

# The Liberating Secret Newsletter

January 2009

Volume 49

Called to bring:  
**The Whole Gospel, to the Whole man, to the Whole World.**  
(All of Christ, in and manifesting as, all of redeemed humanity)

## Happy New Year

Is it really 2009 and fallen man has still not solved the world's problems by his own ingenuities, or purposeful determination? Hun, oh well, don't you think that we have had enough time to prove ourselves? How many more generations have to pass before we realize that what we are dreaming is an impossible dream, or should I say, experiencing an monstrous nightmare? Can't we all just realize that we have conjured up a false image of what real life really is? Can't we really see that this daydream is only man's hidden quest to make himself believe that he is valid with some kind of long lasting valuable accomplishment and purpose worth being recognized by someone who will please validate him. Surely, man is good for something. Don't we yet know that what we have summons up as reality is a deep deception and is the product of sorcery? Will we ever wake up and smell the roses, as they say? Yet, "how will they know without a preacher?" That is why we at Christ, Our Life Ministries are sent.

The whole Gospel is summed up in the declaration of the good news of Jesus Christ. Only Jesus can wake us up from this nightmare of what most call life. "Arise, shine; for your light is come and the glory of the Lord is risen upon you. For behold, the darkness shall cover the earth, the gross darkness the people; but the Lord shall be seen upon you" (Isa. 60:1-2) Only Jesus who is LIFE itself can give us eternal life, which is real life, and only He can give us worth, validation and lasting unconditional love. The power of the gospel of grace and faith in the One, who is LOVE, can be and is all that we are all looking for. Only the power and presence of the indwelling Spirit of Christ can bring us alive and wake us up from this deadly treadmill of self-appreciation through self-accomplishments. "Come unto me all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and you shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). The One who is Life gives this eternal

proclamation for this New Year

. Ask, Seek and Find Him.

## *A Prayer for 2009*

*O Lord, with praise and thanksgiving, I come before you—the God of my Lord Jesus Christ, the glorious Father—and I ask for the Spirit of wisdom and revelation so that I can know you more intimately as well as know the inheritance you have already given me through your Son. I ask, too, that you will illuminate the eyes of my understanding and open my heart to know the hope to which you are calling me to. I know that this is my glorious inheritance as a saint—and that I can know the power of your resurrection life available to me as a believer. I ask also that from your store of glorious spiritual riches you will strengthen my inner man with power so that Christ not only lives in me by faith but is fully manifested.*

*I want to know your ways, and be rooted and established in your love, a love so wide and long and high and deep that it even stuns my understanding and surpasses my knowledge of you. I want your love for me to be my own experience as I live by faith in the power of your resurrected life within and trust in Your mighty keeping power. And I want this so I can be filled with Your understanding of me. Once I get a hold of how You love me and see me, then how can Satan tempt me to believe otherwise? I realize, too, that your Spirit in me is able to do beyond all I can ask or think.*

*Father, I thank you that your indwelling Spirit will always bring glory to Jesus! I pray that as I experience a fresh revelation of your love, Lord, that this love will mature in me and grow more and more in knowledge and wise insights. May I be able to recognize your highest and best for me even when I first can't see it. It is Christ in me which will cause me to live blameless and be filled with the fruit of righteousness. Let me see things from your point of view, and above all, let my outer life bring credit to you and joy to your heart by bearing your precious fruits of love, peace and joy.*

*I ask you to anoint me with the seven-fold Spirit by which the Spirit*

*of Wisdom is first and primary. This seven-fold anointing of God's Wisdom was prophesied of Jesus in Isaiah 11:1-3 and fulfilled in Him as the bodily shape of the Shekinah glory descended on him in Luke 3:22. I understand that this fresh anointing of the Spirit of Wisdom will cause me, as it did Jesus, to be of quick understanding in the fear of the Lord; and also cause me not to judge after the sight of my eyes, neither reprove after the hearing of my ears.*

*I ask this in the wonderful and powerful name of Jesus and I thank you that no weapon formed against me shall succeed in hindering the fulfillment of this prayer. Amen.*

## Letters



Dear Precious Sylvia:

I'm on my way out but wanted to thank you from the bottom of my heart for your letter to my sister. I, like you, have been praising God ever since this all began for reconciling my sister and her sweet family. Sylvia, your message changed my life and I'm sure you might get tired of hearing that but it's true.

