

## God's Goal in Our Daily Life

*The divine goal in the universe*

**W**hat is God's goal in this universe? What is His goal in the earth? What is His goal for our human life? We must see that God has a goal and purpose in this universe. God is not without purpose. God created all things with a goal in view. We must see this divine goal. God's goal is not something we make up or try to figure out. It must be revealed to us. God Himself must unveil it to us. When we see it, our spirit becomes a spirit of wisdom and revelation (Eph. 1:17). Our whole life then comes under the governing vision of God's goal. It can then regulate and control our daily life. The governing nature of vision is spoken of in Proverbs 29:18: "Where there is no vision the people cast off restraint." Vision is what controls us. Each believer needs the vision of God's goal to govern his daily life.

We can declare to the universe: God has a goal! We are not without a goal. God has spoken and made it clear what His goal is. We can embrace it. We can live by it. We can understand everything in our daily life by this goal. We can interpret our lives by it. God's goal is our measuring rod. We can measure our reactions by it. We can measure what is happening in our relationships by it. It measures us. Without God's goal, we would not know where we are. His goal keeps us calibrated and focused in our daily life.

*Christ is all in all, that God may be all in all*

After clearly seeing the necessity of being under the

governing vision of God's goal, we must ask, "What then is it?" The divine goal is briefly comprehended in two verses — Colossians 3:11 and 1 Corinthians 15:28. In Colossians 3:11 we read, "Christ is all in all." In Greek there is a definite article before the first "all," thus it reads, "Christ is *the* all in all." This emphasizes the definiteness of Christ being all. There is no room for anything else. Christ is *the* all! He is not just a part of our life. He is not just a helper on special occasions. Christ is *the* all and in all.

In 1 Corinthians 15:28, it is written, "The Son Himself also will be subjected to Him Who has subjected all things to Him that God may be *the* all and in all." Again, the definite article occurs before "all." This verse shows us God's goal — that God may be *the* all in all. These two verses reveal to us the goal and purpose of the universe. Everything is moving in the direction of this one unique goal — that Christ and God may be the all in all.

The Lord Jesus will rule and reign until all enemies are under His feet (1 Cor. 15:24-26). The whole universe will be put under Him — things in the heavens and the things on the earth. He will possess us as His kingdom. Jesus is Lord! Jesus is ruling! Jesus is reigning! He has made us a kingdom. He is the Head and we are His Body. At the end of the kingdom age, He will hand us over to the Father. He will have accomplished all His work from the beginning of creation, throughout all the ages, unto the end of the kingdom age.

How does Christ accomplish this work? It is through several steps, including His incarnation, His human living, His death, His resurrection, His ascension, His incorporating Himself into His Body, regenerating millions of

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### Ministry of the Word, Inc.

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people, swallowing us up with His life, transforming us into His image, and coming back to rule on this earth for a thousand years. Through all these steps, He accomplishes His ultimate goal of becoming “the all in all.”

After He conquers every enemy, He turns the kingdom over to the Father. He presents a finished work to the Father where God may be the all in all. This is the goal — that God may be the all and in all. But God is the all in all only where “Christ is the all in all.” Christ is “the Christ of God” (Luke 9:20). He is God’s Christ (Rev. 12:10). Thus, when Christ is all in all, God can be all in all. When Christ comes into us, He comes into us to be “the all in all!” This is the divine goal of the universe.

### *God’s goal and our daily life*

The divine goal of the universe becomes the goal of our daily life. God’s goal is manifested in a very practical way. It is not just a high vision that has nothing to do with your kitchen, your office, or your automobile. For example, when I was traveling recently, my computer screen was broken on the airplane. This was not just happenstance. It was an opportunity for Christ to become my all. I went to bed that night bothered in my thinking about my broken computer screen. I could feel those thoughts trying to leech onto my mind, not allowing me to sleep. But in the midst of those feelings, I started to interact with Christ! I began to realize that I was not authorized to merge with those thoughts. I was authorized only to handle Christ. So I just opened to Him and said “Jesus.” I just called “Jesus!” I interrupted my thoughts with “Jesus!” God became all in my life as I reacted to that environment with Christ. It is in such experiences in our daily life that He becomes our all.

