

The Self-life and Being Subjective

Our new point of reference

The Lord's death and resurrection have made it possible for us to experience a wonderful transfer out of the self and into the Lord Jesus - to live in Him and unto Him. The apostle Paul says in 2 Corinthians 5:15, "And He died for all, that those who live should live no longer [to] themselves, but [to] Him who died for them and rose again." This indicates that to be in the issue of the Lord's death and resurrection - to be in "the good" of it - means that we are persons who are freed from the self and no longer live to ourselves. This means that our self is no longer our center and point of reference. Our self is no longer what we are oriented to or what we consult with. What a glorious release, that self is no longer our center. We have been wonderfully rearranged. Hallelujah! This rearrangement means that now Christ in our spirit is our new center and point of reference. This is the deep significance of the Lord's death - we are crucified. "It is no longer I," no longer ego, no longer me, "but Christ lives in me" (Gal. 2:20). We know that to become a regenerated person is not merely to receive eternal life as a future possession. It is to know that you are a person who has been inwardly rearranged. There has been an organic change in your being so that you no longer need to refer to your mind, emotion, and will as your center, as your point of reference, as your base of operation. There is a new base of operation for your whole being. Now your spirit, joined to the Lord, is your new center. We no longer live to ourselves but to Him. So the goal of all the dealings with the self is to experientially effect a transfer so that we are living the identical life that the Lord Jesus lived on this earth. Of His life and living the Lord Jesus said, "I do nothing [from] Myself" (John 8:28b). The Greek preposition from is very strong. It means "I do nothing from the source of Myself. I Myself am not the source." This is how the Lord lived. He lived a human life, one with the Father, not speaking from Himself. Indeed, He did nothing from Himself. He did everything in union and fellowship with the Father - with the base of His operation being His spirit joined to the Father. The most striking thing about His human living is to see the source of His living. This in itself is revelation concerning the source of our human living. What a glorious release - we no longer live to ourselves, but to the Lord. Of course, in our experience this depends on how much our self has been dealt with, and how much we have practically dropped this self. For instance, how much have we dropped our opinion? How much have we not lived by our reasoning? Second Corinthians 5:15, which says, "No longer live [to] themselves," can be amplified to read, "no longer live to our opinion" and "no longer live to our reasoning, but to Him." This is what it means to be freed from the realm of the self-life. After seeing opinion and reasoning as expressions of the self in the previous chapter, we need to concentrate on the third primary aspect of self's expression, and that is, being subjective. Opinion is one kind of expression of the self-life, reasoning is another, and being subjective is still another. Being a person that is subjective is definitely the expression of living in the self. We need to consider this matter, so that we could be transferred out of every degree of being subjective. What is being subjective? First, we need to understand the meaning of being subjective. The following three points will help us: (1) the definition of being subjective, or what being subjective is; (2) what being subjective does, how it operates, how it manifests itself, and what its characteristics are; and (3) how to deal with being subjective, which also means how to deal with the self. Everything arising out of self and measured by self. Let us consider what being subjective means. For this we need to observe Philippians 2:3-4. In the first part of verse 3 Paul says, "Let nothing be done through selfish ambition . . ." This means do not let the self be the source of your living. To do something by way of selfish ambition is to do something out of the self. Verse 3 continues, ". . . or conceit, but in lowliness of mind let each esteem others better than himself." Then verse 4 says, "Let each of you look out not only for his own interests, but also for the interests of others." The Greek word for "look out" is *skopeo*, from which we get the word *scope*. Thus, the meaning of this word is looking at, scoping, or focusing on an object. This indicates that the problem with some of the Philippians was that they were just looking at and focusing upon their own things. They were being subjective, wholly in themselves. Being subjective is the opposite of being objective. To be subjective means that there is no objective base in our experience. Everything arises out of ourselves, and we measure everything by ourselves and with ourselves. Our standard of measurement is how we feel, and it is based on our subjective states of mind and our subjective moods. We measure and relate to everything from ourselves. We relate to God and others subjectively, that is, according to our own moods and feelings. The final court of appeal to us is how we feel. This is what it means to be subjective. It means to be literally sunk into ourselves. There is no objective standard in our experience. There are four pillars that will pull us