I continue to thank and praise and lift up to our Lord your ministry. I am at times struck with awe how God has used you Sylvia. What a message, what a voice. May it never end. The world needs this message more than ever now.

God bless you, Sylvia, for taking the time to counsel my precious sister. What a gift you've given me and I thank you for it. Oftentimes we hear more clearly from someone we're not related to. I'm sure you know this but our family will stand by my sister and her family through this.

May God continue to bless you and yours richly Sylvia.



Your friend

Dearest Sylvia,

Merry Christmas to you, I just read your teaching on how do you identify yourself, I woke up in need of a good teaching, w/ all the hustle and bustle I was getting caught up in forgetting who I am in Christ and attacks on my mind on whether God even exists, there has been a lot of

attacks on me of doubts and unbelief, but HIS truth always silences the enemy, I wanted to bless you w/ a visitation I got from the lord that goes w/ this teaching, I had just had my nephew for a couple weeks and while he was here I wanted him to feel comfortable and for him to no all I had and all of this house was his and to feel comfortable while he was here because he is lost in homosexuality. well after he left the lord woke me up and it was like a vision and he showed me walking my nephew thru my house and showed me my heart that it was intent on blessing him then the lord said to me you are generous but I am more generous I am the I am and all that I am is yours, twice he said that and I said lord if this is you can you give me the scripture for it and he said joint heirs w/ Jesus, joint heirs w/ Jesus, what a blessing and goes perfectly w/ your teaching, I thank god for you Sylvia and for the revelation knowledge he gives you.

God bless,

Paula

## Quotes

"From on high He will draw all unto Himself. From on high--for here upon earth He went about in lowliness, in the lowly form of a servant, in poverty and wretchedness, in suffering. This indeed was Christianity, not that a rich man makes the poor rich, but that the poorest of all makes all men rich, both the rich and the poor. And this indeed was Christianity, not that it is the happy man who comforts the afflicted, but that it is He who of all men is the most afflicted."

Training in Christianity (1848)

**Soren Kierkegaard**

One cannot become judgmental without elevating himself, and self-elevation was Lucifer's syndrome. It caused his fall and all the sin and sorrow that followed and still follows in its wake. Satan could not be content to be second even to God Himself. Paul E. Billheimer

The mother tincture or essence of the fallen condition is self-exaltation, self-promotion, the determination to be first. Paul Billheimer

The disposition of self-effacement, which is willing to humble itself and be last instead of first, is a greater miracle than walking on water. Paul Billheimer

Faith is itself from the Other Side, and is as inexplicable and absurd as that in which it believes. **Norman Grubb**

Faith is doubt absorbed, doubt conquered. Unbelief is doubt accepted. **NG**

The more uncertainty there is, the more passion in your decision of faith, for there has been a bigger doubt to conquer. **NG**

Faith has staked all on Him, indeed the faith itself is really only He in us believing in Himself--there's nothing human left to it. **NG**

I transcend the doubts by replacing them by deliberate faith; actually their opposition is what

gives sinews to my faith. **NG**

Maybe I shall find one day that the trial of my faith (not my faith, but its trial—having to walk with God in the dark maybe) has been, as Peter said, more precious than gold that perishes. **NG**

"We shall have reached the Cape of good Hope when Christians cease to be sponges mopping up all they can get, and become water pots full to the brim, running over with good wine of self-sacrifice. As we are saved by our walk of faith unto faith, each step being a novel faith, so also we never have really appropriated the sacrifice of Jesus till we sacrifice ourselves." **C.T. Studd**

"Comfort and prosperity have never enriched the world as much as adversity has." **Billy Graham**

"The Religious Spirit is always fighting something"...Steve Pettit

The definition of "REST" is simply "CESSATION OF WAR"....Faith wins by not fighting.

