

# The Divine Nature

By R.T. Nusbaum

## Chapter One

### The Recognition Of An Inner Need

If you are in contact with many Christians today, you will find that many are on a divine journey or quest. This great quest for some Christians has nothing to do with an inner change. To them, the basis of Christianity is related to their outer life. They seek success, financial prosperity, health, or marital bliss. However, we have too many examples of God's people going through tremendous trials and defeats to assure that all of life will be bliss. Most of the greatest moments recorded in the Bible have at their center those who saw no deliverance, and yet trusted God. For a person to accomplish such a stand in the midst of dark circumstances requires a tremendous work in a person's inner life.

How is it that so many of the truly great people of God have been able to overcome horrendous obstacles and still flow with such sweetness? What knowledge did they possess that gave them such a victorious inner life? Of course, we know that "all things are of God" (II Cor. 5:18) and that we can stay faithful if we only see that God allows nothing without His permission. However, just recognizing that God has either ordered or permitted specific circumstances does not always bring us relief. In reality, it is not a consciousness of what God is doing externally that will truly free us as much as His work WITHIN US. God's greatest accomplishment is not to convince us that whatever is happening in our outer lives is under His control but to change us deep within, in the core of our being. Therefore our greatest attention should be on what God is accomplishing in the inner chambers rather than what He can do in the outer court.

If something is truly worked deep within us, no outward circumstance can change it, but if we constantly live by the expectation of God changing certain circumstances, then we may find ourselves greatly disappointed. The circumstances of life that surround us are constantly in flux and are in a position to be affected by outside influences, such as Satan. So even though we know that nothing can separate us from the love of God, things such as nakedness, peril, and lack in our outer lives can appear like He no longer loves us and can make us feel as though this is the case. However, the realization of God's love should not be based on what is outward, for love is a deep inner acceptance and relationship.

Whatever life throws at you, whether evil or good, it should be understood that it is working for us. Our knowledge does not always override our negative emotional responses, however, which means that knowledge is not enough. Rather than just "God knowledge" being at work, the Lord would have us influenced by "God Life". Certainly, we should not be moved by appearances, but more importantly, we should be constantly motivated by Christ's Life within. Life and nature always win out over knowledge and emotion.

Consider the overcoming tenor of the Apostle Paul's constant state. He said that he was content in whatever situation he found himself (see Phil. 4:11). The key word in that verse is "content". Contentment is an inner trait that keeps one settled and unflustered on the outside because of being settled on the inside. Do you see how a work in the inner life will automatically bring about effects in our outer life?

God's inner work within the heart of a believer is even greater than His outer work of taking us to heaven. We look at heaven as the final end and summation of all things, but imagine a heaven where there is discord, division, and upheaval. That place would not be heaven at all. Therefore heaven as we comprehend it is not the great "harmonizer", but the nature of Christ within all believers is. This brings us to the conclusion that what is needed is not that we all change locations by going to heaven but that we permit the divine nature of Christ to fill all. That is what makes heaven such a peaceful, harmonious place. The people who have been added to such a place must needs have gone through a radical transformation. The only transformation that can have eternal effect is to be conformed to the image of God's Son (see Rom. 8:29). If only people who have found this reality within were transported to some celestial location, there you would find heaven! The real need, then, is not the place called heaven but a nature that can bring men into harmony.

In this same way, peace and harmony will never be brought about on earth by someone's command or executive order. Laws and forceful leadership cannot pressure people from without to live in such a way that only His inner Nature of peace ruling each of us from within can accomplish. If a person is not transformed on the inside, he will inevitably commit a selfish act that will disrupt any peace that may have existed, regardless of any rules that have been placed on him from the outside. Without a change on the inside, we are destined to bring strife and discord with us wherever we go.

We will now look at this even more closely. Consider that even to live a decent and respectable life for God on this earth might not be enough. Man's human nature at its best still falls short of the glory of God. Even the best of men will turn on one another, given the right circumstances. The only thing that will satisfy God in this department and not fall short of that glory is "Christ in you, the hope of glory" (Col. 1:27). Furthermore, being inspired by this message will never be enough. Only the functioning reality of this Life within us will satisfy God's hope and be fit for any such place called "heaven".

If we are able to recognize the magnitude of our need for an inner change, we will understand that neither heaven nor even an outward appearing of the Lord is as important as that there first be an inward appearing of the Lord in His Body. Sadly, for many the interior life is only an afterthought. They are caught up with the Jesus who touches their material surroundings and outer man. For example, we go to church services hoping that Christ will appear in the "temple" — a church building — but all the while God is looking at us and hoping that Christ will appear in us — the true temple of God. Even if Jesus does show up in our services, we are still in need of the coming of the Lord by divine nature, and so we leave the service blessed but every bit as needy in relationship to Life as we were when we entered the building.

The appearing of the Lord in the Old Testament Temple was not meant to be a picture to the saints today that He wants to appear in our church buildings. No! That was just a picture for us now present that He wants to appear in the true Temple, which is His Body. That Body is us! Jesus does not want to fall on the Temple but be seen by His nature within us. Upon Jesus' resurrection, He put away the old methods and places of His appearing and has now made us His designated place of appearing. Many may be seeking Him, but instead of seeking for His appearing in us by divine nature, they have sought Him only in revival or in the clouds. Even if the Lord does immediately appear to us in revival, those who have experienced His coming by divine nature have found it far more exciting and satisfying than what any outward revival could ever bring.

### **The Search For Virtues And Character**

There is a certain segment of Christianity that has given itself to the Lord Jesus in order to effect an inward change, but the inward change they seek is not the same as having Christ by His nature formed within. The goal of these Christians in overcoming their evil and sin is usually pointed toward an increase of certain qualities and virtues from within. While this may sound the same as Christ's divine nature being revealed within, it is not. One group seeks for Christ through His very own divine nature to fill and possess them while the others are simply seeking "godly virtues". This second group does not view the virtues that they seek as Christ expressing Himself through us but as if the virtues and attributes such as love, joy, and peace, are available qualities that float around and can be "caught" by us if we are astute. Or these virtues are viewed as things within themselves to which God alone has access and may increase in our lives if He is pleased to give us more of them.

