

WHAT ABOUT INDEPENDENT-SELF?

Norman P. Grubb

The basis of our Total Truth, which we are taking to the whole church in the whole world, is that the human self has no nature of its own, but is the expresser of the deity nature, whether the nature of the false deity, the spirit of error, or the true Deity, the Spirit of Truth (I John 4:6). But because we have all become so accustomed to speaking of ourselves as having a "human nature," it may make it clearer if we speak of the self never being an independent self, never a self-operating self, and thus never operating by expressing a nature of its own.

For the fact is that there is no such thing as an independent self-operating self in the universe, except the One who calls Himself the I AM (Exodus 3:14), and "I am God and there is non else...There is no God else beside Me: (Isaiah 45:21-22).

But we must add to that fact that He, The Independent One, has a limitation to His independence, for it is said of Him that He "cannot lie" (Titus 1:2). In other words His eternal self-independence is a fixed form of being between two alternatives. Though He is The One Independent Self of all selves, yet He is the expression of one self-nature out of an alternative two. Therefore when we say that we created selves have no independent self, but our human selves express His eternal Deity Self, we are also saying that we express a fixed form of nature out of two alternative natures, and as expressing Him in His

independences we are also expressing His nature which has eternally discarded the possibility of expressing that alternative nature. We are as fixed as He (I John 3:9).

THE LAW OF OPPOSITES

For the fundamental law of the universe is that everything that is, is pairs of opposites, and that nothing operates except by the one "swallowing up" the others (2 Cor. 5:4), the one using the other as its means of manifestation—this light-dark, heat-cold, sweet-bitter, hard-self, yes-no, positive-negative of electricity, proton-electron of the molecule: or taken into our own reality as selves, self-loving, self - giving self: self for self – self for others.

This is why it was of God Himself that He "cannot lie." In other words he is "dead" to be being a self for self (a liar), and is unalterably fixed as being The Self for others, by the eternal fact of Him never having been a "loner," but bringing His own Son into being – and thus is the eternal Other-Lover (John 5:20; 3:35): the One Self of the universe who has swallowed up the possibility of being a self for self by eternally, and thus universally, the Self for others. (See the Alan Parker pamphlet on "The Cross in the Heart of God"). (This book can be purchased through the Liberating Secret Bookstore.)

Thus every created self can only know itself and function by being confronted by the choice of the potential opposites. It was among those whom we speak of as heavenly beings. Lucifer, the

chief one close to the throne of God (Is. 14:12-14), Ezekiel 28:12-15, created to be the manifestor of the Creator's fixed nature of other-love nature of other -love (Lucifer means Light-bearer), chose in his freedom to be the expressor of that opposite, that alternative nature of self-for-self to which God had "died." He expressed that hidden fire-nature rather than the light-nature of God (Hebrews 12:29 and I John 1:5). But he only imagined himself to be an independent self (Is. 14:13,14), deceived as to who he really is, as Jesus said, the expression of negative light (Matt. 5:23). On Lucifer (Satan) then the eternal reality had to take effect of the opposites which differentiate fire from light and there was war in heaven and the casting out of Lucifer (Rev. 12:7-9).

GOD'S PURPOSE TO BE FULFILLED BY HIS FAMILY OF SONS

This then God utilized to fulfill His eternal plan "to the praise of His glory" (Eph. 1:3-14) in bringing into being His multimillion family of sons in His image, whose created selves, though with no independence of their own, would express His fixed other-love nature by managing as their inheritance with His son (Hebrews 1:2 and then Romans 8:17) His universe by ministering to it in His eternal other-love, and thus serving and liberating it to fulfill itself in the love of one to the other (Is. 11:609, Romans 8:19-21, so that the whole universe will be one

eternal song of praise, worship, harmony, mutual love and delight (I Cor. 15:24-28).

OUR CONFRONTATION WITH THE LAW OF OPPOSITES

This then necessitated that every human person, created in His image, must be confronted by the reality of the opposites in our human selves, to express the nature of self-for-others or self-for-self, one or other of those two deity natures, having of course no such thing as an independent "human nature." Therefore the first created couple had to be confronted with the symbol of the two trees in the Garden. They were at first unconscious expressors of God's other-love nature, thus Adam was in harmony with all creatures and could give each its proper name (Gen. 2:20); and they knew no opposite to all other-love in union with the Father. But to become conscious operating selves, and not merely like spontaneous infants, God used His created Lucifer who had become that wrathful expressor (Rev. 12:12) of that opposite fire-nature, to entice and deceive Eve into responding to Satan's (the serpent) lies about God and to express his self-for-self nature in herself by taking the fruit in disobedience which God had forbidden them to take. Adam more consciously chose to identify with Eve's self-for-self disobedience (I Timothy 2:14). Thus they become conscious of the opposites, "the tree of the knowledge of good and evil, those opposites –the good which is self expressing God and other-love,

