

# God as Our Source and Being Subjective

## *Our New Point of Reference*

**A**ccording to the revelation of the Word, 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 enjoyment and the real 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. Our self is no longer our point of reference. Our self is no longer what we consult with or what we are oriented to. 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 the center. Christ is our new 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." We know that to become a regenerated person is not merely to receive "a ticket" to go to heaven. It is not just to know that you have eternal life in that sense. It is to know that you are a person who has been rearranged. There is a new base of operation for your whole being. There has been an

organic change in your being so that you no longer refer to your mind, emotion, and will as your center, as your point of reference, as the base of your operation. But now your spirit, joined to the Lord, is your new center. Thus, in our experience the deep meaning of the Lord's death and resurrection is that 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 8:28). The Greek preposition *from* is very strong. It means "I can no longer live *from the source of Myself*. I Myself am no longer 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. This gives us revelation about the source of our living.

What a glorious release — that we no longer live to ourselves, but to the Lord. We may say this, but for it to actually be our experience depends on how much our self is 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 opinion, and 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,

### **IN THIS ISSUE:**

- God as Our Source and Being Subjective – Pages 1-3, 5-8
- Gaining Christ, Losing Self – Part II – Pages 4-5
- A New Book – Page 8

**P.O. Box 12277  
Scottsdale, AZ 85267**

Address Correction  
Requested

Non-Profit Organization  
U. S. POSTAGE  
**PAID**  
Scottsdale, AZ  
Permit No. 824

“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 entire realm of the self-life.

Now we need to concentrate on a particular aspect of the self, and that is the matter of being subjective. Opinion is one expression of the self, reasoning is another, and being subjective is still another. Being subjective is definitely the expression of living in the self. We need to concentrate our fellowship on this one point, so that we could be transferred out of every degree of being subjective.

### *What Is Being Subjective?*

We need to understand the meaning of being subjective. These 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 the characteristics of being subjective; and (3) how to deal with being subjective, which means dealing with the self.

### Everything Arising out of Self and Measured by Self

Let us consider what being subjective means. For this we need to read Philippians 2:3-4. Paul says, “Let nothing be done through selfish ambition . . .” It means that the self is the base of operation, the self is the source of our 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 word for *look out* in Greek is where we get the word “scope.” Thus, the meaning of this word is a looking at, a scoping, a focusing on our own things. This indicates that the problem with some of the Philippians was that they were just looking at and focusing upon their own things — being subjective, just in themselves.

Being subjective is opposite to 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 we relate to 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. This is subjectivity — 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, that is, interacting exclusively with this 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 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. This will deliver us out of our subjectivity. The fourth pillar is *the Body*. Hallelujah for the Body! The Body will keep us out of our subjectivity.

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, being in fellowship with the members of the Body, and learning to believe the Body. These pillars are the provisions for us to be delivered from our subjectivity, to no longer live unto ourselves but unto 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 to or peculiar to an individual subject or his mental operations depending upon one’s individuality and idiosyncrasies.” 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* relating 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. 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 a mess inwardly, because we do not exercise ourselves in these four realms. Experimentally, we do not believe any of the objective facts. Actually, we believe our own feeling. Our own feeling is the final court of appeal. Our own feeling and our own mind looms larger than the truth itself. We are controlled by self, and we live to our self. This makes it impossible for Christ to be lived out and for us to have the proper organic relationships in the Body. So 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 Ourselves*

Being subjective leaves you ignorant of yourself so that you do not know yourself 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 vitally joined to the objective base of 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 exercises your spirit. To be in the realm of the spirit is to be a person who becomes wise concerning your real state. You discover that there is nothing good in you, and you can admit it, confess it, and apologize. You can repent without strain. You can admit your fallen state. You can say to your husband, "Dear, I'm rebellious, I'm jealous, I'm envious, 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.

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 into 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

*(Continued on Page 5)*

# GAINING CHRIST, LOSING SELF

## PART II

In the previous issue of *the Christian*, we saw that Paul counted all things loss to gain Christ. In the book of Philippians, he lists specific things in his own life which he called “gains to me,” but which he dropped on account of Christ. We also saw that Paul’s life is a pattern for us. Now we will see that Paul also *suffered* the loss of all things to gain Christ.

There are innumerable items that can be gains to us. However, all things lead back to one thing — the self. It is the self that desires material possessions, that has impure motives, that holds on to its opinions, that indulges its feelings. But when we count these things loss and apply the cross to the self, then we provide the ground for Christ to grow in us. He spreads in our heart. He renews our mind. He flows in our emotions. We actually gain Christ! He lives rather than the self. And as a result, we begin to bear the fruit of the Spirit, and the image of Christ is expressed through us.

