

The INTERCESSOR

Presenting every man perfect in Christ Jesus. Colossians 1:28

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How Does Soul Differ from Spirit?

by Norman Grubb

When the writer to the Hebrews wrote about there being a “rest to the people of God,” he defined it as being a ceasing from our own works. Not from work, of course: that is an impossibility; but from works proceeding from self-effort. In other words sharing God’s rest does not mean ceasing *from* work, any more than our ever-active God ceases, but resting *in* our work. Work which has rest at its centre is work from adequacy; work which has strain at its centre (the kind we are most accustomed to) is work from inadequacy. If you go to a store to buy ten dollars worth of goods with only one dollar in your pocket, you buy from strain: if you go with twenty, you buy from rest! If our activities are dependent on our own resources, we work from strain; if upon His, we work from rest. That is also the “second rest” Jesus spoke of in Matt. 11:28-30. He worked from rest, He was so evidently relaxed. Why? Because in lowliness of heart He thoroughly knew His human nothingness, and therefore could also know His indwelling Father’s allness; and being meek of heart, He knew how to abide in His Father in times of stress, rather than rushing off to handle situa-

tions His own way. So He now says to us: “You are in my service, so learn the secret of rest in work from Me, learn the meaning of meekness and lowliness of heart. If you do that, you will rest, not only in your spirits from the past burden of your sins and their dominion over you, but also in your souls from the emotional stresses of daily living (‘ye shall find rest unto your souls’); and then you will be able to prove what now seems a paradox as I say it: ‘My yoke is easy and my burden is light,’ when the normal experience is that a yoke is hard to pull and a burden heavy to carry.” God gave me that word personally thirty years ago when I had to take up responsibility in the mission to which I belong. “Watch,” He said to me. “Whenever your yoke is hard to pull, or your burden heavy to carry, you are off beam. Get on beam again!” I have found that an excellent barometer!

Now the Hebrews writer takes this further when he distinctly connects the experience of this rest with ability to discern between soul and spirit (Heb. 4:9-12); and my experience is that a great many of God’s people are confused and frustrated, and live in a great deal of false condemnation, because

they have not learned this distinction.

The Makeup of Man

Modern psychology has invented its own vocabulary for what it considers are the subdivisions of the human personality, such as the subconscious, the id, the super-ego, and so on. But God gave us His own definition and analysis centuries ago, and that will never be bettered.

Man, the Bible says, is tripartite—spirit, soul and body: and in that order

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of importance (1 Thes. 5:23). In the Hebrews passage, however, it stresses that the difference between soul and spirit is very subtle, and indeed can only be recognized by inner revelation. Only the word of God, it says, applied as the sharp sword of the Spirit to the human consciousness, can pierce “even” to that depth, sever between the two, and give soul and spirit their proper evaluation; only so can we recognize the proper function of each without mistaking the one for the other, and thus enable the human personality to move forward in gear and remain there.

The will is the arbiter of our destiny. If the choice is for God (such choosing being the compulsions of grace), then the will of the divine Spirit takes over in our spirits, and God with His good, perfect and acceptable will works in us to will and do of His good pleasure.

And further to underline the depths to which it is piercing, the writer uses the analogy of “the joints and marrow,” likening soul and spirit to the joints which give the bony structure of the body its flexibility in action, and the marrow which is the inner life of the bones.

The first essential is a clear recognition of the human spirit as the real self, the ego within us. Soul and body are the clothing or means of expression of the spirit. “God is spirit,” said Jesus. God is the primal Self of all selves, the I AM, therefore self is spirit: and God is called in this same letter “the Father of

spirits,” the human ego made in His image. The human spirit is sometimes described as that part of us which can know God. But it is more than that. It is the essential ego, my human “I am.” The Bible tells us that it is our spirits that know ourselves: “What man knoweth the things of a man, save the spirit of man which is in him?” When I say, “I myself,” the I is the spirit, the ego which can look out from within, as it were, and knows the myself, the rest of me (soul and body). The dying Saviour on the cross commended His spirit (His true self) into His Father’s hands. The saints awaiting the physical resurrection are spoken of as “spirits of just men made perfect,” for the true self is spirit.

The self, the human spirit, has three basic faculties—heart, mind and will. The word heart, a term often used in the Bible, is borrowed by analogy from the fact that the heart is the physical centre of the body. It indicates that love is the centre. God being love, that which He fathered in His own image is compounded of love. Love is the fountain-head of the ego. “Keep thy heart with all diligence, for out of it are the issues of life.” The human spirit is love, self-love through the false union in the Fall; and when joined to Christ by grace, God’s selfless love expressed through the human love-faculty.

Mind, the second faculty, is that by which we know things. Not what we think about things, any more than love is what we feel about things, but the means by which we *know* them. “We have the mind of Christ”; that is why we know Him. “This is life eternal, that they might know Thee, the only true God.” Ideas belong to the soul realm, knowledge belongs to the spirit. Many

know about Christ, they have ideas about Him—that is the soul: it is something different to know Him—that is spirit. The human spirit is the knower. When the divine Spirit is united by grace to the human spirit, He shares His knowing with us.

The third faculty of the spirit is the will, where the choices are made under the direction of heart (love) and mind (knowledge). At this point the spirit (the ego) moves into action, expressed through soul and body. The will is the arbiter of our destiny. If the choice is for God (such choosing being the compulsions of grace), then the will of the divine Spirit takes over in our spirits, and God with His good, perfect and acceptable will works in us to will and do of His good pleasure. The will of the Spirit issues in the activities of soul and body, the willing motivates the doing; but it is now God's will through our wills.

Here is the human spirit, the human ego, in its entirety—heart, mind, will: love, knowledge, choice.

The Relationship of Soul and Spirit

Now we reach the important point. In what does the soul differ from the spirit? It is the means by which the invisible spirit expresses itself. God, the invisible Spirit, reveals Himself through the Son, “the express image of His person,” “the image of the invisible God,” “the brightness of His glory.” This relationship of Son to Father can help us to understand the relationship of soul to spirit. Thought, word and deed are another trinity, in which the word clothes the thought and gives expression to it. In this same way the soul is the emotions or affections by which love is expressed, the feelings,

warm or cold, pleasant or unpleasant. The spirit is mind, the knower. The soul is the reasoning faculty by which the mind can explain its knowledge: “be ready always to give an answer to every man that asketh you a reason of the hope that is in you”; there is soul explaining spirit.

Now unless we have a clear differentiation between the properties of these two, we can get into a great deal of trouble, because the soul is the intermediary between ourselves and the world; and it not only channels the spirit to the world, but has the reflex activi-

Soul is variable, spirit
invariable. In my spirit
joined to His Spirit, I live
with an unchanging and
unchangeable Christ, and
am myself equally
unchanging by faith. I am
not my soul feelings. I am
spirit.

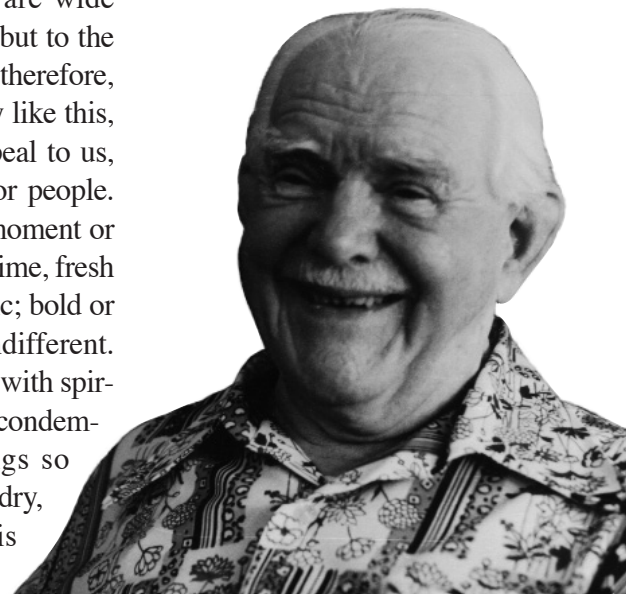
ty of channeling the world back to the spirit. Emotion and reason are wide open, not only to our spirits, but to the world around. Our emotions, therefore, can be very variable. We may like this, or dislike that. This may appeal to us, that repel us—either things or people. We may feel exalted at one moment or abased at another; dry at one time, fresh at another; fervent or apathetic; bold or fearful; compassionate or indifferent. If, therefore, we confuse soul with spirit, we quickly fall into false condemnation. Why are my feelings so variable? Why do I feel cold, dry, far from God? Something is wrong. Why do I dislike this

person, or resent this happening? I am wrong with God somewhere.

