

Programs 21 & 22

The Lie Exposed Satan is the culprit.

Rom. 7:17 & 20—"No more I that do it, but sin dwelling in me."

Heb. 2:14—"Destroy him who had the power of death"

I John 3:15—"He that sins is of the devil, for he sinned from the beginning and Jesus came to destroy the works of the devil"

Rom. 8:3—"Condemned sin in the flesh"

Rom. 6:6—"Old man is crucified"

The Leap of Faith

Psalms 23—"I prepare a table before you,"

Rom. 7:25—"I serve Christ with my new mind."

Rom. 8:2—"Christ has set me free from the law of sin and death."

Heb. 4:9-12—"Labor to enter into rest."

Heb. 10: 32—"After you are illuminated, you fight a great fight of affliction"

II Peter 1:4—"partakers of the divine nature"

Heb. 6:12—"Inherit the promises"

THE LEAP OF FAITH

"Be ye transformed by the renewing of your mind." (Rom. 12:37)

What do I believe? "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37).

I am a new creation. (II Cor. 5:17)

I am united to Christ, and the real me is Christ in me. (Gal. 2:20)

The dwelling place of Satan has been destroyed. (Hebrews 2:14)

**We have put on the new man which is renewed
after the image of Christ.**

(Col. 3:10)

I have crucified fleshly activity based on self-sufficiency.

(Gal. 5:24)

I am sanctified (made holy) by the body death of Christ.

(Hebrews 10:14)

NOW THAT I AM A CHRISTIAN, WHO AM I?

1. I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. (Gal. 2:20).
2. I am justified-completely forgiven and made righteous...(Rom. 5:1).
3. I am redeemed through the cleansing blood... (Col. 1:14).
4. I am saved and set apart according to God's grace (2 Tim. 1:9-Tit. 3:5).
5. I am forgiven of all my sins. The dept against me has been canceled (Col. 1:14).
6. I died with Christ to the power of sin's rule over my life.(Rom 6:1-6)
7. I am free forever from condemnation ...(Rom. 8:1).
8. I am dead to sin, and alive to God, now recognize it so.... (Rom. 6:11)

9. I have received the Spirit, that I might know what I freely have.(I Cor. 2:12).
10. I have the mind of Christ... (I Cor. 2:16).
11. I am bought with a price; I am not my own;... (I Cor. 6:19).
12. I am established, anointed and sealed by God in Christ, and I have been given the Holy spirit as a pledge guaranteeing my inheritance... (2 Cor. 6:19) (Ephesians 1:13, 14).
13. Since I am dead, I no longer live for myself, but to Christ...(2 Cor. 5:14, 15).
14. I have been made righteous... (2 Cor. 5:21).
15. I am blessed with every spiritual blessing... (Eph. 1:3).
16. I was chosen in Christ before the foundation of the world to be holy and am without blame before him... (Eph. 1:4)
17. I was predestined-determined by God-to be adopted as God's son... (Eph. 1:5).
18. I am raised up and seated with Christ in heaven... (Eph. 2:18).
19. I have direct access to God through the Spirit... (Eph. 2:18).
20. I am made alive together with Christ... (Eph. 2:5)
21. I came boldly, in freedom and with confidence to God.(Eph. 3:12).
22. I am rescued from the domain of Satan's rule and transferred to the kingdom of Christ... (Colo. 1:13).
23. I am dead to the (I should and I ought to's of the) law... (Rom. 7:4).
24. I am spiritually circumcised. My old unregenerate nature has been removed... (Colo. 2:11).
25. I am made whole, complete, and lacking nothing (Colo. 2:10).
26. I died with Christ and I have been raised up with Christ. My life is now hidden with Christ in God. Christ is now my life (Colo. 3:1-4).
27. I have been given a spirit of power, love and self-discipline... (2 Tim. 1:7).
28. Because I am sanctified and am one with the Sanctifier, He is not ashamed to call me His brother ...(Heb. 2:11).
29. I have been given exceedingly great and precious promises by God by which I am a partaker of God's divine nature... (2 Peter 1:4).
31. I have been buried, raised and made alive with Christ (Col. 2:12, 13).