"I AM AFRAID THAT ALL THE GRACE I HAVE GOT OUT OF MY COMFORTABLE AND EASY TIMES AND HAPPY HOURS MIGHT ALMOST LIE ON A PENNY. BUT THE GOOD I HAVE RECEIVED FROM MY SORROWS AND PAINS AND GRIEFS IS ALTOGETHER INCALCULABLE. WHAT DO I NOT OWE TO THE HAMMER AND THE ANVIL, THE FIRE AND THE FILE!!!! AFFLICTION IS THE BEST BIT OF FURNITURE IN MY HOUSE." Spurgeon, Charles

"Life shouldn't be a journey to the grave with the intention of arriving safely in a pretty and well-preserved body, but rather, to skid in broadside, thoroughly used up, totally worn out, and loudly shouting, "Wow! **What a ride!** Thank You, Lord!" Beth Moore

"People who have come to know the joy of God do not deny the darkness, but they choose not to live in it. They claim that the light that shines in the darkness can be trusted more than the darkness itself, and that a little bit of light can dispel a lot of darkness."

-- Henri Nouwen

**On Christian Unity**---Christian unity is not something that can be organized; it comes naturally among those who share a common love for Christ. The false ecumenical/interfaith unity being promoted today by the World Council of Churches — an organization that is strongly influenced by Freemasonry — is nothing new. It has been used for centuries to try to further the cause of world government. As long as Christians do NOT unite with the peoples of other religions, there can be no world government. This unwillingness of Christians to compromise their faith has been the chief obstacle for the conspirators. Scott Bailey



## Live Internet Sunday School: Sign up now!

**Global Sunday School** This study now in progress is a verse by verse study of Galatians **live with Brian Coatney**. The method will be texting style participation for those who sign up and receive a logon. This is a discussion class for people I don't already know, where I will guide with comments on Galatians, and class members can share insights all throughout the 75 minute class that will take place from 2:00-3:15 GMT each Sunday. Your assigned logon will ensure privacy, and classes will not be archived for public access. This is a live class for enjoying a time of fellowship and insight in the moment. Later, we can add in audio or video components, but the idea now is to get going. When class size reaches 10-12, class members will talk about how to divide into two classes. Watch the web site for details on when we will be set up to go. For more information please contact Brian Coatney at: [coatneys@newwavecomm.net](mailto:coatneys@newwavecomm.net)

*It would be great if any of our old timers would help to encourage new folks to join this class, since the class is only designed to facilitate new people.*



Would you like **radio in your area?** Please contact **Margaret Lester** at [marlester@comcast.net](mailto:marlester@comcast.net) for more information.

Please send me the news in your area to be posted in this Newsletter. [sylviap@theliberatingsecret.org](mailto:sylviap@theliberatingsecret.org)

## **"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 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. Of course 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 that is so, somewhere or other lights shall turn on. There will be no evidence of my seeking to affirm or 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.

## **Dead To Sin Part Two: We Always Serve a Master**

Brian Coatney

Confusion reigns when we think we determine and do good or evil as independent selves. Yet nothing sounds stranger, initially, than to consider sin as the devil's control over one's members. When we first hear this, what fear we first experience: "Oh my, the devil then is the author and enactor of all addiction." Further, the root addiction turns out to be self for self.

No wonder this radical truth goes largely undetected, keeping sin so effective in Christians; we have liked the idea that sin is human self! We could keep hating ourselves then with the most delicious of religious pride. And how cunning too that sin does not pop out and say, "I'm the serpent, I'm the spirit of error that first deceived Eve and then Adam."