I am flagellating myself in vain. Soul is variable, spirit invariable. In my spirit joined to His Spirit, I live with an unchanging and unchangeable Christ, and am myself equally unchanging by faith. I am not my soul feelings. I am spirit. But if we had not sensitive souls, we could not be affected by the cross current of human living; we should not be humans. We are to be affected by them, but not governed by them, just as He was “touched with the feeling of our infirmities.”

Don't Be Fooled by Soul

We must be discerning. Many of our soul-emotions are illusory. We are allowing ourselves to be influenced by external appearances. We feel spiritually cold, dead, apathetic, hard, dry. We feel we need inner revival. No we don't. All we need is not to be fooled by our souls! The well of living water has not stopped springing up within us, the living bread in our spirits has not gone stale, the fire of the Spirit (with whom we have been baptized at our



regeneration) has not burned low. Look within where you and He really are, spirit with Spirit. There is no change. Don't be fooled by the colour of your clothing—your soul feelings. You and He in you have not changed. Indeed we shall have those kinds of feelings, and God intends that we should have, to stabilize us in the walk of faith. They are useful in driving us back to Him in our spirits. As we learn to walk more steadily in Him, we shall find ourselves less and less bothered by that type of soul-feeling. A whole lot of the hunger people say they have, or need of spiritual refreshment, is at bottom because they are mistaking soul-reactions for spirit-facts. The Reviver is already and always within! There would be much less talk of revival among Christians, if we had learned to walk in “vival”—in the fact of the unchanging life which is the real we, Christ in us.

There are many soul-reactions which we are meant to have, so long as we understand them. Jesus said, “My soul is exceeding sorrowful unto death.” He then said in Gethsemane: “If it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.” So Jesus was conscious of a contrary will. Was He wrong? He knew the difference between soul and spirit. With His human soul, He was meant to feel all that was involved in becoming our sin-bearer, and He did. But equally He knew that that was not His real self. His true will was His Father's will within Him, in His spirit. In His soul were the necessary effects of the satanic pressures on Him for our sakes; but that merely drove Him to the three hours of bloody sweat when His spirit-will, His Father's will in Him, so dominated His soul that He could walk

that awful Calvary path as a King. Many a time believers are confused in this respect. They feel they won't be willing for this or that, if demanded of them, or that they are now not willing. Quite so. They are not meant to be. In their souls they are meant to shrink and refuse. That is the natural and right impact of an unpleasant situation on us. But that is not the real we or the real will. The real will is down in our spirits where “it is God that worketh in us to will...of His good pleasure.” We

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should not even ask people if they are willing. We cannot be. We should say, “You will never be willing. Self cannot give up self. But you can affirm in faith that God in you will will His will, and will take you along with Him.”

Recently a lady was talking with me, greatly distressed because she had lost her husband. She loved and served the Lord, but she said she could not accept this blow from His hands, and was rebellious. When the difference between soul and spirit had been explained to her, and that her feelings of distress and unwillingness to accept were just normal, but were not the real self in her; and that she could honestly

tell the Lord what she felt, but that, in spite of it, she could affirm against her feelings that the Lord's way is always perfect, all came clear.

We Move from Soul to Spirit

In our spirits we are undifferentiated. That is where we are all one person in Christ. In our souls we all vary, and are meant to. That is why the salvation of our souls is a necessity, because it is through the infinite variety of our souls that all the glories of Christ will be seen, each of us manifesting some different facet of His unsearchable riches. But variety means contrast without contradiction. Colours vary, we say clash, but all combine in the amazing spectrum of colour beauty. Music the same. There are disharmonies, but all compose the one great harmony of sound. And so with individuals. One person appeals to us, one doesn't. One we naturally like, one we dislike. Then we feel condemned. Should I not also like that one? Liking is a soul response, loving a spirit response. I love one whom I don't like. He does not appeal to me, I say; but God loves him, and God loves him in and through me. In taking that position, I have moved back, without condemnation, from soul to spirit.

Just as through our emotions we express love, so through our reasons we express knowledge; and reasons vary, as emotions do. Through the reasoning faculty of the soul we can explain to others what we know, and others explain to us. I cannot know what you know. That is beyond my reach—in your spirit. What you know is peculiarly your own, part of yourself. You cannot share that. But you can give me explanations of your

knowledge, which I can in turn discuss with you, and it may be that I too will come to know for myself. My reasoning faculty, therefore, in my soul, is open to all kinds of questionings. Like my emotions, it is open to the two-way influences—of my spirit from within, of the world and men from without. That is why in my soul I may have uncertainty at the same time as my spirit has certainty. One of the best illustrations of that was the father who brought his afflicted son to Jesus. When Jesus said to him, “If thou canst believe, all things are possible to him that believeth,” his honest answer was, “Lord, I believe. Help Thou my unbelief”! As he looked at Jesus, and knew the kind of things He had done, down in his spirit he believed, and said so. But as he turned and looked at his son lying foaming on the ground, the reasoning faculty of his soul raised questions, and he was honest enough to acknowledge it. But that did not alter his basic faith. His spirit did battle with his soul and would not submit to its questionings; he fought doubt by affirming faith (“Lord, I believe”), and by asking for help against doubt (“help Thou my unbelief”—although he got the wording a bit mixed up!). The proof that faith swallowed up doubt, and spirit mastered soul, was that he got the deliverance.

Soul Stirs Spirit to Action

It is not wrong for the reasoning faculty of the soul to question and doubt, any more than it is wrong for the emotions to have their varied reactions. In fact the soul reactions are the means of stirring the spirit into action. I have already pointed out that doubt and uncertainty are the seedplot of faith, for

we can never ultimately prove anything. That is what puts passion into faith. Coming to certain conclusions in heart and mind, we deliberately believe what we cannot prove. Faith is heart and mind committal. The only certainty possible to faith is the certainty of faith! Doubt and questioning, therefore, is a normal condition of the reason, of the soul, and we must avoid the false condemnation of thinking that there is something wrong with us in that condition. Unbelief is a different matter, for unbelief is not of soul, but of spirit. Unbelief means that, in my inner self, I

When we understand this balance between the spirit of faith and the uncertainties of reason, and how the reasoning faculty is given us to face squarely all the various possibilities that confront us in life, then we enter with zest into life’s dialogues.

have decided I will not believe a certain thing. I have allowed my soul-doubts to capture my spirit and enslave my will.

When we understand this balance between the spirit of faith and the uncertainties of reason, and how the reasoning faculty is given us to face squarely all the various possibilities that confront us in life, then we enter with zest into life’s dialogues. Is a thing this? Is it that? We are not afraid of the cold winds of scepticism. We are not shaken by questions that seem to disturb our faith. We weigh things up and admit our ignorances and inability to produce our proofs. But we don’t live in the reasonings of our souls. We move back to where we really are—in

Statement of Purpose

The purpose of this magazine is to further the great high calling of the Lord Jesus to carry His Gospel to the whole world. This calling is known in the Christian world as the Great Commission. Our interpretation of the Gospel is that Jesus Christ was the second member of the Trinity, fully God, made manifest in the flesh. He was tempted in all points as we are, but totally without sin. He was crucified for the sins of the world, was buried, and rose from the dead on the third day, according to the Scriptures. He gives the power to become the sons of God to all who receive Him.

Beyond this forgiveness of sins, *The Intercessor* is committed to proclaiming to every creature the mystery of the Gospel, which is Christ in you, the hope of glory (Col. 1:27). The outpouring of the Holy Spirit upon the Church at Pentecost means that Christ has joined Himself to us as one spirit (1 Cor. 6:17). Thus we see that Christ has reproduced Himself in our flesh, and we Christians are really Christ living as us (Gal. 2:20).

Therefore, there is not only the forgiveness of sins but also a life in Christ of knowing we are dead to sin (Rom. 6). Furthermore, we are dead to the Law (Rom. 7), since the power of sin is through the Law. Christ is the only Lawkeeper (Rom. 8), and there is no independent human nature that can keep the Law, though we are continually tempted to believe so.