the evil which is self expressing Satan and self-loving glove. They thus became expressors of their Satan-father's self-for-self nature, Satan's "seed" (Gen. 3:14. I John 3:8-10 and John 8:44). But in thus expressing him (Eph. 2:1-3), they became tricked into the false concept of being independent selves, even as their false father Satan was deceived into thinking he is an independent self when in reality he expresses that negative fire-nature in God (which rightly used in Him became the source of the light-nature of other-love).

So we transmit what we are or think we are; and so it was God's purpose that Satan, the serpent, should transmit his deceived concept of his independence into us his seed, and we fallen humans think we are independent selves, whereas in reality we are merely exprssors of Satan's self-for-self nature. Note the word "deceivedeth: in that plainest word in Scripture concerning his lying effects on us—Revelation 12:9). And thus by this deceitful means we destined sons of the Father could once for all experience in its bitterness and discard through our Last Adam this lie of independence.

THE SECRET AND ESSENTIAL VALUE OF THE LAW OF GOD

THROUGH MOSES

From this follows God's gracious dealings with us fallen humans by the law through Moses (John 1:17), of which Paul has been the great expositor of its necessary purpose. Actually the

law, as outer manifestor of God's true nature, is inherent in every person exposing its eternal truth as well as our inability to perform it in our false union with Satan. Romans 1:8-21 makes that plain and our total declension from it in the rest of the chapter; but also that here and there response in an honest heart, as in Romans 2:18-21, and the instance of Joseph in Genesis 39:9. And all nations have had their laws of right and wrong. But in the blindness of our deceived selves, we have not recognized our self-for-self nature as sin against God and its eternal consequences. This is the "ignorance" of Acts 17:23, Eph. 4:18, and even of Paul in I Timothy 1:13, and thus only the outer pronouncement of God's law is known to be sin –Romans 5:13l.

So when God began His eternal purpose of restoring His human family to its true being, He first gave His great call to Abraham to be the human father of the family of faith who would believe in the Living God, "the Possessor of heaven and earth." There had always been the thin line, like a nylon thread of believers and knowers in this Satan-captured world, from Abel, Seth, Enoch, Noah, Shem to Abraham, but it was just a thread. But now it was to become a great nation of believers in the True God in that idol-infested world, to whom then in "fullness of time" he could Himself come in the flesh to be our marvelous Savior. So in due course the first little family became a great population in Egypt and then became a nation through Moses in its own promised land. And it was Moses who gave them, and us, in

plain words first inscribed in stone, the true characteristics of God's holy nature (which in our later days we are to know as law all fulfilled in love). Yet in His fullness of mercy He combined the law with its judgments, which we would inevitably break because it was given us to expose the inevitability of our breaking it as slaves to the sin-deity, with the constant means of restoration and access to Him by the blood sacrifices and various fellowship offerings of the Tabernacle and Temple. By these means, indeed, there were always those (many more than we might think – 2 Kings 9:18) who had a living relationship with God, for the Lamb had been slain from the foundation of the world, and there was the spiritual Christ before the historic Christ (Heb. 11:26, I Cor. 9:3-4; John 8:56-58).

So in the blindness of our fallen hearts, the law was God's merciful means of naming sin as sin. And then in that fullness of time, the True Lamb of God came to make the one complete and sufficient sacrifice for the sins of the world; and thus by Him in His death and resurrection there is justification from both the condemnation an eternal consequence of our sins condition of all who move in by inner faith reception and outer word confession of him in His finished work of atonement, and to which the Spirit gives inner witness, and what is in reality the replacement of Him the Spirit of Truth for him, that false spirit of error; but in that first new birth reality we cannot usually see farther than the outer justification of the outer cross, and we then know that we are "dead to sins" (I Peter 2:24), but do not yet

know that we are also “dead to sin,” and are alive with His life, with Him the expressor of the True God in our dependent selves in place of that expressor of the false deity. A further more radical revelation awaits those who cannot stop short of our total inheritance.