### **Improving The Human Nature**

As we will discover in proceeding chapters, the virtues and attributes that we need come only as we become partakers of the divine nature. Christ is the answer! He is the One we should be seeking — not for answers but as the Answer. But without this understanding, we will set out to somehow remove from our nature the things that are offensive, such as greed, hatred, and strife. We will strive to gain new and better attributes such as love, goodness, and patience. In essence, we are endeavoring to make these negative attributes less fundamental in our lives while attempting to establish in ourselves virtues that are more amiable. As our focus grows more self-centered, the basis of our search can lead us way off in the wrong direction. Soon all attainments become based on our own personal victories instead of the victory of Christ over ourselves and our fallen nature. We shall deal more thoroughly with the fallacy of improving the human nature in the third chapter.

# Chapter two

## God's Answer : The Divine Nature

*"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Peter 1:3-4)*

All the things that pertain to living our life for God and in a godly manner is accomplished by divine power and not human effort. That divine power only comes by means of the knowledge of Jesus for, it is only through His life that they are attained. All the precious promises of the Bible are given for one primary purpose: " *that by these ye might be partakers of the divine nature*". The above scripture is clear that only by means of the divine nature are we able to escape the corruptions of the world and the lusts that would control us.

All the answers we need for victory and fruitfulness lie in the Person of Jesus Christ. Through our oneness with Him, we are able to draw from His attributes the way a branch does from a vine. However, we must grow in our understanding of what union with Christ means if we are ever to gain ground in this kind of relationship. The fullness of living in accordance with His nature is ever unfolding, but we have the Seed of it from the very start of new birth.

One truth that all Christians seem to realize while remaining powerless to apply is the fact that we have received "new Life". It seems like the Christian community as a whole acknowledge Jesus in their hearts and then set about to live in a way that is pleasing to God, while ignorant of the ability of the new Life within. Listed below are a couple of ways that we set about living for the Lord apart from the divine nature.

A few Christians may hear something about dying to self, which does touch upon the Life of Christ, for His life pours itself out unto death; however, in such cases this truth is usually relegated more to doctrine and teaching on how to order one's life. The proper and main reason to consider the truths relating to death to self is so that we might be unhindered in living by the new Life and nature we received at new birth. To free us from the failures of the flesh, the Spirit of God desires to open our eyes to the great truth of having received the divine nature. His primary purpose for opening our eyes to the reality of death to self would be so that we could live more spontaneously based on a nature instead of trying to improve the flesh.

This, then, is the premise upon which we must launch forth to discover the true meaning of being partakers of the divine nature. Any thought of dying to self or being crucified with Christ is intended to bring us into greater victory, not limit our social life and bring us into a life of lack, loss, and self-abasement. Since apart from Jesus' Life we are all

dead, we can view the receiving of Christ's Life at salvation as nothing short of Life out of death. Even so, the human nature of man is nothing short of death compared to the prospect of an earth man being able to partake of and live by the divine nature of Christ. This, at least in my estimation, is also nothing short of Life out of death.

Other Christians pray for revival that they might experience freedom and rest. It is true that revival may revive a man and refresh him, but the revelation of the divine nature of Christ's Life frees that man from his very self. Greater than revival, a revelation of the divine nature shows me what a dead stump I am and brings forth out from a Resource that is totally not my own. He becomes the Fountain of Living Water, and I simply become the container from which it is brought forth. It is a victory, not just upon me but within me, that has lasting effects far beyond a church service or a time of revival. We do not just get our earth lives refreshed, but we enter in through "a new and living way" (Heb. 10:20). This revelation is not just light that is given by God that we might know how to better order our lives but is the glorious Light of Life (see Jn. 8:12). If a person had done much research and even experienced revival on some level and yet was still dissatisfied with his present condition, it would behoove such an one to explore the meanings and realities that God has hidden within the realm of making us partakers of the divine nature.

Regardless of our best attempts as Christians, it is impossible to live without Christ, for He is the Life we are to live. Simply knowing that we must die to self and even experiencing the effects of revival will not bring about what only the Seed can accomplish. As much as we desire to see victory and fruitfulness in our lives, we must come to understand that human methods are not the answer. The only character development we need is the forming of His character in us.

### **What Being Partakers of the Divine Nature is not**

Being a partaker of the divine nature is more than just having God with you. It is more than Him instructing you or telling you what to do in every given situation is. It is not a Siamese twin union, as if we are joined at the hip and go everywhere together, while having two different viewpoints and personalities. It is not merely Jesus residing inside of you while somehow managing to maintain a separate identity and life as was the case in the Old Testament. God was in the tabernacle, but the tabernacle did not partake of His divine nature. Our oneness with God is an inner, spiritual union, which can be seen in the New Testament Temple. In that place we both have Him in us AND partake of His nature. Of course, the divine nature of which we partake is not our own nature, and yet His nature possesses us as we partake of it.

### **Partakers By Means Of Oneness**

Let us try to clarify this even further. Christ is not just a Helper to our fallen nature but a nature within every believer. The sooner we are awakened to Christ's nature within, the sooner we will be able to walk in victory over the earth and ourselves. We find that the key that opens our understanding to live by the divine nature is our comprehension of

oneness. As we continue to partake of the nature that has been placed within us, we will find a steady, stable, unbroken communion with God.

Experiences, thoughts, and emotions can separate us from the feel of God's presence, but that inner union remains unbroken; therefore this union and oneness have nothing to do with the state of our feelings, nor are they based on a believer's quest for the proof of God's acceptance in his or her circumstances. Regardless, many Christians continue to seek regular confirmation of oneness based on God's apparent affirmation by positive circumstances. This method of gaining acceptance with God that keeps us in constant need of proofs of His acceptance flies in the face of all that God intended when He placed His divine nature within us, for we have been made One.

The true meaning of the Lord's table or communion speaks of oneness. Communion is not just speaking and fellowshiping with Jesus while sitting at a table with Him. The true meaning of communion is coming to the table, eating the Lamb, and partaking of His Life and Nature. True communion with God has absolutely nothing to do with our bodies and our lives but occurs when we are involved with His Body and His Life. In other words, we do not comprehend a oneness that stabilizes us based on what Jesus regularly does in OUR LIVES AND TO OUR BODIES. We will find unwavering oneness with Him as we commune in the finished work of the Cross and His resurrected Body. The divine nature flows to us from a position of oneness (see Jn. 15:4). When the goal is to do all that we do out from the divine nature, then the words "Without me you can do nothing" (Jn. 15:5) are absolutely true.

