in the evenings. May God go on blessing. Amen.

4. THE LIBERATED SELF

August 4th, 1954

By God's enabling we want to pursue what we have been pursuing these previous two nights; seeking, as Aquila taught Apollos, to know the way of God more perfectly; the way by which the full life to which we are called can be lived. We had revealed to us from God's Word last night that there is given us, as plain as could be given us, the essential secret of all history, the central and only meaning in creation as well as re-creation; and that is, that as God is union, so we are made for union. God is three, united and indissoluble, moving out from each other, ever remaining in the union, yet going out from the union - Father, Son, and Holy Ghost. We who are made in His image are therefore made for indissoluble union, a union which is to become so close - perhaps not completely so till eternity - but so close that it will be very difficult to make a differentiation.

I. PROPORTION OF SELF IN THE UNION

I pointed out to you yesterday Scriptures which showed that it is very difficult to know which is "I" and which is Christ in the union. We are to know that it is our privilege, position, and experience by grace now. He in me, I in Him, living in each other, part of each other, inter-penetrating each other. One! And last night we touched on all that flows from that. But in the heart of that truth of all history we must see something else essential which is; exactly what is my place in the union and what is His place? How much of me and how much of Him? And we came to see that the purpose for which we were created is for us to be as near as possible to zero, and He to be as near as possible to one hundred per cent. I don't suppose we can say in human language that He is 100 per cent and we are nothing. Otherwise we disappear. And I don't wish to disappear. I don't know about you.

So I suppose the nearest we can say, if God can deeply deal with us enough, is that He becomes the 99.99 and we become the 0.01 per cent - something near that. As near as possible I must be the nothing and He the everything; certainly, I the nobody. He the Somebody. Joined and cooperating, moving out together, so that I'm conscious that I'm an I and He's a He, and yet, - which is which in the blessed relationship?

So there is therefore a fundamental lesson that created human man has to learn, that is, that we are created helpless, unable to be good, unable to do good, unable to think aright, see aright, or do anything. We're created only to be the containers of the One Who is all wisdom, all power, all perfection, all everything. He, joined to me, becomes the all-conqueror. I joined to Him. And it's a union which hasn't to be sought or reckoned on, which just is; just is! So that basic helplessness has to be discovered.

And I sought to point out to you yesterday that it must be intelligently discovered because God must have fellows who love to be what they are, not automata. He must have people who intelligently love.

[Editor's note - Someone took a flash picture at this point]. Please don't do that again. I hate those things. I hate them. I do, really. I think I'd like to see all cameras wiped

out and everybody carrying Bibles instead. I would, frankly. I've written about it to my own mission. We've become, in a wrong sense, a gadget people, instead of a Bible people. We're not going to win the world by cameras. We're going to win the world by the Word of God. I was in a meeting in Korea last week, and even as I spoke of the Blood of Jesus Christ a missionary rose up in front of me, stopped and photographed me. I said, "Brother, go away! You have no business doing that when I'm talking of the blood of Jesus." I only once took a camera to a missionary meeting - in about 1921. And immediately the Spirit of God said to me, "Don't you produce that thing. If you produce that thing all the Africans will lose their attention in what you have told them and think, 'What's this wonderful thing the white man has brought?' Hide it." And I've hidden it ever since. I wouldn't take a photo about with me, not for anything! I don't believe deputation work is showing a lot of photos. Deputation work is preaching in the power of the Holy Ghost. And you missionaries, you will excuse yourself by just pointing to pictures instead getting something from the heart through the lips to tell the people. It's not through the presentation of pictures; it's through the preaching of the Word of God that the work is going to be done. So please don't do it again. I don't wish to rebuke anyone personally but it shouldn't be in a meeting of the power of the Holy Ghost. It shouldn't, brothers and sisters. If you want to do it at a picnic, do it at a picnic. But this isn't a picnic. I'm sorry to be so vehement, but you've touched a sore spot. Well, we'll continue where we were.

I was saying that it must be an intelligent union and therefore there must be an intelligent understanding of my place in that union or it isn't fellowship. It isn't that I love to have it so; I must have it so, and accept it as such. Therefore, I have to discover my helplessness. That's the great lesson. I must discover my helplessness and Adam never discovered his. And there's never one word to tell us that in the Garden of Eden he took one glance at that beautiful tree in the centre of the garden, the Tree of Life of which, if he had taken by faith, he would have had that One brought into him. That was because he never knew that he needed that One. He thought he could beat the devil on his own ground. No, you can't do that. We've tried that too often and failed, haven't we? You can't beat the devil, not for ten seconds. But there's Someone inside of you who can beat him. I've often said, "If Norman Grubb goes out to fight the devil, poor Norman Grubb. If the Holy Ghost inside Norman Grubb goes out to fight the devil, poor devil." That's just the difference. It surely is. Tragedy of tragedies, Adam never discovered it. He just somehow thought he could do it. But of course he got beaten all ends up, and never did discover, and humanity never has discovered, the lie of self-sufficiency, the delusion of self-sufficiency, and all that's come out of it - egoism and all that's come out of it. The blindness of humanity! We went that far last night.

So we have to have a further little glance at this problem of self-sufficiency, and the replacement of it by God's Sufficiency. And then we're to move on to the gospel remedy which God has given us.

II. FORSAKING OF SELF

I just point out what is of course obvious to us who are Bible teachers and Bible students; how you can trace out in almost every great life of the Bible, the period, the long period that it took for God to get a person to discover his insufficiency, to break

to pieces his self-reliance, and then to replace it by God-reliance. And God-reliance is union. In every case you'll find great moments when these men came out into union. But the union couldn't be realised until the man had become the nothing so that God could become the everything. It couldn't! You can not know a free Christ inside you until you've been freed from yourself. You can't know two people inside at the same time. You can't know the indwelling Christ in His liberated presence conveying His mind to us, conveying His Word to us, conveying His power to us, and conveying His beauty and purity to us unless we've first of all been through that basic experience which has put out the self-sufficient self. Put it out! And it's a real putting out. It's as real a crucifixion for me as it is for Jesus Christ in the Spirit. When Paul said, "I am crucified," it wasn't a theory. It was something he had gone through. Those nails had pierced his personality even as they had pierced those Holy hands and feet. And we all no doubt take delight in digging out those simple facts for ourselves and expounding to others the evidences in the histories of the great biographies of the Bible. The years it's taken God to give blind, earnest, utterly consecrated men such an eye opener to their helplessness, and then the replacement of their helplessness by Himself. That's the meaning of the burning bush. We all know the story of Moses. I needn't dwell much on these things because we know them so well.

A. Moses

We all know the whole point of Moses was he gave up everything but himself. He didn't even know that he hadn't given himself up, nor did he know that he needed to give himself up. That's the point! It's our blindness that's our trouble. Just the same as in our unredeemed condition; our blindness is the trouble. We don't know that we are going to hell. We don't see ourselves as sinners. And the Holy Ghost has to take the veil from our eyes. Then we know it and can find the remedy.

Now the law of the Spiritual life is that we never have a greater need than to have a sense of our need. According to our need, so is our supply. According to our hunger and thirst, so are we filled. Thus only in-so-far as we see our need can we receive the supply. And so we know how Moses royally, gloriously, daringly flung everything in this world away except himself, to follow Jesus the Christ. Hebrews 11:26. He didn't know that he needed to fling himself away; didn't even realise that he was relying on himself. Thus he had to go through that forty years of disillusionment. I often wonder why these great men didn't become atheists. Perhaps it is surprising that we didn't either because of the terrible strippings that we have to have after our dedication. When we follow Jesus, leave all and follow Jesus, down we go - bang, bang, bang, down to the bottom. And the old mystic who said, "The only way to heaven is through hell," spoke the truth. The only way to heaven is through hell. He's perfectly right. It is in hell that we leave our wretched little self; then we go up to heaven. Leave them where they belong.

So we get these devastating periods in all these men's lives. Here is Moses, he followed God out with his heart, left everything, even the great deal the world had to offer, in order to be God's servant in delivering the people. And God threw him on the dust heap for forty years and made him do the one thing which is an abomination to the Egyptians - tend sheep. Of course, he had the same red line of life inside him which he held throughout the period. We know that is where he had full sight of his inability. So

you see that he had to learn a further lesson than that lesson of a mere outward consecration. He had to give up something more than things - he had to give up himself. You can't give up yourself until you've first seen yourself. Then came the union. The union was pictured to him in a perfect way. He saw a common bush aflame. What puzzled him was that the fire didn't go out. He looked again. Why didn't it go out? The bush was not consumed. And then the Divine voice came out of the bush, "I am." In essence God said to him, "Now you can see, Moses; you can see the relationship for which you were created. This relationship is really a fact about you, but you can not see it, or haven't been able to see it as yet. You are a common bush. And in the common bush lives the Divine fire. The fuel of the fire is the bush and yet the fire, as it were, puts back new life into the bush so it goes on burning and goes on living." Out of the common bush comes the fire which burns without dying and which speaks with a Divine voice to the world. "The trouble with you, Moses, is this: For all these years you've been an uncommon bush and the Divine fires don't come out of uncommon bushes - they only come out of common bushes. So you have to discover that you're just a common bush in the wilderness. Then out can come the Divine fire."

So you see the union pictured right before his eyes and he entered right in. And Moses lived the union life after that. He never had to look here and there to find that living Person. That living Person dwelt in him. And whenever he did look here and there he got it in the neck for doing so. I haven't time to go into a great deal of detail. But on one occasion when he had spoken out that word of authority from the union, "It's all right, you won't see Pharaoh and those hosts again. See what God will do for you. Stand still and see the salvation of the Lord." But then he wavered a moment and looked up instead of looking in. He looked up and said, "Oh God help us." God said, "Why cry to Me? Why waste your time praying? (Prayer sometimes is just a waste of time when it's the prayer of unbelief which is very often the case.) Why waste your time looking up here? You speak to the children of Israel that they go forward; and you lift up your rod, stretch it out, and you divide the sea." Not "I divide the sea," but "you divide the sea." That's union. "Speak out from the word that is within you. Speak out that word. Stretch out that rod and the sea will open in front of you." That's union. That's the two acting together. The little and the big, joined. The naught and the hundred joined. And the hundred comes out through the naught. And so we could repeat instance after instance like that. I'll touch on one or two more for a brief moment in order to remind us of that fact. They are all familiar to us.

B. Jacob

Look at Jacob. We would say that it is incredible because we are mainly living on our own resources. That is where all our failings come from. Mainly it is some elements of self-reliance, self-scheming, and self-effort about us. We don't see it. And God has to give us a great unveiling. I doubt whether any soul can come through into the deeper relationship with God without a personality crash. There has to be a personality crash sometime, when everything is going to be a ruin around you - probably when you are serving Him. It can suddenly dawn on you. Now I like the dawning on Jacob. It's clearer than the dawning on Moses. We all know Jacob's scheming, and we all know the consequences which were going to come to him; Esau was going to have his blood. Esau swore he would kill him for what Jacob had done to him.

We know how Jacob was at the bottom of his heart obedient. (These things only happen to obedient hearts not the disobedient. I am not talking to the unelect. Only the obedient heart can hear God's voice and follow him.) God said to Jacob, "You go back. You go back now." Sure enough he heard in a few days, "Esau is coming to meet you with four hundred men. There is going to be a public lynching here. He is going to show the whole world what he is going to do to you." And fear was upon Jacob. Upon whom wouldn't it be?

And then we know the old schemer again sent presents of camels, presents of donkeys, presents of sheep, and this and that. But he knew in his heart that Esau would wipe them aside. Esau wasn't after presents of camels, sheep, and donkeys. He was after some other donkey! And as a last resort we know what Jacob did. Jacob thought, "Esau, the hard, hard Esau, will have pity when he sees the women and children. I will send them forward with camels. When he sees little children, that will break him up." But Jacob knew very well that it wouldn't touch him. Esau didn't care "that" [he snapped his fingers - Ed.] for all the little children in the world.

At last Jacob was alone with God. And there you see still an utterly blinded person who hadn't sight of his own false attitude. He just couldn't get outside the realm of, "What could Jacob think about? What could he scheme?" It wasn't Jacob wrestling with the angel; it was the angel wrestling with Jacob because Jacob was self-enclosed. And the angel wrestled with Jacob to get him out of that self-enclosure. How could he do it? How could he get him out? Here was Jacob making some last scheme. "Now what last scheme can I make? I know Esau will snap his fingers at the camels and he will snap his fingers at the families. What can I do? Oh, I know what I'll do. At least I have a good strong pair of legs because I've lived in the wilderness for twenty years. I can run harder than Esau. I'll run for it anyhow."

So the angel touched his thigh. Bang! Crack! He couldn't even walk. That's the way God gets us. In a flash it opened. No one can say how that opening comes. It's just that he saw. He saw after twenty-one years that although he loved his God, although he was a believer and a true follower, his whole being in the methods of service was centred around the way he could do it. And he saw it! And those energetic arms that clung around himself clung now around the living God. It was God-like energy in the right place. And so instead of saying, "I will not let Jacob go," Jacob said, "I will not let you go. You have to bless me."

He came through. The union took place. The angel said, "Now Jacob, you're a Prince. You have prevailed with God and you've prevailed with man. The next day when Esau came Jacob couldn't run; he couldn't even walk; he limped as he went. He was a good prey for Esau all right, and Esau came and said, "Now my day is come." "But when he was within ten yards of Jacob those arms of Esau's, which had been aching for twenty years to drive a spear into Jacob, went around Jacob and he kissed him. He couldn't help it. God changed him in a second. That's union, and that's authority. But you always see passing through somehow a devastating eye-opener to my helpless self, and to the One Who's given to me. That blessed One always is. He always was in Moses if Moses could only have seen it. He always was in Jacob if Jacob could only have seen it. But you can't see Him and yourself at the same time.

C. Joseph

The one who always puzzles and delights me is Joseph. Joseph is the one I know - of whose history you can trace - who doesn't give any indication where or when he entered into the union. I think Joseph was marvellous.

Evidently in Joseph's early life there were manifestations of self. You can see it in the way he told his father about his brothers' sins and so on. You can see it in certain indications. At the same time God came to him and imparted great revelations to Joseph in dreams. And then what? Well, we all know. For fourteen years things happened which made those dreams nonsense. Who could believe in them? Fantastic! Everything went from bad to worse, and still worse in the vilest manner. And that holy young man never failed to follow God because God always favoured him.

God doesn't favour the grouser. God doesn't favour people who kick and resent. He favours those who yield. Joseph was the yielded one while he was in Potiphar's household. He was the yielded one while in the prison because every time he found favour; and so they put him into positions of responsibility which is the proof of it. It says, "God blessed him." Well, who could believe in dreams after that? One person who couldn't was Joseph. Yet, without any warning, and after fourteen years when every single thing had crashed around him, suddenly the butler and the baker said, "Oh we'll tell you what's wrong with us. We've had dreams." "Oh, dreams," he said, "isn't God an interpreter of dreams? Tell me."

That's union. We can all say doesn't God do things? But you have union when you can say, "And God will do it through me." That's union. See when God and I are one! Therefore it's going to come out through God's agents and we're the only agents He has on earth. He does it through us. And union is when we don't just say, "Well, God can do it," but "God does it and He'll do it through me." That's union.

And in a flash Joseph said, "Isn't God the interpreter of dreams? Tell me." And they told him. And then, even then, it all went wrong! You know how the butler forgot to tell Pharaoh. Oh, the ungratefulness of the one who was rescued. And suddenly the commission comes. And Joseph has to pick himself out of prison and stand before the greatest monarch in the greatest court in the history of those days. Enough to frighten anybody! And here Pharaoh, in an important way, says, "Oh, I hear you're a person who can interpret dreams." "It's not in me. God shall give Pharaoh an answer of peace." Union. It's not in me but there is Somebody who will give it to you and He will give it to you through me. I don't know how Joseph had that. I don't know where he passed into the realised union. Whether it was back in his childhood - I don't know. Well, we get a few instances. I can't take any more.

D. Elisha

I always like to touch for a moment on Elisha because it gives us such a good picture. There you get so exquisitely the young, consecrated missionary, the young, consecrated servant of Jesus Christ, loving to go out into service, thrilled to follow the great Elijah.

Now God loves that innocent core of consecration but it's got to go deeper. You know how Elisha made a feast at home. Broke up the ploughing instruments and killed the oxen; a farewell feast before he went off to follow Elijah. And the implication is, "This is grand!" - in other words, "In due course I'll be an adequate successor to Elijah." That's what the implication was.

It wasn't an adequate man who stood by Elijah when he was going to be taken up. It was an inadequate man, a man with a holy desperation in his soul. Strange how he was tested out. Four times over Elijah said to Elisha, "You tarry here while I go yonder. While the Lord calls me yonder you tarry here." But Elisha knew something. After eight years serving Elijah - he had been pouring water on his hands for eight years, it says - Elisha knew that this man alone, of all men that he knew, had something he hadn't, something which alone could make Elisha able to take Elijah's place. He didn't have the Word as we have it. He hadn't the Spirit as we have, so that to him it was all centred in Elijah. And so with all the vehemence of an intense soul he said, "Elijah, as the Lord liveth, and as my soul liveth, I won't leave you. You're the one I have to get something from."

You see, the filled soul had become empty. The one who had gone out so gladly and confidently was now a hollow drum. He said to Elijah, "I'm desperate. If I have to follow you, there's something you have that I haven't." And then on the fourth occasion you remember how Elijah said to him, "What do you want, Elisha?" In a flash it came, "A double portion." Greedy fellow! "A double portion of your spirit." And Elijah said, "You've asked a hard thing. You'll receive it if you see me when I'm taken from you." That's it. That's the inner sight. "If you see me," not human sight. If we had been there, unless he had anointed our vision we would not have seen God. It's only the anointed who see things, just as only Paul heard the voice on the road to Damascus. And you know when Elijah was taken up, it says that he was taken up by a whirlwind. But Elisha cried a great cry to Elijah, "My father, my father, the chariots of Israel and the horsemen thereof."

Now the proof is this: you know how he began to operate in the Spirit. The Spirit was in him now. There was this indwelt relationship and he was operating by the Spirit. And in the course of that a year or two later, you know how he was giving away the secret of King Benhadad who was attacking Israel. Benhadad was annoyed because someone was giving away his secrets. And he said, "Who is it that is informing the king of Israel of my strategy and plans?" And they said, "Oh, it's that prophet Elisha that tells him." Then he said, "Where does he live?" "Dothan." And Elisha woke up with his servant one morning and the little city was totally surrounded by the army. They were done! And in a moment the servant said as any of us would, "Alas master! What shall we do?" Did Elisha pray? Did he groan? Not at all. In a second, he said, "Fear not! For they that be with us are more than they that be with them." What did he mean? And then he said, "Lord open the young man's eyes that he may see." And he saw the mountain full of chariots and horses of fire round about Elisha. That's what Elisha had seen when Elijah went up. He had seen the Lord of hosts. He had seen the hosts. He lived in the vision now. He lived in the union. And in one second he could always say, "Of course this One is with me. Of course He's the One living in me. He's carrying His own work through. Of course it's all right. God's going to conquer in this situation. Of course He's allowed the situation for the purpose of conquering in it. It's not my

situation. I'm merely the little one who is sharing it with Him." He was living in it, you see. So there wasn't even a prayer prayed. Just the word of faith.

Those are just a few instances. You can find the same if you trace the critical moment in Joshua's life or David's life or Isaiah's life, and, of course, in Peter's life. Probably we can get a little clearer sight of it in Paul's life, and so on.

So I'm leaving that now. That's only done in God's own way and time. But perhaps it is good for us to recognise that God has to bring us experientially to the bottom of ourselves until we know we've been to the bottom. Oh, I know by the grace of God; I know that twenty years ago God took me to the bottom. Smashed me up. I've got to keep there. But once you have been there you know how to go back there. He took me. He broke me to bits. You'll know when He's done it. I mean that. I can't say how. I needn't make it up. Grace is not by works. It's by grace. And He does it in His own way and time.

III. REMOVAL OF INDEPENDENT SELF

Now what we want to examine somewhat closely for a few minutes is: What is the full remedy God has given for the getting rid of this independent self? You see, we've come out of our fallen condition used to living by the independent self, by our own opinions, our own activities, our own plans, our own resources, reliance on ourselves. Now we get a carryover of that into our Christian lives. Of course we do. If we didn't, we should be perfectly victorious. Every single failure is to be traced to a resurrection of the independent self in some form - every time! It's caused by a moving out from the union instead of abiding in it. Every time.

Now we must examine: What complete remedy has the gospel of our Lord Jesus Christ provided for a continuous and total removal of the independent self? - not of self, but the independent self. Sometimes you hear people talk about or even in hymns you read about death to self. I shouldn't like that. I tell you I don't want to die that. You can't have a death to self. You can have a death to the independent quality of your self so that the real self may take its proper place - that's a cipher indwelt by a 100 percent-er. So it isn't death to self. It is death to that wrongful attitude of yourself, the independence of the self. That's the point.

Now what's the complete remedy that God has given for a continuous, complete, and final clearing out of this independent action, this independent self? Well, of course, we know the remedy but it is good and profitable that we run through it again and look at certain aspects so that we may get the complete picture.

A. Self Exposure

I mentioned to you, in passing, this illuminating fact that God could not get over to Israel: God can not get the depth of His grace over until He can give us this self-exposure. He can't do it. And He couldn't to Israel. You get that in Exodus 19. It's interesting to me that He tells Israel the very thing which He tells us later on - that His intention was that the whole nation should be a kingdom of priests. That's what we come out to be - priests and kings. That's the highest thing we can be. We shall

perhaps speak about this later on, but this is the highest privilege given to us in and through Christ. Now He intended Israel for that, for He said so in Exodus 19 at the time they came to Mount Horeb. He tells Moses to tell them that He had carried them out on eagles wings and all that lovely account of His grace. Then He said in verse 5, “Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people for all the earth is mine. And ye shall be unto me a kingdom of priests.” Not a couple of priests in the kingdom but the whole lot of them priests, a royal priesthood, a kingdom of priests; everyone being a priest by which of course the gospel should have gone throughout the world.

Now you see the catch in it. You see how God always has to test us until we’ve discovered our helplessness. He tested Adam by the tree of the knowledge of good and evil which he mustn’t eat, at the same time providing his need, if he’d find it, in the Tree of Life. It was to test out whether he could learn that, by himself, he couldn’t resist the temptation to the tree of the knowledge of good and evil. He must have another counteracting Person inside himself to do that. And he never saw it.

Now, you see, it’s just the same here. In Exodus 19:4-5, God said, “Now I’ve brought you out. You’re a peculiar treasure. And I brought you up on eagles wings that you may be a kingdom of priests on one condition.” “If you will obey my voice indeed, and keep my covenant.” Just that. If you obey my voice and keep my covenant. That’s the very thing He had been telling them to do all the years. Every time anything happened they grumbled and groused and they kicked and they disobeyed. Their whole history was that. They had just been dragged along by grace, that’s all. Keeping the covenant? They’d never come within a hundred miles of it. But what happened? Moses told them this in verse 7 and, in verse 8, all the people answered together, “All that the Lord has told us we will do.” They couldn’t do one thing the Lord told them to do, much less all. That’s blindness. And so God had to turn away and find another way. Totally blind by the illusion of self-sufficiency. Self-ability!

Now we turn to the Gospel Age. First of all, let me point out to you the gracious approach of God to us. Yet at the same time you can see quite clearly from it the difference between infancy and adolescence, between the elementary and the mature. The true lesson, what God is really after, you can see in Romans. Now you notice this fact; that God’s first approach to fallen humanity is almost purely external not internal because they couldn’t take the internal. Almost purely external, almost purely objective. You see, in our fallen condition we start as extroverts. So God necessarily reveals Himself to us at first through the external. We try to remain people who don’t care about what goes on inside. We don’t want to look too much in there. We try to dance our way through life, to pleasure our way through life. We try not to look inside; we try to remain on the extrovert side of life.

When God begins His external processes of conviction and grace in us over a good many years, we become introverts and a great deal of our life may have to be spent searching into ourselves and learning all sorts of things. But we must not remain there. If you remain an introvert, you haven’t reached there yet. You just come out an extrovert on the other side again. But now that you are a father you have forgotten yourself in God and concern yourself with other peoples’ needs. So extrovert, introvert, extrovert is the way of the Spirit. But we’ve got to go through the

introversion stage and usually it takes some time to go through. That is the purgation, illumination, and the union of the old mystics - the same thing. But when you come out in the union, you have forgotten yourself and get on with the job because you have all you need now.

Now you see that, here, God is dealing first of all with extroverts. He is dealing with people who have not considered, and don't wish to consider, what goes on inside them. They try to live on the outside of life. So God meets them on the outside of life. And you find in the first five chapters of Romans every approach of God through grace to man is practically on the external, because they could understand that. They couldn't understand the subjective truth. They couldn't have understood a word of what we're saying here today, because those things are only for the enlightened saints or, anyhow, for partially illumined saints.

And so just to run through it very quickly; you see in Romans 1:18, "the wrath of God is revealed from heaven." That's external. Any poor dark heart in any country can understand that the wrath of God is revealed from heaven. And then follow all the list of sins which anyone can see. Anyone can see the wickedness, vileness, and the abominations of man which go through the remainder of Romans 1. They're as plain as a pike-staff to any honest person.

Now you pass on to chapter 2 and you get the presentation of external judgment. Verse 5, "After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." And following on you have what that righteous judgment is. Then in verse 16 you have the presentation of the Judge Himself. "In the day when God shall judge the secrets of men by Jesus Christ." Now all I'm pointing out is that these are truths external to mankind which anybody can understand. Any lost sinner can understand the wrath of God from heaven, the sins he's committed, the judgment day that's going to come, the grounds of the judgment, and the Judge.

He even goes further than that in His grace, for in 3:19 He gives us fore-view of the verdict. So none of us need to go away deceived. And thus in verse 19 He says, "That all the world may become guilty before God." So already it is revealed to us that the verdict will be our guiltiness and the consequences, of course, our damnation. Then finally in the same chapter you get the presentation of an external Saviour. It is that glorious statement that starts away in verse 23 onwards. "For all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth" - external you see - "set forth as propitiation through faith in His blood."

So that the whole presentation of a saving Gospel to a lost world is as simple as ABC on the externals of life. Wrath, sin, judgment, Judge, guilt, salvation through a manifested Saviour in history. He is One that all can see, dying in our place on Calvary, shedding His precious blood on our behalf on Calvary's Cross. Any little child can embrace that. Beautifully, wonderfully simple. But that, brothers and sisters, is not sufficient for living the Christian life. That's exactly why we've our problems. If it was sufficient you wouldn't need anything more. The point is, we do need more. And the Bible gives us more. It's not sufficient for living the Christian life. Just to know that

our past is blotted out in His precious blood and we're saved from wrath doesn't enable us either to live the Christian life or to fulfil an adequate ministry. That's just what we know.

Now we move on and we begin to find an internal problem, with an internal answer to it. Much more difficult. That's the meat of God's Word. We now pass from the milk to the meat. I'm skipping very rapidly because we can't go into every detail in this short time. But in Romans 6 we begin to get the internal problem about ourselves. It isn't our sins that begin to trouble us now; it's the sinner that troubles us. It's the one who does the sin. "How shall we continue in sin?" The emphasis is on ourselves; not the sin, but ourselves. The consciousness of that past is blotted out. Now it says here, "What shall we say then? Shall we continue in sin that grace may abound?" Our problem now has become a self that does not conquer as it should do, a self that isn't as holy as it should be, a life which isn't as pure as we wish it to be, a self which doesn't glorify Jesus as it should do, a self that can't produce the fruits that it wants to do. The problem of ourselves has arisen now. Now that's an internal problem. Now we're getting down to the real meaning of life. The other is merely the external crust of it; it's merely the outer gate of it. Now we're getting at last to the inner gate which should take us on to the road itself.

B. Death Unto Sin

It says here in Romans 6, verse 10, "For in that He died, He died unto sin once." It doesn't say "for sin" there - it says, "unto sin." "He died unto sin." In other words, when they nailed Him there was a willing sacrifice, He died for the world. The world could say no more to Him. And the flesh could say no more to Him. Sin could say no more to Him. He had died unto it. And He rose again to a new life.