Belief in an independent human nature is Satan’s lie and the root of sin. Non-Christians are really Satan-indwelt, expressing his lusts (John 8:44), just as we have come to learn that Christians are Christ-indwelt, expressing His righteousness (2 Cor. 6:16). Humans have no moral nature of their own, meaning that we are simply expressions of the indwelling deity nature, either of Christ or Satan (the fallen created being who is the spirit of error). Sin in a Christian is a result of believing again Satan’s lie that there is a human nature which can do good or evil.

Our full restoration, then, is to see ourselves as Christ in the world and to labor and travail to see Christ formed in others according to the mighty working of the Spirit. This is “intercession,” the definite laying down of our lives to present every man perfect in Christ (Col. 1:28). *The Intercessor* is committed to this great and thrilling commission, the cost of bringing it about, and the resurrection joy of reaping the harvest!

our spirits. There, in the place where eternal decisions are made, we affirm what we know and are—by faith. Where reason has helped to clarify and confirm, we are strengthened and thankful, and are more ready to share those reasons with others. Where reason raises questions, we are always willing to consider and learn and adjust; but we never permit it to cross the bridge which is forbidden to it, the bridge of revelation from the Other Side, which has become the bridge of faith, the bridge which is nothing to do with rational concepts, but is a Living Person. In that sense opposing reasons are also our friends, because they only serve to stiffen the sinews of faith. “Whether He be a sinner or no, I know

not: but one thing I know, that, whereas I was blind, now I see.”

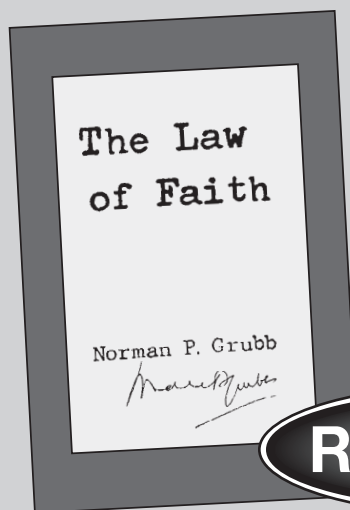
Our souls, therefore, whether in the emotions or reason, are the agents of our spirits, our real selves. They express Him who is the indwelling Spirit in our spirits: whether in the old life, the spirit of error; or in the new, the Spirit of truth. This means that, when it was the spirit of self-love in the old life, what our souls felt or thought in their selfish reactions was largely allowed to govern our spirits: if we didn’t like a thing, we didn’t like it, and so forth. But in the new life, when our souls channel in world impressions, our likes and dislikes, our doubts and scepticisms, we no longer permit soul to govern spirit; gradually spirit masters soul,

so that it becomes more and more fixed as a reflector of God’s Spirit.

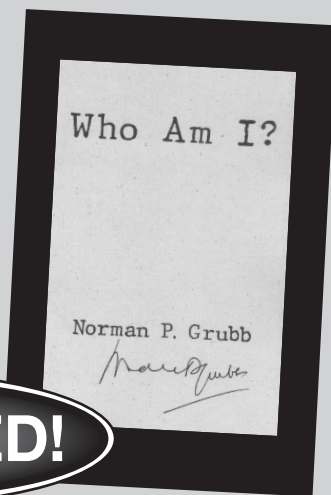
For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He also carried on a huge personal correspondence with individuals throughout the world. He was the author of many books and pamphlets, a number of which are available through the Zerubbabel Book Ministry. Norman lived with his daughter, Priscilla, in Fort Washington, PA. Norman P. Grubb entered the Kingdom at 98 years of age.

Norman Grubb’s Who Am I? and The Law of Faith

Unedited from the originals.

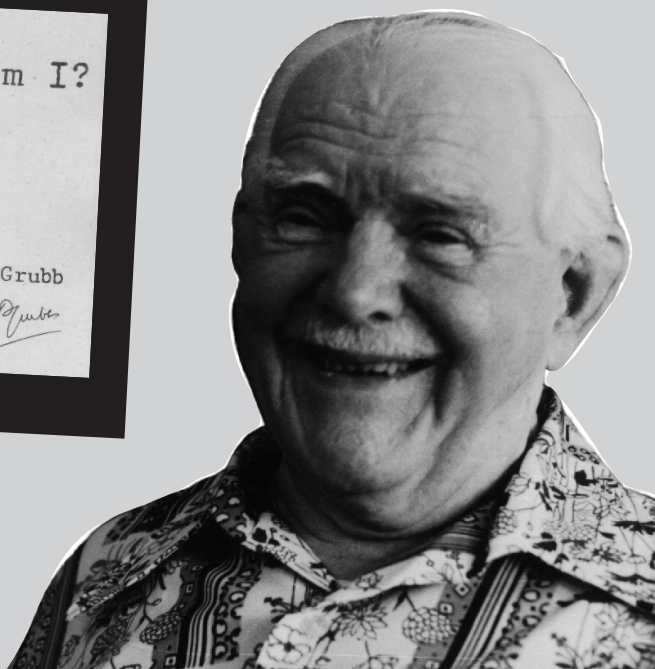


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Editor's Note

The lead article in this issue of *The Intercessor* is titled "How Does Soul Differ from Spirit?" This is a question that all who profess to believe in their union with Christ must be able to answer. Norman Grubb proceeds to clarify what has confused so many in this excellent selection from *God Unlimited*. A companion piece is "That Soul-Spirit Understanding," in which Norman uses Hebrews 4, in particular 4:12, as his text: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." These are articles to study.

Clarification on another vital topic is "Convictions about War," in which Norman describes the evolution in his thoughts about a Christian's involvement in war. As our country is fighting a war on terrorism, we felt this was a timely subject for our consideration today.

We are reprinting Brett Burrowes' excellent series on the book of Romans. In this issue he tackles the introduction and the first eighteen verses, moving from Paul's credentials as an apostle to proclaim the full gospel, to his declaration that "the righteous shall live by faith," the main theme of the letter. "Faith. A concept so basic to Christianity yet so difficult for so many, it seems, to understand." So begins Tommy Prewitt's review of *Touching the Invisible* by Norman Grubb in which he candidly describes some of his own struggles and how Norman's words helped reinforce his

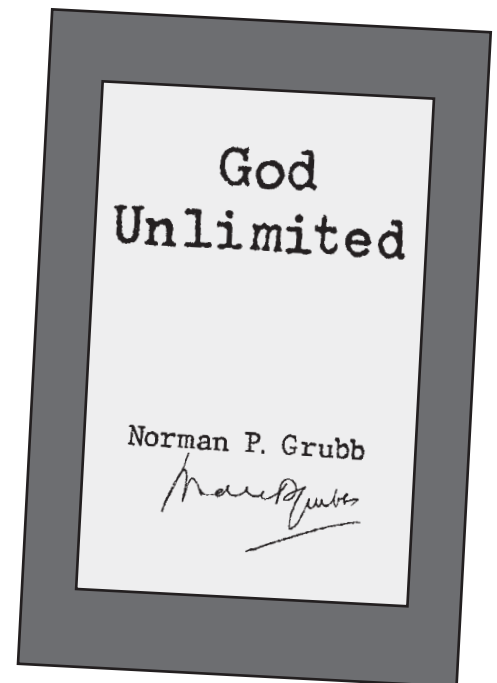
faith. Tommy's wife, Cissy, shares her testimony in "A Changed Life," describing her childhood conversion and her subsequent doubts as to its reality, as she surveyed the ongoing sin in her life. And Scott Prewitt describes the effort of his local fellowship to help change the lives of young people by starting a Bible Study for the "Under Twenty-Fives."

Changed lives were always Norman Grubb's commission, and his letters were a way he encouraged and taught the countless people who wrote him. We include two: an early one to Virginia Brown, answering her personal questions; the second, one he sent out to several folks discussing the error he found in a letter by a former co-worker. His main point is that we must realize who we were before we can truly appreciate and appropriate who we are. As he so succinctly puts it: "Formerly Satan-I, now through Calvary Christ-I, and never the delusion of just I-I!" Page Prewitt echoes this theme of no independent human nature again in her tape "No Independent Self," reviewed by Janie Prewitt. Page emphasizes that at the root of every problem we will ever face on this earth is this insidious lie of independence.

We trust that the teaching presented in this issue will instruct and bless you, and confirm the tremendous truth of "Christ in you, the hope of glory."