THEN COMES THE LAW'S FULL AND FINAL PURPOSE

This then is the law's final revelation of which the vast majority of us the redeemed remain ignorant, for it is for those who Jesus said in His top-line Sermon on the Mount hunger and thirst after full rightness till they are filled (Matt. 5:6). It is the revelation that the root sin, which Paul constantly underlines to us in his Romans 7 etc..., is the Satanic deceit of us being independent selves as if we by ourselves can resist all Satan's assaults of self-for-self. We have now become new creations in Christ and experience in our redeemed selves the fruit of the Spirit dwelling in us, as in Galatians 5:22, 23. But at the same time we are being constantly knocked off our steady walk in the Spirit by the assaults of all kinds of temptations dragging us back to sin responses, fear, hate, lust, pride, etc.

Because we are still under the delusion of being independent selves, we respond to such temptations to which the law says we should not respond. We therefore say we don't want to respond and make resolutions that we won't (Paul's Romans 7:21 statement “when I would do good”). But then we

are hopelessly caught. We struggle, we seek to resist the pulls, but there they are. We feel guilty for having such pulls which we call flesh, and have inward guilt and often outward response. We blame those on a supposed flesh-nature which binds and drives us, so that we are what Paul said in Romans 7:14 "carnal sold under sin." So we remain with our struggles and inner condemnations as being such flesh people; and when we have actually sinned, we repeatedly return to I John 1:9 and thankfully accept the forgiveness and cleansing, though with the hopeless recognition that we shall very soon go through the same repeated syndrome of struggle, condemnation by the law and renewed cleansing.

But at last some of us come to a place of desperation, and only those who become desperate can find the releasing secret: and there is this total release the way Paul went, as he leads us through the deeper meaning of identification with Christ by which we reckon ourselves dead to sin and alive unto God. *But while we reckon that in Romans 6, it just doesn't work out in the life of Romans 7!* Yet Paul then says we leave Romans 7 forever behind (except for occasional foolish visits) and live in the reality of Romans 8 where there is no further condemnation, and we are free and know we are free by the fixed law of the Spirit of life replacing forever the former fixed law of sin and Satan control.

And this is what Paul discovered –that the human self is basically neutral so far as the kind of nature it expresses. He says in 7:18 that no good thing resides in our humanity (flesh);

but then he says that neither does any bad thing, though he had mistakenly and so deceptively thought it did. No, if any good in him is expressed by the Spirit bearing His fruits by him merely as a branch, so also any bad is not in our humanity, our flesh, but is equally the fruit of the bad spirit through us as a branch. He actually said that in 6:20-22. Which fruit were we producing? But fruit is not a branch product, but it depends on which Vine our human selves are branches of! So if the good is the Spirit of good expressed by him, the bad is the spirit of bad – what he called “sin that dwells in us” in Romans 7, but is now replaced by Christ dwelling in us (Romans 8:10)

So there at last, at the point of desperation, when Paul must find a solution to his misery in not being able to combat temptations under the pointing finger of the law’s “you out to,” he finds the solution in the radical revelation that he never was an independent self combating temptation and challenged by the law. His created self, as are all selves, is the mere container and then expressor of the Eternal Self whom we were created to contain and express. But he, and we all, have to learn that nothing functions except by its opposite and the one swallowing the other up: so we humans learn our once for all lesson by yielding our human selves to the Satan occupant (“sin that dwelleth in me”), and be tricked into believing that we run ourselves as he thinks he runs himself, and that we ourselves are the sin person doing the sins (as though we are Vine, not branch); and the law is sent by God through Moses to challenge

us to be the doers if we think we can! Then down at last we fall, unable to course to be a self-operating self because there is no such thing. And first the sins are removed by grace (though even then we did not yet see that they were Satan's sins by us and not our (John 8:44): but then the final discovery that the sin-doer was never we, but he in us as us, and the law catching us out as if it is we in the lie of being independent selves, and we taking condemnation from the law, and we struggling to rid ourselves of the sin-power holding us. At last we "see." There was never anything wrong with our branch humanity, made in His image, so we take no condemnation as if we are the culprit. It is he, he, he "Mr. Sin," pulling at us and often knocking us over.

And there was Paul's Calvary revelation that Jesus on the cross was we on that cross, for He came to be our representative. Therefore because sin was indwelling and expressing itself by us, so He on Calvary as us, His holy body as ours, was thus "made sin," made as a sin expressor as us. And then He died, and so out of that body went sin as us, that spirit of error, and into His body in the tomb came His own resurrecting Spirit, and so into our bodies also, as we receive Him by faith. So here Paul saw the truth about our human selves. The human created self, created "very good" in God's image, had never had anything wrong with it, except that it participates in physical mortality, and it now manifest the nature of the Spirit of truth and respond to His drives, and is dead in Christ to manifesting the nature of the spirit of error and responding to his drives; therefore we have

also become "dead to the law," because the law only had an apparent claim on us while we were living in the deceit of thinking as independent selves we ran our own lives. So now there remains nothing for this outer law of God to point demanding or accusing fingers at. We are "dead to the law" because there is no longer such a thing as an independent self to which the law can address itself.