Now in God's sight, God sees me, as a believer, as one who has died there in Christ. Died unto sin. Then, later on, risen with Christ. And therefore it says here that I'm to reckon myself as one who has died and was buried with Christ. Now, brother and sister, we've got to tackle that because the fact is that most of us haven't believed that. Most of us in our hearts say, "it's a theory." We have not believed it. We have not utterly and finally believed it to the point that we have actually experienced it, that we really are so cut off from sin, the world, and the flesh, that they have no right to us. We're cut right off from sin, the world, and the flesh. Crucified the flesh with the affections and lusts. Crucified the world. Died unto sin. Cut off in His death and burial. That's a strong statement. But that's what God's Word says. A very great number never believe it. It took me a long time to believe that.

I would like to say here one thing which might help. I think one reason why down in their hearts some folks don't accept it is because they say, "Well, honestly, it doesn't work." You see, honestly, I say that I'm dead to sin but in five minutes time I'm irritable again. Now how can I say I'm dead to sin when in shoots irritation again? Or pride or any other sin? I may say it, but it really doesn't work." I want you to see this. There's a difference between the quantity - I don't say "quality" - but between the quantity of our death and His death. If we see that, we see the solution to our problem. What I mean is this: Jesus' death and resurrection are so complete, physically and spiritually, that He is utterly out of the realm of the world, the flesh, and the devil that

they can't touch Him. He's not within hearing distance. He is untemptable now. His death is more complete than ours. Ours is an incomplete death, because so far it is only spiritual. It is not yet physical and so we are still within the realm in which we can be called upon by these things. Now the proof of that you'll find in Romans 6 where the resurrection is put in the future. In Romans 6:5 it says, "If we be planted together in the likeness of His death, we shall be also" - now we are - "we shall be also in the likeness of His resurrection." Look at verse 8, "Now if we be dead with Christ, we believe that we shall also live with Him." "Shall" not "are". Shall live with Him. We carry that over into Romans 8 where you come into triumphant life. We have not discussed that yet. We are brought right into the middle of the triumphant life. He says, "Oh, its not complete yet." Look at Romans 8:23, "Not only they but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope." And so on. "We with patience wait for it." In other words, we must recognise that we have an incomplete redemption. It's going to be complete when our bodies are resurrected. Then we become untemptable with Jesus.

Now I don't know whether I get the point over, but it's very important. May I try to illustrate it like this. I don't know whether this will convey anything to you. You can see the two differences in the quality of death in Satan and fallen man, first of all. Now you take this difference: Satan as Lucifer sinned irretrievably against God. We haven't much description in God's Word of the depth of that sin. He sinned so irretrievably against God. When Satan sinned against God he became dead to God didn't he? I just use that expression. Satan became "dead to God." He became so dead to God that God can't reach him. He's been cast out of heaven. He's a devil forever. It's for him that God has prepared the fire - for the devil and his angels. He's completely cut off. Therefore, his death is complete and there can be no response of Satan to God. God can't speak to Satan. He's out of hearing distance. That's a final death. Now it says in the Genesis story that if man sinned, he would die. So we died to God, But we didn't die to God so completely that He couldn't make us hear Him. See the difference? We died to God, didn't we? Adam died to God. Spiritually he died. We're dead in trespasses and sins. We're joined to the devil and so on. But we're not so joined to the devil that God can't make us hear. He can't make the devil hear but He can make us hear. See the difference? The devil is unreachable by good. We are reachable by good.

So there are proportions in the death. You see, there are two classes of people, both dead to God - Satan and his angels and fallen man. The one death is irretrievable and can't be reached by good. The other is retrievable. It can be reached by good. It is not such a final death that it can't be reached by good.

Now you take the Saviour and ourselves. The Saviour is dead now to sin - Adam was dead to God. Now, if Jesus on the Cross died to sin, it couldn't touch Him. He died to the world, died to the flesh, and rose again. They can't reach Him. He's where He can not be tempted. His whole body, His whole being has gone right in. He's the Man in the Glory. He has the complete redemption and nothing can ever touch Him again. We've not reached that place yet. We have it yes, in the Spirit. So it's a real death. Now somehow I must get it over that it is a real death, a real cutting off, a public burial. The burial is the public notification of a death isn't it? You bury a body and so the whole world can see that the person is finished. Now that's what we must have.

You and I must have a death which is public to everybody, which is a publicly settled thing. I've died with Jesus and I'm cut off from sin, cut off from the world, cut off from the flesh. But I'm not out of their reach yet. Jesus is out of their reach, but I'm not. I'm in a body which is still corruptible. I'm in the world but not of it. I'm not of the world but I'm in it. Sin can reach me. So my death is one which still leaves me within hearing distance of the things which I've left behind and they call mighty much at me. Do you see the difference?

Now when you see that difference, you see how you can take the position that you're really dead and yet can still have a response. You're still in the surroundings, in the environment which can call to you. You have the same thought again in Romans 6:16, on the servant question. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" Now there we're given the picture of a change of service. What has been described as death in the previous verses is now spoken of as a change of service. You see the same thought there.

Supposing I'm employed by a steel firm. I'm joined to that firm. I'm alive to that firm. They pay me. I work for them. I belong to them. Now supposing I get fed up with the steel firm and decide that the hosiery firm is better. They'll give me better wages. Now I die to the steel firm. I'm cut off there. I don't take its wages; I don't obey its orders; and I don't do its work. I turn my back. I'm separated, as it were, by death. Now I join the hosiery firm. I'm alive now to the hosiery firm. I do its work, receive its wages, and so on. But the steel firm can send its agent over and say, "Here, don't be a fool. I'll do better for you." Our problem is that, like fools, we listen to him, go back, and then have to crawl back in humiliation. You see what I mean? You see, the change of service doesn't mean that we're out of reach and call of the old service. But it means we've cut ourselves off. We belong to the new service, the new realm, but we're still within reach of the other.

Now that's what it means. We've died with Christ in spirit, but not yet died with Christ in body. See, Christ has died in spirit and body and risen in spirit and body. We've only died in spirit and risen in spirit. And so the inner realm is reachable by sin but we do not live in it. We do not live in it! I can't get it over enough because I know many of us play with this. I know many of us say, "Theoretically I'm dead to sin." But we haven't irretrievably, irrevocably, understood the position and taken it and had a public burial of some kind. We haven't come clean out. I've come clean out. I'm finished with sin. It has no dominion over me. There's no need for me to give it any hearing of any kind. I'm finished with the whole business. Sin, flesh, and world - Romans 8! What does Romans 8 say? - verse 9. "Ye are not in the flesh but in the spirit." See? Romans 8:9, "Ye are not in the flesh." Don't say you are in the flesh then. But you see, in a sense, the paradox. For in another sense we are in the flesh because we live in it. But in our spirits we are not in the flesh. You get the same idea in Jesus' prayer in John 17 where He says, "You are in the world, but not of it." Now we're not of the world but we're in the world. And we're not of the flesh but we're in the flesh. But there's a real difference there. We're not in the flesh. We have no business to say we walk in the flesh. We don't walk in the flesh. We walk in the Spirit. We're cut clear. The flesh has been crucified with its affections and lusts. But the flesh is here and can call to us - it

surely does, and so can the world. Now that's the important point that must be reached.

Now I must pass on. I'm not looking at this clock for I'm going on for another moment or two because I want to clear this over a bit.

IV. THE LIBERATED SELF

Now I want you to get another most significant thing about this way of deliverance. Romans 6 is a freed self. "Freed" - not "free," made free by identification by faith with His death. A freed self. It says so here in verse 7. "He that is dead is freed from sin." We are freed selves in Christ's death and burial. But, brothers and sisters, that doesn't take you to the end of it. Oh, no, you come bang up against another problem in chapter 7. Now I'm a freed self, dead indeed unto sin, alive unto God in my Lord Jesus Christ. Now I get about it; now I serve the Lord. Shall I? Bang, I go down again in Romans 7, because Romans 7 says, "Do it then, try it out. Here you are; here are the standards. Serve Him, fulfil His law, try it out." Bang, bang, bang, down you go again because we've to learn the second lesson which is our helplessness - our helplessness. And the heart of Romans 7 is verse 18, the last half, "for to will is present with me, but how to perform that which is good I find I haven't the power." So the lesson we have to learn next is this: Yes, a freed self, but though redeemed, still a helpless self. Romans 6 is a freed self. Romans 7 is a helpless self.

Now we are back in the garden of Eden. Now we are back in the very lesson which Adam failed to learn - his helplessness. The very lesson that Israel failed to learn at Mt. Sinai, their helplessness. Now we have to learn it all over again. The redeemed self can not do it, the redeemed self is merely a container - can't do a thing, "in me, in my flesh dwelleth no good thing." It's merely a container. It's a free container now. It's no longer a bound container, it's freed - free from sin free from the world, but it's still only a container. And if you up and try to serve Jesus, down you come again. You can't do it.

So Romans 7 gives us first of all Paul's experience in the past at his conversion. You find Paul's conversion experience in verses 7-13 all in the past tense telling us how he was caught out by the law. All the laws, all the commandments of God were external except one. They all said, "Don't kill, steal, don't be idolatrous, keep the Sabbath." The tenth one was a spiritual one - "Don't covet." And that caught Paul out somewhere in his past experience. Oh, he didn't steal, he didn't murder, he didn't worship idols. "Thou shalt not covet!" You mustn't even want the thing. Oh, he was caught out. The only spiritual law caught him out and he found lust in his heart. That's his past experience. That's how he came through.

Now Romans 7:14 to the end is his present experience. He has changed the tense. Look he has changed to "I am" from "I was." Up to there it was, "I was." Verse 14 says, "I am carnal, that which I do I allow not." [A few sentences lost here in the change over of tapes - Ed.]

It's the permanent experience of every one of us when we are out of Romans 8, but not when we are in Romans 8. Romans 7 is the inevitable experience of a person who

tries to run his life by himself and you can go back there at any time. Then you are back in Romans 7. But you don't live in Romans 7; you live in Romans 8. We only come back to Romans 7 when we leave 8. Paul said, "I am there, I myself am there. All my life I am there - if I am fool enough to live there. But I'm not going to live there. I'm going to live in Romans 8. But if I go and pay a visit to Romans 7, well, I'm in Romans 7. When I leave off walking by the Spirit, and begin to walk by my own self effort, back I am in Romans 7 again."

That's the lesson we have to learn - this utter helplessness of self. Romans 8 is the empowered self. We have the three there. Romans 6 is the freed self, but that's not enough; Romans 7 is the helpless self - you have to make that discovery. Romans 8 is the empowered self.

What is the power? Very simple. We get back now to the resurrection. I think it's important to notice this. How did Jesus rise from the dead? Did He rise by Himself? No, by the glory and grace of God! Jesus became a totally dead, inanimate body for our sakes, and it was a real death. His blood really went out of His body, and they really took Him down as a corpse, and they really laid Him in the tomb as a corpse. He hadn't one scrap of life in Him. And He didn't rise by Himself; He did not rise by Himself. Look! Romans 8:11, "If the Spirit of Him that raised up Jesus from the dead..." He was raised up by another coming into Him. Now, there's the resurrection. So this One Who was our Substitute, Who died in our place, went through all this for us. He did not rise by Himself because we can not rise by ourselves. He rose by another coming into Him and raising Him from the dead; and we rise by Another coming within us.

Now you've got it. There is Christ in us. Christ in us, first of all on the basis of liberation from sin on the Cross; then a recognition of our helplessness even in our freed condition; and then the Indwelling Person who joins Himself to us and lives within us - in Romans 8. And so in Romans 8 we have, "if Christ be in you" repeated several times - "if Christ be in you," "if so be the Spirit of God dwell in you," "now if any man have not the Spirit of Christ," and so on, half a dozen times over. We all know that. We have the whole pattern. Now we get the light.

Now there is some other bold thing that I must say and clear this point. Then I'll handle it again when we meet tomorrow. You won't like this, and you won't believe it. We are turning off beam when we talk about having two natures at the same time. It's all nonsense! You won't like that one! I'm sick of hearing everywhere this theory of two natures. I'm not a half-in-half kind of schizophrenic or something. I'm one person. For one thing, I will show this; why do people read two natures into a chapter which doesn't mention nature at all? Romans 7 doesn't mention nature - it doesn't mention it, and people stick two natures in there.

The only natures practically which are given us in the Scriptures are these Ephesians 3 says, "We were by nature children of wrath," and II Peter 1:4 says that we are partakers of the divine nature." Now really, when you look at it, it is common sense. Now, supposing I say to you that when I am unregenerate I have two natures. "Ooh," you would say, "what heresy! You haven't two natures when you are unregenerate;

you just have one bad nature.” Take that and remember it! Two natures? You’ve not got two natures. One nature! Of course you have!

I only have one nature. I was a child of Satan, but in my condition as a child of Satan I wasn’t so dead, I wasn’t so much a child of Satan, that I couldn’t hear God. And God could influence me. But I was basically a child of Satan. I was basically egocentric. I basically followed myself, but God could influence me. And He could move upon me and He did move me until He finally found and won me. But God wasn’t my nature, and those influences about me didn’t change my nature. My nature was a fallen one. Now I have gone on the other side. My nature is a redeemed one. My nature is a Divine one, but I am influenced by the other fellow. He influences me, but he is only an influence. And sin is not my nature, the world is not my nature, the devil is not my nature - God is my nature! The seed of God is in me, the seed of God is the nature of God - I can not sin. That’s the proof that I am born again. There is something within me that revolts against sin, and if the devil trips me up into sin I grieve over it because I have a new nature. But that other one isn’t my nature, it’s the influences around me. My new nature is Christ in me and I crucified with Him. That’s where the pure heart comes. That’s where sanctification is. That’s where this new life is. I’ve been made whole now, I am crucified with Him, I dead to sin, dead to the world, dead to Satan. Risen - ah, not I, not I - Somebody else is inside me when I am risen. I am risen and this One is joined to me now. He is my life. He is my centre. Now I am a new person, a holy person, a heart-pure person, walking with Him there but under all sorts of adverse influences which come through the world and through the flesh. But that is not my life nor is it my nature. Man is always unitary.

Such nonsense - a man can’t be two things at once. As I say, you would put him in a madhouse if he is. A man is one thing at once. I was once a child of the devil and now I’m a child of God. That’s all about me praise the Lord! The rest is just clothing. When I was a child of the devil my clothing was the mercies of God; it was only clothing. The clothing was God’s mercies God’s movings on me, God’s influences. Still it was only clothing. I was a child of the devil. Now I am a child of God and the devil’s clothing is around me - it is only clothing, it is not nature. And through that clothing comes the sin.

Now, watch or no watch, I have overstepped my time. I’m sorry; but I knew I was in for a difficult period tonight - not difficult in speaking; thank God it’s not difficult to speak to you - but difficult in exposition. I’ve sought to try and make some of these things clear. This doesn’t take us into the experience. We have to discuss how to get into the experience now. But this gives us the basis. Now do we see the meaning of life, the heart, the only meaning of life? The only life is Christ in me. There’s no other life, nothing else is life, eternal life is this glorious Person condescending to live His life in me. That’s life - Him joined to me.

Now that can not be unless this false way of life has been remedied. This which has come in, this independent ego, this self-seeking, self-sufficient, self-working ego has to be dealt with. Otherwise you can’t have the free union in its right relationship, and therefore there are these remedies provided. First of all, the atonement for the consequences of my sins, then this identification with Him, as one who has died with Him, cut right off, as one who has risen with Him. That’s Christ in me; that’s a new

relationship. In order to enter that I've had to learn my helplessness. Romans 6 isn't enough without Romans 7. Some of you have learned Romans 6 but you haven't reached Romans 7. That is why it doesn't act. Romans 6 does not act without Romans 7 - that's the whole trouble. Some of you have tried that out. "Oh," you say, "I've reckoned myself dead." Yes, you have tried out Romans 6 but you still haven't got to Romans 7. You have entered Romans 6, but you haven't recognised the elements of self effort. You haven't recognised that. You've reckoned yourself but it doesn't work. Exactly! Because there is self effort in it. Romans 7 is the key. Having entered Romans 7, we've also had imparted to us and revealed to us the nothingness of self. "How to perform that which is good I find not." We haven't learned that. When we have learned that, we pass on to students of Romans 8. Then it is easy because, not only are we dead to sin, we are also free from ourselves, and now the other Person lives in me. The other Person does it. Now we are in the union.

So we will take it that far tonight I want to wrestle with the subject of how to experience and live in this relationship next time we talk. That takes some wrestling too, like this has. Now may God lead us on in His own way and in His own light. Amen.

5. THE OBEDIENCE OF FAITH

August 5, 1954

We have been seeing from God's Word that His marvellous purposes of grace in both the creation of man, and the re-creation of man in His beloved Son, is that the blessed Christ Himself should be perfectly free to live His own wonderful life in and through the human personality. As we've said all the time, the human mind can not take in what that wonderful fact must mean. Christ Himself perfectly free to fulfil all that He is, all His mind, His heart, His character, His power, His purpose, His grace, perfectly and freely in me and through me.

That's been the basis of our thinking from God's Word in these meetings.

A. Removal of Independent Self

We have also seen that that Self of all selves, that Great I Am, can not be Himself fully within me if there is a rival other self. If there is an independent human self which counters His claim to do exactly what He likes in and by me, He can not be free. And that is exactly what has happened, first of all through Lucifer and all those terrible hosts of fallen angels with him, and then imparted into man and in fallen humanity. A rival self has entered to rival The Self within, and that rival self is our problem, what we shall call the independent self. Yet so perfectly does God's Word rightly divide things for us that He makes things perfectly clear, that it doesn't mean that we lose ourselves; rather, we become our rightful selves. It's the wrongful self we lose; the rightful self then becomes itself.

So it is not losing self. It is losing the wrong form of self that the rightful form of self may coexist with that other Self. But the rightful form of self is that which becomes very small and as near a cipher as it can become; and it recognises its own weakness.

The tragedy of humanity is that we are created inferior and we try to make ourselves out as superior. That's where all break downs come from. We all have the inferiority complex and we try to make out that we have the superiority. When I recognise that wherever I am I am there to have a Superior Person inside me, then I get the right superiority complex. The complex is Christ, not myself. We have, therefore, to learn first of all a basic eternal inferiority of humanity, and a basic eternal Superiority of the Living One who comes and lives in me. That inferiority and that Superiority joined makes man the divine man.

B. Liberated Christ Within

So our problem is, having recognised that the only purpose for which we are created and the only way in which humanity can function is by a liberated God within us, perfectly free to be God within us, to be Himself within us; having realised then that that can not be under existing circumstances until this false god has been removed (the false god is the independent self, the devil behind it), we have had to seek the remedy - the removal of the independent self that the dependent self may remain with The Self within it, the Self of all selves within it, the I AM within. Thus, as I said before, I think

we have the perfect analysis of the human-divine relationship in Galatians 2:20 where “I,” the independent Paul, has got out, gone right out, right out, crucified with Christ. “I” the dependent Paul will live - “nevertheless I live,” but that’s not really I at all, “not I, but Christ lives in me.” And now I am living, oh yes, I have a mind, and a heart, and a will, and I am a full man - I am not a full man until I am a dependent man. In His service is perfect freedom. I am a full man in the full vigor of my humanity. So I live now my daily life in the dusty paths of life, the life which I now live in the flesh. Oh, but I am not living it - I am living it by derived faith. I am living it by an unceasing tide of faith within me - the faith of the Son of God, which is an unceasing well of love within me, an unceasing well of purity within, an unceasing output of power within me - the Living Christ. So I live by the faith of Another, by the power of Another, by the beauty of Another, by the faith of the Son of God Who loved me and gave Himself for me.

That is, so far as I can see, the perfect Biblical analysis of the true divine-human relationship for which we were created, and then, having lost it, re-created by the blessed Grace in Christ. We saw then, blessed be God, that He has given a complete remedy for the removal of that independent ego, not for the removal of the ego, but for the removal of the independent ego - a complete method for its removal, as complete as the death of Christ is complete. Because that is the remedy. So we saw that fact.

I like that word Brother Thompson emphasised to us in a previous meeting, that we are dealing with facts. These aren’t facts. These are passing temporal - I won’t say “illusions” or I should be called a Christian Scientist - but they are sort of, sort of, sort of... they just don’t matter too much. The things that are seen are temporal, but the facts of the eternal essences, the facts of the eternal facts, and my union with Christ in His death, are eternal. When I learn that I enter into liberation, which is just as much an eternal fact as my sins having been washed away in the Precious Blood, that’s a fact. The whole world of devils knows that, and I know it too, by the Spirit. That’s a fact, but so is the other a fact.

C. Identification with Christ

My union with Him in death and resurrection is an eternal, an essential, a substantial fact. That is what must be imparted to us. So we have had revealed to us from God’s Word that this is the heart meaning of the substitutionary work of Christ - that because He was merely my substitute in infinite grace, it is really I that did the dying there - because there was no need for Him to do the dying. I did it. He did it in my place, so in God’s sight, I did it. It’s just the same as when I used that simple little illustration yesterday, to the effect that if you owe a bill to a storekeeper and your brother comes and pays it for you, the storekeeper receipts the receipt that you paid it. He doesn’t receipt the receipt that your brother paid it. You owed the bill; your brother paid it; but he puts on the receipt that you paid it. That’s substitution, that’s identification, and that’s this fundamentally profound truth - that’s the heart of the matter.

I think one thing needs stressing there - probably not to an audience like this too much, but to many audiences - and that is the grasping of the realisation that it is an accomplished fact and not something to be accomplished. There are thousands of hungry Christians who are trying to be crucified, and wishing they were crucified. No,

no, no. You were crucified. You have been crucified! It is a fact concerning every believer. That's most important. When you deal with a seeking soul desiring salvation, you don't tell him that his sins have to be atoned for. You don't say, "Pray, and cry, and wait until the atonement has been accomplished for your sins." That would be a pretty poor Gospel, wouldn't it? You say, "Praise God, it was done 2,000 years ago! Look at the Cross of Calvary. That's the historic evidence of the fact that the completion of the atonement was made. All you have to do is accept that, and lean on it. Believe it and you're free. It was done and your sins are finished in the Blood of Jesus."

So is your "self" finished on the Cross of Jesus. Your independent self is finished on the Cross of Jesus. The same as your sins are finished in the Blood of Jesus, your self also was finished. And we waste our breath and our time and our agony when we ever allow ourselves to say, "Oh, I wish I could be crucified!" It is an illusion. A wish to be crucified is sanctification by works just as a wish that your sins could be atoned for would be salvation by works. I have met many like that. I have met them on this tour. But some souls have been gloriously and graciously liberated by a flash of light.

There is only one Cross, a glorious historic Cross; only one Christ, an historic Christ; only one death, an historic death which He accomplished for me. But being my substitute, in fact, if I am a believer, it was I there on the Cross. So I lean back on an accomplished fact. I reckon on the fact of my co-crucifixion and co-resurrection with my Lord Jesus Christ. The co-resurrection, of course, being by Another. As I carefully pointed out last night, the resurrection wasn't by the ability of Christ to rise from the dead; because in infinite grace, taking our place as a man, He gave up His right to rise. He was a dead body. Another raised Him from the dead, as Another comes and raises us from the dead; that indwelling Person of Romans 8. Thus we enter into Galatians 2:20. Now I am a crucified person so far as that independent ego is concerned. I am alive, so far as that little bit of an ego in which I was created is concerned. Inside that lives The Ego, the Self of all selves - Christ within. Now I live my life.

Because of the disillusionments and disappointments that many had last night, I added this important fact: we see from Scripture that our death with Christ and in Christ is not yet so total as His own was, for there is a sense in which ours is still only partial. His death and resurrection was death of spirit and body and resurrection of spirit and body, right out of this realm, and He is now the Man in the Glory, the Glorious Forerunner, the great High Priest, who has accomplished redemption and is there, in Himself, cut right out of this realm of temptation and devils and world and flesh, and is not temptable, not reachable. Now, our death and resurrection in Christ is only partial because it is not fully accomplished yet. It's reached as far as our spirits. And in our spirits we are cut off in our spirits, but we are not cut off in our bodies. We are cut off in our spirits, and that's what death means, the separation, the cutting off of our spirits from any claim of sin upon us, any claim of the flesh upon us, and any claim of the world upon us. But we have not yet passed into that realm where they can't reach us. We haven't yet that resurrected body which won't be temptable. So you see there are two perfections. Jesus was perfect on earth but He was temptable. He is perfect in Heaven and is untemptable. There are two perfections. Now we can go on to that tomorrow, probably.

There is a stage in which we can walk in that form of perfection which is still a temptable perfection. We can't walk in a non-temptable perfection but that's going to come one day, praise His Name. So that gives us an understanding of the fact that taking our place in co-crucifixion with Christ and co-resurrection with Christ doesn't remove us one inch from all those things that pour in upon us to divert us. Perhaps they become worse afterwards, rather than better. And every form of temptation pours in to us and sometimes we respond. That's something I am going to deal with tomorrow, temptation of sin, because it is important in the daily life. But there is no doubt that there are many folks who have been disillusioned about claiming identification with Christ because they said, "Well, the fact is, it just doesn't work. It is all right from the pulpit, and it is all right from the Bible, but it isn't all right in life. It just doesn't work. I say that I am dead today and tomorrow I lose my temper with somebody. It doesn't work." But you see you have to find its balance.

THE OBEDIENCE OF FAITH

At the same time we are going back to this, first of all this morning, that we have to be what God says we are and have what God says we have. Now you know if you're talking to an unconverted person you won't allow him to get out of conversation by saying, "Oh, I couldn't keep it up." You say, "Brother, you mustn't look at it that way. You must just see you're a hell-going sinner. Get quick to Jesus, and get that Blood cleansing you. Leave the future alone. God sees to that." You don't allow him to get out of present salvation by saying, "I couldn't keep it up." We have no business to say, "Oh, I can't really say that I'm crucified because tomorrow I'll lose my temper." You have no business saying that. You've no business to say that any more than a person can come to Christ and say, "I can't take it because I shall lose it tomorrow."

What is required of us is the obedience of faith. That's one of the great words of Romans. It comes in the first and the last chapters of Romans. "Unto the obedience of faith." Faith is obedience. Faith means I accept, if you like, blindly - it isn't wholly blindly, but better blindly than not at all - I accept blindly, absolutely, completely, determinedly, exactly what God says is so, and I stake my life on it. And though I fail a million times, I still stake my life on it. Though every man is a liar, God is true. (Romans 3:4).

So in I step, and I say, because God tells me to say it, "I am crucified with Christ. I have died with Him. I have been buried with Him. And I have made a public show of it, somehow or other. I have risen with Him, Christ in me, and have ascended with Him." We'll touch that later.

Now that's the obedience of faith. Beware lest you are a disobedient soul because you're looking this way and that and it hasn't worked or something. That isn't the question today. We'll deal with that tomorrow. It isn't a question of whether it works or not. It is a question of obeying today. And obeying is faith. It's the obedience of faith. So be sure that you are not a disobedient child, and be sure that God has shown you things in His Word and you're not walking around them and making excuses and making wangles or something to get out of the flat obedience of faith. The flat obedience of faith is to state with all your soul that what God says is so. God tells you to reckon yourself dead indeed unto sin and alive unto God through our Lord Jesus

Christ - the world crucified unto you, and you to the world. You've crucified the flesh with its affections and lusts. You're crucified with Christ. Be sure you say so. Be sure you plunge right out like good old Peter did on those waves and found the waves held him. He got a dipping. But better get a dipping and walk than the other disciples who got no dipping and didn't walk either. I'd rather be the man on the water and get a little wet than the man who stays in the boat and just laughs and gets nothing. Don't you stay in that boat now. Come out. Walk on those waters.