away from our subjectivity and bring us into a transfer of source. The first pillar is Christ Himself: "No longer I, but Christ." This Person, this lovely Person, loves us and died for us. He is now revealed in us. He lives in us and has become our glorious center. This Person will pull us out of ourselves. Holding the Head (Col. 2:19), that is, interacting exclusively with Christ, will pull us out of our subjective states and moods. The second pillar is our spirit. Hallelujah for our spirit! It is not only this Person, but this Person dwelling in our spirit. We hold and seize this Christ from our spirit by calling upon His name (Matt. 22:43; 1 Cor. 12:3). Calling upon the name of the Lord is how we let our spirit prevail. This pillar will make the transfer for us. If we stay in our spirit, our spirit will catapult us out of our subjective feelings. Hallelujah for Christ in our spirit! The third pillar is the truth, the pure Word, the revealed facts - all that the Bible reveals about us. The God-breathed Word will correct, instruct, rebuke, and realign us to the truth itself (2 Tim. 3:16). This will deliver us out of our subjectivity. The fourth pillar is the Body. Being in fellowship with the members of the Body will keep us in the light and out of our subjectivity (1 John 1:7). Thus, to be a person that is not subjective and sunk into oneself is to be a person enjoying Christ, exercising our spirit, standing with the truth, and being in fellowship with the members of the Body. These pillars are the provisions for us to be delivered from our subjectivity, to no longer live to ourselves but to Him. Definitions of a subjective person Let us read some of the dictionaries' definitions of being subjective. The first definition is "relating to the thinking subject; having its source in the mind." This is one dictionary's definition of a person that is subjective. That person's source is the mind. The second definition is "pertaining or peculiar to an individual subject or his mental operations; depending upon one's individuality or idiosyncrasy." You could add peculiarities or peculiar ways of relating to ourselves and to others. In other words, it refers to the way we hear and perceive others. The third definition is "tending to lay stress on one's own feelings or opinions; given to brooding over one's mental states; excessively introspective or reflective." The fourth definition is "existing in the mind only without anything real to correspond to it; illusory and fanciful." These are some of the definitions in the Oxford English Dictionary and The Webster Dictionary related to being subjective. By the Word of God and by these definitions, we realize that a person who is subjective is confined and bound up in himself, without objective reality. The objective reality in this universe includes these four pillars: Christ, our spirit, the truth, and the Body. Apart from these four things we are left to ourselves, to measure ourselves by ourselves and compare ourselves among ourselves (2 Cor. 10:12). To measure others by our own subjective moods, feelings, and opinions is to be left in our self. Thus, we see that subjectivity is in this realm - just being shut up and confined to our own subjective states and moods with no objective base. Under this kind of definition, we all have to admit that there is some degree of subjectivity in us. And with some of us there is a great degree of subjectivity. Even though we know doctrinally about Christ, our spirit, the truth, and the Body, we are inwardly in disarray because we do not exercise ourselves in these four realms. We do not believe any of the objective facts. Experientially, we only believe our feeling. Our own feeling is the final court of appeal. Our own feeling and thought life looms larger than the truth itself. We are controlled by self, because we live solely to our self. This makes it very difficult for Christ to be lived out and for us to have the proper organic relationships in the Body. May the Lord expose all subjectivity in us and give us a quick transfer into Himself. What being subjective does If we are not clear about this definition of being subjective, if this is still too doctrinal, let us go to the second point to identify what subjectivity does to us, how it behaves, and what its characteristics are. It makes us an opinionated and reasoning person First, subjectivity makes us an opinionated and reasoning person. Opinions and reasoning are related to believing our own thoughts and remaining within the confines of our own reasoning. This is the way subjectivity acts. A subjective person is a person who