Finally, we are ready to leap into the truth. Have you considered the lie long enough? Have you spun around and around in the clothes dryer long enough for the centrifugal force to ring you out? Haven't you even tried to master yourself by understanding this presentation? Aren't you tired of thinking about yourself. Aren't you tired of trying to figure yourself out? Are you in Spiritual bankruptcy? Do you wonder why?

“God afflicted you to break you off from your own will, from your voluptuous pride and dissolute life: But if you go on you shall hereafter surely taste the hellish dregs.”¹

Rest my precious friend, it is through “the leap of faith” the Lord will restore your soul.

“Two years ago I read a fable about a centipede and a frog. During their conversation the frog asked the centipede. “You have so many feet, how do you walk? When you walk, which of your hundred feet moves first?” So the centipede tried to figure out which foot moved first. No matter how he tried he could not put forth one foot. He became so disgusted that he declared, “I do not care, I am going.” Yet before he could make a move, he was again thinking of which foot moved first. He was thus completely paralyzed. After a while the sunlight broke through the cloud. When he saw the light his heart was so enthralled with it that he just ran after the sunlight. Gone was his concern over the order of his foot movement. He was actually moving forward. Now this fable can serve as a mirror to our Christian life. Whenever we turn to look at ourselves we are immobilized and cannot advance; but if we look at the light of God, we shall unconsciously move ahead.”²

Paul had to leap from the lie that he was believing about himself in Romans 7 in order to identify with the truth that would set him free. The negative always puts passion behind the positive. Somewhat like the interaction of opposites seen in a child’s sling shot. The tension of the negative withdrawal is behind the positive thrust of the stone.

The temptation to believe lies about me i.e. “who I am not,” puts vigor and strength behind the faith to believe, “who I really am.” Being conscious of both opposites helps clarify and build faith in the truth. If, when we believe lies we experience confusion, and condemnation, then when we once hear and believe the truth and embrace it, our faith causes release to the inner tension. So, the negative actually conditions us to leap into the truth of what Jesus says about us instead of the continuing in the lies the devil has deluded us with, most of our lives. The temptation to try to fix something or somebody, will eventually cause me to practice believing the truth, instead of wallowing in the pig pin of self dependency.

Truth is realized in us by the interaction of opposites, one being absorbed into the other. The value of believing the lie of striving-self-

¹ Jacob Boehme, a 16th century mystic, wrote this in his book—The 40 Questions of the Soul.

² Taken from; “The Way to Self Knowledge by: Watchman Nee

sufficiency is that we can now know that it is a lie, and then know what it means to be transformed by renewing our minds to the truth and therefore experience rest in our souls.

Being tempted to try to improve ourselves gives way to standing on the finished work of Galatians 5:24, "They that are Christ have crucified the flesh, with its affections and lust." Our practice of faith, i.e. standing on the truth, will then give way to a fixation and permeate knowing in our spirit.

I John starts out by saying "we believe," and ends up saying "we know." There is a difference. Believing is agreeing with God, while knowing is being established, settled and confirmed. A perfect example is when we are first saved. We are believing that we are a child of God. Then, in time, your faith dissolved into a fixed knowing. No one could convince you that you were not saved because, you know, that you know, that you know.

All faith starts out a little unsure, because we are believing something unseen, opposite of appearances, and radically different. Amazingly, that unseen person we believe in comes back in us and confirms the reality of His presence. "His Spirit witnesses to my spirit, that we are the sons of God." Believing has dissolved into a confirming witness, and then finally into a knowing. Faith doesn't need appearances or feelings to confirm it, faith has its own witness. "His Spirit witnesses to my spirit, that we are the sons of God." Believing has dissolved into a confirming witness, and then finally into a knowing. Faith doesn't need appearances or feelings to confirm it, faith has its own witness.

How can words express the glory that filled Paul's heart as his spirit leaped in agreement with the Spirit of Life that was in him? The Spirit of Christ had set him free from the downward pulls of the law of sin and death which held him in bondage in his flesh. Paul ends Romans Seven shouting his freedom cry, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:25).