So now we look a little further at this question of faith. I just want to make a few observations to you on that question of faith. We all know that the way is faith. Let us remember, brothers and sisters, things are not so simple as they look. Teachers have to learn that. That goes back to the original text I'm using when I said, "It's one thing to know a person's acts and another thing to know a person's ways." Science sees that today, doesn't it? Science opens up the fact that everything is infinitely complicated when you get inside it, even a speck of sand. Look at the human body. It looks so easy, doesn't it? I move my hands, move my eyes, and my tongue certainly moves, but behind it are infinite complications. Things aren't so simple as they look. They're only simple on the surface. Now a young Christian may say, "Faith is simple." If we are teachers of faith, and practisers of faith, we shall not find it so simple.

Now we have to learn the hard way. That's how we learn. We're to be experts. We're to be specialists. Specialists in the Spirit. What a privilege. Spiritual doctors, not with that silly D.D. stuff after your name. Doctors inside the heart. Our dear brother gave me "Doctor Grubb," - Poof! "Brother" Grubb that's all I am, thank you. You see, that's our privilege, isn't it? Specialists. Experts. We must get inside the thing.

So faith isn't so easy as it looks. You begin to find that when you face the challenges of the present impossible. That's when you face it. That takes faith. When you face the challenges of the past or future, it's not quite so difficult. That's why salvation by grace isn't quite so difficult. Because when you first come to Jesus for salvation, in the main you are concerned about those past sins which are damning you and your future security in heaven. It is a little easier to believe something way in the past or the future. But it is a much harder thing to believe in immediate possibility. Now that's why you begin to find that faith for sanctification isn't so easy. Because you've to believe you are what you are not. That takes some doing. We've to call the things that be not as though they were. I Cor. 1:28. And we're people that slip away into sin and our lives are inconsistent. We're heavy one day and peaceful another, and all these things which we've gone into before. We aren't conscious of the purity of heart which we ought to have, and we have to believe we have it when we haven't. That takes some doing. We have to believe the present impossible. Now you begin to find faith isn't so easy as it looks. No it's not. So let's look at faith for a moment. I just want to give you one or two essential points on faith which have meant something to me.

I. FAITH PRODUCES REALITY

The first is this: Faith must produce reality. Faith is a producer of fact. Now get that home. Faith produces fact or it isn't faith. The proof of that is Hebrews 11:1, and all of Hebrews 11. Hebrews 11 shows faith producing facts. God said in Hebrews 11:1, "Now faith is the substance," that's fact, that's reality, that's experience. "The

substance of things hoped for” - it gives substantiality to hope. It makes aspirations realisations. You haven’t faith until you are on the realisation level, until you have the thing and know you have it. That’s the whole meaning of faith, because that’s so difficult in attainment. We wangle around and say we have faith when we’re only hoping for a thing. We mix up hope and faith. We often mix them up. Because it’s too difficult to get the other so we, like good fundamentalists, find a way out, as I told you before.

But there you have it squarely. “Faith gives substance.” That’s one translation. Faith is the giving of substance.” I like that because it helps you to see it. “Faith is the giving of substance of the things hoped for.” It makes the vague aspirations actual realisations.

Now our faith is going to do that. That’s exactly what your faith did for justification. It made the desire to be saved the actuality of salvation. So your faith produced the realisation of a living Jesus and the efficacy of His Precious Blood a certainty in your heart - that, Praise God, you’ve passed from death unto life. “Praise the Lord, I’ve eternal life. Praise the Lord my sins are forgiven.” That’s substantial in you. And the substance comes out of you in a changed life so that other people see it as well. It’s a faith which has produced actual substance within you, a spiritual substance. Now that is faith. That first step of faith will give us the standard for the rest. We can see there, that faith produced substance. You know perfectly well that if a person says, “Oh, I believe God,” and you ask, “Brother, are your sins forgiven?” And he says, “I hope so.” You say, “Brother you’re not there yet.”

You’re not there yet. You must have more than to say you hope your sins are forgiven. You have to say, “I know they’re forgiven.” Faith produces reality. Now be sure you don’t just get that on the child level and not on the adult level. See? Be sure you didn’t just have that on the justified level and not on the sanctified level. Be sure that you don’t just have it on the level that your sins are washed away in His Precious Blood, and you haven’t got it on the level that you are crucified, dead to sin, and alive unto God, and filled with the Holy Ghost.

You see, you must have it on all levels. And that’s why it’s so important actually to our ministry because, when we’ve learned how to work a practicing faith, we can then, not only work it for our own needs, but for other peoples’ needs. That’s when the law of faith can operate. And so these men in Hebrews 11 did all sorts of marvels, not merely for their own deliverance, but for the deliverance of others too, because they knew how to operate faith. They could produce the goods; stop the mouths of lions, quench the violence of fire, bring out a child in the impossible, open the Red Sea, and so forth. “Faith is the giving of substance to things hoped for and the evidence of things not seen.” It’s its own evidence.

Now if you say, “Oh, I believe I’m crucified with Christ. I believe my heart is purified by faith,” you haven’t the evidence. You are just lying to believe something. When you stand in the witness box before the judge, you can’t say, “Well, judge, I believe so and so happened.” He says, “I don’t want to know what you believe. I want to know what you saw. You’re a witness. Tell me what you saw. Wash out this stuff. I don’t care to know what your theories are.” See, now that’s what it is to have evidence. So it’s no good me saying, “Oh, I believe so.” I must be able to say, “Oh, I’ve seen it. I know it’s

so. I tell you - God, man, devils, anybody - I tell you it's so." That's evidence. That's what faith reproduces within us.

The other great verse on the matter is that marvellous flash of insight in the Bible, I John 5:10, which tells us, "He that believeth on the Son of God hath the witness within himself." Thus faith and witness are one thing. Faith bears its own evidence. Therefore faith isn't faith until it has born its own evidence, because it definitely says that faith and witness are one thing. If you have faith you have witness, but it often isn't true. A million times over we say we have faith and we haven't witness. We are only kidding ourselves. God's Word says faith always has its own witness, so it isn't yet faith until it has witness, an inner witness. And out of the inner witness, of course, comes the outer work. Now, that's the first observation of faith I would stress. Of course I'm speaking particularly on the sanctification question, but it goes on far beyond that. It has to be a faith which has produced it. So I now live by nature in this realisation, this actual inner certainty, inner knowledge, that this thing is so. And then, as I say, the outer works follow.

II. PARTIAL AND PERFECT FAITH

The second thing is something I've touched on already. Let us learn to discern between partial and complete faith. Let us learn to discern. If you discern you won't kid yourself because a great deal of it is self-deception. Discern between partial and perfect faith. Now there are many instances in the Bible of partial faith which is not perfect faith. It is in the Bible and out of it. You take for instance, Zacharias and Elizabeth, the father and mother of John the Baptist. Now Zacharias had prayed with Elizabeth for a child for, we'll say, 20 years, maybe 30 years because they were barren. He never believed his prayer. He prayed 30 years and never believed his prayer. The reason or proof is that the moment the angel said to him, "You shall have a son," he said, "How can that be?" And immediately the angel said, "You have unbelief. That's your trouble. Shut up your mouth for a bit."

Now Elizabeth believed her prayer. Now that was an inner thing no one else could see. How do I know Elizabeth believed her prayer? For this reason. They had the child. You remember, the child was in her womb, and you remember that beautiful, holy incident when her cousin Mary, the mother of Jesus, came to see her, and the babe leaped in Elizabeth's womb. What did Elizabeth say? "Whence cometh the mother of my Lord to see me for blessed is she that hath believed, for there shall be a performance of those things which were told her of the Lord." Only faith can see faith. And Elizabeth saw a marvellous thing - which no one else had seen - that the birth of Jesus wasn't automatic, it was by Mary's faith. It was one of the triumphs of faith in history. It wasn't an automatic operation of the Spirit; it was the operation of the Spirit joined to the believing of Mary.

So Elizabeth said, "You believed you would have a Son in the impossible. You have believed more than Abraham. You've believed without a husband that you'd have a Son. You've believed in the virgin birth. You've believed something through eternity." "Blessed is she that believed." She believed it, and there will be a performance of it. Now Elizabeth could only say that because she had faith herself. Faith sees faith.

So we know therefore that Elizabeth believed for her John, the same as Mary believed for her blessed Jesus. But, poor old Zacharias failed. It's always the husband in trouble! I'm glad to say Abraham put it over Sarah, anyhow! There's one back. But that's just one instance of partial faith.

So you see what I mean? It isn't that that godly man Zacharias had no faith, he only had partial faith. He had a sort of scrappy faith. He just didn't have the faith which produced the substance which produced the experience of reality. Oh, no, he hadn't that. You see?

You take another typical instance. You remember when that great Moses came back from the wilderness with a commission from God to deliver the Israelites with a rod in his hand, and he went to reveal Himself to the elders of Israel. He gave his proofs, through the miracles of the rod and so on, that God had appointed him and that now was the moment of their deliverance. And a precious little, almost revival took place where the people believed Moses. It says in Exodus 4:31, they believed Moses and worshiped. Now that looked like faith. Oh, no, no, no, it was just a scrap. The very next day when Moses faced Pharaoh and Pharaoh reacted by doubling the tally of bricks and taking away the straw and beating up the people, Moses was met by the elders of the people saying, "Why did you go to Pharaoh and say those things to Pharaoh causing him to slay us? Why did you put a sword in Pharaoh's hand to slay us with?" Where was the faith?

And the next day God sent Moses back to plead with the children of Israel but they wouldn't hearken for anguish of spirit. Where was the faith? You see, they hadn't the faith which had the inner witness that Moses was the Saviour, or of course they would not have moved. You see, they hadn't that. They only had a partial thing, which the Bible calls faith, but which is not a real thing, it's only a partial thing.

Now lots of our faith is partial. It doesn't stand the storm. There is that faith which stands the storm because it has it, of course, and you can't move it. Exactly as I say I can't move you from justification by faith, can I? I can't persuade you that your sins are not forgiven. No storm on earth can persuade you of that because you possess it. Your faith is substantial, nothing will move you; and, praise God, so with many of us on the sanctified level too. Nothing can move us from the fact that we were sanctified by grace through faith, because we possess it. I say "it," but of course it's Him. You see, when faith is substantial, nothing can move you. When faith is insubstantial, it is as a morning cloud, and with the first rising of the hot sun it evaporates.

And we have plenty of evaporating faith. Not that it's better than no faith either. No, it's no better than no faith. I have met only one candid gentleman in the Bible. I'll shake hands with him one day and be glad to meet him, because we're all dishonest except this man as far as I can see it; he's the only man I know who confessed having a partial faith. And that is the unknown father of the demon-possessed son who met Jesus when he came down from the Mount of Transfiguration, the man who had previously asked His disciples to deliver his son and they could not. And you remember the incident when he said to Jesus in his agony, "If Thou can'st do anything, heal my son." And Jesus swung right around on him and said, "If you can believe all things are possible to him who believes." He put it back on him. What did the man

answer? A delightful answer, a delightful, innocent, fresh answer. He said, "Lord, I do believe, help Thou my unbelief." He said, "I do believe. Honestly, I don't think I do believe. I do believe but I don't believe." That's how most of us are when we are honest enough. That's just honesty, that's all. That's getting up to faith. He looked in the face of Jesus, "I do believe that person." He looked at his poor son and he said, "I can't believe anything can be done." And he was honest enough to say so. We'd say, "I believe, I believe, I believe," and in our hearts we aren't believing a thing. That's our trouble. And God will meet the honest every time.

So it's good to recognise partial faith and perfect faith. I had an instance which I often quote because it struck me as so very clear on that very point. Some years ago when I was back in England I was speaking to some students at Oxford University. And there was a group of students there from the China Inland Mission. I spoke something along the lines of which I have spoken to you, Romans 6 and so on, stressing an experience of faith. They wouldn't take that at all. They were good P.B.'s. And, you know what that means. No, they wouldn't take that at all. They said, "Brother, reckon, reckon, reckon." Well, I knew what that meant. They mean reckon it isn't so at all, really. Just reckon, that's all. When people are in that condition, you can't say anything. Thank God you're not in that condition. At least you haven't thrown the books publicly. You've only done it in your hearts that's all. So I've not had to deal with that trouble. But it's no good going around talking like that, is it? I left it.

But there's an interesting little incident which followed. Curiously, I met the brother in Indonesia a few weeks ago, a beloved brother now in the C.I.M., and I told him about it. He was delighted. He was one of these three men who went out to China and went through the language learning period. In the course of doing so, they seemed to get dried up in soul. They're not the only ones, are they? And they said, "Oh, I haven't what it takes to do my job." And so very rightly at the end of their language learning period, they applied for permission to have some days alone with God. They were going to fight this battle out. They hadn't the necessary equipment to take the gospel to the Chinese, although they now had enough of the language to get on. And they wrote back a circular letter. That's how I knew - I received the circular letter. They wouldn't remember the past incident - only I remembered that, of course. In the letter, they made this remarkable statement: "We weren't long in God's presence before He said to us, 'You know, you say you reckon yourselves to be dead unto sin and alive unto God in Christ Jesus. What you really mean is, you reckon but you don't believe it a bit. That's what you really mean.'" And they saw then their imperfect - I wouldn't say hypocritical - faith, for they had done their best but their faith was imperfect. That self-deluding faith. They said they had reckoned themselves. In their hearts, they didn't believe it.

When you believe it you have it. Faith produces reality. It produces its own evidence. It produces its own witness that you possess it. And God challenged them then and they went through to a faith that had it. But you see they learned to differentiate between that other thing which isn't the real faith, which isn't completely faith, and the complete faith. I heard one young Chinese student quite recently in Australia say this which I thought was a very good illustration: "Sir, isn't this real faith?" And he held up a book. I think it was his Bible. He said, "If I say to you, 'I believe I have a book in my hand,' the implication is I'm not quite sure if I have."

I believe I've a book in my hand. The implication is that it might be a serpent or something. See what I mean? There's a slight doubt in putting the words "believe in." But I don't say that, do I? I just say, "I've a book." That's the faith that has. That's the faith that realises the fact. I don't say, "I believe I have it." I have a book. Of course I've a book. That's faith. And I said, "That's the difference between faith which is the real faith and the imperfect faith." There you are. Very right.

So you see we say, "I've a Saviour." We don't say, "I believe I have a Saviour." And we say, "I have a Sanctifier," not, "I believe I've a Sanctifier."

"I have a heart which has been purified by faith." Not, "I believe I have." That little element of saying, "I believe," which is really an element of doubt, has gone out. The faith has become sight. The faith has become realisation. Substance, that's faith.

So let us notice these two observations: first of all, that faith is not faith until it produces its substance. I must produce a reality, an experience, a witness, an evidence; and second, learn to discern between a climbing faith and a Mt. Everest summit faith when you've reached there. The other is a climbing faith and hasn't reached there yet. You haven't got there. Well don't mistake the two. When you've reached there you've got the thing. You have it in your spirit; have it in the inner fact. That's the real fact as Brother Thompson pointed out. Have it in the inner spiritual fact and later on it comes out in the physical and material fact, maybe in the change of life, maybe in this, maybe in that.

III. EXERCISE OF FAITH

Now I want to pass on then to another point or two. How then do we exercise faith? How do we exercise the faith which does produce a reality? How do we exercise it?

A. Faith is Action

Now I just say this first of all - faith has an element of human action. Faith is action. That's why I like James. James says, "Faith which hasn't action is a dead faith." Faith has an element of human action in it. Of course we people of the Spirit know actually that human action has the Divine inspiration behind it, but I'm not touching on that side for the moment. We know that it's really the Holy Ghost giving us faith through the Word of God, and so on, but for all intents and purposes we say faith is human action.

Now I want to try and show you what I mean by a faith which experiences as against a faith which theorises. Now, of course, faith, natural and spiritual, is the same thing, only applied in different realms. Now you take me. I stand here behind this desk. Now I see a bench down there, and I say to you, "I believe that bench will hold me." Now that may be genuine faith on my part. I may really believe, and I do believe, that that bench will hold me if I sit on it. You may stand there and say, "Oh, no, you don't know. That bench won't hold you. It's got a broken leg under there. It won't hold you." Well, we can argue to Doomsday, and neither of us can be proved right. I merely say, "I believe it will hold me." You say, "I don't believe it will." Well, that's the end of it. Because there is no experience in that faith.

Now supposing I say, "I'm going to sit on it." Now then, the faith takes hold of me. I proved it. Here's the bench holding me. I know it, and he knows it. The world knows it. That's faith in action. It's a particular action which has produced an experience in me and there it is. I know it. It isn't just theory. I don't say the other wasn't faith when I said, "I believe it will hold me." But it isn't a faith which produces anything. I'm not so sure there isn't some differentiation in the Bible between faith and belief there. I'm not so sure that belief isn't saying it, and faith doing it. The devils believed, but they never acted on their faith, and they got their punishment for it. They couldn't act, of course. They believe and tremble. That has nothing to do with it.

So I think there's some difference in believing which may be on the theoretical side and faith which is on the action side. Therefore, let us see that faith always means taking action on a statement. "Faith comes by hearing and hearing by the Word of God." (Romans 10:17).

Now that means that, on the basis of something that is given to me as fact, some spiritual fact - such as identification with Christ in His death and resurrection - some spiritual fact, I don't merely say I believe but I take action and that action will be that which produces the experience within me.

May I give a little illustration from my personal experience? This wasn't concerning the time when God did graciously meet me in sanctification. I may refer to that later, but just an instance in our early missionary career. And this is where I learnt that faith isn't passive. We are probably more advanced than that but do think some people have the idea that you sort of sit down and wait for things to happen, sort of ask for faith. No, you don't ask for faith. You exercise faith. The word that came to me was this. I went home on my first furlough in 1923 but I didn't know much of the things of the Spirit in those days, and I plunged into a period of total darkness. You know what it is to do that. You don't do that when you know another Life, of course, but you do it before you know the other Life. And then I just lost all sight of Christ. I can't tell you why. Whether it was a nervous reaction, I don't know. It was just pitch black in my soul as if I wasn't in Christ at all. And I was taking deputation meetings. Well, you know how difficult it is to take a meeting when you are speaking about something that isn't real to you. To speak about Christ when there is no glow in your soul is pretty hard, as if there is no Christ. And I pondered about that for about 10 days. I was trying to speak of Christ, yet in my heart I was as dead as a stone, and as black as ink. Finally, I remember coming back to a meeting in London and crossing one of the bridges in London. I remember on that bridge I said, "I'm finished. I'm not going to open my mouth in a public meeting until this thing somehow gets adjusted inside me! I can't go on talking in darkness about a Christ Who I say is alive and yet my own heart is as if He isn't alive." Suddenly the Spirit of God spoke to me. He said, "Who told you, you were in darkness? I am the Light of the world and I am in you."

And I suddenly saw that I had received a lie from Satan that was an illusion, a delusion. And for the first time in my life I took action. As I walked out I said, "You get out Devil! Christ is in me. He is my Light. And I affirm it now." I bit the devil for the first time with my teeth. I ground my teeth and bit him. I did and I have bit him many times since. Praise the Lord, he squeals when he is bitten too. Resist the devil and he will flee from you. Amen.

But I learned something through that simple silly little action. I learned something. I learned that faith is human action. I learned that I am not to lie down under delusion and illusions and appearance. I am to press right through into the actions of faith.

As far as I know, the most illuminating description of the action of faith in full analysis which is given us in the Bible is Romans 4. That is where we get the great pioneer of faith in action, Abraham, and you get all the stages. But I am not going to dwell on it at length now but you get all the stages put before you there. There are three main stages of faith in action. If you would like to look at it just for a second, we'll do so. Look at the last few verses of Romans 4 where it talks about the faith of Abraham.

1. Not Weak in Faith:

Romans 4:19 says first of all that Abraham wasn't weak in faith. "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." That was the first action he took in faith. To be weak in faith is to lie down passively. That doesn't mean you have no faith. It just means it is passive. He was just waiting for God to do things. Now that is weak faith. You begin to get perfect faith, strong faith, when you begin to take action. The first action he took was when he deliberately refused to judge by appearances. Now that takes some doing. He says, "I will not accept you on appearances. On God's Word, I will not accept you on appearances. Human appearances make it look ridiculous that I, a hundred years old, can have a child, and that Sarah who has never had a child at all at ninety years of age could have a child. It is fantastic. I will not be governed by appearances, will not judge by appearances." "Judge righteous judgment." "I won't take it," said Abraham. He's taking action in his spirit. "I am not taking that."

2. Believed Promises:

He goes one stage further then and grips the promises. Next stage says this. Romans 4:20, "He staggered not at the promise of God through unbelief." In other words, he turned his attention now away from appearances which he wouldn't consider any further; and he put his attention under the promises, and said, "Now I am going to take a hold of that. God has said that this hopeless and improbable thing would happen. I have God's Word and am going to believe in the veracity of God and in His faithfulness to His Word. I am going to take hold of it." Now that is the next stage - taking the promises of God.

3. Gave Glory to God:

The third stage is where he breaks through. At the end of Romans 4:20, it says that he was "strong in faith giving to God glory." Now that is faith going right into action. Deliberately he said, "Praise the Lord, I am going to have a child. Praise the Lord it is a settled matter." The glory was in his soul. Now that is the substance appearing. That is the inner substance. Faith has an inner substance and an outer substance. The inner substance is the glory in your souls, the certainty, the assurance. The outer substance is the thing that happens as a consequence. If it is a question of sanctification, the inner substance is the certainty that you are sanctified; the outer substance is the changed life, and so on. That is where he got through. That was faith in full action. He was led,

and usually I think we are led, to take some actual human activity too. In his case he went out to circumcise the family, starting with himself. He had to take the covenant of circumcision in faith that the child of promise was going to come. So he made some outward act as well. But you see faith in action. Abraham did not lie down; he went right into the statements of God and refused appearances against them. He embraced them, confessed them, and praised the Lord. Then the glory came to his soul, and the facts came out. That is faith.

So I am saying, first of all, simply that important point - faith is action. I am talking this morning peculiarly around what we commonly call sanctification by faith. There the question of what I have a right to believe isn't difficult because it is written. We know what we have a right to believe because it is outlined for us in identification with Christ in all the texts we have been through. The problem arises in the things of life. "What do I have a right to believe?" That is a question we will have to discuss perhaps another time. We certainly haven't time now. It is not so hard as it looks. It is a question of guidance to faith, the guidance upon which faith can base itself. But in this matter it doesn't arise at all, of course.

So I just stress that again and again. When God has shown that to you, the fun of life begins, the adventure of faith, because you have begun to find that you have a human capacity. It isn't of course you. That is what we are talking about in Galatians 2:20. It is not you at all. It is the Divine Believer inside you. It is the believings of the Holy Ghost in this wonderful cooperation that appears to be Union, and you enjoy life as He enjoys it. We enjoy it together and you have the sense, "Come on, we are going into this thing. We can do these things." That's that Union in the Scriptures. I often quote, and doubtless you have, that grand word of Caleb, "Let us go up at once, for we are well able to overcome." So says this cheeky man. There he was, this one man, and all the spies said, "You can't go up. There are giants in the land and they will eat us up." Old Caleb stuck out his stout chest and said, "Let us go up. We are well able to overcome it. They'll be bread for us and we will chew them good and hard."

There it is: "we," "we," "WE the Union"... the UNION... the UNION.... "We." Yes I can do it, praise God, I have Somebody inside me Who is Life. I have Somebody inside me Who is the Power. Yes, we'll go. We'll knock you out, Devil. You'll see. That is the stuff of life. That is where you get it yourself. But there is human action in it. Thank God, we don't become automats. We don't become jelly fish. We become human beings plus, plus, plus. "Plus" when we have that One inside us. So that is faith in action.

B. Faith Needs Endurance

The next observation that I make concerning faith is that there is an element of patience in it. Hebrews 6:12 says, "Be followers of them who through faith and patience inherit the promises." I don't like the word "patience" because it is a feminine word. I prefer a masculine word. The masculine word for "patience" is "endurance," what we in England call "guts." Sorry you are not quite so rude in America, I'm sure. Endurance! You get the idea. "Let us run with patience the race that is set before us." (Hebrews 12:1). No, let us run with endurance, endurance. It is the idea that it costs you something - you have to go through. Patience gives us too much the idea of

passivity. Of course, there is an element of passivity in it because there is the element of giving up to Him, but having given up to Him now you go on with Him, by Him.

Meekness has soldier-hood in it. It is only that meekness means that, instead of relying on yourself and your judgment and your way, you are relying upon Him. That's what meekness is. Meekness is transferring yourself to Himself. That is all meekness is. Then you go forward.

And so there is this element of "through faith and endurance inheriting the promises." Now I can't say - well, perhaps we can say why it is, but one can't time limit it - the reason why sometimes, perhaps very often, we do not get the inner assurance as soon as we believe is because the faith isn't perfect. I told you before that it is a law of faith that faith has its own witness; faith bears its own evidence. When I really believe, as I do naturally believe, that I have a book in my hand, it is its own evidence to me. I don't have to say I believe I have a book. It is its own evidence to me.

So perfect faith has its own evidence... is its own evidence. Therefore when I haven't the evidence within me it means that I haven't perfect faith. Well, I mustn't be alarmed. I must just plod on because it means that there are elements in me that are not yet clarified on this faith matter and I say, "I believe," but actually I am not quite really believing. That is the bottom of it. But in the end faith is a Divine impartation. It is the gift of God. So there is a sense when that light must come from Him. But we can't press that.

So there is an obscurity in our faith; there is an opaqueness in our faith. That is where there is a need sometimes for endurance/patience. In Abraham's case it may have referred to the fact that he had the inner witness and not yet the outer substance. Well, that is another way. That very often takes place. We have an inner witness of our conversion, but not an outer substance of it yet. I am referring now to the condition where you haven't even the inner witness. For myself, it was two years after I actively believed in Galatians 2:20 that I received the witness. I suppose in some ways that my faith was not a clear faith. So not for two years did the Spirit of God impart to me the absolute certainty that, "indeed that is true of you." I have never doubted since then 25 years ago. I have never doubted since because I have substance within me.

So I know that there is often a gap between faith and realisation - which isn't on His side, it is on my side. But I can't remove that. All that I can do is to keep clean as best I know how. Now sometimes I use this little illustration because I think it is a fair one. Everything is done by faith in the world. I need not stress that to you, but there isn't a single thing that you do that isn't by faith. If you came to these meetings you came because you believed there were meetings and there is a hall to come to and because you believe that you have two legs to walk on. It is all faith. But now you take faith in its high reaches on an actual level. Now we are language learners. I say this first of all; you wouldn't proceed into the language at all unless you had a spark of faith. You have at least a spark of faith that you will get it or you would give up. That is obvious. It may be a mighty little spark, but it is there. You have a spark in you. Now what happens? You faithfully endure, you plod on and that spark of faith just burns. It might be a little low, perhaps, but it burns. You plod on knowing somehow that God will help you through. You plod on, you plod on - you've faith and patient endurance.

Now it happens. Somehow or other, by some automatic mental means that you can't describe, the thing gets into you, and you begin to find you start to talk in it, you begin to understand. It begins to become part of you. You tried to get it, now it is getting you. Now there is the witness coming in. There is the substance coming in. That is faith. That is faith being perfected on a natural level. See what I mean? It is so of any trade, anything you like. If you want to learn electricity or carpentry or the like, you have to go through the inquiring, the plodding stage, but you have to have the spark of faith that you will get it somehow. Then after a few years, it has you and you are a natural carpenter, a natural musician, or a natural anything. That is faith. Therefore there is room there for a plodding in our faith, and saying, "Now I am taking what God says. I've entered in. I have declared, praise God, that this is so. I can't rise and say that I just know for certain without a shadow of doubt. I can't say that. Very well, then, plod on. You haven't got there yet. Don't deceive yourself or kid yourself. Just plod on but don't lose your faith. Stand in your faith. Stand square. Declare it to God. Declare it to man. Declare it to the devil. Just say, "I haven't got there yet."

I am always thankful for one little thing in my life along that line. I am thankful that the Holy Spirit is the Spirit of Truth. It is interesting, isn't it, that Jesus never called Him the Spirit of Love. He said He was the Holy Spirit and the Spirit of Truth. That is interesting, I think. Since He is the Spirit of Truth, He won't lie to you and He won't let you lie unless you deliberately do it.