believes his own opinion and feels his opinion is better and higher than others. A subjective person will only believe his own mind and his own reasoning, making it very difficult to fellowship and receive the Lord's light. Perhaps for our whole life some of us have never believed anyone. We only believe our reasoning mind. Our final court of appeal is our opinion, our view, and our judgment. This is why Paul in 2 Corinthians 10:4-5 calls reasoning a "stronghold" that needs to be overthrown. If we let our spirit prevail in prayer, and open up to the fellowship in the Body, we can have this reasoning and opinionated mind overthrown and begin to experience a transfer into our spirit. Being subjective leaves us ignorant of oneself Being subjective leaves us ignorant of oneself so that we do not know ourselves in God's light. This is what subjectivity does. In 1 Corinthians 2:11 Paul says, "For what man knows the things of a man except the spirit of the man which is in him?" Who knows the things of man? Who knows the self? Who knows the rottenness of fallen man? Who knows that there is nothing good in himself? Who knows that this self is not to be trusted? Who knows that his opinion and reasoning is untrustworthy? Who knows himself? According to Paul's word, it is only the spirit of man that knows the things of man. This shows us that unless we are

vitaly joined to the most objective part of our being, our spirit, we are going to be ignorant concerning ourselves. Although our spirit is a subjective matter to us, we must realize that the spirit of man is the factor in man that supplies to him his objectivity. In other words, to be objective, to be divided, to know yourself, even to condemn yourself, and to not trust yourself, your opinion, or your view, is to be a person that is exercised in spirit. When you are in the realm of the spirit you become wise concerning your real state. You discover that there is nothing good in you, and you can admit it, confess it, and humble yourself. You can repent without strain. You can admit your fallen state. You can say to your husband, "Dear, I'm stubborn, I'm rebellious, I'm jealous, I'm bitter." You can confess your state with ease, because when you are in your spirit you know that in your flesh dwells no good thing. You are not trying to defend or excuse yourself. Thus, you are objective about yourself. And that objectivity makes it easy for you to always agree with God's diagnosis of the flesh (Rom. 7:14, 18). But when you do not exercise your spirit, you stay enmeshed with yourself. You remain a whole person, that is, an unbroken person. You are proud, you cannot admit, you cannot confess, you cannot apologize, because there is no objective base in you. You are caught up and immersed in the feelings of pride with its stiff neck and its inability to lose its face. This self is so intact and whole that it cannot be broken through, it cannot be penetrated, it cannot be reached, because it does not know itself. It does not know its folly. Apart from our spirit, we do not know ourselves, and we are ignorant of ourselves. But when we touch our spirit, oh, we loathe ourselves. We recognize that there is nothing good in us; through and through we are altogether flesh. We are full of sin and the flesh with its reactions, bitterness, hatred, and lust. Indeed, every gross sin is a possibility with us. The spirit of man is the key to knowing ourselves in God's light. Not only is this revealed in 1 Corinthians 2:11, but also Proverbs 20:27 says it: "The human spirit is the lamp of the Lord, searching every inmost part" (NRSV). Also, Ezekiel 36:31 tells us what happens at the time of receiving a new spirit (cf. verse 26): "Then you will remember your evil ways and your deeds that were not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations." In other words, from our spirit (1) we know ourselves in God's light, (2) we are inwardly searched, and (3) we are able to loathe ourselves. Loathing ourselves has nothing to do with morbid introspection. It is actually a gift of grace imparting to us the ability to remain objective about our fallen state by agreeing with God's judgment of it. When we remain in our self, or soul-life, we lose that God-given ability to know ourselves the way God knows us. Paul states this in 1 Corinthians 2:14: "But the [soulish] man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned." The soulish man is the man that stays in himself. He remains locked up in his own thoughts and feelings. The things of the Spirit are foolishness to him; that is, the Spirit's judgment of the flesh as it is revealed at the cross is not grasped or understood. Instead of participating in God's judgment of the flesh, the soulish man seeks to protect, defend, and excuse what God condemned on the cross (Rom. 8:3). Being subjective is being left in a state of blindness and ignorance, in which we do not know ourselves according to God's estimate of things. When this is the case, whenever we come to fellowship with the saints, we basically trust our own view and