Paul finally had the discernment to see that there were two dimensions coexisting inside of him. One was the flesh dimension, which he was aware of all of his life, and the other was the Spirit dimension, which was a new reality to him. It was impossible for him to operate in both consciousness' at the same time. There had to be a severe stripping away of one reality and a radical replacement of the other. Paul says in Philippians 3:8 "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of *all things*, and do count them but *dung*, that I might win Christ." And Jesus said that "whosoever will save his life shall lose it: And whosoever will lose his life for my sake shall find it"(Matt, 16:25).

God's dealings with the Jewish nation at the Jordan River is a vivid picture of how God dealt with Paul. If we can imagine the Jordan River flowing between the last few verses of Romans Seven and the first verse of Romans Eight, we will see Paul's dilemma. He is standing in the wilderness

looking across the Jordan River at the promised place of rest. The obvious question arises; "Will I stay in the miserable, but comfortably familiar wilderness and not receive my inheritance, or will I leap into the risky unknown and receive what God has promised me?"

This enlightens us, as well as challenges us today. Which consciousness are we going to operate from? Living in Romans Seven, we will either remain in a needy, condemned, "I've got to fix myself" consciousness and operate in it, or, we will leap into the Spirit dimension of Romans 8 and operate by faith as "whole, complete and lacking nothing" (James 1:4). We cannot have it both ways. For "flesh and blood *cannot* inherit the kingdom of God"(I Cor. 15:50).

There is glorious freedom awaiting God's sons upon entering into the new promised land of no condemnation. Yet at the same time this is the place, I dare say, that most Christians get snagged and even stopped. We have never heard that Christ has come back inside of us releasing us from a striving self by giving us His own life of rest. The children of Israel did not enter into rest because of their unbelief. They paid a great price as an example to us. Let us honor their suffering by *learning* from their example.

God has strong warnings concerning this radical place. "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it" (Hebrews 4:1). "For we which have believed do enter into rest," as compared to the Israelites who could not enter in because of unbelief. Here in Romans 8, we reach the Jordan River in our consciousness and the penetrating question arises, "do we believe what God says to be the truth, or do we believe what appears (feeling and thinking level) to be the truth?"

The Israelites grieved the Holy Spirit because they erred in their "evil hearts of unbelief" (Hebrews 3:7-19). Strong language isn't it? Yet, this is a very serious matter. For we are standing between the bondage of a hellish me, and the freedom of a new me as Christ. Behind us is the Romans Seven desert of striving self which is death. Yet, before us lies the apparent impossibility of unconquerable giants.

How is it possible for me to totally inherit the rest that is promised when my soul seems so manic one minute and the next minute plummets downward to the depths of despair? My heart is comforted by the scripture knowledge that this Spiritual warfare is normal. Our Lord Himself experienced satanic attacks in the wilderness. The Hebrews letter says in 10:32, "after you were illuminated, you endured a great fight of afflictions." And in 4:11, "we are to *labor* to enter into His rest." This "fight" and this "labor" is the simple leap of faith. Yet all hell tells you, "it is not true." That is why Romans Eight puts great emphasis on walking in the Spirit and not in the flesh. For we have no condemnation if we "*walk not after the flesh, but after the Spirit.*" If Paul walks in who he is in Christ, he has no condemnation. However, if he strives to become something by self-effort, he is condemned and under the law.

Walking in the flesh is temporarily revisiting Romans Seven by falling into the trap of believing that "I should," or "I ought" to try to somehow improve myself, defend myself, or keep myself from evil. The illusionary 'I' has reappeared and this 'I' is subject to the outer law that it cannot keep. We are always being tempted downward with assaults that pull us back to self-effort: be more patient, don't lose your temper, get rid of your evil thoughts, struggle against your lust, solve yourself, and try to fix others. I am a needy self so I have to DO, DO, DO in order to save myself." This is a lie! But because I am so used to taking charge of my own life and trying to control myself, I easily slip back into the try and fail dilemma of Romans Seven.

God puts us through *a painful process of learning how to walk in the Spirit*. The way to walk in the Spirit is always by *faith*. That means we must always go back to what the *truth* is about us since the same Spirit that raised Jesus from the grave dwells in you, *He*, the Holy Spirit, will quicken your mortal flesh! For you are not really a flesh being, *you are a Spirit being* (Romans 8: 9-11). Flesh doesn't master flesh, but Spirit masters flesh. Someone once said, "We all think we were human beings on a spiritual journey, but in fact we are really Spirit beings on a human journey."