In one matter I'm always thankful that He didn't let me lie. I was a pursuer of holiness for a long time. Even up from my university days right through about the first 10 years of my missionary career I was in pursuit of something which I didn't have. I examined this way of teaching and that way of teaching; I took this by faith and took that by faith; but I slipped off again. I didn't have it. I hadn't got it. But I tried to have. But what I am thankful for was that the Holy Spirit always said to me, "Now don't kid yourself. That bell hasn't rung inside. When you have you'll know you have. Now don't deceive yourself. You don't have it yet." I am glad of that. I tried to make out that I had it a dozen times over. "Now don't you tell any of those lies. You haven't got there yet."

When the bell rang, it rang. Not in a noisy way, but an inner bell sometimes rings louder than an outer. Praise His Name it rang, and I saw Galatians 2:20 as my own position in Christ. Not that wretched "standing" and "state" business. Excuse me. That is one of our pet wangles. We call a thing our standing and not our state. We have no business to divide the two and say "that is my standing but of course my state is not that." You had better get there then, because that is what this Bible is. Excuse me! That'll arouse opposition too, I expect. Never mind. It is lovely not to be answered back - on the platform anyhow.

Well, that is that point. Now I don't know that I have much more to say on it. There is the patience side and then there is just the realisation. That's all.

C. Faith Brings Realisation

Faith always has its realisation. It isn't faith until it has its realisation. The aspiration becomes realisation. Therefore, secondly, don't deceive yourself about faith.

Understand the difference between a partial faith and a perfect faith. There is plenty of room for a partial faith, but don't mistake it for the perfect faith.

Then the way you get into faith is by human action although it is the Holy Spirit behind as He stirs your heart to see a need and to see its supply in God's Word such as we read here. Romans 6 is the supply. Galatians 2:20 is the supply, and so on. The fullness of the Spirit, or whatever expression you want to use. As you see the supply there, enter right in by human action and say, "I am going to obey God and fulfil the obedience of faith. I enter in by faith though I feel nothing. Now I declare that that is what I am according to God's Word."

Now there you have it. In some cases the release, the inner release, may come at once. Often it does. It didn't in my case - it doesn't in some. Well then if you have to go through the patience period, go through the patience period and the endurance period and go on walking until the realisation comes. In my own case I was out in Africa as I told you when I was so hungry and my wife and I were together there. We were so desperate after a few years that we went out into a little village, visiting where there was just one bright convert, a chieftain. We went to visit him, a dear old fellow named Bambani, and we spent the evening with him and then he went to his little hut as they do about 8 or 9 o'clock. He hadn't a hut to give us so we were sleeping in his little kitchen, putting a few banana leaves around. We didn't get as far as our camp beds because we had this burden on our souls and sat on our little chairs like you have in Africa out in the banana plantation. And we grasped hold of this verse and we took action. Of course there is a background of two or three years of searching, hungering, seeking, and finding the meaning of identification by faith from God's Word, and so on. But now we took action. We went into Galatians 2:20. But we didn't know much about quick action, because after all faith is quick action. So it took us about four hours. We didn't go to bed until about 4 a.m. Just the best we knew how, we took hold, "This is what I am." Finally, we wrote our names against it - Galatians 2:20 - and put our names and dates. I'm not a draftsman, but I know the next morning I took a postcard and drew a tombstone on it and said, "Here lieth Norman Grubb. Buried with Christ." It is a good thing to visit your own funeral occasionally. "Stay where you belong you independent wretch! Go on there, you are buried with Christ. Clear out! I won't have you inside me." Amen. Praise the Lord!

But I didn't have it and neither had my wife. For me it was two years. For her, it was shorter. For her I don't know whether it was a few weeks afterward, but in the middle of the night apparently the Lord woke her up. In her case it was almost like a physical light as the Lord spoke to her heart and she knew she had entered in. I never had such a thing happen in my life. I never heard an audible voice. I've never heard any noises yet. But it's in here. Ah, praise the Lord, for That One inside. With my own case, simple as anything, in some missionary needs two years later when I was at home, I went to a great teacher of the Spirit, a lady through whom I had learned much. Really, I went to discuss missionary needs with her, but I think she discerned that the need was in me and not in the mission. And all that she gave me was her testimony of how she had entered in. Well, to this day she doesn't know, but as she spoke, I saw. That's all. Inwardly I saw. Oh, I saw. It is a fact - Christ lives in me! It's a fact. I am crucified with Christ. Oh, my! That's all. Silent as the dew. Silent as light is silent - but the Light

of God. And I knew. There was no question of believing this, that, and the other. Oh, no, no, no, NO! I am by His infinite grace.

Now where do we stand? Maybe there are some of you, possibly some of you here, who had imperfect knowledge before. Thank God many of you didn't, I know, because many of the Bible Schools are well taught these days. Thank God. Paul said you have to know! "Know ye not that as many of us as were baptised into Jesus Christ were baptised into His death? Knowing this that our old man was crucified with Him that the body should no longer be a body for sin to dwell in but a body for the Holy Ghost to dwell in and so on. Know these things!" Therefore we must have knowledge. Maybe there are some who have imperfect knowledge. Maybe these very days if God has not perfected your knowledge, He has given you enough knowledge to act on anyhow. You have enough knowledge to act on. You do see clearly now that your given place in Christ, as God regards you now, is a person who was crucified with Christ, was buried with Christ, was risen with Christ with the other Person within you as the Risen Life. Actually, we are ascended with Him too, but we haven't touched on that.

And God requires you to declare, to believe, and to accept what He says you are. Otherwise you are disobedient. Maybe you see that. Well now, do you do it? Do you take some way in your heart, as we did, of gripping this, saying, "Very well, Lord, I don't care what the future holds? I may fail a thousand times. I don't care. I am what your Word says. I cease to own myself. You live in me Your Life, your Blessed Life, the good perfect, and acceptable will of God. You work it out in me. Now I am not going to fear" - fancy fearing that One, that One Who loved me and gave His Precious Life for me. That is the One who dwells and lives in me - the One who loved me and gave Himself for me. "So, Lord, I take that plunge." That lovely hymn we had last night about "Launching Out Into The Deep." We ought to sing it again. It's a good hymn. Maybe you need to do that now in your spirit. If you do it in your spirit, as God gives you opportunity, you must clinch it. A burial is a public thing. A burial is putting you in a coffin and taking you out for everybody to see. Now you have a good burial tool. Now come out in the open and take the opportunity of saying, "I clinch this thing and I affirm that I have clinched it. To the glory of God and before all the devils in hell I confirm it. I confess with my mouth the Lord Jesus as well as believe in my heart that God has raised Him from the dead."

Well maybe some of you need to do that. Maybe there are some here who have taken but have not gone through. Maybe God has given you light there. You have perhaps many times, as I did many times, taken by faith, but honestly you have not come clear. Now maybe you have to start again. No, you have to start again, that's all. There is no easy way around. You have to start again until God has clarified your faith. You have to say all over again, "I go back to where I am and stand on God's Word. I reaffirm God's Word and I stand on it until the Light is in me, and I know."

As I say, there may be some of you who set forth just because you say it hasn't worked. Well, I am not asking you whether it works or not. God isn't saying that to you. We'll discuss that tomorrow. God is saying, first of all, "You believe that you are in Jesus" - what He says you are. Don't you fiddle around with it. God's hand is on you if you see light and don't take it. Or you may be in the third category. You may be one who has gloriously entered in and received but you have slipped off. Maybe you

have cooled off somewhere, and you haven't gone through with all the glory of your experience of Jesus living in you, both for yourself and for teaching those around you. Maybe you have just slipped off there. Maybe there is a coming back needed.

Well, may the Lord just divide His Word to us severally as He will. That's all. We'll now bow for a moment in prayer. This is a very deep thing and so I don't feel inclined to ask for an open response. This is deep, it's deep. This is a life's foundation. So I prefer that we just have a moment of quiet and maybe if God has spoken to you and you have a transaction to make in your hearts, make it in your hearts. God knows just those He has spoken to, that's all. But I shan't ask for any further outward response. There will be other times of opportunity for testimony if you are called upon to give testimony.

As we are bowed quietly now just think these things over and answer these questions, will you? Are you one whose knowledge was imperfect but you have really seen now your place in Christ, crucified, buried, risen, He living in you in His fullness - your independent self out? You have seen that now and because your knowledge was imperfect you never actually grappled with it by faith. You have never taken human action. But as you sit there now, in your heart do take it. You say, "Lord, I take my place in the obedience of faith. I take my place by deliberate faith, crucified with Christ, dead indeed unto sin..." or whatever other expressions there may be. If so, do it. If you are one maybe who has often heard this in your Bible School days, have seen it, known it, and have taken it, but honestly haven't acted, you have never come through to the full light of assurance, will you reaffirm in your heart and say, "Lord, I have slipped up there. I do I stand on my faith, I stand on what I did so many years ago. I stand now. Give me grace, enable me to stand on until there is no standing left because I am just there, because I know. Give me grace Lord." Will you do that if you are one?

Or maybe there is one who has known but has slipped away. The brightness of that testimony isn't yours now. And you say, "Lord, I slipped up there but by God's grace the Blood is there. Praise the Lord." We don't have to moan and groan but praise the Lord in the Precious Blood. "Praise the Lord. I reaffirm now. Hallelujah, it is true of me. With all of my heart I say, Praise the Lord, it is so. As the Lord gives me enablement, I'll bear my testimony and I'll teach those precious souls around me through ministry." Now just do that.

So, Lord, just impart and engraft your Word into us according to need. We ask it all for the glory of our Blessed Lord Jesus. Amen.

6. TEMPTATION

August 6th, 1954

Our God was mightily present with us last night. He spoke to all our hearts and searched us. Thank God He's always here to speak with power and light and we're waiting for Him to speak His own word again through this day and the remaining days of the conference.

You know that the special line which God has laid upon my heart has been to examine together the foundations and ways of a continuously God-glorifying life: continuous holy living; continuous secret of power and abiding and purity. Because, through my early missionary career I felt so tremendously a burden for the Spirit to do such a work in hearts that they might be a continuous glory to God from the day of their new birth to the day of their glorification. Continuity meant more than anything else - the steady growth and manifestation of the image of God in those into whom He has come by grace, both ourselves and our children in the Spirit. And that's been the line of our examination these days so far as this series of messages is concerned, and I'm still pursuing that.

We've sought to spend the time so far in a careful examination of the basis of a full salvation in grace. Sometimes we use such words as entire sanctification. Now, the words don't matter so much so long as the experience in Christ is ours. And we've had re-emphasised to us from God's Word those glorious inner mysteries and inner facts of union with Him, by identification with Him in that which cut Him off from sin, the world, and the flesh - His death - He died unto sin once; identification with Him in that real death, our real death with Him, real burial with Him, and real resurrection with Him. Only the resurrection is by the power of Another; and thus in the resurrection Another has come into us, He Himself - Christ living in us. So we've seen our title in grace to a full salvation. That is purity of heart because a crucified self that is the independent self that has died to sin and risen to God through our Lord Jesus Christ is a pure heart.

Now that means the intent of our heart becomes solely to love with all our heart and mind and soul and strength and our neighbour as ourself. That is a pure heart - a single heart. So the blessing into which we are introduced by grace through faith is a pure Person living in a pure centre - a pure Spirit in a pure heart. Ours is the pure heart, purified by the Blood, purified by faith, purified by the Holy Ghost, making our identification real to us, and then that pure Person living in us. That is the rest of faith because the rest is Jesus. The rest is seeing that Perfect, Almighty, Unconquerable Person living in us, fulfilling exactly His own purposes through us. All that comes to us is a sharing of what comes to Him but it comes to Him first of all. We're the very minor junior partner - He's the partner. He takes care of us. That's entering into His rest. That is the rest of faith. That's the secret of power. He is the Power. He's the Mighty Power, the One that spoils principalities and powers and makes a show of them openly. And the One who made a show of them openly on Calvary will make a show of them by us, as we walk on in faith and fight on in faith. Let us be satisfied with nothing less than an open show of Satan in redeemed and sanctified lives. So He is the Power and as we read in that phrase in Galatians, "He is mighty in us towards others."

So we go forward in happy, humble, believing co-operation with the One Who is the Power, and He is moving out in power by us. However, the devil tells us that we are weak and fools and all the rest of it, for of course we are! The devil tells us the truth but he doesn't tell us the other truth, which is that we have a mighty Person inside us - he forgets that one! And He is Love, perfect Love. He's perfect Love and He is loving some portion of His perfect Love in this common thing. Loving in me, loving by me, making me see with the eyes of love, feel with the feeling of love, and speak with the words of love. It's He coming through, He Who is perfect Love, perfect Holiness. So we see this is a wonderful, living relationship. It isn't a thing, it isn't a doctrine, it isn't an experience - although it comes by an experience for it is an experienced relationship by the Holy Spirit; it's a Person. It is two people living together. Eternal life is People Living together, those wondrous Three - Father, Son, and Holy Ghost - and we in infinite grace are pulled up into the Trinity, very bodily as it were. We, "the fullness of Him that fills us all in all."

So life is being introduced into a permanent living relationship with all that is involved thus in individuality, in originality. You can't tape down the Holy Spirit. You can't legalise Him down, thank God. He will be original - that's why He has burst out in about fifty new missions in Japan! He will be original. He won't be tied up. He'll go His own way and we missions inside missions must allow the same. We must be very careful we don't tape down people or the Holy Ghost will burst the tape and start something else. Oh no, He's original; He's Himself; He's a Person. I'm a person. We're funny people but even we are original to a point. If we're original a little bit, what about Him? He's original also and so it's an unpredictable relationship. "The wind bloweth where it listeth; you can not tell whence it cometh and whither it goeth; so is everyone who is born of the Spirit" - not the Spirit but the person who is born of the Spirit; it is not the Spirit. The Spirit in us is like that. We who are born of the Spirit are unpredictable. Certainly the W.E.C.-ers aren't predictable - that's my headache all the time. I don't know about the T.E.A.M.-ites and the others, I don't know what they are like. Praise the Lord we want unpredictability; we want that because that's the Holy Spirit.

So we enter into a blessedly simple and living relationship; not a thing called Holiness, not a thing called Sanctification, not a thing called perfect love, or anything else, but just a Lover within us and we loving by His love within us and so on. Just that.

I trust that these days many of us have been refreshed in our inner realisation. We have entered in previously and we've been refreshed in our inner realisation that this is so. It is indeed a fact that I am crucified with Christ. It is indeed a fact that I live, but I'm a mere detail. Inside the detail is Christ! I know indeed by God's grace that there have been here and there those who have entered in; those who have trembled on the brink previously, but have entered in by faith because they have seen their title - purely God's Word. They have entered into their position by faith, and "by faith" means "by witness" because faith has witness joined to it. I know one or two whose faith has already produced a witness and trust there are others also. And, "he that believed has already had the witness that this is indeed so."

I. WHY ARE WE TEMPTED?

Now we're asking the question today: Why then are we not as consistent as we ought to be? Why then are we tempted? And why also do we often fall into temptation? How does that fit in with this glorious position, "by grace through faith" into which we've been introduced into this living relationship with Him? So although it is going to cover a great deal of ground which we know already, we are going to examine this with some detail so that it may be profitable to us, possibly in helping our younger brethren around us who are growing up in Christ.

So we'll examine that question.

A. Man is Compounded of Desires

If we ask, "Why temptation?" of course, we'll have to go back to our origins again. Man is compounded of desire. The first form of life is desire - in every way. The first form of love is desire. A man is compounded of love because God is Love. So man is a whole conglomerated mass of desires. Now the original purpose of God was that there should be only one form of desire in His creation, that is, desire to love Him, delight in Him, and desire to serve Him and serve one another - only good, no evil ever known. So all those desires were channelled up permanently into Him in loving worship, service, everything. There wasn't a "down"; only an "up." Now, as we know, in one period of history, way back in the unknown ages, an awful thing happened when a new kingdom was broken open by Lucifer and his followers. It never should have been there, never should have been known - the kingdom of darkness, the kingdom of self-centredness instead of God-centredness. And Lucifer brought this awful thing into the world, which is hell, of which the centre is self-centredness.

B. Desires Darkened by Sin

Our desires are now being directed downward into selfish ends. So the desires of which we are compounded are now in between the two. In the devil's case, there is nothing between the two - they're all going downwards. They have become channels for self ends. So you get covetousness, pride, envy, lust, in place of love, joy, and peace, gentleness, meekness, faith.

That same evil person infected our forefather, Adam. He was warned, "if you eat of that false tree you will know good and evil." He was never meant to know evil. Evil was supposed to have been an unknown, undiscoverable thing. He was only meant to know good which meant that everything he had was to God. All powers and desires and delights of his being were in the service and worship of God and his brother beings. But he took of that false tree and so he entered into that false knowledge of which Satan is the progenitor, the evil use of desires, and all humanity entered right into that realm. So all our desires have been occupied in our lusts. We've been following selfishness, covetousness, vanity, pride, lust. We've become familiarised with that kingdom of darkness.

C. Regenerated but Temptable

Now through our great second Adam, the last Adam, the Pioneer of our Salvation, the Captain of our Salvation, there is cut open a new way for us, the way out of that kingdom, translating us into the Kingdom of His dear Son. By His Cross, by His resurrection, by His ascension, by Pentecost, He has cut that broad road for us. And we have followed along that road and have been taken out in heart - taken clean out in heart and spirit from that old realm and we've been identified with Him in heart and spirit. So once again our desires in heart and spirit are redirected and we're here as wholehearted lovers of the Lord Jesus, lovers of God, lovers of our brethren by the Spirit Who lives in us. But, as I've stressed these days, in another sense that deliverance, that re-fixing of us in that for which we were originally created, is only partial because we're still left in a corrupt body - in the Bible our body is called mortal and corrupt. "Then shall the corruptible become incorruptible." I Cor. 15:53.

We're dwelling in a totally corrupt world - "The whole world lies in wickedness." We're dwelling in a personal clothing which has an element of corruption even though it is the temple of the Holy Ghost. Even though its members are instruments of righteousness unto God, it has the elements of corruption in it and it dwells in an environment which is totally corrupt. One reason is that in the total darkness we may shine as lights in the world, that in total corruption we are the salt of the earth. That's our great privilege - that we may be the lights of the world. We are the preachers of the Gospel to every creature.

D. Strengthens Our Trust

Another partial reason may be that the impact of temptation fixes us ever more strongly in God. It drives us to God. The wrestling with and conquest of temptation forces us further and further into Him. That, taken in balance with the fact that inwardly we are holy, we are purified, we are Christ-indwelt, accounts for temptation. And yet, although we are that inwardly in heart and spirit, we are constantly, unceasingly assaulted by temptation which is channelled both through a corruptible body and a personality which is open all the time to the corrupt environment in which we live. So, of course, we come to this conclusion, as we well know: that never, until the day either of our death or that glorious coming of our Lord Jesus Christ, shall we be out of the temptation environment. We're going to be tempted and tempted and tempted until the day of our death. So get that quite clear.

II. HOW DOES TEMPTATION AFFECT US?

Now let's go further and examine a little from God's Word how temptation affects us, and what to do with it. There's one wonderful analysis of temptation given us in God's Word and I don't know its equal anywhere else. If there are any other passages that equal it, I'd like to know them. It goes down to the bottom of the meaning of temptation even as Galatians 2:20 goes down to the bottom of the meaning of sanctification. And that's in James 1:14-15. "Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust has conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."

A. Temptation is Enticement

So we learn, first of all, that temptation is enticement. "Every man is tempted when he is drawn away of his own lust, and enticed." You note, of course, that sin hasn't arrived yet. "Then when lust has conceived it bringeth forth sin." That's a later stage - we haven't reached there yet.

Then, first of all, we see that temptation isn't sin. What is temptation; what is enticement? It's the attracting of the attention of one or other of my desires in an illicit direction because I am not yet one who is out of the reach of the illicit calls to me. I'm not yet untemptable. And in this corrupt world, therefore, it's a case of my being continuously enticed by one of my appetites or faculties, one of my capacities of desire. I am enticed to desire something along an illicit line for personal gain instead of for the glory of God. It makes me like something that I shouldn't like. Enticement! That can be either on the physical level or the spiritual level. I can be enticed by pride, by my faculty for appreciation - enticed to be pleased with myself instead of enticed to be pleased with my Lord. I can be enticed, of course, on the physical level. It's attracting a thing which is inherent within me - a rightful desire; it's attracting a rightful desire in a wrong direction. Therefore the attraction is not wrong because I have a natural desire. It's following the attraction that's wrong. Often people come into condemnation there.

Then, let me touch for a moment on that subject that Brother Thompson touched on last night - sex. I'll touch on it definitely because, brothers and sisters, it's by far the greatest problem in nearly all our lives and in the lives of our converts. It's by far the biggest curse as well as blessing of the world. Unless and until we've handled the sex problem to the bottom in our lives and found a way through, we are neither ourselves on safe ground nor can we lead others on to safe ground. It's our strongest instinct; our strongest appetite. It's love in its physical level - God is love, so that's strong! We're enticed by every appetite. An appetite is a desire. Now it's rightful to desire food. It's natural to enjoy food. When we see a nice thing on the table, it's natural to say in appreciation, "My, that's nice" - that fried chicken or something. That's natural; we've an appetite and that's all right as long as it does not become illicit. Then it becomes greed. As long as the enjoyment is a minor matter and the major matter is that we're just eating to keep our bodies fit, that's all right. To enjoy is the minor matter; the major matter is the big objective, but if we live for the enjoyment, then we are getting illicit; it's becoming greed.

The same with rest. We all like to lie down, stretch out, and rest. We like to; we have an appetite that likes to rest. That's not wrong; we should enjoy our rest. But as long as that is the minor motive and the major motive is that I must rest to keep fit, it is legitimate. But when we just go on resting and resting, we become slothful.

Now sex is the same. Now the proof that sex is the dominant factor in life is that the whole world shouts sex at us. Nothing is comparable in this world. For everything which possibly can draw attention to illicit sex. The advertisements, the pictures, the way people dress, all centre around the exposure of the female form because that is the chief temptation to man. Women have their own sex temptations. They have to be faced to the bottom too. Men have theirs starting through the eye. "Whosoever

looketh on a woman to lust after her, has committed adultery with her already in his heart.” And the whole world is set on diverting my eye to look, and desire to look, on something that stimulates me sexually.

Now the first point I am making is that it isn't wrong to desire. Because I have a natural sex appetite; so have you. My immediate problem is that I want to look because I have a sex appetite. Now that I want is not wrong. That is simply a rightful desire. I have a rightful sex desire, and so have you. My immediate problem is that I want to look because I have a sex appetite. Now that want is not wrong. That is simply a rightful desire. Now temptations come to divert that desire in an illicit direction. The consequence is that I have to watch my eyes, for if something is brought before me in a newspaper or magazine or by the way somebody dresses, there is an attraction on the sexual side of things. I want to look. Now whatever I do I must immediately recognise that I have no business to look in that direction. That sex desire is not to go in that direction. The fact of wanting isn't wrong; the fact of following out the want is wrong.

Now, I've found this: you can hardly take up a worldly magazine that hasn't some part of it put to half-naked females. You take your American "Life." I have challenged myself before now. Why have I picked up that "Life"? Is it to see a picture of Eisenhower or is it to see a half-naked bathing person? And I have said, "I also want to see a half-naked person there." If that is why I am looking at that paper, I had better put it down. I know instinctively that there's something in that paper which will appeal to my natural sex desire. For, although I hide it, deep down there is partly a desire, "when I get to page so and so I'll probably see a bathing person or something." "Ah now," I say, "watch, watch! Underneath all that I am being tempted to change my natural sex desire into an illicit direction."

Now the point I am trying to get at is that many get under condemnation because they feel sex desire. We have to face this as so often many people are stimulated on the mission field, possibly because of the climate or the loneliness, or because the devil is so rampant on a foreign mission field, in a non-Christian country, or maybe because of the habits and ways of the people. You have desires stimulated that you thought you never had perhaps, or which you thought had disappeared. And some people get under terrible condemnation. I spoke to a middle-aged sister in distress, a godly missionary. When I was home recently she spoke to me. She opened herself up. She spoke of unbearable condemnation that she had because she couldn't bear herself. She is a nurse working with a doctor, a single nurse and I suppose the doctor is a married man. I don't know how, but in the course of their working, their hands sometimes touched and she got a thrill out of it. And she thought that she was a filthy creature. Oh, no, sister; you are under false condemnation. You can't help responding sexually but you must take every means to see that you don't deliberately do it. Probably in a case like that you must take some means to see that you don't touch his hand, but in a professional situation like that you can't always help yourself. You work for a doctor and these things are bound to happen. Just jump on it, that's all. Don't take condemnation. You can't help a sex desire going out in that direction because it is a natural desire. All you need to see is that the moment you see that it is being attracted in the wrong direction, cut!

I speak of that strongly because it is deep in us; deep in us. We have to do something about handling our natural desires. We men are, of course, far better off (I'm always on the side of the women) because we can search about and find a wife. Of course, women have ways of searching too! But you know, as I said before and say again, I think the noblest missionaries on earth are the single people who walk alone with God and become married to the Lord Jesus Christ, and find their children in the Spirit. It may not always be because they want to, because they are human - we are all human. The natural human instinct in every one of us is marriage. Of course it is. So there is a real battle when you don't have marriage. You are human. You have the natural sex set up which we all have. I wonder if Heaven won't reveal that the greatest victories in history are the victories of noble, godly women who could have married just like that at home but they went to places where there was no husband for them. And they went through with God through the lonely years until He took the place of their loneliness and they were married to the Lord and produced their spiritual children.

That is why I say that the single woman who has gone through is the finest missionary on earth. Because she has suffered as we haven't. You married men and women be careful of selfishness. I never like to see, in the company of two or three, husbands always sitting by wives. "Oh darling this and darling that." I leave mine behind. It's far the best thing to do. My wife and I have an understanding. I'm not first in her life - I'm about a bad number three. Jesus Christ is first, the children are second, and I'm forgotten. She is not first in my life, Jesus Christ is, and then the children have to fit in somewhere. And she has to fit in nowhere. Get out of this business of "love, dovey" stuff! Be soldiers. Every missionary ought to be a soldier, the husband as much as the wife and the wife as much as the husband. A lot of the illnesses of husbands come about by the dear wife saying, "Oh, you poor dear, you are so tired." Of course that makes him tired. And, "Oh dear wife you must be looked after." We can get noble single women to go anywhere for Jesus alone, but if it's a wife! "Oh no I couldn't leave my wife alone there. Oh dear no, no!" Somebody might come in and attack her or something. Well, let her be attacked for Jesus' sake. It won't hurt. Can't we do a little soldiering for Jesus? Our soldiers fight and die; can't we fight and die for a higher army?

So you husbands and wives watch this love, dovey business. At least keep it in secret. And not more than one minute a day! And when we are in a community, be in a community. Don't make the single one feel that there is something special about you two, and that the other one has to fit in as best she can. That is why I always have a deep sympathy for single women. They have a battle that only eternity will reveal. I'll never forget a fine missionary whom I met the last time I was in Africa. She was about 50. She stirred my heart when she said, "Brother, I never got through until God showed me that the sin (she called it a sin; I think she wrongly used the word there) I had deep down and unconquered was my desire for marriage." But it wasn't a sin. What she meant was that deep down in her heart there was resentment, a certain resentment that she hadn't a partner in life. But she said, "When I realised that, I looked it in the face and saw that this was God's purpose for me. I took it to the cleansing Blood and had real deliverance." And that's some deliverance! After all, I've had a wife for 4 and 30 years, so I can't talk. That is why I say single missionaries are first line and all the rest of us are second line missionaries. Look up I Cor. 7 if you don't know what I mean.