When first taught that everyone serves one of two masters, I didn't know I was dead to sin but only that Christ died for my sins and lived in my heart. His life in me was not central to decisions other than, "What does God want me to do?" or "What should I do?" Not yet did I see myself as a vessel to contain a spirit (2 Cor. 4:7) or a branch to express a vine (John 15:1-5).

Not only did I not see myself as a vessel, but appalling also was the concept in Romans 6:16 where Paul calls us slaves—a loathsome concept to any good, democratic soul. Nonetheless, slaves to a master we are: "Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin to death, or of obedience to righteousness?"

This means nobody does his or her own thing, which is offensive news; we don't give into that without a fight! Every cry of loneliness, hunger, lack of comfort, and thwarted will still signals that we are little monarchs who should receive own way, and we get angry when

we don't.

We wanted forgiveness sure, but little did we know when we became Christians, Jesus not only forgave our sins but also expelled an old master. Then He took over as our new indwelling master. Paul tells us this happened by the body death of Christ: our death, burial, and resurrection in Christ, whereby we were made new creations. Mr. Addiction, the old sin master, is definitely out!

Why then do Christians experience addictions? Paul says it comes from not knowing that we're dead to sin. Yet addictions of all kinds can actually serve as friends, for they violently tear off the mask of a dignified self, supposedly able to control itself, which is the subtle sin of the Christian. Here's why it's both subtle and a sin: Paul lists "self-control" among the fruit of the Spirit in Galatians 5:23, meaning that only one person in the universe possesses self-control—God .

Think of that: only God can control Himself; everyone else fakes it unless yielded to the indwelling Spirit of God. Everyone who asserts self-control from self-will lives a lie, for no one can really love his or her enemies and die for them other than the spirit of Christ.

I don't quote this to shame anyone, for God does not shame us for our sins, but requires only that we honestly admit them and seek Him so that He can show us how to walk in the Spirit based on our new birth.

This new birth came about by the body death of Christ, which happened once, never to be repeated. When we become Christians, God sees us in the crucified body of Christ that died to sin (even though he never committed a single sin). Romans 6:10 says, "He died to sin once for all," so therefore, we did too since we were in Him.

This means we are dead to sin; we don't have to sin any more! Faith walks in that. Yes, one can choose to obey the old master, but that's a divided life—to have Christ in your heart and Satan in your members. Christ has provided for victory within and without. "Shall we continue in sin that grace may abound?" (Rom. 6:1). No amount of TNT could measure his emphatic "God forbid!"

I'd say that closes the door to thinking we have to sin every day!

## **The Knight**

By Brian Coatney

A knight eagerly sought a field of darkness, knowing it once to be a place of beauty, but presently pained in duress, so that he might restore it to its former light. No place of darkness should remain so; therefore, the knight's trust in a mission properly inspired must succeed with fiery battles fought and not end in disgrace.

Darkness first recognized, though, is not the half the darkness; for even though the knight sees the weight of resistance ahead, he does not yet imagine how these demons will stir hell and fury against him out of their own lustful thirst, for who knows upon first commission how that commission will bring about death. Death is theoretical until we experience it—equally too the weakness in which the breath of rescuing deity must move before a battle's done.

When new to the call, a knight dreams about his armor—the thrill of first fight, maidens chanting, the gleam of his sword, and the early dispelling of night. Then in conflict he at first prevails, but he does not know that the battle's hardly through. A few battles won do not constitute a war when the terrain is large: the enemies re-trench and are not willing to quickly let a new hero burst in with noble vision to change everything and put them askew.

Then too, the weariness of everyday, unexpected, he must learn, and how early tastes of victory lead into one wilderness after another, slowly burning his natural mind, as dryness and waste accumulate to measures of unbearable distress. The knight calculates how to preserve water, strength, and rations to last long enough to hold out, and whether he should in one sudden blast, attack and try to shatter the long held positions with forceful weapons of the light.

This acrid, quick strategy does not work; a more settled, patient plan must emerge in which darkness becomes more than something to resist in kind with sudden dispatch. Darkness must break into his mind as yet darkness, but greater still, belonging to his master, so that already Lord of it, he knows his sovereign will win and has therefore won, even in the midst of the knight's most confounding distress.