### *Suffering the Loss of All Things*

It is one thing to *count* all things loss. It is another thing to *suffer* the loss of all things. The former can be somewhat theoretical. But Paul did not live in mere theory. He lived in spiritual reality. Those things that he counted to be loss, he also suffered as loss. How did this happen? We could summarize it in two ways. First, Paul experienced Christ in the middle of his environments, whether they were good or bad. As we read the New Testament, it quickly becomes apparent that Paul did not have an outwardly happy or comfortable life. Quite often his environments were sorely difficult and severely trying. And yet, we cannot sense any spirit of complaint with him. We never find him blaming God or man for his harsh circumstances. Why not? Because Paul had the revelation that all things were working together for good. He saw God’s sovereign hand behind every circumstance that came his way, and he submitted to it — he submitted to the mighty hand of God. He knew that nothing was a mistake. He knew that God was allowing his environments for good. We might ask, What good? How can prison, beatings, hunger, persecution, shipwrecks, and stoning be good? What is Paul’s definition of good? Good to Paul is obviously not having a life of ease and comfort; nor is it having a nice

home and a new car; nor is it having mere “happiness” in family life. Good to Paul is to be conformed to the image of Christ. Good is simply to gain Christ. And Christ can be gained in any environment. In fact, often more of Christ is gained in hard environments than in those that are easy. He was a person that was “always carrying about in the body the dying of Jesus” due to his difficult environments, in order that the life of Jesus also could be manifested in him. Paul saw every circumstance as a golden opportunity to cross out a little more of self and to gain a little more of Christ.

Second, Paul could suffer the loss of all things because he knew how to put to death the flesh and self-life. Paul was human. He had reactions, moods, and criticisms. But he knew the power of Christ’s death which is resident in the Spirit. The effectiveness of the cross that crucified the old man, the flesh, and the self was not lost 2,000 years ago at Calvary. That killing element of the cross is still operating in the Spirit. So Paul realized that whenever a reaction rose up in his self, he could put it to death through the Spirit. He only needed to walk in the Spirit. By walking in the Spirit, he would not live out his reactions. In other words, when we get into the Spirit, the reaction of the self dissipates. The flesh subsides. The Spirit is a powerful poison to the self. Thus, the Spirit can be applied to so many areas of our daily life. When the self rises up with opinions, agitations, irritations, self-pity, moods, envy, pride, ambition, jealousy, greed — the list goes on and on — we can touch the Spirit within our spirit by crying aloud, “Jesus.” Instead of remaining in ourselves, we can use the Lord’s name and walk in Spirit, knowing that the effectiveness of the cross is in the Spirit. We too can put to death the self-life.

### *Gaining Christ*

What motivated Paul to suffer the loss of all things? Was he just an ascetic? No. He was simply a man who had seen Christ. He was controlled by the vision of Christ. We know that on the road to Damascus, he received a revelation of Christ. The Son of God was revealed in him. We also know that after his salvation, he continued to behold the glory of the Lord in Spirit. As a result, Paul was able to make a comparison. He compared the world to Christ. He compared the plea-

asures of sin to Christ. He compared the self-life to Christ. And by comparing, he was able to discern which was worth holding on to, which was worth pursuing. To Paul, the choice was easy. Jesus Christ is so wonderful. He is so excellent, so fair, so beautiful, so attractive. He is so majestic, so glorious. Nothing compares with Christ. Nothing even comes close. Nothing. The treasures of the world are like refuse in the light of His glory.

Thus, Paul was motivated to count all things loss because he saw Someone so worthy to be gained. The reason we tightly grasp the things of the self is because our vision of Christ has faded. We hardly know Him. We are born again, but we have little fellowship with Christ, little beholding of Him. Our hearts are overrun with the attractions of the age. Our schedules are consumed with the pursuits of self. We have no time for Him. Our eyes are not fixed on Him. So, our fresh appreciation and love for Him dwindles. Other loves creep in so that He is no longer our first love.

But, like Paul, we need to keep our vision of Christ always new. We need to fix our eyes on Jesus, to behold His glorious face. This happens when we spend time in His presence, whether alone or with the church. As we're in His presence, our whole value system changes! Nothing matters except Christ. We will consider all things as refuse compared to the excellency of Christ. We will want only to pursue Him, gain Him, know Him, and be found in Him.