The truth is that the law of Spirit and Life (Christ living His life) *has set us free* from the law of sin and death (Satan's bondage in our flesh level). It is already done. For what we could not do for ourselves, Christ did by "condemning sin in our flesh" (Rom. 8:3), thereby freeing us to be joined to our true husband, Christ, who fulfills the "righteousness of the law in us"(8:4).

The Cross defeated the whole satanic reign in our flesh by condemning Satan and putting him behind prison bars, thereby rendering him *powerless*. Satan is bound but not gagged. For he can still shout accusations at us behind prison bars, which he does constantly (Rev.12:10). This is why we have to learn how to walk in the Spirit truth and not in Satan's accusing lies.

We must learn *not* to look at what is seen. Satan would have us look down at our flesh appearance, which is "the mind set on the flesh." If we do, God promises us that *we will die* (8:6a). But if we dare look at the unseen and fix our gaze there, we are setting our "minds on the Spirit." That mind-set promises us life and peace (8:6b). Let us shout the victory before it comes into outer manifestation. We can now claim our right *not* to be condemned. We will not receive that lie anymore. However we appear, there is "*now* (present tense) *no-condemnation*."

We fight, by *not* fighting! Just like Jehoshaphat the king, "*Ye shall not need to fight* in this battle; set yourself, stand ye still, and see the salvation of the Lord "(II Chron. 20:17). Now the onus is on God. For we cannot stop ourselves from striving. *God* is the one that causes our faith stand to appear in our flesh. However, we are not going to watch for it to happen, for that would be "the mind set on the *flesh*" *again*. *As far as we are*

concerned, we are going to accept ourselves as right selves, "whole, complete and lacking nothing." That is the "mind set on the Spirit."

God promises us that if we "walk in the Spirit we *shall not* fulfill the lust of the flesh"(Gal. 5:16). How do we walk in the Spirit? We just 'be' ourselves and expect the Spirit to *cause* us to walk in God's ways "and do them." "I will put my Spirit within you, and *cause* you to walk in my statutes, and you shall keep my judgments, and do them" (Ezek. 36:26-27).

The Gospel is an exchange of gods, not an exchange of flesh. There was not one thing wrong with Paul's flesh! In fact, there never was. It was the misuse of the flesh that is wrong all along, and not the flesh. For we know that Jesus Himself walked in human flesh as a man, and yet He never sinned.

Christ won the victory over Satan in Paul's humanity, at the Cross (Romans 6:6). Therefore the fight is over. *We can now leap into the person of Christ as our Victor, and our Rescuer, and our Life.* We cease from trying to be our own savior and cannot touch our rescue. We confess with God that it is "not by (our) power, or by (our) might, but by my Spirit saith the Lord"(Zech. 4:6). When you know the truth and agree with God, the lie falls away because it loses its false power. "You shall know the truth and the truth shall set you free"(John 8:32).

This operation is the work of the Holy Spirit as He births our consciousness from self-loathing to self-love and self-acceptance, from self-effort to Spirit believing. We cannot touch this process. It is a metamorphosis, somewhat like a butterfly coming out of its cocoon. There is a transformation taking place inside of us as all the false realities die in the brightness of Christ, "the day star," rising in us, as us. Like the butterfly, we shed our grave clothes of false belief in a false self. Every lie drops off with the cocoon in the glory of His coming.

When this happens we do not lose our unique human self with all its faculties and capacities. The grave clothes are not our humanity, but the lies we've believed about our humanity. We were never wrong. We were indwelt by a false god who misused our precious humanity. What we do lose is the illusion of an independent self we believed in. What we gain is the glory of Christ's Spirit and my spirit, merged together as *one spirit being*. It is an interpenetrating of spirits; so much so, that we don't know where one stops and the other begins.

Most Christians can say that Christ lives in them, but confessing that Christ is '*as us*' is another story. We have to take a leap of faith to say it, for it doesn't seem to be the truth. Until we take a leap and say, "*Christ as us*," we are not accepting the form that Christ is taking as us, and ultimately we are not believing God. For Ephesians 1:6 says: "wherein He has made us accepted in the beloved." God has accepted us, therefore, we by faith, accept ourselves.