This deep void, and no other, meaning impossibility—where nothing to his mind can possibly avert depressing retreat, causing him to question if perhaps another task he should find—nails him to the board with finality. He now knows that God will keep his soul. Where the dirt is packed tight and arid, where every iron tool kills his mind, he draws back from depression and dies to all he had hoped in early victory to find, seeing that most people, and he too before, lived life like a flirt. He had not really seen the enemy's abyss, or the grace he would need, nor did he even know, but by shadows and ideas, in his early optimism before. But he hears now the voice of God, too fine for his ears when a preening lad.

He learns too the darker side of the bad—the intractable ways of the serpent who also never retreats from him in battle. He discovers not to resist when sent against evil, but to concentrate on invisible streams of water for which he yearns. Out of the nothing comes his refreshing, the creative word from his master that he hears with restorative power. The visions multiply faster, even in this darkness he stays in, as he all the while accepts the agonies of love. These agonies twist him, but he does not let them steal his life to destroy his former dream. Instead, he enters into the mystical, using it to his employ—that where misery had beset him and almost turned him away, he now finds ecstasies.

His horse senses the new energy, his sword gleams brighter, and his imagination flares into what enemies cannot see, namely what comes from another world and scares them more than the knight they saw when first on his course. Now that the odds are impossible, the knight rests assured of victory, and he lives with intoxicated glory that emboldens him.

He does not care that the darkness persists; to him now it is a temporal mist, already subservient to his present rule. When the serpent realizes this, he hisses the loudest, in rage, that a knight, persisting, would see him scatter. To the terrifying ledge of mental dissolution the knight suffers to be spent, that his sovereign might dub him of the new mind—not on this world bent, but on the next one: and thus even in this life possessing an undefeated edge.

## Poems of the Month

No chance hath brought this ill to me;  
Tis God's own hand, so let it be,  
He seeth what I cannot see,  
There is a needs be for each pain;  
And He one day will make it plain,  
That earthly loss is heavenly gain.  
Like as a piece of tapestry viewed from the back,  
Appears to be naught but threads tangled hopelessly;

But in the front a picture fair  
Rewards the worker for his care,  
Proving his skill and patience rare  
Thou art the workmen, I the frame,  
Lord, for the glory of thy Name,  
Perfect Thine image on the same.

Unknown Author

Behind my life, the Weaver stands,  
And works His wondrous will;  
I leave it in His all-wise hand,  
And trust His perfect skill.  
Should mystery enshroud His plan,  
And my short sight be dim,  
I will not try the whole to scan,  
But leave each thread with Him.  
Not till the loom is silent,  
And the shuttles cease to fly,  
Shall God unfold the pattern,  
And explain the reason why  
The dark threads were as needful  
In the Master's skillful hand,  
As the threads of gold and silver  
In the pattern which He planned

Author Unknown

## Prayer Request

We ask for urgent prayer from **Fran Giles**. We had tremendous response from you about this matter. Thank you very much for your prayers. Fran is doing much better and we do thank the Lord. However, still be in prayer for her complete recovery. Fran was so humbled by your love and concern she said, "I am so humbled by your prayers, as they hit me, I will turn them around and send them right back to you." What a precious servant of God.

Now another prayer request—**Clark and Debbie Switzer** lost their house in West Pittston, Pa. in a fire that totally burned down their huge three story Victorian style house. They lost everything except their dog. Debbie and Clark are close friends of ours. Debbie said to me, "God burned my house down, and it is OK." What faith! The first thing that she said to me was, "God is going to use this for His glory and also it is a pre-meeting call for your next visit in June." (Dad and I are going to Pa. in June to do meetings up there.) Pray for them. Christian friends are coming out of the wood work helping them recover. The Lord knows how

to use the devil works by spoiling them and using the very tragedy as a vehicle for his glory to come through. Sorry devil, you lose again!