### *Conformed to His Image*

Gaining Christ. Losing the self. This is how Paul grew and matured in Christ. This is how his soul was conformed to the image of God's Son. And as a result, God's eternal purpose for Paul's life was accomplished. Hence, when you met Paul, you did not meet an opinionated mind. You were not struck by a sulking, moody emotion. You did not sense a self-centered or impure heart. You did not encounter a hard, stiff-necked will. Rather, you met a man whose self had been broken and crucified. You met a man who was filled with Christ and who expressed Christ. You sensed the love of Christ, the joy of Christ, the patience of Christ emanating through Paul. In other words, you met a man whose soul was bearing the image of Christ.

This is God's goal for all of us. In our daily life, we can gain Christ. We, through the Spirit, can put to death the self. Whether our environments are pleasant or harsh, there is "good" to be realized; and that good is to experience Christ and to be conformed to His image. By this, God's eternal purpose is fulfilled. May the Lord do

this in each of us!

### *Scripture References:*

*God's progressive conforming work over the soul:*

Rom. 5:10; 12:2; 2 Cor. 3:16-18; Gal. 6:7-8; Eph. 4:23; Col. 1:28; 3:10; Heb. 8:10-11; 1 Pet. 2:2; Matt. 13:3-9, 18-23

*Counting all things loss:* Phil. 3:3-8; 1 Cor. 2:1-2; Luke 9:57-62; 14:25-35; Matt. 10:37-39; 19:21-29; 2 Cor. 12:15; 1 Thess. 2:8; Gal. 6:14

*Applying the cross to the self:* Matt. 16:24-25; Phil. 2:3-21; 3:8-11, 17-19; 4:11-13; Rom. 8:12-13; Gal. 5:13-25; Col. 3:8-10; John 12:24-25; (cf. 2 Tim. 3:2)

*Experiencing Christ in environments:* 1 Cor. 4:9-13; 2 Cor. 1:3-11; 4:7-18; 6:4-10; 12:7-10; Rom. 8:17-18, 28-30; 1 Thess. 1:5-6; Heb. 12:4-13; 1 Pet. 1:6-8; 4:12-14

*Gaining Christ:* Phil. 3:8-14; Gal. 5:22-23; Eph. 3:14-21; 4:15-16; 1 Cor. 15:10; Heb. 12:1-2; (cf. Rev. 2:4)

*Manifesting Christ:* Phil. 1:19-21; 2 Cor. 2:14-16; 4:10-12

— Kirk Eland

---

*(Continued from Page 3)*

know itself. It does not know its folly. Apart from our spirit, we do not know ourself. We are ignorant of ourself, apart from our spirit. But when we touch our spirit, oh, we loathe ourself. We recognize that there is nothing good in us; through and through we are altogether flesh. We are full of reactions, full of bitterness, and full of hate; and every gross sin is a potential in us.

The spirit of man is the key to knowing ourselves in God's light. Paul indicates this in 1 Corinthians 2:11: "For what man knows the things of a man except the spirit of the man which is in him?" Proverbs 20:27 also states 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.*

*(Continued on Page 6)*

Page 5

(Continued from Page 5)

When we remain in our self, or soul-life, we lose that God-given ability to know ourself 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 at Calvary (Rom. 8:3).

Being subjective is to be 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 from our own mind and feeling. We are not that flexible in fellowship, because when our opinion is rejected, *we feel* rejected. Our opinion and self are so wedded 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 feeling 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 by no means 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. What you are wise and discerning about is 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 ourself — how fallen we are, how we cannot trust ourself, and how much we need to live moment by moment by the Lord Himself — the more we will know

others’ condition. This is surely the 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, man’s state of simultaneously having both flesh and spirit, etc. 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 the thoughts of Eve. When she was seduced and deceived by the enemy, she became utterly subjective. She did not touch the objective base of the Lord Himself and His presence. She left her orientation to the Lord Himself 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 our mind, and our own thoughts become our source, 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, 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” (that means everyone is subject to this temptation), “not to think of himself more highly than he ought to think.” 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 base 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 in 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 states 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 all the onslaught of condemnation from the enemy. Because there is sin in our flesh, it acts, it reacts, it moves, and it has its tendencies. 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 . . .” His wretchedness was due to his being confined to his own thoughts. 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.” Then again in Romans 8:1-2 he declares, “There is therefore now no condemnation to those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.” 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 an 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 states 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