Well, that is just one of the inner problems of sex. I tell you that many of the breakdowns of the mission field are due to sex frustration or sex defeat. Many, many young people are still under private habits of self abuse. I know that when they come as students to our headquarters they still are. And some of these things come back on the mission field. There is homosexuality that goes on in the mission field - woman with woman and man with man among missionaries - not to mention fornication and adultery. I tell you we need to face these things. Brother Thompson hit the nail last night. We need to face them. First of all, we will get the thing in its perspective if we realise that the sex instinct is a dominant instinct and it will always be an instinct. And there are mighty few of us who will not be immediately attracted by sex. I can't speak that from the women's point of view, but I can from the men's. Most men are immediately attracted by sex. And we tend immediately to look at something sexual. If there is something showing about a woman's figure, we tend to look. We tend to look at an advertisement that exposes a woman. All that kind of thing. It's our nature. Because a man has a strong sex instinct. Women have their own ways as I say. Now we have to face it. That is not wrong, but to follow it is wrong. So I have to learn to differentiate between the first attraction and retaining the attraction. That's the point.

B. Sin is Illicit Love

It has been helpful to me to understand this. The root of sin, the power of sin is not the sin, but the love of it is. We always live where we love. Where your treasure is there will your heart be also." We might turn that around and say, "where your heart is there will be your treasure too." We live where we love. Now sin is an illicit love match. Because Jesus says this, "You are enticed to love something you shouldn't." Now, all my sex powers and all my being is for Jesus. Yet they also may have their human expression in their rightful proportion. Thank God that that is the liberty of the gospel. We have a rightful human expression of a minor kind. But the major idea of my whole sex powers is that they are unto Him.

Even though the philosopher Freud was an atheist he had some truth in tracing down a great deal about the sex problem. He is quite right, but not wholly right because he missed the main point. But he has a good deal there. But all my powers are unto Him. Now that's my marriage. My marriage is unto Him. My true marriage is in the Spirit to Him. Now sin is an illicit love match. It's the temptation coming, "Here, you love this." "You look at that. You follow sex along that line. You think those dirty thoughts there. You follow up with dirty acts." The same with greed, or anger, or pride. I'm only using sex because it is the simplest and clearest to use. Now it says, "When lust hath conceived, it brings forth sin." Conception is a marriage. "When lust hath been conceived it brings forth sin." In other words, my heart has embraced that lust and I produce a child, and the child is sin.

So the temptation to look in that direction isn't sin, but to keep looking becomes sin, to keep thinking becomes sin, to keep acting, etc., becomes a love match. Now you have the words later on in James. You have that striking expression in James 4:4, "Ye adulterers and adulteresses" who are following false lusts, "know you not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God." Verse 3 tells about spending time on our own lusts, "Ye ask and receive not because ye ask amiss that ye may consume it on your lusts."

Then he says, “Ye adulterers and adulteresses.” Why? Because I have a true marriage. My true marriage is the blessed Lord. Therefore, as soon as I sin in my heart by following up a lust, following out an anger, following out a hate, following out pride, following out a vanity or something, I am an adulterer. I am temporarily, if you like, married to something which is false. I am embracing an illicit love. So what I am getting at is that the power of sin is love. If the temptation can lead me on from enticement to love then it has me. For I will always follow my love.

That is why you can not help people on the act level. Now many young people have come to me and unburdened their hearts. They have secret impurity in their lives. They can’t conquer secret abuse in their lives. And I have said to them, “Brother, you won’t conquer that on the act level. You’ll conquer it on the love level.” The trouble at bottom is, you love to do it but you won’t face it. Now you have to have that love transferred into hate. You have to have God’s holy hatred. “Thou hast loved righteousness and hated iniquity.” God has a hatred. And you have to learn that, the moment the desires first come to you and you want to begin to practice evil practices, to say, “I’ve no business to have that love.” And then God gives you the grace to turn it to hate. It is as quick as lightning.

That’s what resisting the devil is. You see that word; it comes in verse 7 of chapter 4, “resist the devil.” That is how you resist the devil. “Resist the devil and he will flee from you.” To illustrate that a little further, let me tell you something I learned in Africa. Tomorrow morning I shall probably tell you a few more things I learned in Africa recently. But one lesson I learned was how the people learn to walk closely with God. Now I lived and worked in Africa in a time when the people hadn’t learned to live so closely with God. And in those days, those early days, our tragedy was sin in the open which had to be judged. You would have a fine young evangelist and his wife but you didn’t know what was going on inside. But one day there would be an adultery committed and your heart would be broken by the fact that some fine fellow had gone into adultery. Of course the church had to judge him, excommunicate him, and maybe even lose him. But that wasn’t the beginning of the sin. The beginning was way down inside where you didn’t see it.

In the same way in those early days we used to lose fine folks through covetousness. For instance, you might get some fine evangelist serving the Lord for just a pittance for the Lord’s sake. And suddenly he would go off selling liquor or something else, or working on the Sabbath, or taking a job in the world because he is attracted by the world. And covetousness has taken him. But covetousness didn’t start with the act of leaving God’s work. It started way back there in his heart. We didn’t know that. All we saw was the fruits.

Now I saw a difference from the past in Africa. That is, that God has taught them to live closely and to fellowship together in their walk. A number of times over I heard this and it struck me very much; I noticed how an African would stand up and say something like this: “Brothers, I want you all to thank God that this week the Blood of Jesus Christ has cleansed the sin out of my heart.” Then in his own way he would give his own description. Several times over I heard this same thing: “I was going down this week to those stores. (Because the Western goods are just coming into Africa, Africa is getting out of its primitive condition now.) And my, when I saw what those

foreigners had brought in - those flashlights, those bicycles, those clothes, 'Ooh,' I said, 'I must get some of these things, I must get some more money, I must get some more of these things.'" Then he said, "Brothers, when I went back to my hut and read God's Word and prayed that night, the Spirit of God spoke to me. He said, 'You've sin in your heart because you are beginning to love some of the things of this world more than Jesus.' And Brothers, to love anything in this world more than Jesus is sin. So I repented of this sin and it is cleansed by the Blood of Jesus and I want you all to thank God that sin is taken out of my heart." "Now," I said, "I see this is sin in its earliest form there." It was too early to produce a ruined life. I heard the same thing about impurity and it didn't grieve me to hear it. I heard Africans and missionaries too get up and say, "Brothers and sisters, I want you to bless God. This week the devil has been assaulting me with impurity of mind and impurity of thought, and, praise God, He has enabled me really to repent of this thing and have it cleansed by the Blood and by God's grace I've been freed." You see what was going on in the mind was coming out before it had produced the deeds.

C. Seed, Root, Fruit of Sin

And that's where I learned this: That sin has three forms - seed, root, and fruit. "The enemies sowed tares among the wheat." "The root of bitterness springing up defiles many." "The motions of sin which bring forth fruit in the flesh." Seed, root, and fruit.

Now notice this difference: seed and root are invisible; fruit is visible. So there are forms of sin which go on inside us, if we let them, which are invisible. If they are left there they inevitably produce their public fruit. Seed and root produce fruit. Now the point of it is this. When Satan drops a seed into my heart, a seed of temptation to which maybe I begin to respond, I can pick the seed out quickly. That's resisting the devil. A seed is easy to pick out, but if it becomes a root, you have a bit more of a job. You have harder pulling to get a root out than to get a seed out.

Of course, if it has become fruit, it has become public and the glory of God has been publicly smeared then.

So I've learned that difference - that where people were learning to walk sensitively and closely with Jesus, they jumped on sin in its seed form. I received a blessing out of that. They didn't let it root down. Whether it was impurity, or resentment, or covetousness, they recognised, "Here, this thing which is illicit has come into my heart. My natural desire to have things, or my sex desire - or whatever you like - my natural desire is being deflected in the wrong direction. Here, I'm going to hate that thing! I've no business to like that. I cut it off by the grace of God. In the name of Jesus I cut it off." Satan flees then. I've pulled it out in seed form before it roots down and produces fruit. That's the way.

So you see what we're to have, to understand the balanced life, is this: We're never going to be free from deflection. We're never going to be free from having our natural faculties and appetites deflected in this wicked world. And we're going to be free from the sudden deflection to resent a person, or a sudden enticement to doubt God, or to fear, or sudden enticement to pride. I know that all right, don't you? A sudden enticement to sex or a sudden enticement to whatever you like - laziness - whatever

you like. You're never going to be free. An enticement isn't wrong because I've these natural appetites, and they've just been suddenly deflected by something or other in another direction. The wrong comes if I continue in them. If I immediately counter that and immediately say, "Hello, I have an illicit desire there. Out with you! I'll not have any illicit desire remaining in my heart." Then, God gives the victory.

D. Love of Sin

So far I've sought to take you just to the facts of temptation: how it operates in us, and that the heart of the matter is the danger of loving the thing. While I'm on that, let me remind you again that that's what Jesus said. He said that the people who are damned are the people who love darkness. You are not damned because you are in darkness because He's put you in light by the atonement. The whole world has been put into light by the atonement. The only thing that damns you is that you won't come to the light. People aren't damned because they're sinners. The whole sin of the world has been atoned for by that Precious Blood. You are damned because you love your sin and continue in it and the damnation is because people love their darkness.

And brothers, we can love our darkness too. We can play with things - my! Brother Thompson again touched it last night. He touched it in those little connections. Don't you know that? I do. That little feeling towards the other sex. It's rather nice to be in that girl's presence. Now - a little sexy feeling. Oh, we can have it. We missionaries can have it. There's a healthy, sisterly-and-brotherly place, praise God, when we can live together as sisters and brothers, but a sexy feeling can come of it. A little playing at it - and it starts with a feeling, a touch - "It is good for a man not to touch a woman." Interesting point there isn't it? I Cor. 7:1, "good for a man not to touch a woman." I think I would say that a woman reacts to touch, where a man reacts to sight. That's why women - and you women are responsible - can damage men by what you attract our attention to. You are responsible for the way you cover your bodies. You are responsible to see that your body is properly covered. You have no business to follow the fashions of the world if they expose your bosom and expose your legs and so on. Cut it out! You have no business to be walking about in shorts and these things. No business. Keep strangers and pilgrims, no matter what the world says. You'll be held responsible to God because you attracted the eyes of men and stirred lust in them. You'll be responsible. And we men will be responsible if we touch women, because a woman usually reacts more to touch, whereas a man reacts to sight. And if we go around handling women, we're responsible for stirring up something which makes it more difficult for them to live holy.

And we've to keep watch, exactly as Brother Thompson said, against those little feelings which come in for they're the beginning of the thing. We might "rather like being with a girl..." Of course, it's always spiritual! Of course it's spiritual, isn't it? We know better down inside, don't we? Ah, we have to watch those things. I have to watch them; oh my, I have to watch them. I like to be in the presence of girls. It's natural instinct. But I have to watch it. I have to watch my eyes. My eyes - I often have to get cleaned up with my eyes. I often find I've looked, and looked again at a thing that I shouldn't look at, and say, "Now Lord, I sinned then. I take that to the Precious Blood." I have to watch my reactions towards the other sex lest something comes in which isn't just healthy fellowship in the Spirit. God's had to deal with me to the

bottom over these things. I want to be dealt with to the bottom; my, I do. And kept at the bottom. Cleansed to the bottom. Praise God, there is a cleansing to the bottom in the Precious Blood.

That's only one form of sin, of course, but I take it because, in at least many of our lives, it's certainly the most prevalent. I can't talk for Japan, but it is in most countries. Now you take India. India looks very respectable. When I spent my last five months in India and spoke on sex, I kind of half apologised and said, "Well, of course, I don't know the Indians. They certainly look very modest." (The women dress very modestly there in those very beautiful saris. And I sort of felt, well, perhaps this country isn't so sexy as some countries like Africa or like America or like England. America is terribly sexy. England is too; but somehow it shows over in America. We stimulate our young people. You won't like me saying this, I know, but you have no right to encourage young people to make dates at eight and ten and twelve years of age. You have no right to stimulate the sex instinct in young people like that. We need to be cleaned up.) I said that to the Indians. "Oh," they said, "don't you mistake it, Brother Grubb. This place is a sea of corruption underneath." Actually, India is about the worst of the lot. Probably it's the same in Japan. I think it is in every country because it is the strongest instinct in everybody. Underground sex. And I'm saying this, brothers and sisters, because we're spiritual doctors. Well, a doctor has to talk about things and see things which normal people don't. You have to discuss; a doctor has to discuss the body and look at the body in a way an ordinary person doesn't. We're spiritual doctors and so we must look at the inner workings of things and not have a false prudery. And we must face out these things to the bottom in our own lives. It would be much more healthy if we said so sometimes, much more healthy if we came out because you know a lot of our trouble is our secret condemnation. It's a lot of our trouble. I've known that for years.

I don't know if any of you have but the dirty old devil comes along and says, "Oh, you know you had a dirty thought today. If you're fellow missionaries knew you had an impure thought, ooooooh, they'd be shocked." You wouldn't for the world tell it. But they are having the same thing themselves. We're all the same, made of like passions. That's why we have to have the same close walk with Jesus and the same constant check up and the same precious cleansing in the Precious Blood. When we begin to break down we get a community. That's what I learned in Africa.

Fellowship doesn't start in sainthood. It starts in sinner-hood. It does not start in sainthood, but in sinner-hood. Because most of our sainthood is put on. It's only half real. Where we start is down in our sinner-hood, poor broken people needing the Precious Blood. We find fellowship there. Then we climb up into our sainthood a little later on. I spoke in an African audience among our own people the last time I visited there. The Lord told me that I was not to speak about sin without involving myself. If I spoke of purity or temper or pride, I was to put myself in up to date and not make out I was a high-up holiness preacher and they were poor things needing something I had. So down I went each time from the pulpit. And in talking about anger and irritation, I spoke about my home relationship with my wife. And this is typical; a simple African man who'd been a convert, say 20 years, came up to me afterwards. He'd heard the gospel thousands of times. "Oh," he said, "Brother, I never knew a white man quarrelled with his wife. I thought it was only black men that did that." That shows we

preach down from the pulpit without meaning it, as if we're saints and you are the poor sinners. When the preacher gets down with the sinners, things happen. We find ourselves fellow sinners. That's what fellowship is. Fellow sinner-hood gets transferred into fellow sainthood by the Blood.

So I just touch on that last point there. I was saying that when I have to deal with people along that line I say, "No, brother, it isn't at the act level; it's at the love level. You've to recognise that and strike it there.

III. THE TEMPTER IS THE DEVIL

Now there's one other important point that I want to stress out of this whole review of temptation. I think it is very important - the devil's condemnation. I think that many of us have stumbled and moved away from our holiness experience, from our position of sanctification by faith and identification with Christ, through the devil's lies via temptation and sin.

A. Devil's Desire to Divert

What I mean is this: the devil isn't so interested in getting me tripped up into a temporary sin. He can do that quickly enough. He isn't interested in just getting me suddenly proud or making me say a sudden angry word or respond to a sudden attraction to lust or something. He's not interested in that. What he is interested in is cutting my life line with God. He wants to cut at the tap root of faith. If he can just sever my tap root of faith, then he has me in a tail spin. That's why I think the writer to the Hebrews said that the heart sin is unbelief. "The evil heart of unbelief." If he can cut our faith then we're in for trouble.

Now what I suggest that you often have to do is this. The devil uses a temporary trip-up into sin as a means of heart condemnation to us. What I mean is this: it's via temptation that we are deflected into impure thinking, or anger, or pride, or selfishness, and we may be deflected many times. And then the dirty old devil comes to us and says, "Sanctified? Look at you! Pure heart? Don't talk such nonsense. Talk about a pure heart - You are full of self and pride and filth. Come off that pedestal. Don't be foolish. Crucified with Christ? How can you say you are crucified with Christ when you go and speak an angry word like that or show pride like that? Nonsense!" He's out to steal our inner faith relationship.

No, I've learned not to allow him to tell me that the diversion is the main road. That's where he lies to me. He tries to make out to me that my diversions are my main road. What I mean is this: in infinite grace, my main road now is a sanctified road. My main road is He dwelling in my heart, Crucified with Christ, purified by faith, walking with Him, loving Him, and serving Him. That's the main glorious road in which He keeps me by grace. Now as I walk that road the old devil comes along in his filthy way, diverts my attention, and says, "Look at this! Get angry, get proud, get lustful." And I look. Perhaps he catches me out many times. Praise God I look back quickly before he can catch me. And other times he catches me. "Oh," he says, "Sanctified! Look at you! You live here."

I don't live here. I live there. I don't live on my diversions; I live on my main road. A railway system doesn't live in its accidents; it lives in its trains that get there. I don't live squinting. I don't walk along looking sideways like this. I walk along looking forward. But occasionally I look there and look back again.

Don't let the devil lie to you that the temporary drawing off of your attention is where you live. You don't! In other words, don't let him steal your central citadel. I never let him do that. I've learned that. I never let him steal my central citadel. In my central citadel I'm unified with Christ by infinite grace. I've shared in His Cross and resurrection. That Blood has made me one, has given me the purified heart in which He dwells. Now that's where I live. The devil diverts me occasionally, but back I come quickly, am cleansed and walk on again! I say, "Clear out, you dirty fellow! I'm not going to let you touch me." No! Then walk on with Jesus. Many people lose their sanctification there. They're lied out of it.

B. Devil's Attack Through Condemnation

Learn the blessed difference between condemnation and conviction. "Condemnation" is the devil seeking to destroy my faith through a sin. "Conviction" is God telling me the sin to have it cleansed, not to destroy me.

Do you see what I mean? I slip into a sin. The devil immediately condemns me, "You're not sanctified. You're no good. You're full of self. You're full of that." Now he's crushing me. He's destroying my faith. He's getting me right down. That's condemnation.

"There's no condemnation to those who are in Christ Jesus." Conviction is the Spirit saying, "Yes, you did sin. You did look where you shouldn't have looked. You did think what you shouldn't have thought. Confess it, repent, be cleansed." That's all. Here's the Blood! If you confess it, immediately you're free. Immediately the Blood cleanses. Immediately you are as sanctified as you ever could be sanctified, because He's cast our sins to the bottom of the sea, cast them behind His back forever. And you walk on as you were before.

So conviction is Jesus' blessed way of getting us cleaned up quickly. Condemnation is the devil's dirty way of taking us out of the way of faith altogether. So I throw the condemnation to the dust heap, but accept conviction. And I need to accept conviction for conviction is always related to the Precious Blood. The moment I respond to conviction, the Precious Blood cleanses me and I'm free.

Well, now, I've said enough this morning. I want to go on a little further in a little more practical way going on to this daily walk; how to walk cleansed; things you've often heard before but I want to pass that on to you again. Perhaps I'll do that tomorrow morning. Our time's gone fairly well now. I think perhaps we'll leave it at that this morning.

So our endeavour around the Word of God this morning has again been to find the balance. We've previously tried to find the balance between the ridding of the independent self and the remaining of the real self. Sanctification doesn't rid you of yourself. It rids you of the wrong form of "I'll do my own will" and so on. It leaves

you with the redeemed self which is a little nobody, a little nothing - a nothingness in which He dwells. And so we enter into the balance of the sanctified relation in which we walk with Him. And I've also had to add to that the balance between the fact that we've entered into a sanctified relationship yet we are in a temptable world; and sometimes we give way to temptation. We've seen how to relate that to a sanctified relationship. We've sought to enter into that this morning.

Yes, we are sanctified by grace through faith. Our hearts are purified by faith. Christ does live in us. We are crucified with Him. And yet we're encompassed in a world which is corrupt; we're encompassed in a body which is still mortal and has the elements of corruption in it. We are a bundle of appetites, faculties, and desires, and we are not yet in a realm where they can only be for God. One day we shall be in a realm where it can't be anything else, where everything else disappears and it's only living for God and only delighting in Him. We're not there yet. Therefore, our desires can be diverted. We're accustomed to their being diverted because it's the old life we used to live in. And so we walk... yes, we walk holy, walk in Christ, walk happily, walk naturally. We don't walk afraid. We don't walk afraid of sin... we walk freely with Jesus, praise His Name. Just as happy as sand-boys with Him. But we know the old devil. We're not ignorant of his devices. If he comes and when he comes in now, remember, he causes you to like a thing you shouldn't like. Now handle it!

I woke up about two mornings ago after we had had a good time at one of the evenings here. And in the middle of the night, lying on my bed, I found myself thinking proudly, "What a fine fellow I am and how well I spoke." I said, "You dirty devil! Putting that into my mind." I said, "Why, if it wasn't for the Holy Ghost, it would be nothing but talk." But I had to have it cleansed. You know the devil comes in like this.

Well, you see, walk freely, walk with Jesus; walk in Him, walk happily but the diversions come. Well, when they come, learn to recognise them quickly... quick; sharp. Learn to recognise that it's an illicit attraction. I've no business to let my love go in that direction - no business! Resist the devil and he will flee from you.

IV. TWO WAYS TO HANDLING THE TEMPTATION

A. Raise the Shield of Faith

The two ways in which we do meet temptation are, firstly, if possible, be quick enough to lift the shield of faith. There are many times when we're able to do that. Eph. 6 - "The shield of faith which quenches the fiery darts." Now, he shoots that fiery dart in and we feel it sizzling on the way. But, blessed be God, He has taught us to walk with Him and we know how to lift up the shield of faith when temptation comes. Lift up the shield of faith! We have felt it, certainly we have felt it because that's what temptation is. We feel the attraction. "No, I'm not taking that. In Christ's name I'm not taking that. I'm crucified with Christ. Christ! Christ is in me. I'm not taking that." And off he runs. Resist the devil and he will flee from you. Thank God you know that. Many, many times we are sharp enough to do that; many, many times. But sometimes we're not.

B. Honestly Confess Sin

Before we can get right with Him the temptation comes and we are attracted and we are too slow. Now, brothers and sisters, when we're not sharp enough to resist the devil, be honest and confess. It won't affect most of us here, but may I say that one of the dangers of the sanctified life is trying to defend the doctrine instead of walking with Jesus. We think, "Oh, I'm sanctified. Therefore, of course, I couldn't lose my temper. That wasn't really my temper, that was just temperament, that's all. That's just infirmity." Infirmity is a wonderful word when you are sanctified. You get out of calling it sin, you know. No, no, no, no. Sin is sin! Don't be fooled. We walk, praise God, we do walk the holy life. When sin comes in, don't you call it anything else. Call it sin, and then the Blessed Cleansing Blood reaches you at once. Call it sin! The Lord says, "Yes, that's what I gave Jesus for - that's why Jesus died. You're free!" And off we walk happily again praising the Lord, using our testimony for His glory.

So those are the two ways in which we meet temptation. We're always going to face temptation. We can often be quick enough and pull that shield of faith up. Say in the name of the Lord, "No, I'm not having that. Christ lives in me. And I'm not having that." Off he goes. The victory's been won. Sometimes we don't win. Sometimes he comes in and really comes in. When he does, face it like a man, or rather, like a broken sinner. Get down! Get down and say, "Lord, I'm caught out. The devil's caught me out. Praise God, I confess it to you. Praise God, I take the Precious Blood." Praise God for the Precious Blood. Free again! Those are the ways to meet temptation.

So we are going to be tempted and very often, by the grace of God, we shall not fall and increasingly we shall not fall. Yes, but we do fall. Then let's be candid. We do fall. Well, when we fall put it right. That's the simple life. So may God bless us and help us to learn something more of this continued life in the Spirit. Amen.

7. DAILY WALK IN THE SPIRIT

August 7th, 1954

I want to speak a very simple word this morning, following on what the Spirit has been saying to us through His word in this series. It lines up with the comment, or exhortation of Paul towards the end of the letter to the Galatians in 5:25, where he says, "If we live in the Spirit, let us also walk in the Spirit." We've been talking these days mainly about the great secrets and revelations of grace in Christ, concerning living in the Spirit and how we live in the Spirit and He lives in us through our identification with our blessed Lord Jesus Christ in death and resurrection - we haven't yet touched the ascension. And we've also considered in addition to that the awful enemy we have with his unclean hosts of demons who were cast out from Heaven in the by-gone ages and have some command over this world. And we have considered the prince of this world, the prince of the power of the air who is occupied in making our bodies and souls, if he can, the agents for shooting his fiery arrows into our spirits and hearts which have been purified. And unless we learn how to meet his attacks he can get those arrows home. Thank God that even if he does get them home they can come out again. That's the fullness of the power of that triumphant, Holy Blood of Jesus, shed once and for all 2000 years ago.

So I think having looked at those great facts, we now come down to a closer consideration of the second part of this verse, "Let us also walk in the Spirit." In the light of our light in the Spirit and of our terrible antagonist who will cut us off from that light if he can, how then are we to walk in the Spirit? So we are going to talk about this daily walk today.

I hardly need stress, first of all, that the Holy Ghost lays very great stress on the walk. I think we should find on examination that either every letter, or almost every letter, in the New Testament which discusses living in the Spirit, has moved on to discussing walking in the Spirit. So it's quite plain that the Spirit of God expects us not only to live but to walk - not only to claim to live but to walk it out. Just to give an instance or two, we can turn to Romans 8 where for the first time the word "walk" comes in, "if ye walk not after the flesh but after the Spirit." We pass through Galatians and we come right up against "walk in the Spirit and ye shall not fulfil the lust of the flesh." Galatians 5:16. This verse here, "If we live in the Spirit, let us also walk in the Spirit." Galatians 5:25. We move into Ephesians and we are taken up into the ascended life, and then we are brought down, "I therefore the prisoner of the Lord beseech ye that ye walk worthy of the vocation wherewith ye are called." Ephesians 4:1. "Walk in love, walk as children of light, walk circumspectly." Ephesians 5:2, 8, 15. So the note is struck again and again in Ephesians. Colossians takes us up to the headship of Christ and then it says in Col. 2:6, "As therefore ye have received Christ Jesus the Lord, so walk ye in Him." I Thess. 4:1, after He has given those delightful heart outpourings to that young church in its early days, He says, "as ye have received of us how ye ought to walk and to please God."

And then you get on into John's epistles, which are full of the walk in the strongest possible terms. "He that saith he abideth in him ought himself also so to walk, even as he walked." And, in his second and third letters, he constantly says he delights that his

converts, his children, walk in truth. That comes two or three times over, or words to that effect.

So we have sufficient proof that the Holy Ghost has a great deal to say to us and to impress upon us concerning the walk. So it is good that we spend a time of meditation concerning it.

I. A PRESENT TENSE ACTIVITY - FELLOWSHIP NOW WITH JESUS

Now the first thought I would share with you concerning the walk is something which to me simplifies it a great deal. I speak in these matters from my heart because I have been taught a great deal more about the walk in the Spirit in the last 4 years than I ever knew before, at least more than I ever consciously knew before. That was through closer contact with our beloved brethren in Africa, both nationals and missionaries, of the Ruanda area, really a C.M.S. area, both through contacts I had previously in the homeland and then through the privilege I had of spending some time with them in their areas after I had visited our own fields in Central Africa. I was greatly blessed in learning, re-learning, and getting new light, very simple but very radical and helpful light on this walk.

So it is something that I speak of from my heart as well as from God's Word, I trust. Now the first very simple lesson which has simplified things for me (of course we know it, but these things can be re-clarified to us) is the fact that the whole meaning of the walk is that it is a present-tense activity. The whole meaning of it is that it is a present-tense, a down to earth, immediate, present activity. I am now walking - that's the idea. You are walking now, not in the future; not in the past, but in the present. You are walking now - walking in fellowship with Jesus now.

So it brings us down to the present tense and I find it helpful to remember that there is only one tense that really makes sense in the Christian life. There is only one tense - that is the present. The only tense we are really responsible for is the present. We are to live in the present. A great many of our diversions come because we are pulled back to the past, or forward to the future. We're often pulled back to the past by the condemnations of the devil. He smears the simplicity of our present walk by reminding us, "Oh, you're no good; why, you sinned yesterday; you're selfish, you're proud, you're this and that. You can't walk consistently." The devil dulls our presence with Jesus by his false accusations. Now I'm not to take a single word for one minute from the past, because "there is now no condemnation to them which are in Christ Jesus." The whole past is forever blotted out in the Precious Blood for "as far as the East is from the West, so far has he removed our transgressions from us." Psalm 103:12. They are cast into the depths of the sea. I'm not to take the devil's condemnation! The only sense in which I am to take the past is if I am conscious that I have just sinned, specifically sinned on a specific point; not a general point that I am generally proud, or generally selfish, or those lies the devil gives me. I'm not. I'm in Christ. I'm not going to take that lie. I'm in Christ and crucified with Him. I'm not going to take that smear from the past, but if there is something I may just have committed this morning and I know it is sin, well then, certainly I must face up and put that right. But I can do it in

one second. That's a thing I can do at the present. I can immediately put that right and immediately have the Cleansing Blood - and walk!