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The Three Flies

An Address by a Missionary

By Edith Buxton

Edith Buxton was one of C.T. Studd's four daughters. She and her husband, Alfred, joined C.T. in Africa as missionaries. In this account of her experiences, she admits her own shortcomings with candor and humor, and describes God's dealings with her and her determination to be obedient to His direction. Even though Edith Buxton wrote this during the 1920's, readers will be struck with the surprisingly modern tone of her writing, and the relevance of her testimony.

The Donkey and the Carrot

When I knew that I was to speak at the Conference, I was very desirous of preparing something rather grand for the occasion; for a time I got my Bible and tried to settle on something, but the Lord touched me on the shoulder, and said, "You just drop all that and tell them that simple story." It is not a very nice one, but you must forgive me, because the Lord has told me to tell it to you. I want to speak especially to those who are going to be missionaries. I feel the Lord would say to you this morning, "Now, take warning, and don't make a mess of things like she did." And I want you at home in praying for us missionaries to remember how very human we are, and how very much we need your simple, human prayers.

Now, when I went out to Africa eight years ago, I tell you quite honestly I went because "Where the carrot is the donkey goes." And you know Alfred had gone before, and so I followed after. Before I left, I stood on platforms and said all sorts of grand things of what I was going to do in Africa and for the heathen. I honestly thought it was quite true, but you will know it was not. The Lord has no respect for people who say all sorts of grand things and then don't go and do them.

Two Capital H's

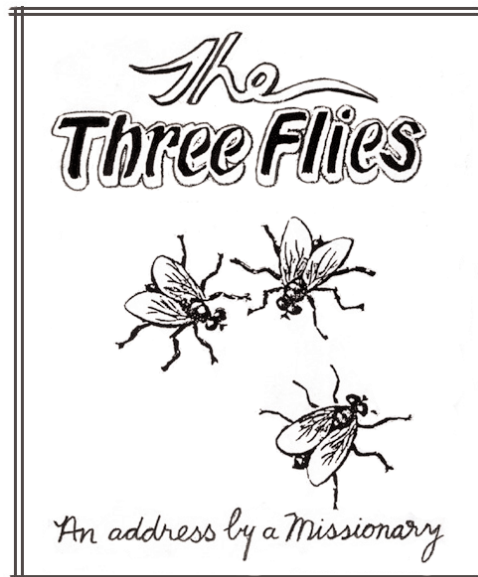
When I went out to Africa, I was the first woman on the field to get married—and there was a snare prepared for me, and into it I fell. That snare was composed of two things, and they both begin with 'H.' The first was my Husband and the second was my Home. Now, I don't mean to say that husbands and homes are not very nice and necessary things—they are. But the trouble was this: I put them first, and I put myself third, and then I put the Lord Jesus Christ

fourth, and I shovelled in the work wherever it was convenient. I think you can see what the result of that was. I became in a very short time a backslider. Of course the first thing I dropped was talking to the natives about their souls. I just didn't trouble about them. I would do the work that was set me, and then bustle off to that home of mine and make it as comfortable as possible. It is not wrong to make one's home comfortable, but it is the place where I put it that was wrong. In contrast to me, a little woman came to Nala about two years ago. She came into that very house which had been such a snare to me years before, and she just unpacked the necessary things,

and then went out to speak to the women of Nala who were in such great need. One day I came into her house, and I said, "Why ever don't you settle down and make things a bit comfortable?" Everything was higgledy-piggledy. She took me into her bedroom, and there she pointed to a text by her bed. She said, "If things begin to look a bit uncomfortable, I look at that text." There was written on a bit of ordinary paper in very wobbly writing these words: "The Son of Man hath not where to lay His head."

One Man a Day

But to resume my story of God's dealing with me for



my disobedience in not telling the natives of the very thing that I had gone out to tell. (Is it not strange how the Devil works? He just stopped the missionary's mouth. That is to say, where you think you are strong he will catch you, if you are not absolutely, wholly the Lord's.), Well, after a time we went to Bambili. Alfred was to do some translation work; I got ill, and then iller and iller. No wonder! I really thought I would die. One night I could not sleep, and was grumbling to the Lord, "Here I am, a missionary, and You won't heal me." The Lord said to me, "What are you doing? I have given you a pair of hands and feet and you don't use them for Me; you use them for yourself all the time." He reminded me of a boy I had heard of who went to hospital and had an operation. He was there four or five days; he went through all the discomforts of that operation, and yet won three of the nurses for the Lord. The Lord reminded me of that story, and said, "I wonder what you are doing?" I replied, "If I were strong, I would work for You." "Well" He said, "get up and try." He also reminded me of Moody, and how he had resolved to speak of Christ to one man each day.

Next morning I got up and told Alfred that I would try and do the same. I took up my old umbrella, for the sun was very hot, and started out to find my one man for that day. Bambili was a very hard place. The people seldom came to the station. I usually found someone, either a man or a woman, fetching water. One day when I was walking along I saw a little child behind me—but I had bigger fish to fry that day, so I walked on. I came to a hut where about six or seven grown-ups were having a meal. I had some food with them, and started to tell them about the Lord Jesus Christ and the way to heaven. When I came out that little boy was sitting on the verandah listening. The little chap was still trotting behind me when I went home, and I stopped and had a few words with him. The Lord taught me through that little boy not to despise little ones. Later, when that station was occupied by other missionaries, he was the first to come into the school, and become a believer.

Alfred and I used to have great excitement over my 'one man.' He would be translating, and I would be at the back of the house, when he would call out, "Here is your one man coming!" There was never a day without my finding somebody.

Spring-Cleaning

This led on to my surrendering myself again to the Lord. When I came to take account of my life, I found I had lots of reserves in my heart. Most of my things, my loved

ones, and everything that I counted dear, had written over them "Mine," and they were not the Lord's. I was reading a sermon of Paul Rader's when God spoke to me of the desires we have in our hearts. They come up like spring onions. Every time I picked up my Bible the Lord said to me, "Those things have got to go." I will not tell you what they were, for you would only laugh at me. I told Alfred about it, and he said they were harmless. "But," I said, "God has told me they are idols, and they have got to go." "Well," he said, "then let them go." Perhaps you have some reserves in your heart, but the Holy Spirit is faithful; I expect every time you go down on your knees He comes tap, tap on those things, and says, "These have got to go, before I can fill your life." I need not tell you, but let me say this: Every time He brought things to my notice and I got rid of them, He filled my heart with such love and joy in His presence that I never really felt the loss afterwards, though at the time it was like cutting off my own hands.

The Lord had to do a good deal of spring-cleaning in my life. I had no real love for the native. The Lord said to me, "It is no use your preaching about the love of God and the gentleness of Christ on Sunday, while pushing your house-boys about during the week." "All right," I said, "You must teach me how." Not long afterwards an incident occurred which brought that to the test. I went into my store-room, and found two Christian boys stealing some red fat, which they simply love. It is more like cart grease than anything else. The Lord said to me, "Now is the time for you to see what I am going to teach you. Don't you go off into fireworks." I sat down and I watched them. You never saw two fellows more ashamed of themselves. They stood there hanging their heads. I said, "You are two Christian boys, and I thought you had left that all behind you in the water when you were baptised. Now you can take that pot of fat to the kitchen and finish it: I don't want to see it again." They could hardly believe me. They did not stir. I said, "Take it away: I don't want to see it again." They walked out. Such a procession you never saw! When they got to the kitchen they met two more boys, and there was a roar of laughter. I was about to walk into the kitchen and have a good 'go' at them when the Lord said, "You keep quiet; I will show you." Next morning when I got up I wondered what was the matter; there was no water boiling, no tea made. I walked to the back, and there on the verandah I found four or five boys with such long faces. I said, "Whatever is up?" They said, "We are all ill." So I told them how the Lord had spoken to me, and the best thing for them was to confess to the Lord, and He would make them

well. I never had my house-boys so willing to listen as they were after that. I had them into my room one by one. What joy I had in speaking to them and telling them what the Lord had done for me. One boy, who had been stealing, said to me, "I am only a child, and I want to do good, but I am always being led here, there, and everywhere, and I want to be strong." He is still going on, and is with father in the Ituri.

The Three Flies

In Eccles. 10:1 we read, "Dead flies cause the ointment of the apothecary to send forth a stinking savour." Now, there are THREE FLIES that trouble every missionary who goes to the field, and I want to speak about these three flies.