opinion. We only see things with our own mind and feeling. We are not that flexible in fellowship, because when our opinion is rejected, we take it in a personal way and we feel rejected. Our opinion and self are so linked together that when things do not go our way, we get defensive and upset. Genuine fellowship is very difficult with a subjective person, because he does not have a proper relationship with himself. What is a proper relationship with ourselves in God's light? It is that we do not trust our mind and feelings that much. Yes, we fellowship, but at the same time, we do not have that much confidence in our view. We are not like Peter who took the Lord aside and confidently said, "This shall not happen to You" (Matt. 16:22b). That means Peter did not know himself. He was without any flexibility. He could never have said such a thing so confidently, with his opinion being expressed, if he had known himself. So the Lord had to expose him by allowing him to fail again and again until he experienced a transfer of source in his later years. Thus we can see that being subjective means that we are ignorant of ourselves. So the objective base that we need to seize is our spirit. When you are a person exercising your spirit, you become wiser and more discerning. That is, you are wiser and more discerning about yourself. You do not trust yourself anymore. You know yourself in God's light (Psa. 36:9). And because you know yourself, you know others. It is not a matter of a gift of discernment falling upon you. The more we know ourselves - how fallen we are, how we cannot trust ourselves, and how much we need to live moment by moment by the Lord Himself - the more we will know others' condition. This is surely a spiritual qualification for those who serve and take the lead in the church. Those who have any responsibility in the church must know themselves. This knowing comes by exercising the spirit, being broken, and realizing our untrustworthiness. Without this, the Lord's testimony will be mixed and impure. It will be led by persons who do not know themselves, who trust their opinion

and view, and who lead the church with an ignorant, undealt-with self. May the Lord cause us to be in our spirit more and more, so that we will discern everything with our spirit. When we get into the spirit we know the things of man. This includes all the basic things about man - man's creation, man's fall, man's fallen condition and state, man's redemption, man's regeneration, and man's state of simultaneously having both flesh and spirit (John 3:6). Being in the realm of the spirit is the secret of being delivered out of ignorance and into God's light. Being subjective makes us prone to deception. Being subjective also makes us prone to deception. In 2 Corinthians 11:3 Paul says, "But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your [thoughts] may be corrupted from the [singleness and the purity] that is [toward] Christ." Here Paul says that the enemy deceived Eve by his craftiness. The way the enemy gained an entrance was through Eve's thought life. When she was seduced and deceived by the enemy, she became utterly subjective. She did not touch the Lord Himself and His presence. She left her objective orientation to the Lord and stayed within the confines of her own thoughts and thinking. Because of this she was deceived and drawn out into sin. So we can see that when we stay in this realm, our own thoughts become our source, and we are prone to deception. This deception is especially related to the thoughts about ourself - high thoughts, elevated thoughts, proud thoughts, even thoughts based upon visions we have had (Col. 2:18), a call we have had, who we think we are, the spiritual person that we think we are. This is just as Paul says in Romans 12:3: "For I say . . . to everyone who is among you, not to think of himself more highly than he ought to think." That means everyone is subject to this temptation. So if we are a person subjectively thinking about ourself, considering ourself, measuring ourself with ourself, we are prone to be deceived. The feeling within a subjective person who is deceived is that "I have the goods. I really know better." This is all subjectivity. And this is Satan's deceiving us from the simplicity and the purity which is toward Christ. So we need to come back to the objective source of our spirit. From our spirit we deal with our high thoughts by praying, "Lord, my thoughts are untrustworthy. Lord, I need to pull down all this elevated thinking in my mind, this thinking of myself more highly than others." This attitude is also expressed in Philippians 2:3 where Paul admonished the saints to do things "in lowliness of mind . . ." This means "Lord, we are nothing and we can do nothing out of ourselves. We have no trust in our own thoughts. We are just persons trusting in You." This kind of exercise of our spirit will preserve us from being prone to deception. Being subjective condemns us. Being subjective will always manifest itself in one's life by a stream of condemning