So I'm to learn, not to add to my other sins the sin of unbelief by denying the efficacy of the Precious Blood because the Precious Blood is effective right up to this present moment. As I stand here, all that matters to me at this present moment is that I am consciously in the presence of Jesus as I speak to you now. That's all. That's walking. I'm walking now, as you are walking as you sit there. Now am I, just at this moment as far as I know, with nothing between me and my Lord? Has the Blood blotted out every sin there was? As far as I know it has. Very well then, I walk. Bother the past, and bother the future. Leave them alone!

As for the future, leave it with the One to whom it belongs - God. We're specifically told, "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:34. I don't know if that's one of The Lord's ironic sayings, because when you walk with Him evil becomes good because you get it from His hands. So the evil becomes good when you walk in the present, not in the past or the future.

Most of our troubles, of course, are fears of the future, not what things are in the present. It's a very simple lesson, but very blessed when you get it. It frees us; we become simple. We're just happily walking now with Jesus. I won't take anything from the past. I won't take anything from the future. The past is under the Blood, the future is in God's hand, and the present is in mine. And all I can do is to be responsible for the present; that's all. And if I've nothing in between, then, all right, I'm not responsible. I'm just happy. That's all. Just walk. All right, take that now as, I think, a Scriptural, satisfactory, and correct presentation of what is the will of God for us in our daily living.

II. CONTINUAL ABIDING - WAY OF WALKING WITH JESUS

How do we walk? What does walking mean? Well, of course, we go to that verse which I have just quoted from Colossians, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Of course, walking is the walking in the fellowship - in Him, with Him. It says that Enoch walked with God so it's all right to use the expression, "walking with Him." It's not exactly a New Testament expression but it's near enough, "Walk in Him, walk with Him."

The way Jesus spoke about walking was by another illustration - that of abiding. John 15. Now we all know in John 15 that His emphasis is not on how we get into the abiding relationship. He's taken that for granted. In John 15, He says, "I am the vine, you are the branches." He doesn't discuss that. I presume He couldn't discuss it because it was before the atonement and they hadn't the inner light of the Spirit. Therefore it was no good Him going too far in discussions on that inner, mystical union that we've been talking about these days. It must come after Calvary, after the Resurrection, after Pentecost as it did through Paul and so on. So He passes that by. He just says, "This is fact. I am the vine, ye are the branches." We're one organism, we're one blessed life. He Himself within us. That's the union.

Now He says, "What I am saying to you is, 'Abide in the union.'" So all John 15 is saying is summed up in verse 4, "Abide in Me and I in you. As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me." Verse 5. "I am the vine, Ye are the branches. He that abideth in Me and I in Him, the same bringeth forth much fruit, for apart from Me ye can do nothing." "If a man abide not in Me, certain consequences follow." Verse 7. "If ye abide in Me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

So we see quite clearly what His emphasis is. "Now continue in Me." The word "abide" is the same as continue, the same as remain. Continue now in me. Now that's how you put the walk; that's the same as walking. "Continue now in Me." "Abide in Me." I suppose the simplest explanation we can give of what He means is that abiding in Him is seeing Him. Now He is in us and we in Him.

Now abiding in Him is the consciousness of His Presence, isn't it? Seeing Him. If we're really abiding in Him we have that consciousness. Now if we are to know how to abide in Him, all we have to know is how to maintain ourselves free from anything which interferes with that abiding. That abiding is automatic and continuous unless something interferes with it. Why? Because it is the ministry of the blessed Spirit. Why has the Spirit come into our hearts? To magnify the blessed Lord. He has only that one purpose, constantly, unceasingly to reveal to our hearts that glorious Presence, which produces all peace and power and everything else a person can know. That is what He is here for. Therefore, that's the automatic consequence of our life - an invariable consequence because the Holy Spirit is an invariable Person, unless He is interfered with. Therefore, nothing can stop that abiding unless it is something which positively interferes with the Spirit.

Now that's, perhaps, the most important lesson I learned from my contact with those brother Africans and other friends in Ruanda - to recognise that if there is the slightest cloud of any kind (whatever I might name it; whether I call it something physical or some oppression or any other of many names), if there is the slightest shade of a cloud between me and Him and the bright revelation of His Presence in my heart, it means I am interfering with the ministry of the Spirit. It is not that something automatic has come in. Things can't come automatically into that relationship as it's a sacred citadel; things can't enter automatically there; it's a private place of its own; it's a Holy of Holies. If there is a single thing which is clouding in the slightest way that brightness, there is something interfering with the Spirit; and I am responsible, because it can't get there unless I have let it in.

Now that's the point which has been so helpful to me - a new quickness and sharpness of recognition. "Hello, Hello, there is something wrong here. I'm not consciously abiding here." Now that's not the Spirit's fault. He's automatic. He's permanent. He's a well that always springs up into everlasting life. No, if there is something clouding there I have let something in because the devil can't get there unless I let him in. Oh no, that's private property in there, praise God. He can't get in there unless I let him in. "Now what's up?"

And so it comes back to this very simple fact: the simple walk with Jesus is a simple, happy, easy, free, daily, natural walk with Jesus only, coupled with it a sensitivity to sin

and recognition that if there is a cloud, it is sin. That's the point. The reason that we aren't sensitive to sin is because we don't call it sin, because we have other names for it, and we name the cloud something else and so it remains. The whole point, which I again learned from our friends out there, is that God has given His remedy for sin, but He hasn't given His remedy for excuses. And if we call a thing this, that, and the other, it remains this, that, and the other; and we remain in this, that, and the other too. If we've let something in which is interfering with that gracious work, that gracious ministry, we are grieving Him; but if we call it what it is, then immediately He says, "Yes and I call the Blood what it is. The Blood is the thing which puts out the sin." And we're free.

So the life becomes very simple, simply walking with Jesus but having the immediate readiness, quickness - not introspectiveness, not that - but just a readiness so that if something does come in to say, "Hello, now there is something there. Let me smell that out, and then put it out via the Blood." Yes that's a good Scripture, "quick of scent." We need to be quick of scent in this job as well as quick of sight.

A. A Single Eye - Full of Light

There are some Scriptures which helped me along that line. Matthew 6 about the body being full of light helped me very much. This struck me quite a short time ago, about a year ago, I think. It illustrates what I am talking about. Matt. 6:22-23 says, "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." Well, when your eye is single you see Jesus, of course. That's the only point of having an eye, a spiritual eye, isn't it - to see Jesus? And if my eye is single, it means I have a clear simple sight of Him and therefore I am full of light. Because He is there, therefore His Presence, His Peace, His Power, His Fullness, His Adequacy and everything is there.

All right, that's obvious. That's abiding. That's walking now, that's walking with Jesus. A single eye, a body full of light, abiding in Him is all there.

B. An Evil Eye - Needs Cleansing

Now what struck me with surprise is the next verse. "But if thine eye be evil, thy whole body shall be full of darkness." Now what struck me was this: the opposite of single is double. And therefore there is a sudden change by inspiration here, for it doesn't say what we would think it would say, "If thine eye is double it's full of darkness," but it says, "If thine eye is evil." Because if it said "double" we should find a good excuse: "Oh, I've a good reason for it being double! I'm a bit off colour this morning, or my neighbour is a bit off, or something." And I could find these rotten excuses for which there is no deliverance.

The evil is a different point. In other words, the Scripture says, "Whenever I don't see Jesus I'm in evil." Now I've got it. I've got it! Whatever sort of thing it is, if I've not a crystal clear sight of Jesus in my heart, through the ministry of the Spirit, it is evil. It's not just double - somebody else's fault, or my body, or this or that, or the other; it is evil. In other words, we shall begin to get a blessed deliverance when we begin to call a few more million things "sin" than we usually call sin. And thank God it isn't a

burden to call a thing sin because He reveals sin to cleanse it, not to condemn us. And the law of sin is that it always veils Christ, and it always binds the sinner because Jesus said so. Jesus said, “Whosoever is committing a sin is thereby the servant of that sin, a slave.” Therefore, if I’m committing a sin, I’m a slave to that sin. I may call it anything I like on earth, but it still binds me. If I dislike you, I’m bound by my dislike. Although I may say you deserve it, I’m still bound by it. If I’m resentful, I’m bound by my resentment although I may say it is entirely somebody else’s fault. Whatever sin I commit, in spite of what I might blame for it, it binds me and it cuts off the Saviour. Therefore it is a blessed thing to see sin when it is revealed to us by that Person who shows it to us in order to cleanse it away, because He said, “I’ll show you the sin. And here’s the cleansing.” The immediate moment I’m ready to acknowledge it I’m free and walk on again.

So that’s the simplicity of the life. But it does mean sin-sensitiveness; that’s a tremendous verse isn’t it? “If my eye is single it is full of light; if it’s anything else but a single sight of Jesus, it is evil.” Let me call it what it is. A verse that lines up in my mind with that and is much the same is in Romans 14:23, the last phrase of the last verse. It says it in another connection but we can pick it out I think quite fairly and make it a general statement: “For whatsoever is not of faith is sin.” Well faith is seeing Jesus, of course. We have the faith of Jesus for we see Jesus. Of course we do. Faith is believing Jesus, seeing Him in our hearts, and knowing Him. That’s believing Jesus. So faith is seeing Jesus. “Whatsoever is not of faith is sin” is the same idea. The moment I am not seeing Jesus in a situation, the moment I am not seeing Christ in my neighbour (as Brother Thompson told us in an earlier meeting), the moment I am not seeing Christ in a crisis, or Christ in a difficulty, I am sinning because it’s not of faith. I’m not seeing Jesus; I’m seeing something else. That’s evil. Not to see Jesus is evil. That’s big! I’ve got to see Jesus in every one of my neighbours. I’ve got to see Jesus potentially even in the lost, those for whom, though there was only one on earth, He would have died.

I’ve got to see Jesus in every circumstance, not a single circumstance but that it’s Jesus coming to me. That, I take it, is what Paul meant when he made that terrific statement around which I circle in my mind again and again and wonder at: “To me, to live is Christ.” That doesn’t leave much else, does it? “To me, to live is Christ.” That’s a single eye. Every circumstance, every person is just Christ to him. That’s this life. Anything less than that is sin, because it veils Him.

III. ETERNAL LIFE IS TO LIVE CHRIST

Now no letter perhaps more clearly brings that home to us than I John. That is the favourite letter of our Ruanda friends. I want us to look at it for a moment or two, because that shows us how we practice this simple walk. It talks about God being Light and we walking with Him.

Let us think for a moment of the tremendous standards of John. How are they attainable? I always say John hits the ceiling. He hits the very ceiling of Heaven. You can’t go higher than John because of his standards. But how are they attainable? Now the essence of the letter of John is this: In the first verses he says that he is going to tell us about “that eternal life.” He says, “That which was from the beginning” in verses 1

and 2. He says, “I’m going to show you about that eternal life.” But the whole point about the eternal life that John is showing us is not some vague theory down here; it’s a Person who walked on earth. That’s his point. That eternal life which I am referring to is a Person who walked a life like this on earth - that’s eternal life. Now, that’s very important. It means it isn’t some vague gift we receive just by grace. It’s a life that is exactly like the life lived by Jesus. That’s tremendous.

So the only eternal life is the perfect life. That’s what he says. He says, “I’m going to show you a life which we handled, which we saw and we examined and we looked upon. And that’s the eternal life. It’s a Person who walked like this on earth.”

Now this is the whole meaning of the letter of John. You now say that that Person lives in you, and you in Him. If He does so, He lives that life through you, so you’re like that. My, that’s a statement isn’t it? That’s exactly the whole message of I John. We’ve seen eternal life in action. Eternal life is that One full of grace and truth, as of the only begotten Son of the Father, Who walked this earth, and Whom we saw with our eyes. Now that’s eternal life. Now this eternal life you claim lives in you. You say He’s in you, and you abide in Him and He in you. If that is so, He is living through you exactly that same life. Is He? My, that’s a challenge, isn’t it? That’s the whole of I John. He then divides that life out under three headings, to each of which he gives three sections. One is, it’s a life of invincible faith. The other is, it’s a life of continued holiness. And the third is, it’s a life of perfect love Those are the three sections of I John. And he goes back to them again and again. That’s the standard.

A. Life of Invincible Faith

It’s invincible faith. You will find the first section on faith is the last paragraph in chapter 2. The second section on faith in the third paragraph of chapter 4, and the last section on faith is the first paragraph in chapter 5. We can’t go into those in detail. It heads up in the last one where he says, “This is the faith that overcomes the world.” That’s the invincible faith. Perfect faith. Really, I John is perfect faith, perfect holiness, perfect love.

Actually, John only uses the word “perfect” in connection with love. It’s the other writers who use the word “perfect” in connection with faith. James uses it about faith, and Paul uses it about holiness.

B. Life of Continual Holiness

Then there are the three sections on holiness, the highest in the whole Bible. The first chapter which we are going to discuss is continued holiness. The first paragraph of the third chapter is the heart of holiness, and the last paragraph of the last chapter is holiness. So we’ve got the three passages on holiness, each pointing out some special aspect.

C. Life of Perfect Love

And, finally and supremely, you’ve got the Apostle John on perfect love, the golden verses of the Bible. The first paragraph is in the middle of the second chapter, about

the 8th verse of the second chapter. The second paragraph is about the middle of the third chapter, where he talked about Cain, and so few things around there.

And then the third paragraph is the greatest paragraph pen has ever written. There has never been a paragraph like it, never been a revelation like it, the depths are just beyond us. That is in the middle of the fourth chapter, where he says twice over, "God is love" - the profoundest statement ever made. And he says in another part of the statement (4:16), "He that dwelleth in love dwelleth in God and God in him." What a statement. There again I've circled round and round that and said, "Whatever does it mean?" "He that dwelleth in love dwelleth in God and God in him." There are some astounding statements in this letter and I suggest that there is no paragraph in heaven and earth that has ever been written greater than that paragraph in the middle of I John 4.

IV. PRESENT TENSE PERFECTION

Now the interesting thing about it is - who can live like this? I think I told you in a previous meeting that you can pick it out of John four times over where he says, "Our life is to match His, our own life is to match His." I told you that He is the eternal life who walks it - doesn't just talk but lives like this. We say that One is now in us and we in Him. If so He lives that life out in us and we're walking like that. So four times over he says, in the 2nd chapter, "we're to walk as He walked;" in the 3rd chapter, "we're to purify ourselves as He is pure." It also says, "we're to be righteous as He is righteous;" and the 4th chapter says, concerning perfect love, "as He is, so are we." My, that's why I say it hits the ceiling. What standards equal to it can you get? How can fallen - but praise God not remaining there - redeemed, sanctified, humanity live like that?

The answer is chapter 1. The way it can be lived is there. First of all, it is present tense. Now I have mentioned this in a previous talk about perfection because that's the key to perfection. If any foolish person imagines that you can say, "Oh I've had something done in me and I'm going to live a perfect life henceforth," you are in for a few bumps I can tell you. There is no future-present or future-perfect; there is only a present. But when you live in the present it is a different thing. All God requires of me is responsibility for this moment.

A. Walk in the Light

All He requires of me now is that I walk in the light as I stand here and, as far as I know, I have no sin between Him and me. All he requires of you as you sit there now is that you walk in the light now with no sin between you and Him. That's all - not two minutes ahead or two minutes past. Leave them alone, except if there has been a sin, then put it right. That's all.

Now perfection is a different matter when it is in the present tense. Why? Look at verse 5 of chapter 2. It is only one of several verses of the same type, "Whosoever is keeping..." The old fashioned English veils these things a little. It says, "keepeth." You all know that when that old fashioned tense is used it means "is keeping." It's the

continuous present always when it says “keepeth” or “believeth.” It means “is keeping,” “is believing.”

So we read it like that to simplify it. “Whosoever is keeping His word in him verily is the love of God being perfected.” So God’s Word says - it’s very simple - if I’m keeping His Word, the love of God is now being perfected.” That’s all. Now God’s Word says it, I didn’t. I wouldn’t dare say such a thing. He said so. In other words, are you keeping His Word now in your conscience. That doesn’t mean a false condemnation; it doesn’t mean you have to look out idealistically and say, “Oh I ought to be a hundred times better.” All you are responsible for at this moment is your light now. There’s plenty more to come. A little child may do a lot of queer things for which it is not responsible. If he’s a little child and knocks the ink pot over, you don’t call him responsible; but if he is 20 years old and knocks the ink pot over, you do call him responsible. So a little child may do a lot of things and you say, “Oh that’s just a little kid. He doesn’t know any better. That’s not wrong in him.” Of course there are things which he can do which are wrong, but it is according to our growth. And all we are responsible for is just to be up to the light we understand - to be pleasing to God now, cleansed in His Precious Blood, indwelt by His Spirit, walking happily, childlike, with Him. That’s all.

Now if we are doing that, we’re keeping His Word. If I interpret it aright, we are keeping His Word. That’s the only Word we know. If we are keeping His Word, that’s the love of God perfected. Therefore, God’s Word says that at any moment I can be up to the level of what He calls “having the love of God perfected in me.” But I may not be like that in one minute’s time. In one minute’s time Satan may get at me; in one minute’s time something may come in. Then I’m not there. Don’t let me deceive myself. I’m not there any longer. Therefore, it is sheer nonsense to talk about permanent perfection.

But it isn’t sheer nonsense to say that I can walk thus with God for a moment - step, by step, by step - because God’s Word says so. That’s the answer. It is the present tense that solves the thing. That’s why the spiritual crises are vital, but they must not be mistaken for the walk. And sometimes people get mixed up with their crises because they try to make out that their crises and their continuity are the same thing. No, the crisis is just step on the new road and then you have to walk it, walk the new road, the highway of holiness. But if you have had the crisis, you are on the road and know how to walk. That’s the point. You know how to walk. I know how to walk; if I don’t walk, it is my own fault because I know how to walk. And thank God many of us do.

I know how to walk with Jesus. Well, it is my own fault if I don’t, and He’ll hold me accountable, quite rightly so, because I know how to walk. I didn’t know how to walk until I knew my Galatians 2:20 relationship; but I know now. Therefore, I’ve no business not to walk; I’ve got to walk. Sure I have - those old demons will see to it! I’ve got to walk or they will be shooting their arrows in at me. I’m not going to go into that today but I believe that I can prove from Scripture that all sin is spirit, because all goodness is spirit. The only love we have is the Spirit of love. He, He’s the Spirit of Love. The only faith you’ve got is the spirit of faith. Paul called it “having the spirit of faith.” All evil is spirit too. It is “the spirit of bondage again to

fear,” “the spirit that now walketh in the children of disobedience,” and so on. That’s what sin is. It’s the spiritual thing. However, that’s another point by the way.

Now I’m saying that the simplicity of I John 1 is that it tells us how that rest can be lived. How can I live in invincible faith? How can I live in continued holiness? How can I live in perfect love? By living step by step in chapter 1. Chapter 1 says that you are walking with a Person who is gentle Light. He’s gentle, hot, fierce light. He’s light, but light is a very gentle thing, very gentle. It doesn’t push me or burn me, or shout at me; it just shines. It only calls on me to do one thing and that is to respond honestly to it; that’s all. Thus Paul says, “Whatsoever doth make manifest is light.” Therefore, as I have often said in other talks, that’s all light does. If I come into a hall like this in the dark, I’m not responsible to discern between thing and thing. Supposing I come into this hall in the darkness, having never been here before. I can kick that piano and call it a desk and you can’t hold me responsible because I can’t tell the difference between a piano and a desk in darkness. The one thing light does is to hold me responsible. It holds me responsible to say to you, “This is a desk,” and not call it a piano. That’s all. It’s perfectly simple, but it’s gentle; it doesn’t force me. It just says, “Now be honest and don’t be foolish. Call a thing what it is; don’t call it what it isn’t.” But that’s what we are always trying to do. We don’t like to admit sin so we call it what it isn’t. And that’s all light does. We walk with One Who is gentle Light, but He is Light, pure Light, pure Light. Therefore as we walk in Him, He gently but firmly shows us ourselves as we are. And when the arrows of pride or anger or lust or resentment or murmuring come in, He says, “There it is. You’ve got sin. Don’t deceive yourselves - you were murmuring. You’ve got a heavy heart because you were murmuring. You’ve got a heavy heart because you were annoyed with somebody. You’re thinking well of yourself; you’ve got a proud heart. You’ve been having a lustful thought in there. Now don’t deceive yourself - face it!”

B. Honestly Confess Sin

So that is all light does. And all that our blessed God demands from us poor helpless people is acknowledgment, is honesty. Honesty is the only thing asked of us; honesty is the only thing. Acknowledgment of our condition. We can’t do one thing to uplift our condition; we can’t remove a stain of sin; we can’t remove one single thing or put in a single thing, but we can acknowledge. That’s why Jesus said, “I came not to call the righteous, who don’t acknowledge the truth; I came to call and save the sinners because they acknowledge the truth.” And that’s what I John is; walking in the light. According to I John 1:7, that verse which we all know so well, if we walk in the light there are two results: one is, sin turns up. Sin has not previously been mentioned in the whole letter; it comes in first in that verse. Sin turns up. Why? Because there is pure Light which shows things exactly as they are. And the moment conscious sin is in my heart, the Light shows it.

But it also shows the Blood. Blood comes in this verse, too, for the first time in this letter. This verse says, “Yes, if you walk in the light, sin will turn up, but praise God, Blood turns up too.” The same holy, gentle Light which shines on the sin shines everlastingly on the shed Blood. And the moment I say, “Yes God you are perfectly right; the devil has caught me up and I admit it,” The Lord says, “Yes, I only told you that because it is blotted out now. It has been finished.”

C. Praise the Lord for His Cleansing Blood

It has been finished 2000 years. Just accept it. And so praise The Lord straight away. That's why I loved those Africans - because they are praising people. They don't live groaning and murmuring in the flesh; they clear out of the flesh as quick as they can when they get into it. They say, "Praise The Lord. I was caught out, but praise The Lord, the Precious Blood has reached me." On they go again - so simple, so happy, so praising - that's the life. But they always recognise the sin. Oh my, they are sensitive on it.

I haven't time this morning, even if I go overtime, to give much illustration along those lines. But today it is a simple thing. In I John it says three times over that we wriggle out of light if we can - we wriggle out if we can, we avoid it, we sidestep it if we can. But then there is no deliverance. If you sidestep it by excuses there is no deliverance. You remain bound and you can't be in the fullness of that light with the presence of Jesus in you. Oh no, you can't deceive that One. And so it says in verse 6, "If we say we have fellowship and walk in darkness, we lie." We often do that. We are hold-our-own-ers - of course, we are in fellowship with God; why, aren't we missionaries? We lie very often because we are really in our hearts walking in darkness. We lie. No half measures in this writer, are there? Look at verse 8, "If we say we have no sin, we deceive ourselves." Or verse 10, "If we say we have not sinned, we make Him a liar." That's expressing our controversial viewpoint, our self-defensive viewpoint, because we don't want to break about it and confess it.

Of course the explanation of verse 7 is verse 9. Verse 7 says that we are to walk in the light for "if we walk in the light the Blood cleanses sin;" verse 9 says that walking in the light means we confess our sins. The word "confess" as you know, in its original, is the same word as "say" with the preposition "con" added. I say that I've no sin - that's my opinion. I say that I've not sinned - that's my opinion; I'm trying to defend myself. Confess says, "Wait, somebody else has said something. God has said something." I say with Him - "con" is "with" - I say with Him. I cease to say my false word; I now say with God what He says in the light. That's confession. He says it is sin; I say it is sin. Immediately when I do that "He is faithful and just to forgive my sin and to cleanse me from all unrighteousness." So that's the simple way.

If we briefly glance for a moment at a sin or two, at those subtle things, it might help us.

1. Unbelief - Examples:

Certainly one of the subtlest sins is unbelief. Oh, what agonies we endure through unbelief, without recognising that it is unbelief. As I have said before, it is probably the reason why the apostle who wrote the Hebrews spoke about "the evil heart of unbelief," because unbelief is removing our eyes from the single look at Jesus and seeing something else. It is hardness, difficulty, our own weakness, and so on. My, I've met, not in Japan for I haven't had time, but in our own circles in other countries, agonies through unbelief, through sense of failure, missionaries going right down under a sense of failure. Failure, a sense of failure, is that old devil making you look at yourself instead of at Him. Of course you're a failure, you will be eternally. Of course

you are weak, but you are committing a sin in that you are looking at yourself. You've no business to. You are committing the sin of unbelief. Our depressions, that which is one of the besetting infirmities? No! Sins of the missionary. It is all that because we are allowing the devil to fix our heart or our eyes in some ways on our weakness, our failure, our inability, our surroundings, or something like that, instead of keeping our eyes firm on the living Jesus, on the living Jesus Who lives in me, the living Jesus Who is working in these surroundings, Who is the conqueror; it is sin to look away from Him.

Now that's what I've learned - that we get through these things when we recognise them as sin. Then you say, "Oh, I'm sinning the sin of unbelief." Then, the Blood remedies it. It's calling it "sin" that produces the remedy because calling it "sin" gives you the right to claim the Blood, it gives you the title to the Blood. A little incident happened to me a few conferences ago, not in Japan, but it stuck with me and so I use it as an illustration. It's just what I mean, a tiny little thing but the kind of thing that happens to all of us. We had the first two or three meetings of a certain convention and they were stiff - thank God these meetings haven't been stiff, but sometimes meetings are stiff. The stiffness may be inside here, of course. And I remember coming away feeling, "Oh we're not getting anywhere." And I spoke to a friend whom I met outside of the hall - one of our own W.E.C. men - and I said some remark like this: "Oh, the devil is doing more work here than The Lord." It was something which was really naughty. Well, no wonder I was in darkness! And I went back to my room. I had to prepare for the next meeting. Well, I didn't feel like preparing or speaking, and The Lord said to me, "You've got a sin in your heart - the sin of unbelief. You're daring to believe that the devil can do more than I can. You had better put that right. You can't play with that one." And so of course I did: I saw it at once. It doesn't take you one second to put it right because of the Precious Blood. That's the thing that puts it right, not your confession. It's the Precious Blood that puts it right. And the moment I saw it I said, "Praise The Lord, it's finished." Of course I had the confession to make to the brother later on lest I should have tripped him up also. But that's what I mean. That was just a temporary moment in which the devil shoots in unbelief but we can live for weeks in it, can't we?

Take fear. You know, in some of these things our trouble is what we don't recognise then as sin. Fear is one, and yet lots of our fear is sheer unbelief. I had a little lesson of that which I learned sometime ago. I've always had an intense dislike of travelling in aeroplanes. I only do it when in certain circumstances I feel compelled to. The reason is that four wheels on earth are safe but four propellers in the air aren't always safe. Not the last time (for The Lord has been delivering me recently), but about half a dozen times ago when I was travelling in an aeroplane and was feeling like that, The Lord spoke to me. He said, "You've got a sin; you're fearing this thing and wondering which propeller will stop first. What about it?" Well now, you see, you can't help being assaulted by these things, but you can help taking them in; you can't help the physical assault of fear but you can help taking it in. Well, of course, the remedy is quite simple in that case. The Lord said to me this: "In which are you travelling? Are you travelling in my will or in an aeroplane?" Well, I didn't dare say I wasn't travelling in His will or it might have crashed, so I had to admit that one! So I said, "In your Will." Then He said, "Well isn't My Will perfect?" And He said, "If it does crash to earth, well, that's My Will so isn't that the quickest way to what you are waiting for - face to face?"

Praise The Lord! I came through. I've got to walk in it. When I travel tomorrow I shall have to sit it out again, I expect, but I'll get through by the grace of God.