The first is Evil Speaking. I think for sheer misery-producing power on a station I have never seen anything like it. How it wrecks the unity, and splits up friends, and does the most awful havoc! You who are going out, resolve by God's grace that you will not join in speaking evil of anyone who is not present: then you will be the greatest blessing imaginable to the station where you live. After all, evil speaking is a most cowardly thing. A man once came to Dr. Morgan's sidesman and said to him, "Dr. Morgan is this, that, and the other." The sidesman said, "My friend, I am so glad you have come at this moment. Dr. Morgan is in his study; you can just come right along and tell him." The man took to his heels and ran! It is a very good method if you resolve not to say anything about anybody unless you can say it to their face. You will then sift out all sorts of things.

I speak from experience. I honestly tell you my mouth has been used for evil speaking more than any of yours. I seemed to be almost gifted in it. I picked out people's faults. I did not speak evil to any on the station, but to that poor husband of mine; I used to say this of one and that of the other, until I quite wearied him. When the Lord was doing the spring-cleaning in my life, He said that had got to go. "Well," I said, "Lord, it shall go"; and I started to confess every night. I just wearied God with my confession. One day I went to the Lord and said, "I do not know what is wrong; I cannot get over it; it comes out of my mouth before I can stop it." And the Lord said, "You want a new mouth and a new mind that does not want to do it." "All right," I said, "Lord, give it me." That was the most extraordinary miracle you ever saw. Do you know, next morning somebody had done something to me (before breakfast,

too!), and I was going to pour it out to Alfred, when suddenly I had absolutely no power to say the thing. I just give Him the praise and glory. I cannot explain it. What really cures evil speaking is a real sight of one's own heart. I know that the more I get to know my own heart the less I feel like pulling other people to pieces.

Now the second fly—Selfishness. Is not that amazing? We say "No" to the prospect of making money and a good show at home and all that sort of thing, and then we settle down to live for ourselves. Such a fly it was to me, and how those girls who travelled out with me in 1916 bore with me! May God bless them for it! I took the best as my right. Now the Lord said to me, "This is no use at all. You are just grabbing everything, and you know 'Mine' is written over every small thing you possess. Just give it all to Me." I was travelling in a hammock at the time, and I had not seen my home for three months, so I said to Him, "Just bum up the whole house with a thunderstorm before I get to Nala, and make short work of it." But the Lord said, "No, I won't do that, but I tell you what I would like, and that is your store-room." Every missionary has a store-room, and his own stores and knives and spoons and forks. If I happened to lose one spoon or fork, I trotted round Nala till I found it. I kept that store-room under lock and key because of the boys, but in the back of my mind I think I had Alfred as well. He had a wretched way of lingering in that store-room and saying, "The runner is just leaving for so-and-so, and let's send them a box of biscuits [cookies]." I would let him have them, but with such bad grace, and used to say, "Well, anyhow, don't take the Petit Beurre, take the Osborne."

Well, I gave the Lord the key of the storeroom, but I shoved underneath the shelf, with my foot, the case of butter. I just hoped the Lord would take everything else but the butter. The Lord knew all about that butter, and He wanted it. They ran out of butter in Nala. "He that seeth his brother have need and does not give to him, how dwelleth the love of God in him?" So I gave away the butter. But that is not the end of the story. Mother at home knows nothing about it. A friend sends her £5, saying, "Buy Edith some stores"; and she buys butter, and out comes butter. Then she orders by mistake a double quantity. When I left Nala and was distributing my stores, I could have swum in the butter! See how generous and good-hearted the Lord is to us—but even if He does not give back to us, what does it matter? Just don't grip anything, only grip Him.

The third fly is Pride. I think this is one of the last things to go from a Christian—what we are or what we think we are. You have only got to ask my sisters about my pride. When we used to talk together as children, I was always going to marry a duke, although I did not know one. I was always going to have a train longer than anyone else. Dorothy used to get wild because I always outdid her. When I was little I used to talk Chinese. One day mother reproved me, and I replied in Chinese. Aunt Polly said, “What does the child say?” and mother replied, “She is saying, ‘I do not wish my mother to reprove me.’” “That was my spirit. You could not tell me anything; I knew it already. I was a finished article. If anyone told me I was doing wrong, I just went off the deep end right away.

You know the strange way the Lord dealt with that pride? (I hope you won’t think when I tell you these things that the Lord has finished with me; the Lord is still going on with the work, and I thank Him for it.) Now, I was rather quarrelsome, and I quarreled with about three people on the field. I just had real wickedness in my heart towards them. I felt I could not forgive them, and I did not want to. When the Lord started to work in my heart, I knew what was coming. So, when I was with the Lord, I used to get busy talking about other things, hoping that these three heads would not come up. Alfred was away. And these three stood before me. The Lord said to me, “I want you to write to them.” So I fetched paper and pencil, lit a candle, and sat up in bed with the tears streaming down my face. I felt I was being smashed. When I was writing the second letter, I did want to put in one sentence: “You did me more harm than I ever did you.” But the Lord said, “Don’t put that. This is My affair entirely. You know well you have been most un-Christ-like, quite apart from what you think they have done.” I wrote the letters. The next morning I called the waterman and said, “Take these three letters, and bring the answers back.” For three days I waited. It was a terrible three days, and I prayed to the Lord that He would give me grace to receive those answers; I knew what they would be. The answers came. I went to the door and took them. I went to the little box at the end of my bed where I used to say my prayers. I knelt clown at my box, and opened those letters. They were just exactly what I had expected. “We are so glad that you have come to your right mind. We do praise the Lord. We have just been waiting for this all the time.” He gave me grace not to kick: and I would not go back on that

moment for all the things in the world. We get lots of criticism—it is quite good for us—but now, when I feel something working up in me, the Lord always bring me back to that moment and say, “Come down, and remember that hour.”

Parallel Lines

There is just one verse I want to leave with you—Ephesians 3:8 : “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” I do not believe there is a single person in this room who does not long with all his heart to receive more and more of the unsearchable riches of Christ. As we drop the riches of earth, we long more and more to have treasure in heaven. As we are willing to be humbled, and to walk humbly with our God, the Lord sees to it that we receive the unsearchable riches of Christ. Read on—“that Christ may dwell in your hearts...that ye, being rooted and grounded in love.” There is the secret of everything. That is the secret of a true missionary life. Why did Paul say “Rooted and grounded”? Because he knew all the storms that would sweep over our lives, and try every time to tear love out of our heart. Read on—“Endeavouring to keep the unity.” Endeavouring is not easy. There is no day when we need more to endeavour to keep the unity of the Spirit than to-day. Everything is specialised. There is the specialist for nose, eyes, mouth, and everything you have. In our little cottage we have had the workmen. They are specialists, every one. Alfred called one man, and said, “This tap is leaking.” He replied, “That is the plumber’s job.” Alfred called the plumber; and, when he had finished, he told him about some cement that was needed, but the plumber said, “That is the bricklayer’s job.” Alfred told another something about a window, and he said, “That is the carpenter’s job.” Everybody specialises, even in religion. We all have our little pet schemes, but we need to have rich, generous hearts.

There is one more verse—Philippians 1:10: “That ye may prove things that are excellent.” I have asked Mr. Barclay to look up the Greek for me, and the sense of it is this: “That ye may try, but with every hope of being able to approve, things that differ.” There was a time when I could not stand anybody who could not go along with me. But I believe that we can live in parallels and keep together. When you cannot go along my line, let us go along parallel. God give us large, rich, generous hearts, that we may be able to accept one another.

A Changed Life

by Cissy Prewitt

Once I heard someone say, “Just because you believe in Christ doesn’t mean you are a Christian. Even Satan believes in Christ.” Then I read that when you become a Christian, your life changes for the better, not worse. Wow! These two statements got my attention. I believed I became a Christian at a very early age, but my life never showed it. As time went on, it only got worse. Then, a few years ago, after repeated instances where my sin was exposed, I finally stopped and looked at myself and questioned whether I was really saved.

Let me begin by telling you my background. I grew up in a Christian home. We regularly attended Sunday school, church, and sometimes Wednesday night fellowship at an evangelical Presbyterian Church. I also attended school at my church’s elementary day school. Every year in the summer, I participated in Bible school, catechism school and day camp. The children I hung around with participated in the same activities. In the fourth grade, two of these friends and I decided to change our lives and start doing what God wanted us to do. We wanted to follow Jesus. We each prayed a little prayer and that was that. That incident was always what I referred back to as to when I became a Christian.