### *We are not authorized to live*

For God to be all in all in our practical daily living, we must see that Christ is the only One who is authorized to live. He is the One anointed and appointed to be our life. We are not appointed ones. We are not authorized to live by our own life. There is only one thing for us to see — we died. We have been terminated. God has taken us out of the way. As Paul said, “I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me” (Gal. 2:20). So Christ is the One authorized to live. When your mind is a running commentary, when evil thoughts are present in your mind, tell the Lord, “I am not authorized to think. Lord, You are the One authorized to think.” Handle Him, don’t handle your thoughts. Call upon Him. Sing to Him. Get in the Word with Him. When we handle

Him, He becomes our all. He becomes all in little things. He wants to fill all things (Eph. 4:10). He is fine and detailed. He wants to live in us, to feel in us, and to act in us.

Christ is *the* all in all, so we take Him as our all in our daily living. Then He lives in us, and He is *in* all. He inhabits us. He wears us. We are the Body of Christ, so Christ fills our being to the brim that He would be all *in* all (Eph 1:23). The phrase “all in all” unveils to us the goal of this universe. God wants a corporate habitation for Himself where He is all in all. We see this in the church (Col. 3:11), the kingdom (1 Cor. 15:28), and the New Jerusalem (Rev. 21:22).

The way God wants to be all in us can be seen in the way He was all in the human life of the Son. He wants to be all and dwell in us like He does in His Son. In His Son “dwells *all* the fullness of the Godhead bodily,” and we are made full in Him (Col. 2:9-10). In Him *all* the fullness was pleased to dwell, and through Him all things get reconciled to God (Col. 1:19-20). When Jesus spoke, God spoke. When Jesus laid hands on people, God laid hands on people. When Jesus reacted, God reacted. When Jesus chose, God chose. He lived one with the Father. He was always in concert with the Father (John 8:29). He moved with the Father. He was an expression of the Father. The Father acted in Him. The Father did not need to act apart from Him. The Lord said, “He that has seen Me has seen the Father. Do you not believe that I am in the Father and the Father is in Me?” (John 14:9-10). That means the Father was embodied in the humanity of the Son of Man. The Father was everything to Him. God could act in Him. God could think in Him. God could love in Him. God could be related to people in Him.

Now Christ is the Head of His Body (Col. 1:18). Just as the Father filled Him, Christ is filling us. He is becoming all to us so that on this earth there can be a testimony of Jesus. Jesus can act on this earth. Jesus can love on this earth by living His life in us. In every place there can be a church, the testimony of Jesus, where He lives and has first place in everything. When people see the church, they see Jesus! They see the kind of Jesus that Jesus really is. The earth was meant to see the kind of Jesus that Jesus really is. How could the earth see this? How could the world believe? How could the world know? It is by His life day by day becoming our life. We are taking Him, we are experiencing Him, and His life is being lived out through us. Oh, we want Him to be the all. Just tell Him, “Lord, be my all.”

As sinners we are all qualified for Christ to be our all. There are no special people. Regardless of your condition or what problems you have — if you are on the floor, if you are underneath the floor — don’t be troubled. He

meets you where you are. He wants to be *all* right where you are. He has come down to us. The book of Hosea says that He comes to us and stoops and woos us with the cords or bands of a man. It is not the cords with which one draws a beast, but the cords of a man (Hosea 11:4). He gently draws us to Himself. We just say “Jesus!” when we’re on the floor. We can’t even get up, but we say, “Jesus! You are the One Who gets up. You are resurrection life. I cannot be resurrection, but I touch You, the resurrected One.”

Have you ever been on the floor? Emotionally on the floor? In your mind on the floor? That is a golden time for Christ to be all to you. You call “Jesus!” When you call “Jesus!” the church gets richer with Christ. Here are so many brothers and sisters getting off the floor not by their own strength, not by their own energy, but by contacting Jesus. Yesterday you were on the floor, but today you are in resurrection. We handle Christ and He becomes all. This is another experience of Him becoming all. The more He is all to us, the more He is everything in us.

By these two verses, Colossians 3:11 and 1 Corinthians 15:28, we see that the universe has a goal that God would be all in all. This is a heavenly vision into which all of us are called to enter. This vision governs our daily life. All our questions are answered. We see the one purpose of everything in our lives — for Christ to be all to us and in us. Under this vision we learn to experience Him as our all.