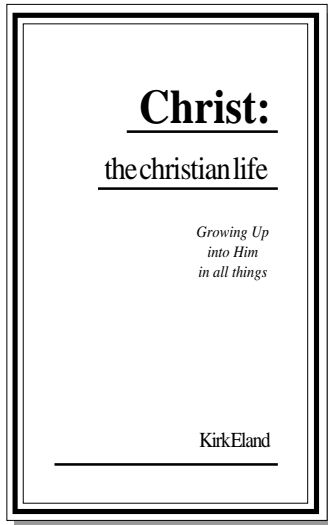
Subjectivity makes us fearful. That is, when we stay in ourselves considering our own feelings and thoughts, we are fearful and timid. Second Timothy 1:7 says, “For God has not given us a spirit of fear (cowardice or timidity), but of power and of love and of a sound mind.” Then verse 8 says, “Therefore do not be ashamed of the testimony of our Lord.” This includes the meetings of the church. Some of us have not testified even once in over six months or a year. Why don’t you testify? Why don’t you stand up in the meeting to release the Christ in your spirit? It may be due to a subjective state and mood that comes over you in the meeting. You are self-conscious. Your point of reference is your self. You are more occupied with what you are not, than with Christ. Your being immersed in your personal failure, your overall condition, and your present situation are symptoms of your subjectivity. Because this becomes your point of reference you 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 in the meetings.

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

*(Continued on Page 8)*

# A New Book

From the *Introduction*



What is the Christian life? How could it be defined? Perhaps we would answer that the Christian life consists of assenting to a set of Biblical teachings and going to church. Or, that it is doing our best to fulfill a list of religious duties, a set of do's and don'ts. Or, that it is serving God in various Christian ministries in order to demonstrate our thankfulness to Him for saving us. Or, that it is trying to improve oneself to be a better Christian and to set an example for others. Or, that it is seeking experiences of power and spiritual gifts. Or, that it is getting involved in today's social and political issues from a Christian standpoint.

Although these various definitions may seem noble and good, they do not define the Christian life that the New Testament reveals.

What then is the Christian life? Simply put, the Christian life is a Person. And that Person is Jesus Christ. The most crucial revelation for us to receive about the Christian life is that *Jesus Christ is the Christian life*. . . . And because the Christian life is a *life* and not a religion, we can expect to experience certain stages of growth. Life implies birth, growth, and maturity. Life is never static or stagnant, but is dynamic and developing. This is exactly how it is with the Christian life. . . . I trust that these chapters will lead each of us into the Person of Jesus Christ — to gain Him, know Him, and grow in Him, because He is the Christian life.

— Kirk Eland

## Table of Contents

Introduction .....	v
1 Being Right with God .....	1
2 What Does It Mean to Be Born Again? .....	7
3 Absolute Assurance .....	15
4 A New Identity in Christ .....	25
5 Baptism .....	35
6 Discovering Your Human Spirit .....	47
7 Laying Our Hands on Christ .....	55
8 The Word of God .....	65
9 Prayer .....	73
10 Access to God by the Blood of Christ .....	83
11 Knowing the All-Sufficiency of Christ .....	91
12 Partaking of Christ as Life .....	99
13 Drinking the Spirit .....	109
14 Two Sources .....	117
15 Guarding Against Our Enemy .....	127
16 Hindrances to Growth .....	137
17 Consecration: Presenting Ourselves to God .....	147
18 What Is God's Purpose? .....	159
19 Gaining Christ, Losing Self .....	173
20 The Practical Church Life .....	187

### Order from:

**Ministry Publications**  
 P. O. Box 12222  
 Scottsdale, Arizona 85267  
 (602) 948-4050

203 pages  
 Price: \$5.00 postpaid

(Continued from Page 7)

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 live Christ and flow Christ 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. Amen!\*

\*(To be continued next month)

— Bill Freeman

## Ministry of the Word Radio Broadcasts

A daily Bible study on the Christian life on these stations:

Phoenix, Arizona KHEP 1280 AM	Mon. — Fri. 10:30 – 10:45 A.M. 6:00 – 6:30 P.M.
Seattle, Washington KBLE 1050 AM	Mon. — Fri. 5:00 – 5:15 P.M.
Eastern Washington KTBI 810 AM <small>(Moses Lake, Ephrata, Wenatchee)</small>	Mon. — Fri. 11:00 – 11:15 A.M.
The Tri-Cities / Washington KGDN 101.3 FM <small>(Richland, Kennewick &amp; Pasco)</small>	Mon. — Fri. 11:00 – 11:15 A.M. 11:00 – 11:15 P.M.
Spokane, Washington KSPO 96.9 FM	Mon. — Fri. 11:00 – 11:15 A.M. 11:00 – 11:15 P.M.

## *the Christian*

*The Christian* is a non-profit monthly publication of **Ministry of the Word, Inc.** This paper is for the spreading of the truth of God's Word and the building up of the Body of Christ.

Subscription to *the Christian* is free and will be sent upon request. Any donations to Ministry of the Word, Inc., to further the publication and distribution of *the Christian* will be appreciated and are tax-deductible: P.O. Box 12277, Scottsdale, AZ 85267.