### **From Nature Flows Spontaneity And Rest**

Struggle and stress are certain signs that even though we may know about oneness and the divine nature in theology, we have yet to lay hold of it as a principle within us. We should never stop our pursuit for Him at simply understanding the realities and teaching surrounding the divine nature. No, we should learn of the realities of the divine nature of Christ AND THEN continue to travail in desire until Christ be formed in us (see Gal. 4:19).

In the early stages of our walk, all our relations with God are basically outside of ourselves, meaning that our seeking is more centered on what He could do for us circumstantially than for what He can produce in us. In contrast, the divine nature relates solely to what is inside of us and what is strictly accomplished by Him as a nature within. With this new realization, we become more focused on our becoming a vessel. As such, we function in such a way as to expedite the flow of Christ's nature to others through us. We become "living epistles" (see II Cor. 3:2-3).

When we talk about something becoming second nature to us, we mean that whatever we do, we do naturally and spontaneously. The second nature we received is the divine nature. The idea of struggle goes against the very concept of nature, for a nature operates essentially, by its inherent elements. Let me give you a simple illustration. A cow has the nature of a cow. It does not struggle to be cow-like. The fundamentals of a cow come

forth automatically in it because it has the nature of a cow. However, a cow trying to act like a horse, would find it impossible to succeed. Why? Because it does not have the nature of a horse. In truth, even if the cow were able to copy perfectly the things of a horse's nature, it would still all be a lie, for nothing would proceed forth from nature but only by imitation.

If we can understand these things, then we will know that nature has nothing to do with teaching or instruction. You do not teach a nature to do certain things. Using our same example, you would not teach a cow the principles of how to function like a cow in order for it to truly be like a cow. It does what it does naturally, or by nature. It is the truth of the Seed. When God created the original differing plants and animals, He ordered the creation so that "every seed would bring forth after its kind" (Gen. 1:11-12). What kind of fruit a seed will bear is included in its genetic makeup. An apple tree always brings forth fruit that has the qualities and traits of an apple with no fear of it accidentally bearing something that has the resemblance of an orange or other type of fruit.

If what we are saying is true, then any nature will produce spontaneously. This conclusion opens to us another question, however, for if it is also true that we have received the divine nature, then why is the New Testament filled with so much instruction? It is because the teaching of Jesus is to aid us as a gauge that indicates the degree to which we are flowing with His nature.

Are we truly living by nature, or are we living by self or the Law? By living according to the Law one is able to meet all the requirements of righteousness, but this method still falls short because it is forced rather than the result of His nature within us; our actions are only our efforts to be Christ-like. Yes, Jesus taught us many things, but He taught what He already lived, and what He lived was far more important than what He taught. In the same manner, the Living Word is more important than the letter or the Scriptures as a guide, but the Scriptures must never be left out, for they tell us where we stand. In this way, God writes His law on our hearts as we search the Scriptures for His Life (see Jn. 5:39).

### **Christ Is The Source**

The coming forth of the divine nature through God's people both pleases the Father and benefits men on earth. It is on the earth that we can see Jesus in others. To perceive God's definition of the divine nature not only will benefit ourselves but will replace our own selfish nature as we relate to others. In this way, Christ is seen to be more than a great Helper to our lives, for He becomes the very basis and source of our Christianity.

We do not have a divine nature apart from the person of Christ. We may well be able to copy acts of the divine nature, such as showing love or being more patient, but none of these acts constitute the divine nature. It is not what we do that counts but the source from which those things are done. Likewise, Christianity is not summed up by the good and spiritual things we do but by the Source from which they proceed.

If God requires the divine nature as our source, then all attempts of pleasing God without Christ's nature are futile. Only the Life of Christ is the Life of God, so for us to have His nature is our only access to pleasing God. In this way, Jesus has become the standard by which all men should live in order to please the Father, and yet Jesus is so much more than a standard, for His Life is the only one that can live up to that standard. How contrary this is to our ideas of what it means to please God? Most believers equate pleasing God with living up to biblical commandments and high moral standards. However, if God's sole desire is that we live by that divine nature whose source is Christ, then we will find ourselves at odds with God's desires!

Even more than this, we must consider that if God is only pleased by the nature that is resident only in Christ, then He must not be nearly as concerned about our lists of rules as we might think. Even God is not personally ruled by rules, laws, and outward moral measures. If there were a set of laws and standards to which God adhered that was external from Himself, then THEY would be God, and He would serve them. But His nature IS THE STANDARD; therefore only His nature can possibly fulfill the standard, and only Jesus can achieve this by the divine nature.

This fact brings us to the conclusion that in God's mind, disobedience is more than breaking a set of commandments. To disobey is refusing to yield to the Living Law Himself who is inside of us. We can choose our own reactions and attitudes, thereby disobeying the Lamb nature, or we can yield to His Life within. People need more than forgiveness from violations against certain standards; they need Life. More specifically, they need the Life of Christ. For us, His Life and nature are the only true ones.

God wants us to conceive of the Christian life as living by the divine nature of Christ within and not simply as doing Christian things. If this is so, then there is no specific way for a man to live his life and truly please God other than to walk in newness of Life, a New Life altogether. When we get this proper view, then we see that the true beginning of Life in the believer is at the point of the manifestation of the Life of Christ through the believer. Therefore the one requirement for all men who come to God is to be born again of incorruptible Seed (see I Peter 1:23), which is to receive the very Life of Christ. Man in and of himself has no kinship to the nature of God. Our nature is fallen, but He is from above. Only the Life of Christ is "after His kind". Divine possibilities are only possible to one with a divine nature. This is why we must know "With man this is impossible, but with God, all things are possible" (Matt. 19:26).

This pathway requires Another Person in us. The true overcoming Life is none other than Christ Himself in us. All true Life in the branches IS THE very Life of the Vine in them. This inworking reality is the secret of the true Christian Life. Instead of seeking the fruits of His Life, we seek to lay hold of THE LIFE that has the proper outflow. There is no "abundant Life" other than Jesus' Life. God's supreme claim upon us is not just His right to direct our lives, but His right to govern us as the Life of every believer. His is the Life that fulfills all that the Father desires. The ideal fertilizer for the coming forth of this Seed is the decay and deterioration of our own human abilities. We count all things of our religious zeal as dung for the coming forth of the Seed that is more excellent. God not

only requires that we give ourselves to divine interests, but to do it by the divine nature. In the loss of our life we find the progress and rooting of the Seed.