### *God acting in us*

When God is all to us, He acts and reacts in us. That means He feels in us, He thinks in us, He chooses in us. Second Corinthians 5:20 reveals how God acts in us: “On behalf of Christ, then, we are ambassadors, as *God entreating through us*; we beseech you on behalf of Christ, be reconciled to God.” When God beseeches through us, God is acting in us. This is how God becomes all to us.

### *Christ thinking in us*

God also becomes all to us when Christ is thinking in us. In 1 Corinthians 2:16, Paul says, “For who has known the mind of the Lord? Who will instruct Him? But we have the mind of Christ.” We have the mind of Christ! That means He is thinking in us. He is all in all in our thinking. It is not just that He has a mind in Himself, but His mind *is in us*. What a marvel that this can happen in us!

We will have many dealings with our mind, our reasonings, and the things rising up in our mind (2 Cor. 10:4-5). But we learn how to interrupt our thoughts. We

learn how to experience Christ in the middle of our inordinate thinking, our wild thinking, the strongholds where the enemy resides. In all these kinds of experiences we learn to handle Christ, and by that He becomes all in our thinking (1 Cor. 7:25, 40). We do not trust our own understanding (Prov. 3:5-6). Our mind is simply a tool. Our mind is an instrument to be saturated with Christ (Rom. 6:13). Through our mind we think. We get the mind of the Spirit, the thinking of the Spirit, the thoughts of the Spirit.

Even our memory becomes an avenue to pray. In the New Testament, we see how God was all in Paul’s mind. Many times he would remember the saints and pray for them. He remembered Timothy, he remembered Titus, and whenever he remembered, it was a call to pray. When the thought came to his mind, he did not just think about people. He prayed. When Paul says, “When I remembered you,” what is that? That is a mind where Christ is all. Christ is thinking in Paul.

We will have many dealings with our mind. Certain things come up in our mind. We might begin to think something negative about a brother. We look at the negative things. We may interpret things according to outward appearance. But we discover that what is in our mind divides us from that brother. What rises up in our mind is against the knowledge of God (2 Cor. 10:5).

What is the knowledge of God? The knowledge of God is the knowledge of one another reconciled to God in one Body (Eph. 2:16). We are organically joined to the Head and to one another. The knowledge of God is the New Testament revelation of not knowing one another according to the flesh (2 Cor. 5:16ff). It is to know that we all died in Him and we no longer live to ourselves. We do not know one another in that old realm. So the knowledge of God helps us to detect the wrong kind of thoughts. This thought in our mind is against the knowledge of God. It rises up. It tries to creep into our thinking. It tries to disintegrate the fellowship with other believers. It might be just one thought which the devil puts into our mind. How do we deal with these thoughts? Paul said, “Bringing into captivity every thought into the obedience of Christ” (2 Cor. 10:5). There is a lot of obedience called for in the realm of our mind.

We have plenty of material to obey with. Your thinking, your worry, your anxiety, your imaginations — that is all raw material. It rises up in your mind. Now you take every thought into the obedience of Christ. What a glory to God that Christ could be all in our mind. He could think in us. He could understand in us. Our mind is a tool for God to use.

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## Guarding Against Our Enemy

To grow and mature in the Christian life, it is critical for us to realize that we have an enemy. As believers, we are not unopposed. We do not live the Christian life in a neutral environment. We have a spiritual enemy whose goal is to halt our spiritual growth, to damage our lives, and to destroy the church. We are the targets of his subtle and invisible attacks. The Bible reveals that our enemy is Satan, the devil. Hence, a factor of growth in the Christian life is to be aware of Satan and his tactics and to be on guard against him. Otherwise, we will be vulnerable to his attacks.

### *The existence of the enemy*

We must realize that the devil is not a man dressed in a red suit. Too often we think of the devil as some sort of fictional character. The result is that we take him too lightly. But we must be sobered to understand that Satan is not a fictional being, nor is he to be taken lightly. Satan's existence is very real, and his attacks on us are also very real. This is why the Bible tells us to be on guard, to be sober, to be vigilant against him.