This is from Paul E. Billheimer's book, "Destined, to Overcome." **"Prayer is where the action is.** John Wesley said, "God does nothing but in answer to prayer," and E. M. Bounds tells us "God shapes the world by prayer."

**A great illustration** is the account of the Israelites battle against the Amalekites. Satan, God's enemy had stirred up the heathen nation of Amalek to fight the Israelites trying to keep them from entering the promise land. As the battle was beginning, Moses said to Joshua, "Choose us out men, and go out, and fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in my hand." Joshua and his men began the battle. "And Moses, Aaron, and Hur went up to the top of the hill. And it came pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed" When Moses grew tired and could no longer hold up his arms, Aaron and Hur stood up on either side and supported him until the battle was won by God's people and Amalek was defeated.

These 3 men, Moses, Aaron and Hur were united in holding up the rod (symbolizes the Cross) of God, and also symbolic of His power and prayer. When the intercessors engaged in believing prayer, Satan's forces were bound and paralyzed. Then God's children were victorious. To the casual observer the battle was won in the valley where the troops were engaged but to the spiritually discerning the battle was won on the mountaintop. Prayer is truly where the action is. Paraphrased by Margaret Lester

## This Month's Article:

### FALSE FAITH

Norman Grubb

### From the Law of Faith

#### Chapter Twenty

LIKE anything else, such truths concerning finding God's will can be abused. But so could Paul's emphasis on justification by faith. He did not, however, for that reason refrain from stating the truth. He knew that if there were a few who would turn the grace of God into lasciviousness, misinterpreting liberty as license, there were multitudes of others who would revel in and rightly use the glorious liberty of the children of God.

So it is in the truth of the endless resources of God at the disposal of faith, and the fact that faith can be exercised to supply the every-day desires of every-day life. Some few will seek the quails and get them with leanness to their souls, for there is a Satanic as well as a God-centered, Spirit-guided faith, a faith that can remove mountains but which is not motivated by divine love. There is a sense in which faith is a law of nature, which can be operated on another level under the control of another spirit, motivated by self-will and self-love with purely selfish ends. There as a god of this world as well as the God and Father of our Lord Jesus Christ. There is an evil spirit which now worketh in the children of disobedience, as well

as the Holy Spirit. There is a prince of this world who has resources at his disposal, the kingdom, power and glory which he offered Jesus, and which he said that he would give to whom he would.

All forms of human achievement are by faith, as has already been pointed out. All draw on the resources of the universe, material, mental, spiritual. The building of a business, the carrying through to success of an enterprise, great or small, the acquirement of knowledge, all require faith in varying degrees and on differing levels. There are regular "spiritual" sciences<sup>1</sup> which are built on this truth. They have their followers and their large measure of success; indeed, they have lessons that they could teach us in the practice of faith. But their foundations are devilish, not divine, for few of them will confess that "Jesus Christ is come in the flesh" and that "Jesus is the Son of God", the tests given by John by which we are to "try the spirits whether they are of God".

Sorcery, witchcraft, black magic, and such-like practices work on the same principle, only that they acknowledge the direct intercourse of faith with "wicked spirits in heavenly places", and openly draw their power from them; whereas the teachers of "spiritual science" are much more subtle, in that they centre their doctrine on one aspect of God which they take to the utmost extreme, to the exclusion of the counter-balancing aspect which is equally stressed in the Scriptures.

They are an example of the pitfalls which yawn before those who do not open their minds to every aspect of the truth revealed in God's Word. They select with delight that phase of truth which specially appeals to them, and run upon it as hidden treasure. They explore and develop it until they seem to see it alone on every page of Scripture, to the exclusion of anything which seems to give an opposite point of view; and what could have been a healthy re-emphasis to the Church of Christ of some truth which has been neglected is transmuted instead into deadly error.