thoughts. The real source of condemnation with many people is simply subjectivity. This is the kind of condemnation referred to in Romans 7 and 8 - subjective condemnation. This is why a person lives with condemnation. He believes his own feelings and his own state of mind. Thus, he is set up for the accuser of the brethren. If we do not stand with the four objective facts - Christ, the spirit, the truth, and the Body - we are left to the onslaught of condemnation from the enemy. This is because we are identifying with the sin in our flesh. It reacts, it moves, it has its tendencies, and it seeks to act itself out (Rom. 6:12). Paul's description of his subjective state in Romans 7 reveals that there was a fierce struggle going on within his being because he had no objective base to lay hold of. There was no truth, no spirit, no Christ, and no Body. So he ends up with a desperate cry, "O wretched man that I am!" (v. 24a). His wretchedness was due to his being confined to his own thoughts and emotions. His subjectivity in handling himself resulted in subjective condemnation. Then, he bursts forth in Romans 7:25, "Thanks be to God through Jesus Christ our Lord" (NASV). Then again in Romans 8:1-2 he declares, 1 "There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (ASV). These two facts uttered by Paul reveal the way he was delivered from subjective condemnation. When he said, "Through Jesus Christ," coupled with "the law of the Spirit of life . . . made me free," he disclosed how he was delivered. His deliverance did not come from any experience that he passed through. His deliverance came as a result of moving out of his subjective state into the objective reality of Christ, the spirit, and the truth. Not only did he know himself "in Christ," but he also saw that everything now was to be processed "through Jesus Christ." And the way he could process everything through Jesus Christ was by "the law of the Spirit of life" resident within him. In other words, his spirit mingled with the Holy Spirit became to him the great objective base for his deliverance out of subjective condemnation. In the spirit he could substantiate the reality of being "in Christ" and doing all things "through Jesus Christ." Thus, if we live condemned, if we live continuously accused, no doubt the reason is that we believe our own subjective feelings and state of mind, rather than Christ, the spirit, the truth, and the Body. So we need to remain steadfast in these four pillars to be delivered from the subjective state of condemnation. Being subjective makes us fearful. Subjectivity makes us fearful. That is, when we stay in ourselves considering our own feelings and thoughts, we are fearful and timid. Second Timothy 1:7 says, "For God has not given us a spirit of fear

[cowardice or timidity], but of power and of love and of a sound mind." Then verse 8 says, "Therefore do not be ashamed of the testimony of our Lord." This testimony includes the meetings of the church. There may be some who have not testified in over six months or a year. Why would we not testify? Why would we not stand up to release the portion of Christ that we have enjoyed? It may be due to a subjective state and mood that comes over us during the meeting. We feel self-conscious. Our point of reference is our self. We are more occupied with what we are not, than with Christ. Being immersed in our personal failure, our own overall condition, and present situation are symptoms of our subjectivity. When these things become our point of reference, we are fearful and feel ashamed. This is what subjectivity does to us. It binds us with a fearful self-consciousness and keeps us from functioning as a member of the Body. But the Word declares that God has not given us a spirit of fearfulness or timidity, but of power, of love, and of a sound mind. With such a spirit, we can stand up and open our mouth with the testimony of our Lord. Some of us need to spring up out of our seats with our spirit, calling upon the name of the Lord, and overthrow our subjectivity. It is a paralyzing thing to be bound by your own thoughts about your condition - this is what subjectivity does. It makes us fearful to talk about Christ. We are more occupied with what others are thinking about us than with Christ. We are afraid of saying the wrong thing. We are all caught up within the confines of our mind. So we need to exercise our spirit of power, love, and a sound mind to get out of ourself and be transferred out of our subjective state to enjoy Christ and flow Him out to others. When we exercise our spirit by calling upon the name of the Lord, we instantly usher our whole being into God Himself as our source. It is by this kind of action that all subjectivity is overthrown, and Satan is defeated in our lives. Being subjective damages our relationship to the Body. Subjectivity damages our relationship to the Body. In Romans 14:7-8 Paul says, 7 "For none of us lives to himself, and no one dies to himself. 