Where did the devil come from? What is his origin? And how did he get to be the way he is? The Word of God reveals that Satan was originally created by God as a very good, beautiful, and powerful angel named Lucifer. His function was to lead all of the other angels in worship to God. Yet, because of his position, beauty, and power, Lucifer became proud and decided to elevate himself to a position equal with God. He said in his heart, "I will make myself like the Most High." In so doing, he rebelled against God and led one third of the angels with him in his rebellion. Of course, God could not allow Lucifer's rebellion, and therefore cast him and the angels that followed him out of His presence.

### *The goal of the enemy*

Satan became God's archenemy. Thus, whatever God is, whatever God stands for, whatever God purposes, and whatever God does, Satan opposes and determines to destroy. We know that God's eternal purpose centers in man. God created man to bear His image, to be conformed to the image of His Son, Jesus Christ. God's good pleasure is to have the church, comprised of redeemed man, as His habitation. God also created man to represent Him with His dominion and authority. In fact, God made man for the purpose of defeating Satan. God would not touch Satan directly. He purposed to deal with Satan indirectly through man.

Therefore, Satan and all his forces (called the principalities and powers) oppose man. Because God's purpose centers in man, Satan hates man and is actively engaged in

destroying him. We can see this within the first few chapters of the book of Genesis. Soon after man's creation, Satan crept in as a serpent and deceived Adam and Eve. As a result, they disobeyed God and rebelled against Him. Since that time, the history of the human race has been characterized by sin, rebellion, hatred, wars, immorality, corruption, deceit, and pride. Thus, the devil is called our "adversary." The apostle Peter depicts him as a roaring lion who walks about seeking someone to devour.

### *The strategies of the enemy*

We must now see some of the tactics or strategies which are commonly used by Satan against us. As Paul said, "We are not ignorant of his devices." The devil employs common tactics that all God's children experience. What are some of these tactics?

First, the devil injects questions and doubts into our hearts and minds. For instance, when we are newly saved, Satan will whisper such thoughts as, "Was my receiving of Christ real, or was that just an emotional experience that I made up?" or, "Am I really a Christian? — I do not *feel* saved at all today;" or, "Is the Bible really the Word of God?" Often these thoughts are like flaming missiles that are shot into our minds and then engulf our inward parts. Satan's strategy with such questions is to undermine our faith in Christ. Instead of remaining in the simplicity of faith, our minds become complicated and corrupted with doubts that ultimately lead us away from Christ.

Second, Satan will often instigate persecutions against a believer or the church. These persecutions can even be carried out by friends, relatives, or fellow employees who oppose your receiving Christ or your resolute following of Christ. It appears as though the persecution is coming from people. But according to the Word of God, such persecutions often have devilish principalities and powers behind them. We cannot see the spiritual forces of darkness, but behind flesh and blood they are actively working to persecute us. The devil's goal in all these persecutions is to discourage us, wear us out, and cause us to lose heart.

Third, the devil often attacks us with accusations. In fact, the word "devil" in the original Greek language means "accuser." The Bible tells us that he is the accuser of the brethren, who is accusing us before God day and night. He attacks us by maliciously categorizing us. He tries to convince us that we are a certain kind of person. He constantly reminds us of our weaknesses and failures. He will put such thoughts into our minds as, "You are no good, You never have been and never will be;" or, "You are so stupid, you can't do anything right;" or, "You don't love God, look at what you just did — and you call yourself a Christian? You are nothing but a hypocrite;" or, "Your condition is terrible, you better not go to the church meeting the way you are." Satan is a master at accusing us. He knows our weaknesses and cleverly exploits them. His goal is to so

overwhelm us with feelings of defeat and failure that we “throw in the towel” on the Christian life.

Finally, the devil attempts to usurp us with sin and the world. Through the fall of man, sin entered into us. We have a sin nature that has lusts for sinful things. Satan has also built a world system that matches our lusts. In other words, he has provided a world outwardly that entices and inflames our sinful nature inwardly. Thus, one of Satan’s common tactics is to draw the believer away from God to become a worldly and even sinful Christian. If he can occupy our hearts with worldly pursuits, goals, and pleasures, then by default he has succeeded in drawing us away from being occupied with Christ. The Lord Jesus is no longer our first love. The things of the world have replaced Him.