So you see fear. But I want to tell you this, brothers and sisters, you can go on in these things for years undelivered. Now I know that for this reason: I had a strange experience in which I was in bondage quite recently, during the last world war, after I had been a missionary and missionary secretary for many years. I was in real bondage for whole hours at a time - if not days - through the bombing. Now I was in World War I and had my normal share of shelling and stuff. We'd didn't have much bombing in those days, but all that kind of thing. And you can always make excuses out of the past - your old body is a wonderful good excuse for escaping all sorts of things. But it doesn't give the deliverance of the Blood; it doesn't give us that one. When I came to World War II, I was in London through the bombing. Now as you know the bombing in London was pretty severe, and in the early days they continued all night. At night-time when it was dark from 6 p.m. till 6 a.m., the Germans would come over all night sometimes. I never had a peaceful hour. It really affected me. Just fear. I was always wondering if the next bomb would hit on me, and what it would feel like to be buried alive, and all these things. And I lived in that, and I made a good excuse: "Oh, it's my nerves from the First World War." A wonderful excuse. And I lived in that and had no freedom. I finished the war like that - never got any freedom.

Now do you know what I learned out among the Africans five years afterwards? These revived Africans where the Christian Kikuyu of the Kikuyu tribe are facing torture and death. You know about the Mau Mau, of course, and the rebellions that are going on there. The point from the Christian angle is this: that the Mau Mau terrorists, as we call them, consider the Christian Kikuyu the worst of all cases, because he has adopted the white man's religion. So they single them out and torture them. And they really do torture them, and have many, many executions. Three or four months ago I read a letter to a fellow-missionary, and it stirred my heart. It was a wonderful simple letter from one of these brethren just telling that "we buried Brother So-and-so on September 6, and then on October 6 we buried Brother So-and-so, and in November we buried Sister So-and-so and Brother So-and-so. All had been murdered by the Mau Mau. And then in February we couldn't find the body of Brother So-and-so, but we knew he died praising Jesus, and so we praised for him." That kind of thing. I had never heard anything like it.

And then this came, "But brothers," he said, "we've had to do some confessing of sin to each other. We've had to confess the sin of fear, and get cleansed in the Blood." Fear! Well I should think so, because it's not death, it's torture. And confess the sin of fear, and get cleansed! I went back five years and said, "What a hypocrite I am!" I never dared to come out to my own people and say I had a fearful heart, because I was the leader and leaders aren't supposed to fear. I never said to them, "Look here, I've got a fearful heart; I need cleansing." If I had, I should have got free. And there I was. I lived all those years, those hours, under sin, the sin of fear, without trusting God, because I didn't call it a sin. I called it the consequence of my past nerves.

Those Africans have nerves the same as we have, but they have a better thing than nerves. They have the Blood of Jesus, and the power of the Spirit. But I got a lesson

from that. You see, I learned from that how things we never call sin have an element of sin when you look into it.

Again let me make it plain. It isn't the temptation which is sinful. You can't help feeling fear, because it's a right instinct. We are to fear God. Fear is a right instinct as long as it is kept in its right place. Fear is the guardian of the door to faith, to stop the wrong things going into faith; but it's not to take the place of faith, it's not to go on the throne. Fear is the guardian at the door; faith is on the throne. But very often we swap round and we put fear on the throne - that's our trouble. And there's another rightful fear. If I didn't fear, I should be squashed under an automobile in no time. You need a fear, but you've got to be sure that in that fear there isn't that false element, because so often it is an element of unbelief, the element which isn't really believing God. As in all things like that, in all temptations, as I told you yesterday, there is a rightful appetite and a rightful instinct. The point is, is it going in the wrong direction? The instinct and the appetite aren't wrong, but are they being diverted? That is the point. I was being diverted through the war into a false fear of fear. So I had no testimony along that line. Well, those are little illustrations.

2. Impatience:

Some of our sins takes a long time to conquer. Now one thing I find a job to conquer is immediate impatience. Now I've learned as the secretary of a mission that it isn't wise to be too impatient in public and so I'm not too impatient with our missionaries. I keep off that one, but I'm mighty impatient with things. Just in a flash, I hit the wrong typewriter key with my finger. "Bother the typewriter, whatever is the matter with the thing!" Not "bother the typewriter," but "bother these clumsy fingers" is the point.

I hit my head against a beam - "Why is the beam so low?" And I feel the scowl on my face when I do it. And all those kinds of things. And you know The Lord has taught me but I'm not yet quick enough to pick it up before it happens and I ought to be. I have said the "bother" before I pick it up. I must learn, I am learning to be quick as lightning. I have no business to be impatient. God has taught me at least to look back afterwards and say this: "No, no, this is my servant." I have been blessed by this often - I don't know if you have. How wonderfully God has given us a world which serves us. I think of the way a chair serves me silently sitting there to carry my heavy body. Think of the way a typewriter serves me. The whole world is made to serve us. They are gifts of our blessed God. Isn't that wonderful? Our constant silent servants, and we kick them and we "bother" them; and we're the people who need the kicking and the bothering. My, my!

So I have learned to bless the goods of this earth and say, "Thank you that you are so quiet and silent and don't bust on me when I sit on you. Bless them! Be very good, and bless the God Who gives them to me." But those are little things aren't they? I'm caught out there, you know. I come and preach here and, as I say, something happens up in my room which no one else sees, but I scowl and say, "Bother that thing." I've seen the sin of impatience, or irritability, if you like. I have to be cleansed from that. I want to be a little quicker though, to jump in before I even begin to do it. I want to learn that one.

3. Attitudes:

I find the same thing in attitudes. Now we have had a blessed, blessed Word of God on attitude earlier in the Conference and so I needn't spend much time on that. Our brother searched us to the bottom on that. I am only talking on one aspect, and that is the immediate reaction - just that. He talked of the deeper reactions which followed, the seed which becomes the root and produces the fruit. He talked on that one.

But I don't know - perhaps it's good that I haven't natural love. I have natural criticism and natural reserve. I thank God I don't have it because therefore it has to be God's love. Now I find this all the time. Nearly always my first reaction to a brother and sister is the critical and the cold one. I'm amazed at myself that way. My first reaction when I meet people, and so on, is to tend to pick a hole, to be cold. It isn't natural love. I find that in anything, all over the place: I'm naturally hard; I naturally see the world in a worldly person, or the flesh in a Christian if I can, and so on. And the other has to be supernatural.

I have to learn again and again - of course I am learning - learn to be quick to put it out in a moment, and say, "Oh no, one Christ is in us." One Christ; and so of course we are one. The same Person lives in me as in you and I should think we are one. That blessed One lives in you and lives in me - we are indeed one. And then the power of love is there and flows. Or if it is an unsaved person, I've got to say, "Well if there had only been you in the world, Christ would have died for you. That's His love. If you had been the only person in the world... you are individually precious to Him."

And so I must look with the eyes of love on people. But I don't find that natural. I find I have to walk that even though I've been 35 or 40 years on the road. Still, my natural reaction is not to love, but to criticise and to pick holes; and I have to walk again and again, and replace that false thing with the real thing, which is the Divine Person loving through me. These are little things now, but they are the seed out of which the fruit comes. Out of those seeds come the roots which dig down into us, and the evil fruits of quarrels and divisions and all these things.

Well, I just mention those as one or two things of a minute kind, but it's those "little foxes," of which our brother reminded us, that are the trouble. Look for a moment at James. I suppose I won't have time to say much more. You get that problem in James very clearly, I think. James is troubled with double attitudes. When I first read James that puzzled me. You see he speaks again and again of the "double." The first chapter speaks of the "double mind" in prayer, James 1:8, "A double minded man is unstable in all his ways." Chapter 2 speaks of a "double" in our attitude to our brethren, partiality, James 2:4, "Are ye not then partial in yourselves...?" That's double, of course, in our attitude toward different classes of people in The Lord's Body. Chapter 3 talks about "doubleness of the tongue," James 3:9, "Therewith bless we God, even the Father; and therewith curse we men...." A double tongue. Chapter 4 talks about "double motives". James 4:3, "Ye ask amiss that ye may consume it upon your lusts." James 4:8, "Purify your hearts, ye double minded."

So you see it bothers him by the Spirit. Doubleness. I don't know whether any of you have seen it like this but I couldn't see through James while I regarded myself as

double. That puzzled me - double, double, double? I couldn't get light and liberty when I took it - double. But when I saw this - no, no, no, you're single, but the point is: you mustn't let the double in. If you're a sanctified person, you are not double, you're single. You're the single heart and a single tongue and a single purpose and a single attitude. That's the blessing of this life, where the old independent "I" is crucified, the heart is purified and Christ is in the heart, and Christ is single. No, you're single. But always the problem is the double shooting in. That's the thing. It's becoming double. We who are The Lord's holy people are not double, we're single. But the double is always shooting into us and the point is to learn to recognise it and put it out.

Now you take that first one in James. You pray, but you don't pray deliberately double - you pray single; you ask in faith. Verse 5 - you ask wisdom in your trial. When you ask, you ask sincerely; you mean it; it's not double. Verse 6 - you ask in faith. All right. Now then, it goes on to say, "But he that wavereth is like a wave of the sea. Don't let that man think he will receive anything." A double-minded man is not stable. What's happened? On the top of your act of faith has shot in a double thought. The devil's put it in. You see, you pray, you ask, you believe, and you come out from your prayer and at once say, "Mm, I don't know that it will really come to pass." You have let the double in. Now what we have learn to do is keep the double out, you see, keep it out. You are single. Walk in your singleness of heart and the moment you are conscious that that unbelieving thing is coming in, take it out. If it has come in, confess it, and say, "Lord, I have let that in. I take it to Your Precious Blood and confess it." I had no business to let that in." And it goes! Or, if you are quick enough, put up the shield of faith and say, "Clear out! In the name of The Lord Jesus, I won't take you," as we said yesterday. See what I mean?

So I find the key to James is not that we poor dragging people are dragging along double. No, no, no, thank God, we are not. We've become single-eyed in Christ, purified in heart, and so on. But the devil is always pushing the double into us if he can, and we have to watch that to see it goes out again, or that it doesn't get in when he shoots it at us.

He traces it all the way through. Trace now the Christian man and his tongue. Now we don't go about deliberately with a dirty tongue, do we? We aren't people who are going about to smear with our tongue; we aren't people who are going about to be malicious with our tongue. God has purified our tongues as He has purified our hearts. We desire to praise The Lord Jesus, don't we? We desire to speak of The Lord. Our interest is to talk of the things of The Lord. You know that as well as I do. We don't walk about with double tongues, but mighty quickly it comes in; mighty quickly. Quickest of all.

Now you see how subtle it is. It says, "Therewith bless we God." That's exactly what we do in a meeting. "Oh, praise The Lord, and so and so." "Curse we men." "Curse" is an impolite word, so we just call it, "saying the truth;" we call it, "speaking the truth." But the Bible calls it "cursing," that's all. See, the Bible doesn't mince its words. It says, "When you're saying an unkind malicious thing which hurts a person, you're cursing a man." And the very same tongue which has just blessed The Lord, cursed man. We are too polite to curse The Lord; we don't do that one. So we curse man

instead. But man is in the similitude of God, and in God's sight we are cursing God - that's the difficulty. It says so in this verse. You see what I mean?

So what I am saying to you is we don't walk about in the bondage of a double tongue. We do not. We walk about in the blessing of a single tongue, but how quickly that old enemy sticks a double one in. We are to have that watchfulness, and when we are conscious we are beginning to do it, pull back on it. Sometimes we have to apologise, haven't we? One or two people lately have done that. I'm not as quick as I ought to be on that myself, but some people have done that. They have begun to say a thing, and have said to me, "No, brother; I don't think I will go on. I don't think perhaps I ought to say that." Now, that's blessed. He's seen, quick enough, the enemy putting in something double which would hurt somebody. He has stopped. That's blessed. Of course there are some times when we have to pull back something we have said and say, "Well, brother, I oughtn't to have said that. I've said that about a brother and I oughtn't have said it," or whatever it may be. But we don't live there. We live in the single, but the double comes in. And so you get the test of course later on in James chapter 3 when you get that marvellous description of the two types of wisdom. You get the false wisdom of verses 14-15, "... bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above," but from beneath; it is "earthly, sensual, devilish." Then James 3:17, "... that is from above is first pure, then peaceable, gentle, and easy to be entreated," and so on. That's what the tongue brings out; that's the double tongue. When we are walking in the Spirit our tongue brings out that which is "pure, the peaceable, gentle, and easy to be entreated," and so on. When the other one comes in, it brings out the false, the wisdom which is from beneath, which has strife and bitterness and so forth in it.

And so with motives and all the way through. Our motives are pure, are they not? We shouldn't be here with a double motive. Praise God, we aren't living for the world, the flesh, and the devil. We are living for The Lord Jesus Christ with pure motives, but the other one comes in. Oh my, doesn't it? As Brother Thompson said, we want our rights, or we want to gain this or want to have that, and so this double motive comes in. We don't live in that motive but it gets in. Now we must mighty well see it doesn't lodge in. Mighty well see that if the other comes in, it goes out again through confession, through cleansing, or through the shield of faith if we are quick enough.

Well, there are a few other things I should have said, but I've been the extra time and so I mustn't keep you any longer. There are other meetings coming along. So I just pass on to you those few thoughts about the simplicity of this walk. If we live in the Spirit, let us also walk in the Spirit, in all the simplicity of the present tense. He in me, I in Him, like a little child, happy and free. That doesn't mean without taking burdens that our Brother Thompson spoke about last night. That's another side. Thank God he brought that in, and there will be room for other talks along that line. Of course we are people with another type of burden. Now I am talking at the present moment about our own lives, and in that we live freely and happily with consciousness of Jesus' presence. If we haven't felt that consciousness, if our body isn't full of light, if, as the Africans would say, our cups are not "running over," if we haven't the abiding sense, there's the cloud of sin. Call it sin, don't call it something else. Find out what it is. He will show us. Get it cleansed by confession, by cleansing - get it cleansed in the Precious Blood. Then walk on again. That's the way by which we can live in the continuous life of God,

the life of continuous life of God, the life of continuous abiding. So may God bless us.
Amen.

8. SAVIOUR-HOOD

August 8th, 1954

As this is the final opportunity I have of sharing with you in this fellowship in the Spirit, I want to thank God from my heart for the privileges that He has given me in coming and sharing these ten days with you, and to thank God for the evident manifestation of His Spirit among us. I felt the spirit of earnestness among us, very much. I've felt we've been a company of people who have been seeking the Lord with all our hearts. I've felt there has been a spirit of tenderness and receptiveness. We don't expect to agree mentally one with another on everything, but there is a heart agreement, even if we don't necessarily see mentally together, which gives us a spirit of receptiveness and tenderness in these meetings which is not always to be found, and it gives that lovely spirit of unity.

What a joy it must be to the heart of God, along the lines of Psalm 133 which our brother read this morning, to see so many different agencies - I don't know if the mission field has ever seen so many different varieties of scattered and weird and wonderful agencies - all gathered together, all loving Jesus, all loving each other and co-operating in the Spirit. It has been, as somebody said previously, "a little touch of heaven." I think there is only one touch I should like to see more than that, but maybe in this country it's impossible. In the Indian conference which was the equivalent of this, though I would say it wasn't quite so good as this, there was a large smattering of Indian brethren. But I suppose a great many more Indians know English, the real English, than your brethren do here. And perhaps not so many of the Japanese brothers and sisters do. It's a joy to see a few. But it would be a great joy as the years pass if there can be more Japanese brothers and sisters in Christ who can fellowship together in the deep things of the Spirit in the English language.

I thank God for that. I thank God for one other thing which has stirred me in my own soul, and that is to see the Spirit of God using youth, the Spirit of God using youth. We're used to seeing the Spirit of God using youth in the homeland to some extent. It's less common on the mission field because we old fogies dampen it down. But God Himself seems to have arranged it here in Japan in a unique way. Again I would say, there has never been a mission field where there has been such an influx of youth in such a short period. That is youth, in the sense of inexperience on the mission field. And God knows His own business. There might be many question marks and perhaps I came with some question marks as to whether I should find some things even wilder than the west and that would take some finding! But I praise God for the sense of guidance, the sense of originality, the sense of experiment in the Holy Ghost. And I believe God is picking up in an unusual way young men and women who normally you wouldn't expect to be picked up by way of starting new agencies and new experiments, and so on. And He's using them for His Glory. There'll be plenty of mistakes and plenty of bumps. But that's how we learn. I go away from this country with great expectations. Of course, as I've said several times previously, it may be partly due to the fact that I've just come from visiting such difficult countries. But still, I do go away with great expectations. The Spirit of God is at work here. And He's going to glorify the name of Jesus by bringing out a saved, sanctified, holy, and living church of Jesus

Christ in Japan in a way that it has never been seen in the past. So I'm going to pray on with you.

Now my own calling during this week has been somewhat along the line of principles. There are principles in God's Word and there are practices. Both, of course, in the perfect balance of the Scripture, are absolutely necessary. The practices must issue out of the principles. But the principles must result in the practices. So both are essential. And to my mind again, one of the blessings of this conference has been that, without one word of consultation or advice or anything else, God has perfectly dovetailed us in together. And, in the main, He has given Brother Thompson that steady burden where he's brought us right down to earth in the practicing of the holy life, and the practicing of the life of zeal and evangelism which brings glory to God. Whereas I have been led to deal more with the background principles which produce the practices. So it's gone step by step all through this conference. The messages have just dovetailed into one whole. And that's without one word of consultation between us. I thank God for that.

So in this last meeting I'm still pursuing the same line because I haven't finished and, as a matter of fact, I shall not be able to finish. There are certain aspects I should like to take up for which there is not time. But I want to concentrate our attention on something which fits mainly only those who have been able to come during the week. Of course, I recognise that on Sunday there are a certain number here who are not able to come during the week and I trust that they may get some portion of the Bread of Life also. But it is mainly heading up what we've been talking about. It is very much, you might say, on the principle side rather than on the practice side, the practicing side.

You may remember that from the beginning I pointed out, and it seems to me to be quite clear from Scripture, that there are three stages in our experience in Christ. That is, He manifests Himself to us in our experience of Him in three ways. Three specifically clear ways, in three forms of manifestations. I believe that that is fair to Scripture. And of course that means it has to be an actual experience and become a working experience in our lives.

I. SALVATION, SANCTIFICATION, SAVIOUR-HOOD

I showed you those three particularly from that rather remarkable statement, almost interpolated in the second chapter of I John where he addresses what he calls little children, young men, and fathers. Now we saw that little children are the saved ones who know their sins are forgiven, and the young men are the sanctified ones who've become strong and who have overcome the wicked one, and know how to overcome him, and in whom the Word of God abides as a fixed principle. And then there are the fathers who consist of the third stage or phase to which I give the name Saviour-hood - Salvation, Sanctification, Saviour-hood. That's a very high term to use. I can dare to use it because Paul used it of himself. "That by all means I might save some," in I Cor. 9:22. There are other passages too. I much prefer it to "Service" because it has a much deeper quality in it as we shall see later on.

Now I suggest that there are three phases of experience which is the purpose of the Spirit of God to introduce us into if He can - the experience of salvation, sanctification, and saviour-hood. And they fit into the three stages of little children - infancy; young

men - adolescence; fathers - adulthood. It says of the fathers in that passage, rather a difficult phrase, that, "they know Him that is from the beginning." It says the same twice over. I take that to be different from knowing the Father in a personal sense. It says of the infants that they know the Father, which means that they have all that they have derived from the glory of their gracious Father - the personal relationship and what accrues to them as a consequence of it. To know Him that is from the beginning is to know the One Who is Eternal Love, Eternal Self-sacrifice - the Eternal Saviour. It brings us up perhaps, I think, to the highest name that Paul gives God in those later letters when he talks about "God our Saviour." He seems to have a new vision of the whole Godhead in the three Persons as the Saviour. He speaks about God our Saviour. That idea. That means, of course, what we know in the Spirit, and when we know a thing, we enter into it. We're part of it. That's the meaning of knowledge in the Scripture. And that means, therefore, that the fathers were entering in with the One Who is Eternal Love, Eternal Self-sacrifice, and Eternal Saviour-hood.

We're entering into the saviour-hood phase of experience. I take that to be a fairly fair interpretation of it. I did mention to you that in a number of other Scriptures you see that same threefold emphasis. I gave it to you quite clearly from Paul's own testimony in Galatians, where he speaks about the Son being revealed in him - that is, at regeneration. Christ living in him, at the time that he recognised himself crucified with Christ - that's his sanctification. And then Christ mighty in him toward others - that's his saviour-hood. You have the same thought from another angle to which we may refer a little later on today. It says, in Ephesians 2, that we are joined in Christ in being quickened and raised and seated; the "quickening" being the salvation, the "raising" being the sanctification, and the ascended life - the "seated" life - being saviour-hood.

You get it very remarkably again in the three divisions of Romans 9 to which I will refer a little later. So far we've openly referred to two. Romans 5, Salvation; Romans 6 to 8, Sanctification; Romans 9 onwards, Saviour-hood. So those are just some indications in Scripture that I speak seriously when I say it isn't an artificial division, but it is a genuine division in the mind of the Spirit, and is meant to enter into our experience. We're to be related to Christ in the Holy Ghost in three stages or phases: in salvation, in sanctification, and in saviour-hood.

II. INNER UNION WITH CHRIST

Now passing on from that, let us ask this question which has been answered all this week, "What is the secret of eternity?" What is the secret of life by which such a thing is possible for fallen humanity? How does it become possible that a common human creature can be saved, be sanctified and be being sanctified, and be being in the saviour-hood? How is it possible? And we found a wonderful answer, didn't we, in the inner union for which we are created. The inner union for which we are created.

And we found that we could not enter back into that union which we have lost until that which hinders it is removed. And that which hinders it is the independent self - the self-governing, self-seeking, self-acting, self-sufficient self... what we commonly call "the ego." Although the ego in its right sense is a right thing, of course, it's only in its independent sense that it is a wrong thing. And therefore there had to be all the processes of grace through the cross and the resurrection to remove from us the

independent quality of the self that I may be able to say, “that Norman Grubb is crucified with Christ.” The Norman Grubb that is resurrected is a mighty little one. Not that independent, proud, self-sufficient, one - that one was crucified with Christ. Nevertheless I live; yes the other one lives but it has found the real place for which it was created and recreated. A mighty little cipher. And in that mighty little cipher lives the Ego, the I Am, the Self of all selves. Christ Himself. That is the meaning of eternal life. It is the secret of eternity. Because that’s what life is. Life is three people living in each other. God the Father, Son, and Holy Ghost. And we are introduced into that life in Christ.

And so we found that to be the simple living key to these possibilities, these potentialities, that we can be saved because we have a Saviour coming into us with His Precious Blood blotting out the past, and imparting to us the first touch of His own Self which is eternal life. He is the eternal life. So it’s revealed in us. And then we see Him in our sanctification replacing the independent self.

And so He now begins to live His full life in us, His liberated life. Somebody asked a day or two ago, “What do you mean by a liberated Christ?” I mean a Christ free to be Himself. The trouble Christ has is that He can’t be Himself in me because I tie Him up. When I have untied Him by getting crucified with Christ, then He can be His free Self. He begins to be free in me then, and begins to be able to be Himself in me, be His own holiness, His own love, His own meekness, His own purity, His own vision, His own power, His own passion; be Himself and express Himself in these different ways in me. He can live His purity, power, passion and compassion, love, faithfulness, and so on, through the agent, through the channel, through my faculties. His believing comes through my believing faculty. His love comes through my loving faculty, His deeds through my body, His words through my speaking faculty, His thoughts through my mental faculties, and so on.

So there’s union, a hidden union and junction taken place. So I simply and naturally think thoughts, yet they are not really my thoughts at all; they are God’s thoughts. I simply speak words; they are not my words at all; they are God’s words; and so on all down the line. And so we saw Him as that.

III SAVIOUR-HOOD SHARED WITH CHRIST

Now we see Him in the third phase. And, brothers and sisters, we’ll understand that’s tremendous; that He is really here in you and me to be Himself; that’s why He is here - to be simply Himself. Christ liveth in me. What is He? He’s a Saviour. He’s a Saviour! Not a Saviour just of this bit of rubbish here but a Saviour of something much more important than that, a Saviour of lost souls all over the world. He’s a Saviour.

So if He’s free in me, He shares His Saviour-hood with me. He shares His saving outlook, His saving compassion, His saving acts - that’s something! That’s something! That’s the final end and the highest summit to which He can take fallen man on earth. Whether or not there’s something more in glory we don’t know. That’s why we are told we can be kings and priests unto God as I’ll explain in a moment. And so you understand that, if that Person is really free in you, He must make you a saviour and He must make me, if He’s really free, because that’s His nature. It’s His nature. And if

He's free in me, He'll be Himself, that's all. And He's always a Saviour. He's Eternal Self-love. Eternal Self-giving. Eternal pity of others. Eternal Self-outpouring through His Precious Blood. He's therefore that in me. He can't be anything else.

So I can not say I have a healthy Christ in me unless I have a saving Christ in me. Not just one who saves me, but One who saves others. And that again is the whole significance of that relationship between Head and body. I had mentioned this previously to you, although not quite in this connection. The whole point of head and body is that if your body is the right temperature, if it's in right relationship, you forget about it except to feed and clothe it occasionally. Mostly far too much! That's a mere detail. All you are doing is giving your body sufficient to keep it going, but your mind and attention don't centre around your body: your objective in having it is to use it, and all you are doing is draining out your body, using your mind, using your tongue, using your hands, using your feet - you forget you have a body except, as I say, to feed it and to clothe it. That's all. And you just use it. The whole emphasis of life is forgetting the body and using it, using it, using it. We're His body. We are His body! The attention of Christ isn't to be occupied by simply picking up His body and patting it on the back and stroking down all its cares and worries - His object is to forget His body and use it. Probably He has to spend most of His time patting His body on the back and brushing its hair and cleaning its teeth, and has not any time left for using it for somebody else. That's why we have to get out of the sanctification level and forget all about it and be as automatically sanctified as we are automatically saved and then get on saving others.

So that's it! When Jesus has His body in right relationship He forgets His body except to give us occasional food and clothing - that's all. And then He uses it, and then He burns it up, and then He consumes it. And out of His body via the Head comes the saving purposes of God and the saving grace of God. That's the pattern. So you see the tragedy with the church of Jesus Christ is that millions of churches - I won't exaggerate and say thousands - don't even get beyond the salvation stage. There are thousands of churches that have never heard anything more than salvation. There are a few churches which have heard of sanctification, but there aren't many churches that have forgotten sanctification and have gone on to the saving stage - mighty few.

So you see, we are only in babies' clothes when we are in sanctification, or, at least, only in young manhood. We haven't begun to grow our beards yet, to become men. We're only at the half-way stage. We are in the full stage when we have clean forgotten ourselves because there is automatic salvation going on. We have an automatic Saviour Who automatically feeds us with His automatic Bread and automatic wine; and He is a well of water that springs up to everlasting life. He's the Heavenly Bread. He's the wisdom and the power and the sanctification and the redemption from God. He's automatically all that in me and so we just live united and now we go on with our purposes together. That's the aim.

So let us centre our thoughts for a little around Him in that aspect. It is tremendous. Can He be in me? Can He be in you exactly what He really is? Now I suggest to you that in God's Word there is one glorious book which centres our thoughts on Him alone in a peculiar sense. It stands out like a great mountain peak, and that, of course,

is the letter to the Hebrews where we get the glorious Saviour, the glorious One, revealed to us. And I want to cast our minds around that a little.

The point of the letter to the Hebrews is this - that we see a Heavenly Man - not a God, a Man. The whole glory of Hebrews is a Man in the glory, a God-man in the glory. It's One who has forever divested His sole God-head and joined His God-head to manhood so that He is the God-man now - with the emphasis on the "man." And He actually is, at this moment, in the glory, One who has a physical body such as we have, except that it has no blood. The resurrected body has flesh and bones without blood! But it is an actual body with actual wounds forever in it as the evident token through eternity of the sacrifice that He made for us. He is the Man in the glory!