In junior and senior high school, all my friends were “Christians.” It was the “in” thing to be. We attended an action group together and went on all the church retreats. I remember at the

end of each weekend retreat that I would always ask Christ into my heart, just in case the other times I asked weren’t real. It was like buying fire insurance. Then I would be all gung-ho and fired up for Christ for a day or so, but soon I would just continue my life, thinking only of myself.

Things changed once I hit college. During my four years at “Ole Miss,” I probably went to church four times. Three of the four were to an Episcopal Church where the Gospel wasn’t

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preached. I also discovered alcohol. I thought that I had found something that would make me “fun.” I misused it greatly on a regular basis. As far as God was concerned, He never really entered my mind except when I needed help. However, in spite of all this, I still considered myself a good Christian girl.

Things progressively got worse after college. I continued to misuse alcohol and this combined with wanting the wrong kind of attention from males led to inappropriate and immoral relationships. The friends I hung around with from work weren’t Christians and though they knew I called myself one, I was never any light to them. Instead, I continued in my immoral behavior and encouraged

them in theirs.

Sometime during this time I got involved in a Bible study with several people with whom I fellowship today. My main purpose in attending it was my interest in a man whom I later married (though at the time he was not at all interested in me). After getting nowhere with that relationship, I started dating someone else. I then continued to lead a double life with these people—involved with my Bible study on the surface, yet living immorally in the shadows. One fellowship weekend, I was confronted about my lifestyle. Feeling miserable inside, I confessed to the sin-filled life I was leading, broke off the relationship I was having, and started clean. A few months later, I married my husband. We eventually had three beautiful children and settled in North Carolina among most of his family and our fellowship. Everything looked great. Except I still wasn’t right. I was 100% self-centered, caring only for myself, giving no one else a thought.

All this came to a head several years ago. Time after time when people I should have cared about were in difficult and hard times, I was totally uninvolved, not caring at all about their pain. All I cared about was myself and how I didn’t want their lives to interrupt mine. I was full of hidden resentments, and I also had an elevated view of myself. I was flat-out mean!

But of course I didn’t see it that way. Satan never does. Finally, after a

long time of saying, “I’m bad, but not that bad,” I took a long look at my life and started looking at myself through someone else’s eyes. I didn’t like what I found. I certainly didn’t measure up to the Christian I thought I was.

As a child I was mean and totally disregarded others’ feelings. I would snub the unpopular child and single out people to be mean to. As I grew up, I thought I was better than all my other friends and most people I met. This sin intensified and carried on to greater lengths into my adulthood. I was self-seeking, dishonest, mean, and immoral. I would never take any responsibility for a negative situation. I never examined myself. It was always someone else’s fault.

I knew that I had to come clean with all my sins if I was ever to live right. I had to confess them, repent, and make restitution. I set out to do this. During my “house cleaning” of myself, I read that there are thousands of people who have had some form of emotional experience which they say was a conversion to Christ, but who have never been truly converted. Christ demands a changed life, and if your life doesn’t reflect this, you should question your salvation. With a conversion, you must be repentant. Repentance means to “turn around,” to go in the opposite direction.

Billy Graham says there are many people in America who go to church, talk the Christian talk, and can quote Scripture but who have never experienced true repentance. They pray when they need help, but most of the time, they don’t give God a thought. When a person accepts Christ, a change takes place and is reflected in their lives.

I did the opposite. My life got

worse. Had I accepted Christ as a child? I didn’t know and still don’t. What I did know was that my life didn’t line up with the Bible. I was all talk. So, I got on my knees and asked for forgiveness and for Christ to take over my life.

I knew the first step was confession of my sins. I wrote down every resentment, every corrupt, mean thought, every immoral act I could think of and confessed them to two patient and faithful friends.

The second step is repentance. This time I have gone in the opposite direction, and I hope my life shows it. By going through these two steps, Satan

As far as restitution, that is an ongoing process. One of the greatest things I can do for my family is to live right.

loses his hold on me and this allows Christ to live His life through me as me. This decision I am constantly making, says no to Satan and sin and yes to Christ and freedom.

As far as restitution, that is an ongoing process. One of the greatest things I can do for my family is to live right. I can never take back the things I did and said to them. You cannot erase sin; it is always before me. But that keeps me from falling into my old sin traps. Today, I can be there for them. Be it just helping out with children, listening or cooking a meal. Our lives here on earth are meant to be for others, not just ourselves.

I have contacted several of my old school friends, and I have asked them for forgiveness for the way that I treated them. Then there are those things

that I can never undo. I will never know how far-reaching my sin is, or the way I have affected others. I constantly think about a young woman I worked with named Sherry. I may have been her only exposure to Christianity. I spoke about Christ out of one side of my mouth, but out of the other side I snubbed her. I’m sure she thought, “If that’s Christianity, I don’t want any part of it.” I may have been her only light of Jesus Christ. I know I will be held accountable before the Father. For today I can be there for the people around me. And I know I am responsible for my actions and choices; you never sin unto yourself. There is a ripple effect.

So the question of whether I was really saved at the age of nine or years later as an adult is one I cannot answer. I guess I’ll find out in Heaven. One thing I do know is that my life was not that of one sold out for Christ or one truly sorry for one’s sins. I also believe there are many more like me who need to look at what true repentance is and see if their lives changed and went in the opposite direction.

Prove by the way you live that you have really turned from your sins and turned to God. Don’t just say, “We’re safe—we’re children of Abraham.” That proves nothing.

□ Luke 3:8

Reminiscences of Rees Howells

The Village Years

by Doris Ruscoe

It was in the village, an industrial mining centre in South Wales, that the Holy Spirit led Rees Howells to follow the Saviour through deep paths of humiliation, misunderstanding and suffering, but always he was brought out into wonderful victory and closer fellowship with the Lord. Not all are led in the way he was led, but it was in the village that he learned by experience the laws and principles of Intercession.

Preaching, by itself, did not touch a place which the great Welsh revival of 1904-6 had passed by, a place where poverty, sin, drunkenness and disease prevailed, and where Rees Howells saw souls bound by the devil, helpless to free themselves. He always said that until the Holy Spirit came into his life the devil as a person was never real to him, but from that time it was his main aim to “bind the strong man” and steal his goods (Matthew 12:29), demonstrating the power of the atonement for sinners, however low they had fallen.

It was at this period of his life also that Rees Howells became established in a life of faith, learning to trust God daily, not only for his own needs but for those of many others. In finance, as well as in the winning of souls, he proved that “faith is the victory.” One principle became firmly established in his mind, a principle that he proved repeatedly, that in the spiritual realm death must always lead to resurrection. He often quoted the

words of our Lord in John 12:24, “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” He always claimed the victory in his intercessions, and in the sphere of finance this was especially the “law of the hundredfold.” He believed absolutely in the Saviour’s promise of the hundredfold for all that is forsaken for his

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sake, and he proved its truth over and over again. He always emphasized that Intercession would not work without the faith equal to it, to put it through.

The Case of the Consumptive Woman

The challenge to lay down his life in an actual way for this woman led Rees Howells into a crisis experience which to him marked the real beginning of his life as an intercessor. All the

previous dealings of the Holy Spirit with him in the village led up to this. The words of the apostle Paul in Galatians 2:20; were literally fulfilled in his life: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.” As he stepped into what was always to him a real death, the glory of “the other side” was so great that it was difficult for him to come down to earth again for a considerable time. Again he could say with the apostle Paul, “I knew a man in Christ... (whether in the body, I cannot tell, or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven” (2 Corinthians 12:2, 3).

From this time the Holy Spirit had a new grip on his life and could command the absolute obedience necessary for his future paths of intercession. Deeper and deeper he was led into the sufferings of the world, but always proving that wherever the enemy of souls had brought men and women into any kind of bondage, the Saviour, in his death and Resurrection, could bring liberty and release.

Why did the Holy Spirit lead him into such personal suffering and deprivation? Here we touch that realm of warfare in the spirit that needs the faith of God himself to go through and get victory. In entering enemy territory, how can the intercessor prevail if he is

still bound in any way by the enemy? He must be delivered from the law of sin and death into the law of the spirit of life in Christ Jesus (Romans 8:2). The Holy Spirit dealt drastically with the inner life of Rees Howells in order that he might become a clear channel for God to work through. He often referred to this “change of his nature,” and the ways in which the Holy Spirit dealt with him in various aspects of his natural life.