To experience a deepening in our spiritual life requires an increase of Christ. True growth, then, is measured in terms of an increase of Christ. The task for each believer is to approach the problems of his personal life by overcoming them by the divine nature. But this nature is no respecter of persons. It suits all and is the answer for all. Though every Christian has a different personal life, we all share one Life – Christ. We must no longer be more concerned with the issues of our own personal life, but focus in on the limitless ability of God's nature.

### **Christ Is God's Chosen Means**

Since God has given us of His divine nature, whatever man does for God while ignoring God's means (Christ's Nature) is will-worship and dead works, but whatever this nature does is most pleasing. When we let this Jesus live, we are doing more than glorifying Christ; according to II Corinthians 2:14-15, we are manifesting a sweet savor of Christ. Notice that that verse says that we are a sweet savor of Christ UNTO GOD. Pleasing God should be paramount in our minds and hearts.

What is God's thought concerning His Son? Is it that we honor Jesus in praise and worship, follow His teaching, and carry out our religious duties of prayer, Bible reading and giving? Or is His thought concerning His Son for us to have His nature at the core of our every thought and motivation? If we become open to the Spirit concerning this thought, He can begin to bring us to the heart of the truth. If we continue in religious ideals imparted to us by religious teaching, we may be missing God's greater purpose in our lives. The question we should ask ourselves is whether we are fulfilling the conditions upon which the Father has established Christianity. Our religious life must be brought into subjection to the Father's thought concerning all things.

The one thing we can be assured of is that Jesus, apart from anything He does, completely satisfies God. If our goal is to satisfy the Father as much as possible, then maybe we should consider the place of Christ within us as our means. Where His nature is lacking in us, we have missed the fundamental desire of God.

## The Nature Of The Divine Nature

What do I mean by "the nature of the divine nature?" I am speaking of the spirit and attitude by which the divine nature operates. What is the main identifiable trait of the divine nature? It is a self-giving spirit. It is Life-giving, not just because it gives us Life but the means through which it accomplishes that. It does so by losing — giving — its Life. If that is true of Christ, then it will be true of those who function by the divine nature.

The Scriptures speak to us about presenting ourselves as a living sacrifices (see Rom. 12:2). The fallen nature of man is just the opposite of God's nature in that it is self-centered. Man will give himself to what most benefits himself, but the divine nature is the nature of Christ, which makes it self-giving. The only way to become a *living* sacrifice is to have His divine nature *living* in us. Romans 12:2 is not just a call to a sacrificial lifestyle or acts of sacrifice. To be a living sacrifice requires something that is alive. This verse can only be fulfilled by the very Life of Jesus within us.

Each and every believer must come to the place where they ask themselves, "In what manner do I go about devoting my whole life to Christ? Do I give myself to His things? Do I give up my life for His Life?" We must probe deeper into the heart of these things in order to find the answers that God has for us.

# Chapter Three

## The Limitations Of Humanity

If all Christians can become partakers of the divine nature, then our personal limitations are not a factor and should not be a consideration any longer. This will only be the case, however, if all things we intend to do come out from the divine nature. Human resources are limiting, but God's resources flow from an infinite supply. As we look at our finances, we see limits. If we look a little closer at our personal giftings and abilities, we find yet more boundaries. The discovery of these limitations is not meant to bring us into discouragement but to point us to God's chosen remedy. For the divine nature to become valuable to us, we *must* recognize the limitations of our own human nature – limitations such as a critical spirit, anger, and impatience. All of these things are issues of nature.

It is the human nature that is constantly confronted with limitations, attitudes, and issues. We are the ones who will abuse power. We are the ones who allow bitterness to wrongly influence our decisions. The temptations of life that constantly cause the human nature to stumble have no effect upon the divine nature. The human nature can be highly sensitive over certain issues, whereas Christ's nature always remains unaffected. What is needed in those situations is a marvelous exhibition of the divine nature over our own nature. We need to show forth to others that the kingdom can come in our earth as it is in heaven.

The divine nature was manifested to us in that Christ came to give His Life as ransom for others. His way and nature is not obsessed with personal comfort. The only way of deliverance from the frailties of the flesh is not to build fleshly fortresses around our lives but to yield to His nature. Some believers may have even come to realize the futility of the flesh, but clear insight into the need is not enough. Christ alone is the answer. What a contrast can be drawn between our human nature, which will instinctively move into unbelief given the right circumstances, and Christ's nature, which can always be found trusting only in the Father!

Our usual aim is to get God to improve and expand OUR OWN human nature instead of living by the divine nature. Too many Christians have settled for this mediocre lifestyle of human ability that falls so short of the glory of God. A false humility submits itself to the things of God while retaining and functioning by human nature. True humility is unto death. Even so, we see how Jesus humbled Himself even unto death (see Phil. 2:8). The human nature can be humbled, but it will not remain broken. To force the old nature to sacrifice or not revile back will inevitable build deep resentment. Why should we put ourselves through this hopeless struggle when there is a nature that does this freely? We can attempt to be scrupulous in our religious endeavors, but only Christ fulfills what God desires.

We must get back to the central concepts of Christ as Life. Many leave this foundation before it is fully laid. They soon launch out into ministry and church activity. We must turn from our concept of the Christian life as something to be lived apart from Christ

except as our Helper in times of trouble. When confronted with the limitations of the human nature, we must cease to look to God for help, and to look to Christ as our Life. The temptations of life are not there just to cause us to look to God. It is an endeavor on God's part to position us in just such a place that we trust Him as our Life-source. Christ the power of God, not just the Power-giver.

God is at work to awaken us to this secret of Life. He will allow a gradual deterioration of our well-ordered world that is held in place by our human ability to spur us into considering this secret of Life. He will not cease to bring us down until we consent to live by nothing else but this principle. Consequently, the method we seek to find relief from our downward descent is all-important. God's method of relief is a change of self, not an improvement of it. If we evade this reality, we are doomed to spend our Christian life in turmoil and fruitlessness. Real victory comes inwardly, not circumstantially or theologically. We must identify what is the true source of dissatisfaction. It is time to come to the realization that to seek a change in our conditions rather than a change of nature by which we operate is a dead-end journey.