8 For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's." These two verses are in the context of the Body life. Subjectivity here in Romans 14 expresses itself by the saints despising and judging one another. In other words, being subjective means living by our own view and opinion. This damages our receiving of the members of the Body. When Paul fellowships his burden concerning the receiving of all the saints, he stresses the need for us to not live to ourselves. In Romans 15:3 he says, "For even Christ did not please Himself." Living to ourself and pleasing ourself are factors of subjectivity and damage the organic reality of the Body. For the rich and full church life we need to be a person who is one spirit with the Lord and one with the members of the Body, not despising or judging the saints. Being distracted by our subjective views and opinions damages our relationships in the Body, making it impossible to have the Lord's expression of His one Body on this earth. This is why Paul says, "None of us lives to himself." With self out of the way, now we only need to care for "righteousness and peace and joy in the Holy Spirit" as Paul says in Romans 14:17. It is in this way that we will overthrow the divisive demon of subjectivity and allow "the God of peace" to crush Satan under our feet (Rom. 16:20). Being subjective causes us to misunderstand and misinterpret. Subjectivity causes you to be a person that misunderstands and misinterprets things. This is surely a chief characteristic of subjectivity. When we are left to ourself we misunderstand and we misinterpret. That is, we do not hear right, and we do not perceive right. How many times have you misunderstood your wife? How many times have you misinterpreted your husband or the brothers? You judged them. You drew a conclusion about them, and later you discovered that you were far from the truth. Why? Because you believed your own thought and misinterpreted them. Whenever we leave Christ, our spirit, the truth, and the fellowship of the Body, we become prone to misinterpreting others. For example, we may misunderstand a person's countenance. We may look at a person's countenance and feel that they are thinking about us, condemning us, and judging us, when all the time such things only exist in our own minds. This is what happened with the Corinthians. They misunderstood Paul. They misinterpreted Paul again and again. In 2 Corinthians 1:12 Paul said that he was related to the believers not by fleshly wisdom, but by the grace of God. He says, "We conducted ourselves in the world in simplicity and [sincerity of God], not with fleshly wisdom, but by the grace of God, and more abundantly toward you." So Paul was moving with the saints in the spirit. But the saints there, the subjective selves that were not dealt with, misinterpreted his movement. When we are subjective and undealt with, we misinterpret and misunderstand those who are in the spirit. This shows us how prone we are to be deceived by our subjective mind. If we are not in the spirit, if we are not occupied with Christ, if we are not standing with the truth, and if we are not in the fellowship in the light with the Body, then we surely are open to misinterpret and misunderstand many things. Being subjective makes us an outward person. Subjectivity also makes us a shallow, outward person. Second Corinthians 10:12 says, "For we dare not class ourselves or compare ourselves with [certain of them] who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, [are without

understanding]." This means the Corinthians were just outward in their relationships, comparing outward things. This is a basic characteristic of subjectivity—we just look at outward things. There is no depth, no inward reality, but just comparing ourselves among ourselves. This is definitely a characteristic of a subjective person. He is just superficial, measuring things in a mere outward way. There is no depth of spirit with a subjective person. Being subjective closes our being to God and the Body. Another aspect of subjectivity is that you close your being to God and to the members. Subjectivity makes you a closed person. This was true of some of the believers in Corinth. In 2 Corinthians 6:12 Paul tried to open them up to fellowship by saying, "You are not restricted [in] us, but you are restricted [in] your own [inward parts]." This means that they were closed. They were narrow in their own inward parts. So this is another characteristic of being subjective. You are closed - closed to the Lord and closed to the Body. You just live in yourself. The reason the Corinthians were so closed was that they were not dealing with the Lord over their defiling associations. They were still compromising with darkness in their lives. That is why in verse 17 Paul says, "Come out from among them and be separate. . . . Do not touch what is unclean." Sometimes, when you come to a saint, you just have the sense he is not open. There is no transparency, but rather there is an opaqueness due to his closing to the Lord. When we are open to the Lord in our life, it is so easy to fellowship. But when