When the case of the consumptive woman came, the Holy Spirit said that he would prove through me that this disease had been taken away in Calvary. I saw what the Saviour had done in the atonement, and yet the devil was dragging thousands down to a lost eternity through this sickness. The intercessor must take the place of the one prayed for, and for six months he led me through a path of abiding for her healing, dealing with my nature down to its roots, until I became willing for the Holy Spirit to put her consumption into my body. But the test came when he said, “The result of consumption is an early death, and now death has come for this woman. Will you take death?” In all those months the thought of death had not come to my mind, and I said, “I have done all you told me. Have you found any flaw in my abiding? If you allow her to die, where is my abiding of these months? How can I continue to believe in you?” He said, “There is no flaw in your abiding, but now death has come. You were willing for me to put her consumption on you, but now, will you take death as well?” I could have been an intercessor for consumption, but death! It had never dawned on me that he would put my life to death: I was not prepared for this and I could not go through that day. Until then I had not known what it was to lose the face of the Father, and I cried like the

Saviour, “My God, my God, why hast thou forsaken me?” How great was the darkness that night and next day, but the following night a voice came out of the darkness: “You did not know that it was a privilege I offered you—a place among the martyrs.” That instant I saw them, those who by choice had given their lives for the Saviour. I saw them and I made the transaction. I stepped into death—and I found that there was no death there. I was walking a path of discovery and I found that to the person born of God there is no death. “Our Saviour, Jesus Christ, who hath abolished death and

From this time the Holy Spirit had a new grip on his life and could command the absolute obedience necessary for his future paths of intercession. Deeper and deeper he was led into the sufferings of the world, but always proving that wherever the enemy of souls had brought men and women into any kind of bondage, the Saviour, in his death and Resurrection, could bring liberty and release.

hath brought life and immortality to light through the gospel” (2 Timothy 1:10). That Easter I can truly say that I nearly left the body. I went out into the woods and entered into heaven. I saw the earth as cursed and I did not want to live a single day down here. If you offered me a throne I would not take it. I had seen that city where there is no death and I expected to be taken there at once.

But the woman for whom I offered my life would on no account pray that I should be taken in her place, although she had four little children. She had the chance to have life but she refused it and that day her face was radiant,

like an angel’s. Those were days of heaven upon earth, but after several weeks the Holy Spirit said, “I am not going to take you, but from this time your body will be mine. You cannot dictate to me if I use your body to live in the way John the Baptist lived. You are to be a living martyr.” If he had kept my life and used it, only myself would have benefited, but if it was put to death he could bring forth fruit on the hundredfold. She died, in wonderful victory, but outwardly the prayer had failed. I never once defended the position, which I knew was gained, but at the woman’s funeral the Spirit came on the crowds of people who had gathered for it and it was, just like a revival.

The woman I had offered my life for left four little children and the first intercession he gained in me after this was to become a father to the orphans. The Lord said, “This woman died in your place and if she was alive she would be bound to those children for at least 21 years. Are you bound like that?” I saw 21 years of my life going and only living with four little ones that did not belong to me. Their father neglected them and then went away and left them. The Holy Spirit wanted to take my body and be a father through me to those little children. I said, “You must change me so that they can become to me what my brother’s children are to him.” I changed in a moment of time and I loved those children with the love of God and not the love of man. I was preparing to go and live with them and care for them, but then some relatives of their mother claimed them. But the position was gained and he in me was indeed a father to the fatherless.

—from *The Intercession of Rees Howells*

“Under Twentys-fives”

by Scott Prewitt

Two years ago, our local fellowship here in Boone decided to reach out to high school and college students. Our town is home to Appalachian State University, which is a regional liberal arts school in the North Carolina mountains and part of the University of North Carolina system. There is a group of us here who are in frequent contact with younger people in high school and college since we are in the restaurant business. Daily we see these bright young students in our businesses, and it became obvious that God had called us to fellowship with and minister to them.

We call this ministry our “Under 25” Bible Study (remember when a college graduate was usually twenty-two years old? Not anymore!). It started very small. In the beginning, frequently the number of older hosts outnumbered the target group. There were several children of local members of our fellowship that were attending Appalachian State, and they made up the humble beginnings of the ministry. They faithfully came each Sunday evening as the older hosts learned how to better minister to older high school students and college students. Though the first few months seemed Spartan, God was paving the way for a bigger thing.

The format started simple and has stayed that way. God enjoys His people to gather together in His name in fellowship, and that is what our

Under 25 ministry seeks to do. More than anything, these young people are bombarded with message secularism and that God is not relevant anymore. Even our young Christian friends are tempted to water down the message of Jesus Christ into a “Get out of Hell free” message. Under 25 seeks to counter these destructive messages that these young people hear over and over and over.

More than anything, these young people are bombarded with message secularism and that God is not relevant anymore. Even our young Christian friends are tempted to water down the message of Jesus Christ into a “Get out of Hell free” message. Under 25 seeks to counter these destructive messages that these young people hear over and over and over.

Every Sunday night, we gather together first for a great, home-cooked meal. We have some very talented members of our local fellowship, as well as some of the regular attendees of the Under 25 group, that can really cook. This meal is a real focal point and calling card for the Bible study. After dinner, we sing praise and worship songs together before we begin the center point of our evening, which is a study in

God’s Word together.

Though the Under 25 outreach started small, in two years, it has grown and prospered and impacted those who have attended. Many of those who attend now are either employees at our two restaurants that we own, or they are friends of others who attend. It is a real joy for me to be a part of this ministry because I am able to focus on two of my greatest passions—the spiritual well-being of young people and the teaching of God’s Word. Our regular group of attendees on Sunday nights really enjoys all aspects of the evening. They enjoy the fellowship with one another, they love the great food, and they really soak up the time spent in the Bible.

Currently, we are spending our time studying the story of Joseph in the book of Genesis. I specifically picked the story because I thought it was a great fit to the ministry of young people. Joseph was only eighteen years old when he was sold into slavery, and he was only thirty years old when he became the number two ruler in Egypt. This is the kind of relevance that these young people need to hear and see in the Bible. Joseph lived a Godly, moral, and hopeful life at the same time in his life that these young people are living today. I love the parallels seen in what Joseph accomplished in the name of God to what these young people have to face today.

Joseph was a man, inspired by God, who dreamed of a great future for himself. He was encouraged by his father, yet he lived in strife in his house due to the jealousy of his brothers. These young people who fellowship with us at Under 25 have so many hopes and dreams, yet they also come to us with burdens of present trials and temptations and hardships. That is why our ministry does not just capture a few hours on Sunday nights. It is designed to be relational, where time is spent building relationships of trust and digging farther to minister to their needs where possible. We see yet another parallel to this in the story of Joseph. Joseph lived his life faithful to God in his morality, and equally impressive was his ability to touch and minister to everyone around him. We see Joseph suffer one of the most insidious hardships man can suffer, which is to have his freedom unfairly taken away from him. However, Joseph does not lose hope. In fact, the Bible

never even mentions Joseph so much as once having a bad attitude or feeling sorry for himself. In fact, Joseph rises to the top wherever he goes. In the house of Potiphar, he quickly becomes the leader of the household.

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Here is Joseph, a young Jewish slave, who has landed there through no wrong of his own, who becomes head of a large household because all he did, he did in the name of God. Joseph ministered to those around

him in the house of Potiphar.

Later, after being unfairly accused of another crime, which he did not commit, he is thrown into the dungeon prison of the Pharaoh. Here again, Joseph has the real opportunity to give up and to lose faith in God, but he does not. In fact, we see quite the opposite effect again. Joseph becomes the number one trustee of the prison because the head of the guard sees that Joseph is different. His faith in God and desire to be obedient to Him makes Joseph stand out wherever he is in whatever circumstance. At our Under 25 meetings, we look for the relevance of this story to the lives of young people today. Our young folks are so often placed in difficult positions and some not of their own choosing. Joseph really shows the way even today for how to live a life dedicated to God's laws with an optimistic eye towards a future full of hope in God and Jesus Christ.