Trying to get God to empower our human nature is one thing, but living by Christ is to live a Life without limitation. In view of the "Light of Life", it would be foolish to consider our own life and its resources as a means of proceeding. When the Light of Life dawns in our understanding, our life settles into flowing with one fundamental principle: "Not I but Christ liveth in me" (Gal. 2:20). Instead of attempting to force fruit to come forth and proving our barrenness by our failure, we now find that the fruit from His nature flows freely and without effort. Consequently, the thing that we set about to impart to all men becomes this guiding principle: any failures in a person's life are a result of not functioning by the divine nature. Instead of condemning, we seek to bring all men to the place where there is "no condemnation" (Rom. 8:1).

A mature Christian is one who has had his mind renewed and awakened to the abilities of Another. We can constantly wrestle with the old nature, but every believer must come to know that this is a shallow and fruitless approach. All our sincerity and effort cannot improve our flesh to the degree that it will fulfill what only the divine nature can do. All of our spiritual jargon and church experiences still are a hollow shadow of a "new and living way" (Heb. 10:20). Without the divine nature, we have limited ourselves to the abilities of the human without the divine, therefore removing all possibility of what can come forth through us by His nature.

### **The Sufficiency of the Life of Another**

What is "sufficient grace"? In Paul's case it was the victory and strength of another Life within him. To most, sufficient grace is that which takes us out of our problems. If we could only understand that the reason we are battling in the first place is because of the insufficiency of our own nature. Suffering on this level only ends when Christ comes forth as Life. The struggle between the human nature against contrary conditions is a losing battle. The real battle is to get us to look away from ourselves unto His Life alone.

God has to allow contrary circumstances in order for us to discover the proper answer. If we do not see our personal lack but remain content with our own accomplishments, we will not seek a change of nature. We will never repudiate the human nature. These are not just issues of morality or of spiritual giftings, but the activities of nature. When you become convinced of the impossibility of personal effectiveness in yourself, God will reveal His Son in you. Man was not created by God for self-sufficiency. This statement must not just be a doctrine, but we must become thoroughly convinced of it.

As I said earlier, the discovery of your ineffectiveness should not bring one into despair. We can actually rejoice in our barrenness, just as Isaiah 54:1 declares, "Rejoice O barren." But the only way we can rejoice in barrenness is upon the discovery of the full provision of the nature of Christ that blooms in our desert — even now. Our highest hopes become centered on "Christ in you the hope of glory" (Col. 1:27). If all our hopes were built upon the faithfulness of human flesh, then we would have no real hope at all. Applying the theory of Jesus' Life to better our natural man is the wrong way to proceed. Soon we will be brought face to face with our own futility. The achievements of the earthen vessel are only limited by its amount of reliance upon the Treasure within.

With Him there are boundless possibilities. Christian ideals are only realized by the Life of those ideals — Jesus Christ. Correct themes are quickened to Life by the internal divine nature. To whatever measure we give Him place is the same that Christianity will be transformed from religion in our lives to Eternal Life.

# Chapter Four

## The Fallacy of Religion

What exactly is religion? In many cases, it is an attempt by man to copy the teachings and actions of Jesus Christ. For a fallen man to try to copy the divine nature is an exercise in futility. Even if the person's actions are identical to those of Jesus, that person has still missed the one true Life, which is Christ in us. We are not capable of bringing forth the fruit of a divine nature, but we are capable of containing THIS LIFE as vessels. "For we have this treasure in earthen vessels" (II Cor. 4:7). God does not make us capable of LIVING this Life, BUT He does make us capable of containing this Life. We contain Him; He lives through us.

This is why religion is so evil to God. It is man's attempt at fulfilling what God wants without God's nature. No wonder so many Christians feel empty! They are empty vessels that attempt the impossible. Religion makes one feel like he is making progress by refusing evil and seeking good, but this is still not the tree of Life, only the tree of the knowledge of good and evil. In the Old Covenant, God gave commandments to His people. In the New Covenant, He gives commandments AND gives the Life and nature on the inside thus enabling us to carry it out. Even if the requirements of God are harder in the New Testament than in the Old Testament, as chapters 5-7 in the book of Matthew can attest, they are in reality easier because of His Life. What a contrast of ability of the Spirit of God as opposed to man's ability!

If the real issue is Life, and more specifically, His Life, then our first relation to Him must not be based on creeds and doctrines but on union into the Vine. Religious concepts cannot impart the Life of the Vine; only union can accomplish that. Furthermore, knowing ABOUT God is not necessarily union into God as Life-source. Sadly, it is possible to be Christians in name without functioning by Christ as the only Life. We can make great gains in terms of theology and yet be no closer to God's means of proceeding as Christians. And even if in these things we are drawing nearer to God, the ultimate goal is not nearness but union into Him.

## Nature As Opposed To Supernatural

Divine nature is different from divine power or divine guidance. From the divine nature proceed the supernatural elements such as love, patience, and peace, which are inherent to this nature. Some are elements we need for other people (patience, love), and other elements of nature we need for within ourselves (peace, self-control). If we fall short in any of these areas, it is probably because we are depending on human nature and not divine nature.

As we said, divine nature involves divine attributes given to us that pertain to how we live and relate to others. They also relate to the condition of our interior life. This has little to do with how we minister or proceed in a church service and has almost

everything to do with getting right down into where we truly live. It is not just what we do consciously but what proceeds from us on an unconscious level when we are not prepared that matters, and the divine nature can flow through us in just such a way.

We are not talking about receiving blessings, emotional touches, or bodily changes that come by healings and miracles. We are talking about inward, constitutional changes on a fundamental level. It is a change in what we are naturally. The effect that Christians experience during a church service affects us in a manner that is similar to a drug addiction. We find temporary uplifting and change but eventually revert back to what we were before. We continue to need increasing doses of it for it to continue to have an effect.

The infusion of the divine nature is not a temporary experience, nor will He begin to function in a person simply by hands being laid on them or by attending a church service. The dynamic of the divine nature can be taught in church or at a conference, but a person will only be able to lay hold of it in a practical way through day-to-day living. Before this takes place, he must search the Scriptures that the Holy Spirit might open his eyes to the living and functioning reality of such a Life. Hearing it in church is one thing, but hearing it from the Holy Spirit is quite another. When the reality of the divine nature grows clear in a believer's understanding, then that believer will truly comprehend that the presence of God is not something that falls on us but Someone Who lives in us. It is overcoming the old natural nature with the sweet savor of Christ (see II Cor. 2:15).