This is the declaration of emancipation of the human self! It is revolutionary! All hell screams at us as if we are liars. We fight by *not*

fighting, and by leaping into the person of Christ who is our rest. Satan is the liar and the father of illusions, but we don't judge by appearances, we judge righteous judgment and walk by faith.

Faith is substance, and the substance is within us supernaturally. Faith is not built on reason. It is built on fact. The fact is that we are complete in Christ, lacking nothing (Colossians 2:9-10). All we have is our word of faith, yet the strength doesn't come from our word. The strength comes from Christ, the one we are putting our faith in. Our word might seem very weak, even seeming as small as a mustard seed. But wasn't Abraham's faith small in the beginning? He could only hope when everything looked hopeless (Romans 4:18). We must take heart, for is anything too hard for God?

Our only part in this whole process is to just look into a mirror. The question is; do I just see myself alone? Or do I dare to see, by faith, the glory of the Lord in my human form? By simply gazing into the mirror of my true identity, I am changed from glory to glory even by the Spirit of the Lord.

My husband, Scott, said something interesting the other day about faith. He said, "Faith takes too long for most people, so we have to devise ways to help God get rid of our evils." In a day of microwave living with instant everything, we think we need instant answers. But James says, "let patience have her perfect work that you may be perfect and entire, lacking nothing." So actually it is in not seeing that we really learn faith.

Faith does dissolve into knowing. However, faith becomes a settled fact in us, more sure than our outer reality. Inner revelation knowing is unmovable. For what we take by faith becomes a living reality in us.

We walk on the unseen waters of the truth. The miracle is that what we take must take us, and comes back as an echo inside our consciousness as a confirming witness (I John 5:10). That is when we cry as Paul did in Romans 8, "Abba, Father." The son has possessed his possessions and comes home to the Father within. Job's hopeful cry, "Yet in my flesh shall I see God," races through time and bursts into manifestation in us today."³

"FAITH IS THE SUBSTANCE OF THINGS HOPED FOR"

By Norman Grubb

What Elisha got from Elijah was a double portion of the ability quickly to bring things to past. Elisha moved in a little like Joshua and Jesus to quickly see that any moment he could say "It's there, and it's there." He didn't pray, he didn't have agonies, he didn't commune, he operated. In some ways a perfectly natural life.

To enter into a fixed grade of faith where we come home with something, there is an application to our appropriation and continuance

³ Taken from The Treasures of Darkness, "The Birth of a New Consciousness" chapter 9.

in the appropriation until we consciously arrive where we are seeking to arrive. Because faith has the witness in itself, it is the evidence of things not seen. Here it is, I've got it, here is the evidence, the thing is mine. It's the substance, here's the thing. Its more than just saying I believe something, it's the faith of God that really conveys to me, here it is.

I John 5:10 says "He that believeth on the Son of God hath the witness in himself." Hath the the witness, the evidence. It isn't merely saying I'm believing it, its saying "that's its." He that believeth hath the witness, faith itself is the witness.

As we move into that grade, it becomes settled, we have that settle ability to operate on that level of faith which is the substance, we can do it more spontaneously. In Elijah's case he was able to bring fire twice over. (II Kings 1). He knew how to bring the manifestation of God in that day. So there is this quality of intensity in Elijah. He wasn't stopping until he had what he recognized he needed to have. Ofcourse it's seeing what we already have, it's the faith which is the seeing that matters. There isn't any more to have, because when we see ourselves in this union relationship, that's all. We can't have more of God than we have. If we have God, we have all. It's not really to obtain something we haven't got, it's to enter into a recognition that we have what we say we have.

The way to do that is not to try to get anything, but to keep on a level of: Here it is, I've got it, and some way I will know I have it. The knowing doesn't come from me. The knowing comes from the impartation of the revelation to me. So there is that difference in the way of approach, it isn't trying to get something we haven't got but to keep saying, "I have got what God is to me in this situation." I recognize as thats so, somewhere or other lights shall turn on. There will be no evidence of my seeking to affirm of hold onto something because it or He will hold on to me. That's the faith which is the substance, which is the evidence. The believing which has the witness in itself.