things get confusing and we are very subjective, it is often because there is no genuine openness to the Lord. A lack of dealing with the Lord makes a person more subjective in his relationships with the members of the Body. Paul said to the Corinthians that they were closed and narrowed in their own inward parts. They were not open to the Lord nor to Paul. When Paul talked about being open and being enlarged, he immediately shifted the focus of his fellowship to an exhortation in verse 14: "Do not be unequally yoked together with unbelievers." Then he went on to speak about not touching what is unclean. He knew that their subjectivity, which manifested itself by their being closed to him, was because there was still something defiling the release of their spirit. Thus, he says in 2 Corinthians 7:1-2, 1 "Therefore, having these promises, beloved, let us cleanse ourselves from all [defilement] of the flesh and spirit, perfecting holiness in the fear of God. 2 Open your hearts to us. We have wronged no one, we have corrupted no one, we have defrauded no one." The way out of subjectivity is to keep our spirit cleansed from every kind of pollution and defilement. Being subjective makes us suspicious. Subjectivity makes you a suspicious person. This is described in 2 Corinthians chapter 10. Those saints were suspicious of Paul because they were living in their own subjectivity - in their reasoning and in their opinion. This is a subjective state. Being subjective makes us distrustful and anxious. Subjectivity makes you distrustful and anxious. This is the pitiful end of a subjective person - you do not trust anyone. You only trust yourself. You only believe your feelings, and you do not trust anyone else. You are anxious about your condition. This is also due to believing your own feelings and your own thoughts. Oh, brothers and sisters, we all need to rise up and shout, "Lord, I reject my self! Oh, I love Christ! I love my spirit! I love the truth! I love the Body! Hallelujah! I am rearranged! I am in another source!" By this shout we will get out of our subjectivity. Praise the Lord! Being subjective makes us merge with demons. Subjectivity causes you to merge with demons. Believing yourself is actually believing the demonic activity in your being. This is what it means to be subjective. James 3:14-15 makes it clear: 14 "If you have bitter envy and self-seeking in your hearts . . . 15 this wisdom does not descend from above, but is earthly, [soulish], demonic." James puts these words together: earthly, soulish, demonic. Soulish means being subjective, being in yourself. Then the next word he uses after soulish is demonic. So this literally means that a subjective person is a demonized person. He is a person who is subject to the activity of demons, which causes him to merge with their suggestions. You think that those feelings in you are your feelings, but they are not really yours. They are the enemy's. He has found a nest in your subjectivity. If you refuse to turn to your spirit, if you do not take Christ, if you do not stand with the truth, and you do not receive from the Body, then you are left to demonic activity. This is the pitiful end of subjectivity. How to deal with being subjective. Stop yourself. Now, let us fellowship about how to deal with this fallen state of subjectivity. Stop yourself, and do not interpret anything concerning yourself or concerning others. The way to be transferred out of yourself and into the spirit is to stop yourself. Do not try to interpret yourself. Do not trust your view, opinion, and reasoning. Just stop. Call a halt to this self that has controlled and lived out its life for so many years. You may need to spend some time with the Lord to stop yourself. In 1 Corinthians 4:3 Paul says, "But with me it is a very small thing that I should be judged by you or by [man's day]." Man's day is a term in contrast to the Lord's day. Man's day means that man's opinion and man's judgment has the sway. Man's day means that it is man's turn to judge, view, and analyze. The Lord's day means the Lord comes in, as in Revelation 1:10: "I was in [spirit] on the Lord's Day." On the Lord's day the Lord came in to walk among the churches to judge them (Rev. 2-3). The Lord's day means that now it is the Lord's turn to judge. With this realization