When this happens, the biggest relation Christ will have with the believer will be in the daily expression of His Nature toward others instead of what happens in a church service or by answered prayer. Then thoughts about Jesus are no longer based on known doctrines or past experiences but on His mind functioning in you by way of Life — His Life and His mind (see Phil. 2:1-5).

Revival to most Christians comes as the result of believers reaching through and finally touching God. However, what if the real work of God at this time was to penetrate us and reach us on an inward plane? What if God withheld revival from men simply because He felt it was more important for them to look and act more like Him than to have a variety of exceptional outward experiences? God does not want to move primarily in flesh and feeling, nor is that His preferred realm in which to work. He is more accustomed to working on a level of "Spirit and Life" (Jn. 6:63), and it is His preference, as well. Jesus said to the Pharisees that they could discern the outward signs pertaining to how things would prosper or negatively affect their flesh, but they were unable to discern THE Life that was in their midst (see Lk. 17:21); therefore they missed the visitation that was of the greatest interest to Him (see Lk. 19:14). We, too, can discern the outer movement of the Spirit of God in a service, while missing the innermost moving of God and His desire for His visitation as a divine nature.

In the book of Acts, Stephen experienced no glorious protection, miracle, or escape from those who stoned him. This is the aspect of the Lord's visitation during which we usually look for help from God. However, in the story of Stephen, God gave us one of the

greatest demonstrations of the nature of Christ in the Bible. When others would have cursed, begged for a miracle, or sought fire from heaven to consume his enemies, Stephen asked for the exact same thing that Jesus did while on the Cross: "Father, forgive them; for they know not what they do" (Lk. 23:24). To find one who functions on an inward level while touching us on a nature level is rare. It is so rare that when Jesus beheld it, He stood up to usher in this one who had shown such peace and forgiveness to his persecutors (see Acts 7:56).

Too many of us serve God and look for Him in the outer court. The place that both held the greatest interest for God and was His desired dwelling place was within the Holy of holies. Heaven opening that Stephen might see Jesus was the equivalent of the veil between the Holy Place and the Holy of Holies being rent. Stephen had done much anointed and Spirit-filled ministry up to this point, but the ministry of Life must be allowed to depart the confines of earth and freely be with Him where He is (see Jn. 17:24). The divine nature functions above the earth and therefore does not constantly react negatively to situations of the earth. Stephen was not caught up with the hatred of others or the thought of death. He was not simply caught up with looking at Jesus from above, but he was involved in manifesting that same Jesus to earth-dwellers in terms of the divine nature within him.

Be assured that such inner court ministry — for that is what this is — will not be wasted, for there was one Saul of Tarsus standing there, watching the entire series of events who would later become the Apostle Paul. The preeminent theme for which this Apostle would be used of God to expound to all generations would be that of "Christ in you, the hope of glory" (Col. 1:27).

### **Presenting Christianity Or Expressing Christ?**

The presentation of Christianity falls so short of the manifestation of Christ in His people. Any argument or line of reasoning we might employ to convince others of Jesus would only be the tossing about of words. We are to express *Him*. The same is true for convincing the Father concerning what we have and what our state is. A lot of times we tell sinners of the attributes of God that might draw them to God, but other religions also speak much of love, peace, and gentleness, too. The difference is that Jesus is the fountain of these things. It is only as He lives in us that we have a fountain of these things from within. Attributes of God are only doctrine without God Himself in us as characterized by the fruit of the Spirit.

We see the principle of the divine nature at work in Jesus in that He lived by the Father. He did so much more than function as a messenger of the Father, to tell of His existence. Hebrews 1:3 tells us that Jesus was the express image of the Father. Jesus did not just talk about the Father; Jesus expressed the Father. Jesus said, "Have I been such a long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father" (Jn. 14:9). When you come into contact with Jesus, you experience the Spirit and nature of the Father.

Candidly speaking, it is in this manner that Jesus becomes our way to God. His nature has unhindered access to God. He is the truth of God. So we not only need to know that God exists or that He takes care of our personal lives but that He is the God Who is Nature. For us, then, it is not just the giving of love, but the living of Love. More than experiencing a God Who has the mastery over the direction one's life, we are in relationship with Him Whose divine nature has the mastery over our human tendencies. We no longer live for God, for Christ is now manifested through us in the living of Life. Consequently, it is not necessary to pray for His loving care to be directed for others but that His loving care be made known through us.

We are not simply expressing the Christian life but a Person, which requires an adherence to that Person and His innermost nature over Christians. More than just holding ideas about that person, we are knowing Him in a manner so as to not limit His expression through us. Instead of being dogmatic over creeds and doctrines, then, we should choose to not be moved from His Life as our source. Until Christ's conquest of us is complete, we should not move on to trying to get Him to conquer our city or the world.

Our whole focus must change. Formal meetings are fine, but we are to be the temple where others MEET GOD. At this point, we will find ourselves consumed with BEING THE CHURCH instead of striving to GO TO CHURCH. All too often we concern ourselves with the companionship of God as opposed to being His delivery system. However, even the highest sacred respect for Jesus Christ still does not require one to live by the divine nature. The purpose for fellowship with Christ is so that we might better EXPRESS CHRIST. The closeness of fellowship is to bring us into the oneness of Life — the divine nature. The goal is not found in knowing Him so well that we do what He does but in yielding to Him and the movements of His nature. It is not possible to know all the ways Jesus might act, but we can know that our life and nature must yield the right to His divine nature. All our human relations are to be overshadowed by the divine. Every action and attitude is to proceed from a nature within and not just by a religious conviction.

The great manifestation is not that of the gifts of the Spirit but of manifesting the nature of Christ in loving attitudes and self-giving toward others. While Christianity has its demands, they are not to be compared to the supreme claims that the Life and nature of Christ will put upon us. There are institutional demands and there are nature demands. The aims of the church are ministerial, but the aims of the divine nature pertain to the issues of attitudes and motives.

There are many expressions of Christianity, but expressing Christ necessitates Christ AT EVERY MOMENT. The Christian religion emphasizes certain rituals and ways, but the nature of Christ makes no demands but gives us the will and the ability to do of His good pleasure (see Phil.2:13). The Word of God instructs us in His ways, but the Life of the Author within will live out the Spirit of the Word. Instruction in morality is a blessing, but the moral nature within us is liberating.