### *Countering the enemy*

Having seen the strategies of the enemy, we must now see from the Word of God how we can counter his attacks. The most important matter for us to realize in countering the enemy is that he has already been defeated! The battle has already been won. Where? When? By whom? Satan was defeated by the Lord Jesus at the cross 2,000 years ago. This is a wonderful spiritual fact. The New Testament reveals that when Jesus Christ was crucified, the principalities and powers were stripped off — they were defeated. When He rose from the dead, Christ conquered Satan’s greatest hold over man — death and Hades (hell). When the Lord Jesus ascended and was enthroned at the right hand of the Father, He was made King of kings and Lord of lords, and all principalities and powers were made subject to Him. Hence, Christ is the victor over Satan and all his evil forces. They are defeated foes!

This means that when we counter the enemy, we are not employing our own strength or cleverness to defeat Satan. We need not look at our own condition or spiritual performance to fight this battle. Jesus Christ has won the victory — now we simply execute what He has already done. We just apply His victory over the devil day by day. And the Bible reveals that the practical means to execute the Lord’s victory is His name. We must realize that there is tremendous power in the name of Jesus. In His name is the victory that He accomplished in crucifixion, resurrection, and ascension. Paul said that every knee shall bow (including the devil’s) at the name of Jesus. The devil and all his demons know the authority and power in His name. And as much as they detest it, they must submit and bow at the name of Jesus.

So how do we counter the enemy’s attacks? When the devil is injecting doubts and questions into our minds, or is discouraging us with persecutions, or is running over us with accusations, or is tempting us to participate in sin or the world, simply use the name of Jesus. From your spirit call, “Lord Jesus!” If you need to, shout His name. Resist Satan by the name of Jesus, and the Bible says that he will flee. Satan must submit at the name of Jesus.

We also must see the power that is in the blood of Jesus. In the book of Revelation, we find that the believers overcome Satan by the blood of the Lamb. Satan accuses us for our failures and our condition. However, the blood of Christ has washed us from all sin. We have been justified by the blood and made righteous in the sight of God. Therefore, we have unhindered access to God at any time and in any place. Satan is lying when he tells us that we are unworthy to approach God or to come to a meeting of the church. We simply need to remind Satan that our boldness before God is not predicated on our condition or our performance, but on the blood of Christ. We should also remind the devil that as the Lord Jesus was shedding His precious blood for us at the cross, he and all his evil forces were being conquered and put to open shame. These kinds of declarations will shut his mouth quickly.

Finally, we must realize our need to stay in the church life. God never intended that spiritual warfare be conducted by isolated individuals. Rather, this warfare is to be engaged in within the context of the Body life, the church life. By ourselves, we become much more susceptible to the enemy’s attacks and deception. But when we are with brothers and sisters who have spiritual sight and experience, there is far less occasion for being defeated by the devil’s devices. There is a protection in the Body of Christ.

So, we must not be ignorant of Satan’s devices. As believers we must know that we have an enemy. We must be aware of his tactics. And we must also know how to counter the devil’s attacks. By these practical means — the name of Jesus, the blood of Jesus, and the practical church life — we can stand firm, be sober, and guard ourselves against the attacks of Satan. By this we will continue to grow in the Christian life.

— Kirk Eland

### *Scripture References:*

*The existence of the enemy:* Gen. 3:1-5; Isa. 14:12-21; Ezek. 28:1-19; Rev. 12:3-4, 9

*The goal of the enemy:* John 10:10; 1 Pet. 5:8-9; Rev. 9:11; 12:12f

*The strategies of the enemy:*

*Injecting questions and doubts* – Gen. 3:1-5; 2 Cor.