FREE AT LAST

So now at last we are clear. We are free because we know ourselves as nothing but the expressor, vessel, branch, temple, body member, slave of the Deity Self, His Spirit joined to our spirits. And we have moved in by the recognition of faith as in Romans 8:2 and Galatians 2:20 to being right self-conscious selves, conscious of ourselves being Himself in expression. And we live free in His keeping in our soul-body reactions as much as in our spirit ! Thes. 5:23).

So then what about those continual pulls that we still have to that old opposite: --those invasions of fear, hate, worry, lust, self-seeking, weaknesses? Now we are alive to Satan's subtlest assaults on us. The subtle trick is that, as we feel those constant pulls on us, we go back to the old habit of saying to ourselves, we ought not to respond to this or that. Bang! We have been caught out in the old habit of thinking we are independent, and

thus need to respond to these “ought tos” or “ought nots.” That is the subtle trick. Those pulls make us think we are again our independent human selves, and the moment we think that, back comes the law saying, “No, you ought not to.” And we are caught right up into false condemnation. That “ought not” only reaches us because we have slipped back into thinking we are independent selves who should get watching ourselves, and running our own lives and combating the wrong pulls. That is where Satan has his laugh on us. There we are inwardly condemned as if we ought not to –fear, hate, anger, lust, or to want or react to these negative desires. And there we are struggling and condemned, or may follow through to some actual sin.

Why? Here comes Satan’s final subtle trick. We are being tricked into thinking that having those pulls is sin, whereas the real sin is the disbelief of thinking we are again independent selves who should not have these pulls. But independent self is really Satan-self again having his hold on us, where we are again “carnal sold under sin”; and that means we are back again under the law with its “thou shalt not;” but now we are bound and unable to keep that law because our false independent self, to which law addresses itself, is really Satan as us with his temporary control of us.

Paul puts it, indeed puts the essence of Romans 6,7 and 8 into three verses to the Galatians—Gal. 5:16-18. “Walk in the Spirit,” he writes, “and you will not fulfill the lust of the flesh.” So

we are Spirit people, but still in our flesh-humanity and thus open to all Satan's pulls on us in our soul-body emotions and appetites. So now what happens? We become conscious of flesh pulls, for, says Paul, "the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary one to the other." So then by the contraries we become conscious of those opposites, "the tree of the knowledge of good and evil," and we are now conscious of these antagonisms. We are Spirit people bearing Spirit fruit and loving to be so, but we now also feel the pulls and desires of the flesh (Satan's agency in this Satan-filled world for attracting us back to his self-for-self ways).

But this consciousness of the antagonisms of flesh-Spirit is the danger spot. It is Satan seeking to drag us back to that separation through the Fall and that means that we step back into thinking again that we are independent selves instead of Spirit-united selves. And that independent self is really the tough of the old Satan-union on us. And so that also means that we are also immediately back under "the law" again (God's merciful provision of the law again saying to us in separation, "Thou shalt not," the law thus rightly speaking in our unbelief in our imagined independent selves. And with what consequence? We are bound by that Satan-self in our separation and cannot respond to the law or Spirit; and so Paul says, "Ye cannot do the things that ye would." Thus we are under condemnation of the law and the guilt that we cannot fulfill it,. Because of our temporary stepping back into unbelief of independent self, and being in the lie of

independent self puts us back under Satan-control. And so we cannot do the things that we would. Properly caught, properly bound and condemned.

But it is now that Paul says, "Wait a minute. If ye are led of the Spirit we are not under the law." In other words, if we are temporarily in unbelief which has resurrected the lies of the independent self and thus put us back under the law which we cannot fulfill because independent self is really Satan control of the self, and thus we are in bondage and condemnation and cannot do the things that we would, we then suddenly remind ourselves of who we really are –Spirit-bound and Spirit-led, our self expressing Himself. We then say, "Wait a minute, of course I am not an independent self feeling or fight the reality of my flesh pulls (and that is precisely what my Elder Brother equally continually had –Heb. 4:15). I accept and recognize the reality of these flesh pulls, but I am dead to them in Christ ("always bearing about in my body the dying of the Lord Jesus" (Cor. 4:10). They can shout at me by temptation, but have no hold or right to me (Romans 8:12). I am alive unto God, a Spirit-person led by the Spirit; and the only law on me is what I now instinctively fulfill – that "law of the Spirit" by which I spontaneously do the things of the Spirit, which has replaced through Christ that old "law of sin and death" by which I spontaneously did the things of the flesh." So I go free – back to who I really always was. That is what James told us to be very thankful for – good constant practice in application of our faith