Thus these teachers, who have something real to say to us on the immanence of God, could be a healthy counterbalance to an overemphasis on His transcendence (which leaves so many Christians with a sense of distance from I-Am, and consequent weakness, diffidence, joylessness) They rightly see God as the One Mind behind all creation, the I AM who is in and through everything, the Life of all lives; but, in thus concentrating upon His immanence, they neglect the equally necessary truth of His transcendence, His separate being, His dwelling in the light which no man can approach unto. They carry to the furthest extreme the teachings of the mystics in >the unity of the soul with God: to a point beyond that which in most cases the mystics themselves would have intended it to be taken; for it must be remembered that those giant spirits, to whom we give the name of mystics,<sup>2</sup> are men and women through the centuries who have left us at the foothills, while they have climbed the spiritual uplands and stood in the presence of God. They have been caught up with Paul into the third heaven and heard things hardly lawful to be uttered, and struggled to

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<sup>1</sup> Christian Science, New Thought, Unity, and others.

<sup>2</sup> For example: John of the Cross, John of Ruysbroeck, St. Teresa, Francis of Assisi, Jacob Boehme, William Law, Pascal, Mme. Guyon, Meister Eckhart, John Tauler, Henry Suso, Catherine of Sienna, Angela de Foligno, Richard Rolle, Lady Julian of Norwich and, the unknown authors of *Theologica Germanica* and *The Cloud of Unknowing*.

put into words what language can hardly contain. Their written testimonies, glowing with heavenly fervor, are one of the richest legacies of the Church of God on earth; but in the rapture of their experience, almost blinded by the light of their heavenly visions, it may well be that their hearts have sometimes gone further than their heads, and their theology needs counterbalancing by the more objective sides of truth.

Teachings such as these, twisted often out of their full context, and such as would be themselves repudiated by these humble but great souls, coupled with forms of philosophy such as Hegel's idealistic monism, and even with concepts that are really derived from Buddhism and Hinduism, form the basis of a theology, at bottom anthropocentric rather than Theocentric, which gives no place to the plain dualism of the Bible, and as a consequence approaches to the edge of pantheism.. God practically loses His separate entity as a Person. He is One with the universe which is His "body". Man is the self-realization of God. Man in essence is God incarnate. Man at the centre of his being is eternally one with God, is God.

Then, to bolster up this extreme position, and to account for the plain and horrible contradictions to such statements in man as we see him through history, the explanation is given that man is in ignorance of his true self. Foolishly regarding himself as a separate being who must fight his own lone battle in an unfriendly world, and surrounded by other people as separate and alone as himself, and each out to get the best for himself, he uses all his resources to main his own ends. Here, they say, is the origin of evil. It is ignorance, not wickedness. It is just a misuse of good, not an enmity against a personal God. It is merely negation, nothing; not the power of darkness derived from a kingdom and king of darkness; and in saying this they join hands with the rationalists and humanists and modernists of all the centuries.<sup>3</sup>

There is value, they say, in Jesus as the one perfect "Initiate". He alone walked this earth spotlessly, in fullness of light as to His (and man's) essential oneness with the Father. He, they say, rightly called Himself the Son of God, to reveal to us that we are all sons. He knew the secret of the divine resources available to all the sons of God by virtue of their Christhood. He exercised and applied this secret of faith, and spoke out into manifestation those hidden powers of healing and supply. Some would even go so far as to teach that His Cross is the

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<sup>3</sup> *This fundamentally erroneous view of man, which maintains his essential goodness, and attributes his "failures" either to ignorance, or to his body warring against his mind, or to environment, has been Satan's most devastating and far-reaching method of pouring; scorn on mans need of a Savior. It has been the point of view that "the world" has always held, axed still does, and always will. It can be traced in varying forms from Greek thought as represented by Plato and Aristotle, through the Roman era as represented by the Stoics, on to the Renaissance and Enlightenment where, through Rousseau and such writers, it became the foundation stone of modern humanism. **Only the Bible has withstood it and pointed, not to man's ignorance, but to his deliberate rebellion against God as the source of his troubles.** The Reformation, as opposed to the Renaissance, re-emphasized this fundamental Bible truth. Modernism and Liberalism has this same worm at its roots. It has attempted to synthesize this rationalistic lie of man's basic goodness with certain aspects of New Testament truth, and as a consequence produced its sinless, bloodless, Savorless "Gospel" of Jesus as man's example, and of a world which would gradually be leavened by Christianity until the Millennial Age is finally reached.*