11:3; Eph. 6:16; Luke 22:31-32

*Persecution* – Eph. 6:12; 1 Thess. 2:18; 3:3-5; Acts 10:38

*Accusations* – Rev. 12:10; Job 1:6-12; 2:1-6; Zech. 3:1-2

*Temptations of sin and the world* – Eph. 2:2-3; 1 John

3:8; 5:19; 2 Cor. 4:4; 2 Pet. 1:4

*Christ’s victory over the enemy:*

1 John 3:8; John 12:31; Heb. 2:14; Eph. 1:20-22;

Col. 2:15; Rev. 1:18; 20:10

*Countering the enemy:*

*By the name of Jesus* – Phil. 2:9-11; Acts 16:18;

Mark 16:17; James 4:7

*By the blood of Jesus* – Rev. 12:11; Rom. 3:24-25; 8:1, 31-34

*In the church life* – Eph. 6:10-18; Matt. 16:18; Rom. 16:20.\*

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This is where the battle is for the building of the church. When Peter said, “Thou art the Christ, the Son of the living God,” the Lord said, “Blessed art thou, Simon Barjona. Flesh and blood has not revealed this to you” (Matt. 16:16-17). Peter was under revelation. He saw the Christ. His mind was on the Spirit. But a few minutes later, he told the Lord to pity Himself in relationship to the cross. Then the Lord said, “You are not setting your mind on the things of God but the things of men.” He said to Peter, “Get behind me, Satan” (vv. 22-23). This means the way Satan came was through the mind — through the independent mind, the mind not set on God, the mind that was not dependent upon the life supply of God. Our mind can be dangerous. The enemy can throw thoughts into our mind. If there is one area we need to have completely subdued, it is our mind because this is where the enemy attacks the church.

But this same mind that has been under the enemy’s control can be brought back to its proper source. What a glory to God for this mind to be a redeemed mind, a mind purchased by the blood, a mind belonging to Him. We bring it to Him. We call upon Him. We do not allow our mind to be independent. Then we get the mind of Christ.

This is the building of the church. The building of the church is not a method. It is not an organization. The building of the church is saints one by one handling Christ with our thoughts, handling Christ with our suspicions, handling Christ with our imaginations. We can bring every thought down by the Name that brings everything into submission — the Name of Jesus. Amen. At that Name every knee bows, every tongue confesses. When we speak that Name, the evil thing in our mind is brought down. We experience Christ. Life is imparted to others. The members feel supplied because God has become all in our thinking. Now He acts in us and He thinks in us.

### *Christ feeling in us*

Paul’s words also reveal how Christ becomes all by expressing His feelings in us. In Philippians 1:8, Paul says, “For God is my witness, how I long after you all in the inward parts of Christ Jesus.” Is that not Christ? Christ in Paul was feeling and longing after the saints. This verse shows *how* Christ is our life (Col. 3:4). The Lord feels in us. Our emotions can express Christ. Brothers and sisters, we are persons with feelings. We have the capacity to carry burdens. We have the capacity to feel in the sphere of the divine life. Paul’s emotion is the realm where Christ was all. Paul was a man whose emotions were under the control of Christ, thus Christ could feel

and long for the saints through Paul. Paul longed for the saints in the inward parts of Jesus Christ. The phrase “inward parts” means compassions. The compassions of Jesus were in Paul’s compassions. It refers to the deep feelings of Jesus. What a precious thing that Christ can possess our feelings and we can love the saints in His love.

But how does this happen? You say, “I don’t feel that way.” That’s okay. Just start where you are — your flat feelings, your fickle feelings — tell the Lord, “Lord, I need You to live in my emotion.” That is how you start. The Lord said, “Blessed are the poor in spirit” (Matt. 5:3). That means you are empty. You tell Him, “I have nothing. I can do nothing. But I open to You.” Just handle Christ. Do not moan over yourself. Do not go on condemning yourself. That will never work. That will not put the feelings of Jesus in you. Spending the whole day under condemnation will not activate God’s life in you. What activates God’s life? When you are depressed in your feelings, when you are blank in your feelings, start thanking Him for the blood. Thank Him that He is your righteousness. Tell Him how lovely He is. Turn completely away from yourself. Sing words like Charles Wesley’s hymn, “Arise, my soul, arise. Shake off thy guilty fears. The bleeding sacrifice in my behalf appears.” Look at Jesus. Look away from every other thing. Look at how lovely He is. Admire how He is everything to you. Let your inner man feed upon Him. That will set off the fuse of God’s life in you. God will explode inside of you. His feelings will be released into your being. Then you will increasingly discover the inward parts of Jesus Christ welling up within you. God becomes your all.