walk by which we admit those lying pulls back to unbelief as though separated independent selves seeking to handle those pulls and failing. But now we are who we are and are spontaneously faith-conscious of walking as Christ as us and we "stand fast in the liberty wherewith Christ has made us free." By admitting Satan's right to pull at us through the flesh, we are also free to affirm our right in our faith-consciousness of being Christ as us and thus expressing Christ's nature of love, joy, praising, swallowing up the negative pulls or rather using those very pulls to express His pulls, love replacing hate, faith /fear, rest / strain, strength/ weakness self giving / self-gratifying, and so on.

WE WILL REPEAT ABOUT THIS INDEPENDENT SELF

Because of its importance and because it is the main reason for this whole "walking in the Spirit" sharing, I will say again, what then do we do in meeting the assaults of the flesh? The answer is that we do not fight temptation, nor take condemnation for it. The very opposite. We recognize that the real temptation is to make me think I am the independent self that I am not, then I am again "under the law" yet cannot fulfill it, because independent self is really Satan as me Matthew 16:23). It is the sin of unbelief. What then do I do? As quickly as I recognize that the problem is not having flesh-temptation, but making me temporarily for (2 Peter 1:9) that I am no longer an independent self, but am simply and solely an expressor of Christ

in His nature. Therefore as quickly as I can, I accept the fact of being tempted as OK, for we live in a totally tempting world; but accepting that, I don't deny or resist the temptation. No, I resist the tempter, not the temptation (James 4:7) by saying, "That's not I you are pulling. That's only my outer soul emotions and body appetites which of course are open to all that can reach me from your outer world, (for his is "the spirit of the world (I Cor. 2:12). But I am not a bunch of outer responses. I am Christ as me. He is the real Self expressed by my human container self." And as I do that, I am actually in fact doing what Paul said in 2 Cor. 4:10, inwardly recognizing my place of death in His death to those old pulls of Satan on my human self as if I am an independent self within his orbit: and nod in place of these temptations I am seeing myself in my true self-relationship of Christ in me as me; and as I do that, the consciousness of myself as a Christ-expressor swallows up the negative consciousness of Satan in his pulls on me. Satan flees (James 4:7). I resist him by replacing false belief in him by true belief in who I really am. Christ as me. Light swallows up dark. We don't fight the dark, we recognize its right to exist, but we replace by turning on the light.

So we see that our danger is not the fact that temptation pulls us. We shall always have that in plenty on all levels. But the danger is that it tricks us back into thinking we are the selves who must respond to these pulls, and the moment we do that that old law is there again confronting our deluded independent

selves with its "Thou shall not," because we have slipped back into thinking I am an I who can and should respond! But now as we learn to be alive to that trick of Satan, we accept the pulls as normal and right on our humanity. But then we say, "That's not my real me. Those are only pulls on my outer clothing of soul-body. My "me" is Christ as me, and the light is on the darkness swallowed. And if we are tempted to think, "But, yes, we are constantly assaulted by these same things, then we equally say, "And yes, that gives me continual practice in recognizing again and again who I am –Christ as me!"

AND NOW THAT MORE THAN CONQUEROR REALITY

Now "more than conquerors" because we are freed from having to fight our own battles and watch about our human responses, we are "father," not just "young men" (1 John 2:12-14). We are co-laborers, co-savors (I Cor. 9:22). Intercessors. We now move out to meet the need of others. We are more than just personal conquerors, we can lead others into conquest. We are the privileged ones to be "Knowers" by the Spirit of what is to us the total truth, where formerly we were Satan-I, but now through Calvary Christ-I, with no illusory independent self in between. And this is such liberating light and the meaning of life in fullness that we have an unending drive of the Spirit to bring this "Mystery hidden from ages and generations and now made manifest" to all God's people to whom it belongs; and each of us

are taking our share in this worldwide church-wide commission. We know it includes also our share in the offence of the cross, where the sword of the Spirit pierces too deep and disrupts established convictions, but we also have the glory of seeing an increasing number in whom the light is lit in clarity: and we know our calling, again alongside Paul, is “to open my mouth boldly to make known the mystery of the gospel” and to “speak boldly as I out to speak.” And by God’s enabling this we will do.