Paul continues in 1 Corinthians 4:3, "In fact, I do not even judge myself." Paul is saying that he is not trustworthy to examine himself, to introspect, or to analyze himself. Then in verse 4 Paul says, "For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord." Just stop yourself. Do not interpret anything about yourself. Do not debate with yourself. Do not argue with yourself. Do not analyze yourself. Say, "Lord, I open to You with Jeremiah 17:9, 'The heart is deceitful above all things, and desperately wicked; who can know it?' " Who can know the heart? Who can know our real state? Then verse 10 says, "I, the Lord, search the heart, I test the mind." The Lord is the One who is qualified to know you and change you. In the New Testament, there is a compound Greek word translated "heart-knower." The Lord is the Heart-knower. He is the One who really knows your heart accurately. So the first way to deal with your subjective state is to stop yourself. Do not interpret yourself or others from your viewpoint. Just stop yourself. And the way to stop yourself is just to be poor in spirit, to be empty, to humble yourself, and unload yourself of your self-made schemes to save yourself. Say, "Lord, I just unload. Lord, transfer me into the spirit. Unload me from my subjective thinking and living. I just stop myself." Do not sin by acting independently Do not take any independent action and sin. You ask, what do you mean? James 4:17 says, "Therefore, to him who knows to do good and does not do it, to him it is sin." Sin in the context of James 4 means independent action. This is what sin is - independent action. From the beginning, this has been the real source of all sin - man acting independently of God. In this chapter, James is talking about those who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit" (v. 13). To those James says, "Instead you ought to say, If the Lord wills, we shall live and do this or that" (v. 15). "If the Lord wills" is not just a mere religious saying. It means we live a dependent life about everything. Then in verse 16 James says, "But now you boast in your arrogance. All such boasting is evil." What is this boasting, this arrogance? It is being independent in our moves, in our daily life. Then he continues in verse 17, "Therefore, to him who knows to do good and does not do it, to him it is sin." What is the good here? The good here is dependence upon God. I am going to the store dependent upon God. I am going to fellowship with the saints dependent upon God. To live independently is to live presumptuously and sinfully. Brothers and sisters, perhaps we have never considered sin in this way. But this is the basic definition of sin - independence from God. Every sin is traced back to our independence. So the way to have a transfer from our subjectivity is first to stop ourself, and second to not sin by acting independently. How can we do this? Such a life issues from spending time with the Lord to have thorough fellowship with Him. We need to nurture and cultivate our dependent relationship with the Lord. Disassociate yourself from the devil The third way to be delivered from subjectivity is to disassociate yourself from the devil. You have to disentangle this soul enmeshed with demons. The way to be delivered out of this old source that has controlled us is to disassociate ourself from the devil and from demons. This is exactly what the Lord did with Peter in Matthew 16:23. Peter had said to Him, "Far be it from You, Lord; this [the cross] shall not happen to you!" (v. 22). Here was a big temptation trying to penetrate into the Lord's soul. So the Lord looked at Peter and said, "Get behind Me, Satan!" (v. 23). The Lord saw Satan right there. The words in Greek for "get behind Me" can also be translated "get out of My sight, be gone." The Lord immediately disassociated Himself from the devil, who was trying to divert Him from the cross. Then the Lord says in verse 24, "If anyone desires to come after Me, let him deny himself." So this denying of the self and disassociating ourself from the devil go together. We need to disassociate ourself from the enemy. How do you disassociate ourself from the devil? You do it by identifying his activity. Paul says it in this way in 2 Corinthians 2:11: ". . . lest Satan should take advantage of us; for we are not ignorant of his [thoughts]." "His thoughts" refer to Satan's thoughts in our thoughts. They are Satan's thoughts in our subjective thinking. So Paul disassociates the thoughts from himself and identifies them as Satan's thoughts. So, brothers and sisters, in our experience the way to have this transfer out of subjectivity is to (1) stop ourself; (2) do not act independently and sin; and (3) disassociate ourself from the devil. Speak to the concealed devil. This means you are going to speak to your feelings. You are going to speak to your jealousy. You are going to speak to your doubt. You are going to speak to your envy. You are going to speak to your opinion. You are going to speak to your reasoning. You are going to speak to what seems to be you! You have been enmeshed with demons, but now you have found out that an enemy has usurped your being. That is not Christ, that is not your spirit, that is not your real person, that is not really you. You discover that a hidden enemy has been occupying your thoughts and feelings. When you start to disassociate ourself from the enemy with prayer, with the exercise of "the weapons of our warfare" that are mighty through God, you pull down the stronghold (2 Cor. 10:4). Not only does the stronghold of reasoning come down, but Satan is cast out: "Resist the devil and he will flee from you" (James 4:7). "The accuser of our brethren . . . has been cast down. . . . And they overcame him [because of] the blood of the