### *God choosing in us*

God also chooses in us. Philippians 2:12-13 says, <sup>12</sup> “So then, my beloved, even as you have always obeyed, not only as in my presence, but now much rather in my absence, work out your own salvation with fear and trembling; <sup>13</sup> for it is God who operates in you both the willing and the working for His good pleasure.” God operates a willingness in us. This is marvelous. He becomes the very power and energy in our will.

Many years ago, I was not willing for the Lord to take over something in my life. I felt the Lord speak to me, but I was not willing. I could not even think I would ever be willing. I lived for many days bothered in my conscience because I was aware that I was not willing over one thing. I felt condemned. When I went to the church meetings, I felt like I wanted to hide because I was under accusation. My will was not set on God. I loved the Lord, but I was

conscious of an unwillingness in my will that was contrary to what God wanted. After several days, I read “It is God who operates in you both the willing and the working for His good pleasure” (Phil. 2:13). I then read it in a translation that put it a little differently: “It is God who is at work in you to *produce* the willingness.” Immediately, light came to me. I could hardly believe such a verse was in the Bible. For the first time, I saw that God Himself produces the willingness. I was incapable to come up with the willingness, but now I saw that God would produce the willingness. That was a new thought.

The Lord then gave me an analogy out of my own life. Over the years I have always liked pralines and cream ice cream. It is good ice cream. Nobody has to persuade me to eat pralines and cream. I am always willing to eat it. In contrast to that kind of willingness, I have never been fond of cooked carrots. I am not so willing for cooked carrots. So when I read Philippians 2:13, the Lord spoke to me that He would produce in me the willingness like the willingness for pralines and cream. The willingness would not go against the grain of my being, but with it.

At that point, two things happened to me. My eyes of faith saw what God would do in me, and at the same time I didn’t sense any change in my will. My will was still in an unwilling state. But, based on the eyes of faith, I did one thing — every morning I simply positioned myself before the Lord. I thanked Him for the blood. I put my unwillingness on the shelf. I just let it be there. I redirected my focus to Christ in the Word, and along with the Word, I read Andrew Murray’s *Abide in Christ*.

Morning by morning for one month, I just fed upon the Word and Murray’s book. These two sources kept pointing me to Christ, regardless of where I was. I nourished my heart on Him, yet I was still not willing. But somehow the condemnation left. I felt free in my heart. I was trusting Him. My focus turned to Him. Instead of me, it was Him. After one month passed by, I was walking to my office. I will never forget the moment. I extended my hand to open the door, and just as I was turning the knob, I felt a little willingness surface in me over what I was unwilling about. For the first time, I felt willing. I walked into my office and shut the door. I walked back and forth, and brought that little feeling into prayer. I said, “Lord, I’m willing.” By that time, I realized He had operated in me to produce the willingness. He produced it — not by my efforts, but by diverting my attention to Him and nourishing and supplying me with Himself. I even found myself telling the Lord, “Lord, I’m willing for everything.” Oh, He gets into our will. This is how God becomes our all. We open ourselves to Him, and He inclines our will and operates in our will so that He is

choosing in us. This choosing is a choosing of *our* will, yet our will as it is energized by His resurrection life in us (1 Cor. 15:10).

### *Christ moving in us*

God also becomes our all when Christ moves in us. This moving is called the “anointing.” First John 2:27 says, “And as for you, the anointing which you received from Him abides in you, and you have no need that anyone should teach you; but as His anointing teaches you concerning all things, and is true, and is not a lie, and even as it has taught you, abide in Him.” This verse reveals the movement of Christ in us. The word “anointing” is the verbal form of the noun “Anointed One.” This means the anointing is just the inner moving of Christ, the Anointed One. When we go along with the teaching of the anointing, we abide in Christ, and God becomes our all.

The teaching of the anointing is a different kind of teaching than verbal instructional teaching. It is a teaching that comes out of our enjoyment of the flow of the Spirit within. It comes out of abiding and fellowshiping with the Lord. It is different from teaching given to us in a mere objective way. It is a teaching that comes subjectively within. It is Christ’s movement within us.

It is like walking into a room where the atmosphere teaches us to take off our coat or put on our coat. We need not receive instructional teaching to take off our coat when the temperature is over 100 degrees. The atmosphere itself teaches us to take off our coat. Just by being in the atmosphere, we know what to do. The anointing teaches us like the atmosphere teaches us. Oh, we need to live in the atmosphere of the inner movement of Christ. Christ is our atmosphere. When we live in this atmosphere, we will have an aversion toward certain things that are not of God. That is the teaching of the anointing operating in us. When He moves in us and we obey that movement, God becomes all to us in a practical way.