## Not Religious Experiences

Many are seeking to get closer to God, but even this concept of relationship falls short of what God has in mind. This "nearness to God" idea can be very deceptive because a believer who feels the Spirit "on" him or sees the Lord's hand in his life and circumstances can have the impression of being close to God. Those who feel close to God in these ways may be tempted to not press on into knowing the Lord in union because they see no need for anything more past their present state. The problem is that as long as we are just close to God, there are still two, not One. Such feeling and experience-based relationships with God have kept many from entering into union.

The goal of many Christians is to move toward ever greater experiences, by which they suppose to draw closer to the Lord. We all want the great supernatural demonstrations and the glorious show in a church service instead of manifesting God in us through the mundane settings of daily life, but the constant indwelling of His nature in us through a consistent walk is greater to Him.

Too many are constantly looking for results in the exterior life. If we are able to see miracles, healings, and supernatural events, then we feel as if we are living a spiritual life. While these things may involve a supernatural lifestyle, they are in no way related to the divine nature. We are not just talking about experiences, but the inherent elements of a particular Life. One involves seeing what Jesus can do supernaturally while the other is literally Christ expressing Himself through us. You can demonstrate the divine nature on your job to other workers without any supernatural demonstration, for the divine nature is not a few occasional experiences but a basic way of proceeding and touches and drives all actions within the believer.

No experience from Him can be greater than He is. Even in this we have fallen short. Many will honor Him who is above but daily miss opportunities to flow with His nature within. However, God wants us to be more in tune with the Person of Christ than with His movements in a church service. The great manifestation is not what the Spirit does in a service, but Christ manifested out of us every day.

It is a sobering thought that we are more excited about carrying out important religious duties instead of showing Christ's nature to our enemies and the hurting. The Christian life is not fundamentally duties but that whatever duties are done are carried out in a certain attitude and nature. We should be true to His Life first before we are true to the duties He has assigned unto us. Be true to Eternal Life, and THAT Life will be true to do and demonstrate all things in a right spirit.

How similar is our present dilemma to that of Israel who, while in the wilderness, enjoyed God's presence in their midst and the demonstration of His acts among them and yet still remained contrary to God in their nature. Jesus not only wants to inhabit our praises but our lives also.

## **Resistance To The Lamb**

Believers functioning by the divine nature as a means of proceeding is largely outside the confines of most Church teaching and instruction. We will be encouraged to pray harder, fast, and give our best effort to whatever we are doing without even giving so much as a glance in Jesus' direction. We only look to Him as one who would assist the frailties of our own human nature. The churches are willing to incorporate all the latest techniques in order to help the flock, but they miss the answer that was right before them all the time, an answer that seems to remain hidden. They do not see the Lamb (see Rev. 5:6). This was the case with John in the Book of Revelation, whose search for answers in heaven and earth brought only hopelessness and discouragement and ultimately reduced John to tears (see Rev. 5:4).

Once one has begun to look in the direction of the Lamb, there begins the controversy of the ages. The great red dragon hates Jesus Christ and will do whatever is in his power and any means at his disposal to stop the coming forth of this seed in the church (see Rev. 12:13-17). The devil does not mind if you jump and dance, laugh or pray, fast or minister, as long as your reliance is upon human strength as your means of accomplishment. However, once you begin to lean not to your own understanding and rely upon the divine nature of Christ within, you will face major opposition. The one thing that Satan both hates and fears is Jesus Christ. He is anti-Christ regardless of where Christ is located. The devil makes war with the Lamb in heaven, and the devil will make war with the Lamb if He starts appearing in you. If you fear the onslaught of the devil more than you long after Christ to be formed in you, then I suggest you set down this booklet now and never finish reading it.

You will find resistance in the carnal church as well. Even the most innocent believers will be amazed at the amount of resistance that will be amassed against them if they show signs of pursuing Christ. You would think that anyone who was actually pursuing more of Jesus would be highly looked upon and strongly encouraged by the spiritual leadership in their life. Instead, such a seeker of Christ may be looked upon as a dreamer (like Joseph) and become the object of the brethren's hatred (see Gen. 37:8)

The problem lies in conflicting viewpoints, for the carnal mind sees differently than the Lamb who is seated upon the throne (see Rom. 8:7). The carnal mind puts its trust in human ability, but God only moves by, and accepts the actions of, the divine nature. Each believer aligns himself with either the one or the other. If the leadership of a church believes in programs and externals, they will probably oppose spiritual answers. Programs and ministerial techniques will never bring about Life. Only Christ is Life, and until we allow His Life to fill all that the Church and its members do, we will have to settle for dead works.

## Nature — Not Doctrines

It is those who turn from "broken cisterns" that begin to find the "Fountain of living water" (see Jer. 2:13). However, we must move this reality of Christ in us out of the realm of a belief system or doctrine and into the realm of personal victory in terms of the nature that we express to others.

God directing the inspiration of this reality toward us is only the beginning. The work is not complete until the actual expressing of God's nature is taking place through us and out of us; not just in terms of giftings and ministry but in terms of Life. We must not conclude that the goal is to grasp this teaching and have Scriptural foundation for it. That is well and good, but it falls so short. God's hope will not be satisfied until it is actually the very Life of His Son manifesting in your mortal flesh (II Cor. 4:11).

We may be diligent enough to sift through the Scriptures in order to find every ounce of inspiration pertaining to this subject, but we must ourselves be sifted until every trace of human nature has been identified and rejected and Christ's divine nature directs our own personal motives, thoughts, and actions. To embrace the fact that God exists is no real progress compared to living by the divine nature of God within. A man can live in the tundra of the cold North Pole and hear of the warm spring breezes that herald the blossoming of new Life, new fragrance, and a whole new season. However, hearing of such things can never replace the experience of this reality. To preach such a springtime without dwelling in its full reality is the beginning of religion. To talk of a God seated far away in heavenly places without being inhabited and functioning by His nature is but words – right words but not Life. How can a man order his Christian life in a perfect manner without the divine nature? A hundred perfect doctrines cannot replace one divine nature.

Paul saw this reality and stated, "For other foundation can no man lay than that which is laid, which is Christ" (I Cor. 3:11). Again, it is not the doctrine of Christ that is our foundation. Many believe this doctrine, but their lives fluctuate between supposed spiritual highs and lows without His divine nature as the foundation. Too many have built their theology upon the shifting sands of proper truth as their foundation while leaving behind the Truth that possesses the impetus of Life. By His Life you are able to answer truth with the living demonstration of Truth. The truth is not just clarified for us; it is made plain by a clear expressing of Him. To say this another way, every Christian holds certain beliefs, but not every Christian lives by the Life of Christ. Ultimately it is not about seeing the facts clearly as much as living by the right nature. These are not minor issues and therefore require accurate discrimination on the part of the believer to determine the difference between the two.