And, as such, He is given a special title. Now He is given many precious titles in that letter; and you notice all the titles He has in that letter centre around His relationship to us. He's called the Captain of our Salvation. Hebrews 2:10. Or the Pioneer, the Leader of our Salvation, the God who became man that He might not just independently be a Saviour, but that He might lead us along that way. He leads us. He is the Leader of our salvation. He is the Pioneer. He cut a road through the thick forest of our sins and death and hell and leads us "bringing many sons unto glory," and leads us marching onward up there to glory. He is called in chapter 3:1 the Apostle that is sent to us, God's Apostle. "Consider the Apostle sent to us, holy brethren, to fulfil God's purposes of grace for us." He is called the Forerunner who has entered heaven on our behalf as the Forerunner. We are to follow Him there. He is called the Mediator of a New Covenant, our covenant by which God puts righteous laws in our hearts and puts our sins behind His back forever. He is called the Surety of a Better Testament. He is called the Author and Finisher of our faith. He is called that Great Shepherd of the Sheep.

You see, this wondrous Person Who is every office every aspect, is joined to me. He's my Elder Brother. That expression doesn't actually come in Hebrews but it says, "He is not ashamed to call us brethren," so we get mighty near it in chapter 2. He is our Elder Brother, and so we see that One in all the various ways and work which He has performed for us, joined to us up there as the first among us, the first-born of the new creation.

And then, of course, we know that, of all the names given Him in Hebrews, the chief is "our Great High Priest." That's the name of all names. We all know that. That's the central name, the central thought of the book of Hebrews - our Great High Priest. "Our Great High Priest Who is passed into the heavens, Jesus the Son of God." I love that familiar name. I don't like the over-sensitiveness of the fundamentalists who always have to say "The Lord Jesus Christ, the Lord Jesus Christ." Dear, oh dear my tongue would get tired if I always said that. I don't believe in all that silly preacher-ism. He's "Jesus" to me, Jesus the Son of God. I know of no name on earth so precious as the name of Jesus. "At the name of Jesus, every knee shall bow, of things in the heavens and of things in the earth," as we know and as we said in our prayers just now.

And so it says, "That Great High Priest Who is passed into the heavens, Jesus the Son of God." That's the One. That's the One Who has made His living, His dwelling place

in me, that's what He is. Of course, there are those paradoxes of truth which the mind can not contain, but the heart can, as I mentioned previously - the fact that He is in the heavens and in me at the same time. We both recognise and enjoy the wonder of His Holy Presence in us and at the same time we look up and see Him there. Those are both true. Or, the inconsistencies of time joining in eternity. So you find plenty of inconsistencies in the Bible - finitely but infinitely consistent. That is one of them.

IV. A ROYAL PRIESTHOOD

And now you see perhaps why we are given that highest title - what a privilege! "Kings and priests unto God." We're given that on three occasions. I did show you in a previous meeting the interesting fact that proves that this was always in the mind of God because God intended it for the Israelites. I read to you from Exodus 19 how when Moses had brought them to Horeb and God first spoke to them through Moses He said, "I have called you out to be a peculiar treasure unto Me, and that ye might be a kingdom of priests," not one Aaron and some Levites - the whole lot priests. So it was always in His mind that the highest office and privilege which He could give to any members of the fallen human family, redeemed by grace, was the priesthood, a royal priesthood, a kingdom of priests. And you know how in I Peter 2:9 He says, "But ye are a chosen generation, a royal priesthood, an holy nation...." Same thought, of course. And then twice in the beginning of Revelation (1:5-6) where it says, "Unto Him that loved us and washed us from our sins in His own blood, and has made us Kings and Priests unto God and His Father." Also Revelation 5:10. There you have the royal priesthood.

And you see therefore where the roots of the royal priesthood should lie, don't you? In the Royal Priest. They lie in the fact that I have a Royal Priest within me. If He's Himself, He will be a Royal Priest within me. Do you see the point? So He inevitably makes me a royal priest if He's a Royal Priest because He is Himself in me when He is liberated in me. And He causes me to see, to think, to feel, and to act as He does. We ought to for we're one person. We've become one person. That's the tremendous significance of it.

So we must expect Him to fulfil in and through us the offices of the priesthood. We must expect Him to operate as a Royal Priest within me, as He operates by Himself as a royal priest. Therefore it is good for us for a few minutes to consider, although in various ways we have already considered, what is involved in being a priest. I know that we have already gone through this in many ways, but we can gather them up together. What is involved in being a royal priest?

A. His Holy Commission

The first thought about a royal priest is his Holy Commission. You find that in Hebrews 5 if you are following the Scriptures. I have quoted much and haven't asked you to follow, but it would be good to follow now so that you may see for yourselves. It's always good for a preacher to hear plenty of rustling leaves instead of seeing nodding heads. You find all these in Hebrews because Hebrews is the priest epistle. Hebrews 5 says this concerning the priesthood: verse 1 speaks about, "every high priest taken from among men is ordained for men in things pertaining to God;" and

then in verses 4-5, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." So also Christ glorified not Himself to be made an high Priest; but He that said unto Him, 'Thou art My Son, today have I begotten thee.'"

So there is the sense of a holy commission. Now we have to be a little careful there because, actually, every believer is a priest. We are far beyond that heresy, thank God, in which there is a special people called "priests" and the rest are "people." Thank God everyone of us are priests in-so-far as the Holy Priest is able to impart His priesthood to us and through us. We are only priests by reason of the Priest within. We can't be priests. There is nothing in us! We can't fulfil the functions of priesthood. We haven't it in us, and we are only priests in-so-far as that One Who is the Priest can perform His priest office through us. So it depends upon the measure in which He is liberated in me. But there is a sense, of course, in which every true believer, in whom Christ can manifest Himself, and through whom He works, is performing some forms of priesthood. Ours is, to us, a special form. It's a special commission that we have been given. It's a holy commission.

But - I say this in passing, brothers and sisters - that's why I am always so dead terrified of this professionalism. I am so dead terrified of us missions. I'm terrified of the W.E.C. I'm terrified of the T.E.A.M. I'm terrified of the whole lot because we go dead in no time at all with organisation. You overload yourselves with professionalism, and you become people who are appointed by a mission, paid so much by them, told to do so many years of duty, and retire at such and such an age, and then go to heaven as quick as you can. And the thing becomes professionalism instead of a holy calling. Somehow or other, we who are in missions have to keep elbow-free and put our elbows in the committee members. Shove your elbows into your Board members and clear them out of the way. Try that! Get your secretaries and directors out of the way so that you can be free to follow. You're not a profession. I wonder if anybody of us will ever get truly free until they die on that.

Now some of you here don't truly follow God through because you are afraid of your denomination. That's a fact. There are some of you here who don't truly follow all the truth you know because your denomination would kick you out. There are some of you who are afraid to move because you might lose your status, or your salary, or something. You're bound! I wonder whether any of us will ever get free until something happens in our lives in which, in spirit, we are free to follow Jesus whether every mission in the world is against us. That doesn't make us disloyal. It makes you truly loyal in the end. But loyal with limitations, not unlimitedly loyal. You're only unlimitedly loyal to One. You're limitedly loyal to other people.

A deadly professionalism comes into the church of Christ, and I assure you that that's what kills every denomination one by one, one by one - a deadly professionalism. It becomes a paid business - under its laws and rules. I say, burn every book of rules we have. We're just bringing out a new "Principles and Practices." I've told the mission already the best thing to do is to chuck it into the wastepaper basket as soon as you get it, and forget all about it. This Word of God is the only principles and practices worth having. And the only One to order it is the One inside.

I must put a few last heresies in before I go. Give me one chance. Surely there is something in it. I may over-say those things because you do over-say those things in saying them. But there's something in it, brothers and sisters, there's something in it. Don't be a professional. I'm under a holy commission. No man took this honour unto himself, but those who are called of God. Have you been called of God? Well, you're called of God. Then see you don't come back from it until God tells you to come back. And I hope somehow for some of you young missionaries here, I hope somehow your constitutions can be moulded to give real liberty to the individual. I truthfully say that, in our own mission, we are seeking that all the time. In my position as secretary, I feel that it's one of my jobs to watch that. Are we giving real liberty to the individual? Can our individuals all over the world really say, "Yes, what God tells me to say, I can say. And what God tells me to do, I can do. And where God tells me to go, I can go." It's by far the best thing to let people do that because if you let them go and they're wrong, they get the bumps and you don't. It's quite all right. You just sit by and watch and then say, "There you are, I told you so, brother." It's far the best way. It's far the best way to run a mission - to do nothing about it and everybody do what they like and then they get their bumps. That's the way to run a mission, I assure you from experience. That's a fact. I'm talking facts. Praise the Lord!

And, brothers and sisters, somehow or other we've to impart a holy calling to our Japanese brethren with whom we're connected. But you won't do that unless you're free yourself. It's that spirit of freedom by which you've seen these things in the Spirit. And although you are in a fellowship, and you're loyal to that fellowship, yet somehow also there's a holy freedom about you, a holy following of the commission you're given, cost what it may, and however long it takes. You impart what you are. You never impart what you say. You impart what you are. If you are that, you'll also be able to produce around you brothers and sisters among the Japanese as there have been in the past days. Of course I'm just talking about the new generation who also can have that in them - that they're commissioned of God, they're paid of God, they're called of God. I am positive from my experience of the past year that the hope of new nations is their independent evangelism, church builders, and so on. The marked men I've seen in Indonesia, India, Thailand, and Pakistan have been the men, the nationals who are shut in with God, and go through with God, and build with God. It may be that they take a little extreme form because it's a reaction to some extent. They're breaking through to follow God. There's got to be that. It has arisen in America. That's what has given the chance to America today. You are free because your fathers broke away from ecclesiastical domination and fully followed the promptings of the Spirit. It once arose in sleepy old England until we went to sleep, that liberation - we must keep that. That's part of the holy calling.

B. His Identification

Now the second aspect of priesthood is identification. Holy commission. Identification. The introduction of priesthood into Hebrews is in the second chapter, where you are suddenly taken from the Son to Jesus. Now you have it! The first chapter tells us of the glorious Son, this Person Who is the exact image of God, the image of the invisible God. That's the Colossians expression. It says here in Hebrews 1:3, "Who being the brightness of His glory and the express image of His person, and upholding all things

by the word of His power,” and 2:12, “the heir of all things.” This One higher than all, higher than all, the Son, the Son.

Suddenly in chapter 2, verse 9, He’s just called “Jesus.” Because He’s identified now. He’s come down now. He’s identified. “We see Jesus Who was made a little lower than the angels... that He... should taste death.” The word “taste” is a queer one. It means flavour. It isn’t there talking about the effects or consequences of His death for us. It’s talking about the consequences, the effect of death upon Himself. It says that He flavoured the agonies of death for us. That’s identification.

And so you see this One Who did two things. He wholly gave up His own rights and He wholly aligned Himself up with us, right to death. That’s identification in priesthood. They are both profound.

Now, I don’t know whether I’m scripturally correct here, but I sense this - you may not agree with me - but we know how in Scripture the Son of God is called the One Who is equal with God. It says distinctly in Philippians 2:6, “He counted it not a thing to be grasped at to be equal with God.” He’s become unequal with God. He’s become unequal with God! There’s a significant statement here in Hebrews 1:5 which says this, “For unto which of the angels said He at any time, ‘Thou art my Son, this day have I begotten thee.’” Now that puzzled me. I said, “Now, what day did God beget Jesus if He’s from eternity? In what sense can you say that God begat Jesus on a certain day when He’s eternal?” When I looked up my references, I found that He wasn’t eternal at all in this sense. I found that this refers to the day of the resurrection. You look at Acts 13:32 where it’s quoted by Paul. And it’s quoted here as referring to the day of resurrection. In other words, in a new sense, God said to His beloved Son Who was co-equal with Him, from eternity, “This day I’ve begotten you as a Son in a new sense. You’re the first of a new creation. You’re the Elder Brother and you’re the Head of a marvellous new creation which has come out in its millions, and who knows what wonders they are going to perform for eternity. You are, in a new sense, a Son.”

Now, you follow that “Son” through. What happens? You go on to I Cor. 15 and you learn this: that the Son Himself has become subject to the Father. The Son becomes subject to the Father, and He hands over the kingdom to the Father. He subjects Himself to the Father that God may be all in all. And it says in Hebrews 2, “In the midst of the church will I sing praise unto Thee.” And we see this blessed One, eternally in the form of a man, eternally glorified, with those marks of wounds in His hands and His feet and His side, leading the church of Christ in praise to the Father. What a scene we shall be in one day. Millions upon millions, with the Son in front of us, leading in the praises of heaven to the Father. Now there is subjection in that. And it has occurred to me - I may be wrong - but it has occurred to me that, in eternal identification, He’s taken an eternal step down for the sake of joining Himself forever with man and bringing many sons unto glory. Being joined forever with this glorious body, He has, as it were, stepped down from eternal Sonship to another Sonship. I may be wrong, but it looks something like it. He has given up any rights He had claimed for Himself because He counted His whole privilege now to be eternally identified with fallen man whom He’s going to lift to the God-head. He came from the God-head to manhood to lift manhood to the God-head. That’s this grace.

And so we get back to Brother Thompson, giving up our rights. I'm talking high-up stuff. He brings it down to earth and reached right down to our hearts by his message on "Giving Up Our Rights." It's all there. It's all there. Identification on the other side means being of the same nature and outlook as the people among whom you work. It says in Hebrews 2:16, "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." In other words, He took our very nature. He became exactly like a man. Of course we know that. So He exactly understands all that we go through. He went through it Himself. Amazing, isn't it, to think that Jesus, the Son of God, was tempted in every point. Think of that! We've listed off this week some of the points of temptation. Can we conceive of what it means? That Holy One felt in His body every temptation you and I have ever felt. That's terrific, isn't it? And He conquered every time. That's identification. That's identification!

Until He took the last thing upon Him which was the agony of death. The only difference is that when we taste death of old, we taste it in bondage of fear. "For we are all our lifetime subject to bondage." He faced death in the triumph of faith. That's where our identification is different. We are to be identified with the people to whom we go as far as we possibly can - in our language, in our outlook, in our way of life. But we take identification on with them in the triumph of faith, where they have it on in the bondage of fear and darkness. And we've to break the way through for them by our walk of faith. So it's identification.

Now, I don't think we can be fanatical, or lay down laws on that. Again we're under the guidance of the Spirit. I'm sure you agree with me that our job out here is not to bring little America to Japan, nor a little Britain to Japan; it's to bring little Japan to Japan. It's to make ourselves, as far as we sanely can, identified with the people to whom we come. Now we must watch that. I've been a missionary and watched that myself in Africa. Now we must watch that. By what means without unnecessarily affecting health, and so on, can we be as much as we can, one with the people, even in our outer ways of life? I do think we should. We ought to watch our feeding. We ought to watch our clothing. We ought to watch our ways of life, even the outward things, to be as far as we can reasonably be identified with the people to whom we've come. Let the Lord point it out, and our commissions differ; certainly our commissions differ. They differ in the different places we are working, in different types of work. But we're here to be identified with the people to whom God has sent us. Well let's search out for ourselves how far we can be reasonably identified, and go all the way we can in this aspect of priesthood.

C. His Sacrifice Unto Death

Another aspect of priesthood is sacrifice unto death. Sacrifice unto death. The priest made a death sacrifice. Jesus sacrificed Himself. Hebrews 9:26. "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

Now I stressed that in a previous meeting. Therefore I won't spend long on it again. But there is an exaction of death, brothers and sisters. To me principles mean everything. They may not mean much to you. To me, if I see a principle, I can see how it works and give God a chance to work at it. I'm not rushing blindly. I can give God the chance to put it through my life. If I don't see a principle, I'll be living blindly, hit

and miss. I won't understand what things mean. When trials and tribulations and things come, I say, "Why? Why? Why?" But if I understand the principle, I'll know He's working death out.

Now there's a law of death here. There's a law that the priest, the intercessor, sacrifices himself and something comes through which is equivalent - that we have given our absolute lives to bear that fruit. That's the priesthood. So you see that it's a pretty solemn thing to be a priest. It's a holy commission divorced from man's professions. We're not under the law of a carnal commandment, neither under the Lutherans, nor under the W.E.C., nor under the T.E.A.M., nor under the Baptists, nor under anybody else. We're under the power of an endless life. That's our commission. We are to be so identified that we have none of our earthly rights left. And as far as possible, identified, whatever it costs you. You're going to be identified in language. That's one form of identification, of course. Down, right down, to live as among those to whom you've come.

And the third point of priesthood is: there'll be a death in it. It may sometimes be a physical death, but there will be something which means that everything else has died out in your life until you become fixed on it. That's part of the law of intercession. I don't know how it will work out. If you see that, you won't be surprised when the Lord takes you through various trials and tribulations on the way. But I'll pass that over now as we've spoken of it at several other meetings.

D. His Authority

The final one is this. You have authority. The priest has authority. Hebrews 7:25. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." That, brothers and sisters, is where the King-priest comes in. This One, this glorious One living in you and me, is the King-Priest. He's the King and Priest. So are we. He imparts His royalty and His priesthood to us. And this is where the king comes in. This is the ascended life. This is the throne life that the apostle Paul said that we are lifted up to, "seated with Him in the heavenly places." Now that's something I haven't time to talk about at length this morning. I need to have another session, which I haven't got for that purpose, to examine more closely some of the aspects of authority. I can see already some of you are weary, but I'm talking heart stuff and I'll stick it out for those of you who will stick it out. That's all. But if we can't take these things, who can? If we can't take them, who can? I know some of you aren't weary, but some are.

Now, as I said, this is far too long for us to examine in detail. But it's a tremendous fact. Think of this: we're seated with Him in the heavenly places. He is seated where? At the right hand of the majesty on high. What does the seated One do? Does He receive? No, he dispenses. He's a dispenser. You go back to Ephesians and you see the character. Ephesians, of course, as you know, is the ascended letter and that's where it tells us that we are seated with Him. In Ephesians 6, "Made to sit together with Him in heavenly places." We get the key in chapter 4 where it says this, verse 8, "Wherefore He saith, when He ascended up on high, He led captivity captive" - those who were the captives of the devil are now captives of His bow and spear - "and gave gifts unto men." That's what kings do. Kings don't ask for money. They give it. Kings don't ask

for authority. They use it. They are dispensers, not receivers. And the idea of co-seating with Him in the heavenlies is that we understand how to utilise the authority of God, and the gifts, and the power of God - not getting them, but using them. There are profound secrets there. I'm positive of this. That when this One, this King Who has really come to live in us, as He has, imparts to us His kingdom, He says to us, "Do what you like. You can help yourself." We have a bit of a joker in our mission who said this once and he said right, "If you say to God 'Lord, help yourself to me,' God says to you 'Yes, you help yourself to Me.'" And that's what it comes to. Help yourself.

Now you see some very significant things about the Word of God that way. You see how easily these men dispense power. You take Jesus, as a man. You take Elisha and others. They were so in touch with the source of power that they could utilise it, and apply it, and, often, without any thought of seeking for it. They just applied it. You see they acted as kings.

1. Knows Will of God:

There's a great secret there. It involves certain points which, I say, I haven't time to examine this morning. One is, knowing the will of God. I think the main reason why we're snagged in using authority is that the question arises, "Have we a right to?" You'll find the key to the will of God in the Union - in the Union. You won't find the key to the will of God in the text of the Bible. You find it in the inner Union. You find it where the Word of God abides in you. Why? Because, if you understand the inner union, you understand that you have a Person within you who is purposing certain things. He's willing certain things. He's speaking certain things. He's desiring certain things. Now if you live by nature in that union, He puts those thoughts into you.

Therefore, the normal way I live is this: the next thing I see, I take - that's all. Because I see with God's eyes. The next thing I want, I receive, because I want what God wants. That's the union, you see. I don't spend two or three hours saying to God, "May I do this?" or "May I do that?" I don't believe God's a smacker-on-the-head. I don't believe He sits up there to smack me on the head every time I ask for things and says, "Naughty boy, you shouldn't have asked." I don't believe that God is like that. I believe in a God Who giveth all things richly to enjoy, a God with whom there is no variableness or shadow or turning. The Father of Lights. And that One Who's joined Himself to me says to me, "Here. I've plenty. Take of it. Now come on, help yourself - come on, come on. Get it and apply it to the needs."

2. Declares Word of Authority:

That, then, involves the word of faith. The word of faith in the Bible is the word of authority. You will always find, if you follow through Bible, that these men who are applying the power of God in a situation apply it via the word of authority. "Shout! For the Lord has given you that city. Shout now. He's given it you." And there are a thousand illustrations of that same kind. The men of God, the men of authority, said, "It's going to come to pass. You watch." That's applying the promises. That's not asking for them, it's applying them. Those are some of the phases of authority.

But as I say, I've just touched in a mere light way that which needs a whole session, which I'm afraid we haven't got. That's the key to the ascended life. As I often say, "If you live under the devil down here, he's pretty heavy. If you live up on the throne, it's quite easy." Just look down and say, "Get out! Clear out!" I don't believe in having a heavy devil over me. I believe in looking down on a light devil, telling him to get out from the throne. That's quite a different life that you live from the foot of the mount and from the top of the mount - quite a different life. That's the ascended life.

V. INTERCESSION

Now in closing, for I must close in a moment, I just want to give you two Scriptural instances of this intercessory work through man. I haven't time for human illustrations. As I say, we don't come down to earth at all this morning, we remain up there. Of course, we know these two instances, but I want you to notice both the extremities to which they went and the effect of their going. Those two are the great intercessors of the two dispensations, Moses and Paul.

A. Paul

Now I want you to notice this first with Paul, and I think it's interesting. Turn to the end of Romans 8 and into Romans 9. We've referred previously to the fact that you pass out into the Saviour-hood realm in Romans when you get to Romans 9. Romans 8 is still the sanctified realm.

Now I want you to notice this striking difference. The end of Romans 8 is occupied in comforting us with the fact that we shan't be separated. Romans 8:35, "Who shall separate us from the love of Christ?" Comfort yourselves - it's all right. No one can separate you - tribulations, distress, peril, nakedness, and so on. That won't separate you. It's all right! And then verses 38, 39, "For I am persuaded that neither death, life, etc., shall be able to separate you. You're all right, all right. All right, be comforted, nothing will separate you."

Look at two verses later on, 9:1. This man changes his whole tone. He says, "I say the truth in Christ. I lie not, my conscience bearing me witness in the Holy Ghost..." In other words, this is coming from the Holy Ghost. My conscience bears me witness that this is the Holy Ghost. "I have great heaviness and continual sorrow in my heart, for I could wish that myself were separated from Christ for my brethren." The word "accursed" is in the margin. "Separated." The same person who just said, "Comfort yourself. It's all right. You can't be separated," says, "God, I'll say that to you. I am ready to be separated from yourself. Separate me yourself unless you save Israel. I don't want a union with you if it doesn't include Israel."

That's intercession. That's the Intercessor within who says, "I don't want to go alone to heaven, and I don't intend to go alone to heaven." That's separation. You know, when a person talks about eternal security, and is sort of very anxious to get to heaven, I say, "Brother, forget it. Don't be anxious about you getting to heaven. Be anxious over getting other people to heaven." You know, old C. T. Studd was an old queer. He was so queer some of his missionaries thought he had more of the devil than the Lord in him. And so he said to them once, "Oh, some people say that I've the devil in

me. That means I can go and live where the devil is.” “My,” he said, “if I go live where that devil is, I’ll so preach the gospel in hell, I’ll make it so hot for him he’ll open the door and say, ‘Clear out quick before you get my devils saved.’”

That’s the way - he wasn’t thinking of any eternal salvation, he was thinking of the salvation of other people. We’re a poor lot. You meet people who say, “Oh, I don’t know if I’ve lost my salvation.” I say, “Brother, if Jesus wants you to go to hell, go to hell for Jesus! Don’t moan and groan about it. Go, go where He wants you. I don’t want to go to heaven for heaven, do you? I want to go to heaven for Jesus. The golden streets don’t mean that [snap of the fingers - Ed.] to me! The golden Person means something to me. I know one thing - if Jesus wasn’t in heaven, I’d rather not go there, that’s all. I’m not going up to a place, and if Jesus would walk with me better in hell, by His grace I’d rather Him take me to hell.

So I’m not out to get myself secure. I’m out to forget all about that business and get somebody else in. That’s this life. That’s intercession - that’s priesthood. Clean out of comforting yourself in sanctification, comforting yourself in salvation. Clean out of that. Immerse in, “I’ve to get these people saved!” I’ll show you in a moment that he got them. But I believe one man went even farther. (Not talking about the Lord Jesus Christ. He did, of course). And that was Moses.

B. Moses

Moses was a daring man. You all know the paragraph in Exodus 32, after the golden calf incident. But his words are so tremendous. Has the tremendousness of them ever struck you? He had this burden on him. He had the wrath of God and all that. He faced them with their sins and so on, and with repentance. And then, you remember, he went back up the mount after he had broken the tablets and brought judgment on the people - and brought repentance on them too.

Now he went back, and look what he said, verse 30, “Ye have sinned a great sin,” he said to Israel, “Ye have sinned a great sin, and now I will go up unto the Lord. Peradventure I shall make an atonement for you.” I like that. Think of that, a man saying that. “I will make an atonement for you.” That’s something there, you know. That’s the Spirit of God. That’s the Spirit of God in a person. Now, there’s a sense in which we have to come and be substitutes for the people to whom we go. There is the same sense there. But now look what he said. My! Moses returned unto the Lord in verses 31-32 and said, “Oh, this people have sinned a great sin, and made them gods of gold. Yet now, if thou wilt forgive their sin,” - then evidently he saw doubt. Evidently something made him feel God wasn’t prepared yet. And he shouts this out: he said, “If not, blot me I pray Thee out of Thy book which Thou hast written.” In other words, “If you don’t save them, damn me with them.” What a statement! The man stakes not his body, but his soul on the souls of others. He says, “I won’t go to heaven unless you take those with me.” My, that’s a statement! He said, “Damn my soul if you don’t save them!” That’s prayer. Others have said, “I’ll give my body,” but he said, “I’ll give my immortal soul.” Tremendous!

Those are the people who get things. Of course they are! They get them. That’s where the authority comes in. And Moses got them. Our beloved Brother Thompson told us

that; he gave us that striking outlook, a day or two ago, of that mighty army who went in with Joshua. It's a product of this. That redeemed people who conquered Canaan - it was a product of this. Moses changed God. He changed God, and he produced a holy, sanctified people - why those people gave so much for the tabernacle they had to say, "Don't give any more. You're giving too much." I wish we could say that to the church at home! That was revival.

As for Paul, think of this. Paul cried out, "God, if you don't save Israel, separate me, curse me! Curse me! I'd rather be cursed with those people than that my people be lost." What did God give him? God gave him the only revelation in Scripture of the final salvation of the Jews. And God gave him two wonderful things. He gave him the purpose of worldwide evangelisation so that the greatest, greatest paragraph ever used for missionary work is the paragraph in Romans 10:14 about, "... how shall they hear without a preacher?" He gave him the vision of the purpose of God for this generation - to get the gospel to the whole world that the church might be gathered in. Then he said, "Then all Israel shall be saved." He had them. That man's intercession and faith got Israel the same as Moses' intercession and faith got the old Israel. That's it.

Now there you see the intercessor in action. That is to say, the Person inside you is the Intercessor. You see Him in action. Thank God He put some of that in you, too. And He put it in me. Thank God you have some of that holy purpose. That is God, not you. You haven't a scrap in you. You are no good. I'll tell you that. But there is somebody inside me who is some good. Thank His blessed Name!

And so one thing I say as we close, "Thank God it is all of grace." It is not that salvation and sanctification or grace and saviour-hood is works. No! It is all of grace. And the only way in which I can be a fellow worker, a fellow labourer, a fellow saviour with that One is in-so-far as He lives out His Saviour-hood in me. Therefore, I haven't to strain. I've to give myself. I'm to recognise and give myself to Him and He will work it out. He will put in me that sense of holy commission. He will put in me that call to identification. You have gone a long way already in giving up all your own life and identifying yourself in learning language. You have gone part way. He will carry it on in you. He will show you somehow the finality of a death where, somehow, you can consummate in your ministry a dying out for the people, and He'll give you authority on the way; no authority now - but increasing authority; authority which produces the harvest. That's this blessed One in us in His fullness. He is the King and Priest sharing with us His kingship and priesthood. May God make that indeed true of many of you here in Japan now, and as the years go by, for a glory to His Name in a living Church in this country. May God bless you.