### *Christ operating in us*

The manifestation of God being all to us is also seen by the inner operation of Christ in our being. In Colossians 1:29, in the context of presenting every man full-grown in Christ, Paul says, “For which also I labor, struggling according to His operation which operates in me in power.” This was how Christ was all to Paul, by His operation in him. Paul was burdened and struggling for the saints according to the operation of the indwelling Christ. In other words, the Lord wants to become all to us by

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operating in us His burdens as we are serving others.

First Peter 4:10-11 says, <sup>10</sup>“Each one according as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God. <sup>11</sup> If anyone speaks — as oracles of God; if anyone ministers — as out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever.” These verses reveal how God supplies all the necessary strength to us in serving Him. Whatever we do, we do it by the strength which God supplies. All the gifts, ministries, and operations in the Body are directly supplied and operated by God (cf. 1 Cor. 12:4-6). For God to be our all does not mean that we feel so capable. It does not mean we feel that we have the potential in ourselves. No. For God to be our all means to simply be where we are with an openness to Him to let Him supply us with Himself. The requirement is not on us. The requirement is on the supply that He Himself imparts. This is what it means for God to be our all. The only question is, “Will we let God supply us? Will we *let* Him be *our* all?”

### *God becoming all in the river*

How does God become all to us? He acts in us, He thinks in us, He feels in us, He chooses in us, He moves in us, He operates in us, and He supplies us with everything. Now we need to see the means by which God does this. In Revelation 22:1 we see that He does so through the pure river of the water of life, proceeding from the throne of God and of the Lamb. That river is flowing and supplying the entire city. God is all in all in that city. But look at *how* He is all. He is all in the river. He is all by supplying everything in the river. The feelings, the thinking, the choosing are all coming from the river.

The Lord Jesus stated that we come to Him and drink, and that when we drink of Him, out of our belly flow rivers of living water — that’s *rivers* in the plural (John 7:37-39). There is a river of action. There is a river of thinking. There is a river of feeling. There is a river of choosing. There is a river of moving. There is a river of operating. In this river, God acts, thinks, feels, and chooses. It is all in the river.

We simply need to learn to live by drinking the river of the water of life — that is, drinking God and handling Christ. It is by this He supplies us. God’s goal in the universe is accomplished by drinking this living water. This is why the Bible ends with Revelation 22:17, “And the Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ And let him who thirsts come. And whosoever will, let him take the water of life freely.”

### *Our new way of existing*

For Christ to be all to us, we experience a new way of existing in our daily life. That is, we have a new way to relate to all things. We now have an existence and living in which we bring everything to God *as it happens*. For example, an older brother in the Lord once gave a testimony of how he did this. He said, “When the devil comes into my thoughts and starts thinking in my thinking, you know what I do? I cry, ‘Jesus, he’s here again. Jesus, the devil is here again.’ ” He let the Lord handle those thoughts. This is the way to relate to the devil’s thoughts (2 Cor. 2:11). This is the way to relate to your feelings. We can say, “Jesus, the thoughts are here again. The feelings are here again. The Accuser is here again. Jesus!”

We see in the Gospels, if you had a problem, someone would take you to Jesus. If you were lame or blind, you just needed to do one thing — take your problem to Jesus. You cannot heal your lame and blind condition, but you can take your problem directly to Jesus. In the Gospels everyone took everything to Jesus. Now He is the resurrected Christ in our spirit. His Name is in our mouth. When we call His Name, “Jesus,” we take our problem to Him. Whatever we pass through, we let Him be the all in all. We do it by just saying, “It’s here again. Jesus! You handle this.”

Don’t try in yourself. Don’t cope. Don’t fret. Call on Him. He is the Savior. He is the Lord. He is the supply. It is all in the river. This is how we will live and exist for eternity — living by God as our all in all. We are not merely fixing our problem with God and then going on with our life. We are living off of God as our continuous supply. This is our new kind of existence, and this is how God becomes our all in our daily life.

— Bill Freeman

### *the Christian*

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