It is not so much that our minds ought to contain right thoughts as much as they should be filled with the reality of Christ as our Life and source of fruitfulness. The reality of spiritual Life is the realness of Christ in His nature and spirit within. So to comprehend the divine nature is not so much the grasping of deeper truths but of laying hold of Christ in such a way that He lives through them. Fundamental conceptions of Christianity

cannot compare with bringing forth Christ. For example, we can study the subject of love till we know all Scripture pertaining to it, but He wants us to know the love of God that "passes knowledge".

Please do not misunderstand. Believing in Christ in you as Life is the first step. God's goal is to change our view concerning these things. These are "Life" issues and not just doctrinal issues. God does not force His way in our lives. If we do not "let" this mind be in us, it will not rule. We must see it, see the need for it and desire it. Then we must embrace the Cross in such a manner that it strikes at the very root of our own lifestyle.

# Chapter Five

## The Cross And The Divine Nature

For the divine nature to function in us in a practical way requires one major thing: the Cross. The Cross brings about the knowledge of Christ in death and resurrection — not the wood upon which Jesus hung ago, but conforming to His death now and having His Resurrection Life flood our being. We must be aware of the place that the Cross is to hold in our lives in order to bring about Jesus' divine nature within us. Though we may have received Christ at salvation, we do not automatically function by His nature. For His nature to have the preeminence within us demands the revelation concerning the Cross. God's answer for us is death in order that Christ may manifest His divine nature through us. Nowhere in the Bible is this more clearly stated than in Galatians 2:20, which says, "I am crucified with Christ ... Christ lives in me."

Since the fall of Adam, God has always had wrath toward man's fallen human nature. We do not offset the wrath of God by acting more "God-like". No matter how Christ-like we may appear, our actions are simply religious if they are not an extension of the divine nature at work within us. Christ-like actions in no way offset the wrath of God. God's wrath was finally directed not towards us but towards Christ on the Cross, and it is at the Cross that God died to His wrath because it was there that the old nature was crucified and the divine nature of Christ was offered as our resurrection!

The victory of the Cross was not just over sin and Satan but also over the human nature. So many are wanting Jesus to take their city, work place, or finances, but God wants a spiritual conquest of ourselves: our nature, our self-life, our carnal minds. We are quick to notice the faults and needs of others, but God wants us to look away from others and spend time on ourselves.

### Judging Others

Since most believers have not seen the difference between the divine nature and their own human nature, they simply judge by outward appearance. In judging other men to be worse than we are, we are wrong, for all partake of the same fallen nature. What is more, even when we see the difference between the human nature and the divine nature, we still might be in danger of living according to the flesh, for if we live by the divine nature and judge ourselves better than those who do not, we are still wrong. If we are truly living His nature, then we will have nothing to do with US being better but Christ filling all. We have no basis on which to glory.

If we are ever to get free, we must stop judging according to the knowledge of good and evil and only eat of the tree of Life. Jesus is the Life, and He gave us His divine nature. Until we are functioning governmentally by His nature, we have no right to look around and judge others based solely on their deeds.

We may judge some men to be holy because we are impressed with the outward actions that we see. However, they may only be copying God's nature rather than functioning by it. To imitate the divine nature is still to fall short of living by the divine nature. Until the Cross has been brought to bear upon a life, there is only one judgment: they need Jesus and His nature.

## SUMMARY

We are not to build our earth life upon our own self-life. To truly build something lasting, stable, and real in the earth calls for divine Life. There are great themes in the Bible, and to drink of these deep riches is joy indeed, but there is a knowledge that is more excellent. It is one that makes all other subjects appear as acts of doing. All our theories about Jesus Christ being the answer in a general way will not change the human nature to the divine. To God, true progress is not measured in terms of growth in spiritual *things*, but perpetual growth in the Life and nature of Christ. What is your idea of Life? Is it Christianity or Christ? To what end is this nature given? The goal is that Christ might fill all things. The gains we are called to make are the gains of Christ within us.

God's plan for your life involves more than earth plans for each of our individual span of years of existence on earth. His plan for our lives involves the blessing of Another Life. Our destiny is Christ – in all that we do. This must assert its supreme claim upon our entire being.

The comprehension of the divine nature completely changes our view of commitment and surrender. We find that our convictions stem not from commitment, proper duty, or right doctrine but out of the faithful consistency of His nature in us that can do nothing but be true. It is not that we have a surrendered life, for we have surrendered our unfaithful life at that Cross so that His Life may come forth. We will have found that victory comes through Christ rather than through self-surrender.

It is not so important what we do in our generation as much as what we do by His nature. The believer who enters into this reality will soon lose all desire to "make his life count". For him, the issue becomes that of evaluating thought and attitudes as to whether they are proceeding from Christ. To such a one the highest spiritual ends are no longer something of a ministerial nature but what pleases the Father by Christ.

Our view concerning the great need of the Church also changes. What is our hope for unity in the Church? Do we secretly hold to the hope that human nature will one day "see the light" and start getting along in our churches? Harmony is not simply the act of church members being able to get along for a few hours a week but the harmonic balance of Christ being our peace, our hope, our righteousness, etc. (see Eph 2:14). So we see that even harmony among believers is dead if it has not sprung from the innate harmony of Jesus' divine nature bringing us all into rest.

Joshua, who represents Jesus, is the one that brought all of earthly Israel into the rest. Our "Joshua" does not accomplish this from outside the people of God, but from the inside as

He makes us HIS habitation (see Eph. 2:19-22). From scripture we find that, as the human body is the vehicle for expression of a man, so also is Christ (see I Cor. 12:12). Unity is not many Christians getting along but all partaking of THE SAME Life and nature – the divine nature.

The present victories had by the divine nature of Christ within have not be realized because too many Christians are occupied with the future life and not His Life now. Instead of looking off into the distant future in the hope of catching a glimpse of what it will be like in heaven, let us sit at the feet of Jesus and gaze into His face. There we will find the precious reality of the present, that we are in Christ, He is in us as our Life, and all of the nature of that Life is at the disposal of the believer who will but draw from it. Then we will not spend so much time singing of the glories to come but manifesting Jesus' glory now through the Church.