*The convulsions and horrors of the past thirty years have done much to shake and shatter these erroneous concepts, combined with the theological teachings and writings of such men as Kierkegaard, Karl Barth, and Emil Brunner. Perhaps the best modern writer on the whole subject is Reinhold Niebuhr. See his Nature and Destiny of Man.*

most vital "lesson" ever taught to mankind, for by it He revealed that by death and resurrection is the way to realized Son-ship. Each man who in ignorance lives as a lone self and acts on the principle of self-seeking as the correct way of life, must "die" to himself and "rise" to the spirit of love and life within him; recognize his unity with the Spirit of all life, use his prerogative of creative faith to draw to himself his visible needs from invisible resources, to dissolve hatred and evil around him by his own output of positive love and good. No greater word, they say, has been spoken than that word of Jesus: "Whosoever shall save his life shall lose it; and whosoever shall lose his life shall find it."

But all this, although it has some very helpful lessons to teach us of the reality of our oneness with God (only through Christ) and the privilege and powers of this relationship, has so completely ignored the other side of truth that the whole teaching has become a seductive error; its source, as a consequence, is found to be in the subtlety and wisdom of the serpent instead of in the grace and power of God. For the existence of God as a separate living Person, "The high and holy One who inhabiteth eternity", practically disappears. The disobedience of man, the existence of the devil, sin as a reality, man's responsibility before God, God's wrath and judgment, the reality of hell as well as heaven; God's love revealed in sending His only begotten Son into the world, Christ's essential son-ship and deity, His blood atonement and physical resurrection, His all-sufficient Savior hood; man's repentance, justification, son-ship, and sanctification in Christ; and, finally, Christ's second coming; all these cease to be truths through the neglect and denial of the one great basic truth of the transcendence of God as well as His immanence, of a dualism as well as a Monism; for the final truth to finite man is There is value, they say, in Jesus as the one perfect "Initiate". He alone walked this earth spotlessly, in fullness of light as to His (and man's) essential oneness with the Father. He, they say, rightly called Himself the Son of God, to reveal to us that we are all sons. He knew the secret of the divine resources available to all the sons of God by virtue of their Christhood. He exercised and applied this secret of faith, and spoke out into manifestation those hidden powers of healing and supply. Some would even go so far as to teach that His Cross is the most vital "lesson" ever taught to mankind, for by it He revealed that by death and resurrection is the way to realized Son-ship. Each man who in ignorance lives as a lone self and acts on the principle of self-seeking as the correct way of life, must "die" to himself and "rise" to the spirit of love and life within him; recognize his unity with the Spirit of all life, use his prerogative of creative faith to draw to himself his visible needs from invisible resources, to dissolve hatred and evil around him by his own output of positive love and good. No greater word, they say, has been spoken than that word of Jesus: "Whosoever shall save his life shall lose it; and whosoever shall lose his life shall find it."

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repentance, justification, son-ship, and sanctification in Christ; and, finally, Christ's second coming; all these cease to be truths through the neglect and denial of the one great basic truth of the transcendence of God as well as His immanence, of a dualism as well as a monism; for the final truth to finite man is paradox, it is un-reconciled contraries existing side by side, and each essential to a faith which would keep to the high road of truth; illogicalities to the mind, which the Spirit transcends, the dialectic of infinity which he that is spiritual can discern though he cannot explain. In such ways as these can guidance and faith and like precious truths be misused, and can become the metaphysical armory of religious systems whose author is "Satan himself transformed into an angel of light".

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