SOUL AND SPIRIT

We must be discerning. Many of our soul-emotions are illusory. We are allowing ourselves to be influenced by external appearances. We feel spiritually cold, dead, apathetic, hard, dry. We feel we need inner revival. No we don't. All we need is not to be fooled by our souls! The well of living water has not stopped springing up within us, the living bread in our spirits has not gone stale, the fire of the Spirit (with whom we have been baptized at our regenerations) has not burned low. Look within where you and He really are, spirit with Spirit. There is no change. Don't be fooled by the color of you clothing-your soul feelings. You and He in you have not changed. Indeed

we shall have those kinds of feelings, and God intends that we should have, to stabilize us in our walk of faith. They are useful in driving us back to Him in our spirits. As we learn to walk more steadily in Him, we shall find ourselves less and less bothered by that type of soul-feeling. A whole lot of the hunger people say they have, or need of spiritual refreshment, is at the bottom because they are mistaking soul-reactions for spirit-facts. The Reviver is already and always within! There would be much less talk of revival among Christians, if we had learned to walk in "vival"-in the fact of the unchanging life which is the real we, Christ in us.

Tape Talk

by Janie Prewitt

TAPE REVIEW:

No Independent Self

by Page Prewitt

“How can I forgive when I do not feel forgiving?”

“How do we really obey the biblical command, ‘Love your enemy as you love yourself?’”

The key to the “How’s” asked here is this: We are not just alone-I’s that can operate apart from a spirit deity operating us. We can do NOTHING apart from Jesus Christ, who IS our strength.

As you listen to this tape, you will hear godly and scriptural advice which will answer these questions and others that many of us ask. The foundational truth which answers these questions is that of our spiritual union with Jesus Christ. In Page’s discussion of “No Independent Self,” she emphasizes that the lie of independence that Satan deceives us into believing is the root of every problem that we will encounter here on earth.

Page goes into an in-depth and, as always, excellent illustration of God’s truth about our body, soul and spirit. She eloquently explains the difference in soul feelings and spirit reality and how to move from one to the other as we walk through our day. She gives real-life and down-to-earth examples of how feelings can cause us problems in our daily life and what our answer to those problems

are. Are you struggling with feelings that seem overwhelmingly strong? Have you tried and failed to break the grip that those feelings seem to have upon you? Then you will find this tape very pertinent and helpful.

In the context of differentiating between body, soul and spirit, Page thoroughly discusses three words for love—agape (spiritual), phileo (brotherly) and eros (sexual). She makes interesting and insightful points as to how the world’s greatest mix-ups lie in the misunderstanding and misuse of love. Here again, the world’s confusion arises when it sees soul feelings as reality instead of spirit knowing. Listen and understand as Page explains how these two things (soul feelings and spirit knowing) go on at the same time and how this is especially critical in understanding the different kinds of love.

“How do Christians who are in spiritual union with Christ still sin?”

Page does not flinch nor back down from answering this question that many find difficult to answer. She declares that we all sin and we know that we sin, but the more we know who we are—spirit selves in union with Christ’s spirit—the less likely we are to continue sinning. Listen as she carefully follows how Satan tempts us, deceives us and then gains entrance to the use of our members to then manifest his sinful deeds by. But do not lose heart! The Holy Spirit at our spirit center is always

faithfully wooing us to continue to choose Him! He never stops pulling us to believe who He says we are rather than falling for Satan’s lie that we are just ourselves, alone-I’s. And if we do get caught into believing Satan’s lie, Page tells us exactly what to do to get out of it—to get our believing back on track.

So, to gain clearer understanding of how to operate from our spirit center and how not to fall for Satan’s lie of independent self, I hope you will listen to and heed the spiritual truths in this tape.

Pass It On?

Do you have a friend or acquaintance, or even a group with whom you would like to share *The Intercessor*, but hate to give up your copy? If there is any reason you could use multiple copies, please let us know and we will be glad to accommodate you.

A Look at a Book

by Tommy Prewitt

BOOK REVIEW: *Touching the Invisible* by Norman Grubb

Faith. A concept so basic to Christianity yet so difficult for so many, it seems, to understand. Norman Grubb's testimony is that of a scripture-based faith life. The wisdom that Norman demonstrates in *Touching the Invisible* reveals how well he knew and actualized faith. Like all of Norman's writings, this book is replete with the wisdom of a man who knows and understands a faith life at levels that few others ever realize.

Touching the Invisible is one of Norman Grubb's early books. First published in 1940, this book was written approximately ten years after Norman assumed leadership of the Worldwide Evangelization Crusade (WEC). Norman makes several interesting references to the daily workings of the WEC and even devotes a chapter to maintaining unity within a Christian organization. Yet the underlying principle that guides the message of the book can be found in the first sentence of the second chapter, "The one word which has stood out pre-eminently before us these years has been faith."

My reading of this book comes at a time when my faith seems to be tried in ways that I would have never imagined. I know that God has me writing this report so that I would again be exposed to the saving grace of Norman's teachings by reading

Touching the Invisible. On page after page I find boldly true statements that reinforce to me that at times of despair, my problem is what I believe about myself. As I read this book, I underlined and marked in the margins sentences that could stand alone, clearly and succinctly guiding me out of the darkness of unbelief into the light of the knowledge that "If thou canst believe, all things are possible to him, that believeth." Norman reminds me that when I am weak in my faith, it is because I do not live from the transforming truth of my "inward fusion with Him"

When I begin to feel sorry for myself because of my circumstance, it is because I do not complete the process of faith that Norman writes about in Chapter 3. God uses the negative in my life to bring about the positive. This is a fact. My problem arises when I fall into unbelief and view my situation with a Satan view of what is visible, tangible, and temporal instead of the Christ view of the invisible, spiritual, and eternal. If I am in right believing ("rightly abiding"), Jesus Christ, with whom I am joined in one spirit, thinks, sees, and speaks through me. He is the Author and Finisher of faith through me. This is the faith that saw Jesus through the ultimate negative: Satan's attack of Him at Calvary, out of which came the ultimate positive, salvation of the world.

Touching the Invisible is relatively short and easy to read. The book con-

tains interesting references to then contemporary issues involving the WEC. As devoted readers of Norman Grubb know, his books contain important truths that pertain to everyone, regardless of the reader's level of spiritual maturity. *Touching the Invisible* certainly continues that legacy.

To Think About...

We learn the hard way, by what we call "the wilderness experience," not just the guilt of not having been what we should but the helplessness of not being able to be what we should be, and the great liberation of discovering that we are not meant to be different; we cut the words "ought to" (Rom. 7) out of our vocabulary! We have this second collapse—that the self will never be more than a container of the Divine Self: the self will not change, and will not become better and is not meant to, but contains the One who is all change.

Letters from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

Office of
NORMAN P. GRUBB

GENERAL HEADQUARTERS
BOX A - FORT WASHINGTON, PA. 19034
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Dec. 1, 1981

Dear Virginia,

Your letter has just caught up with me "in the sticks" here, having great times in every place, with new spots of Union Life "knowing" springing up, specially in San Diego, and the group there planning a UL weekend with the Los Angeles groups—about four of them.

So glad to hear from you, dear, and as always from you all in Jackson with my loved Page.

Dear, spirit-reality always will appear unintelligible to human reason, because it is PARADOX only experienced (though maybe never fully understood by reason—do scientists understand the atom??!!)

Thus we ARE spirit—human spirit made precisely in His image, and thus we have full operating personality. So God also is Spirit, in His full operation, and so also is the false god-spirit (1 John 4:6).

But human derivative spirit is only as created as derivative fully-functioning spirits in order to express the Deity Spirit and His nature. So the human is always "managed," enslaved-containers, branches, temples, yet in the paradoxical reality that we manage our managers!

In human experience, when we have gained a profession—medical, teaching, cooking, what not, we are possessed inwardly by a know-how and then we gaily express our expressors. Which is it? A doctor is taken over inwardly by his medical know-how. He calls himself a doctor but he really only is a human practising

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a know-how, which has taken him over. I had to learn an unknown language in Congo. After several months learning it, it "got" me. Now, years after, I can always speak it. Which is it—speaking, or the language know-how which has inwardly taken me over?

So in our true spirit-selves. We start taken over by Satan, the spirit of error. We spontaneously express his nature and do his stuff. We do it. Which is it, I doing it, or "the lusts of my father ye will do"?

So now thru Christ's body-death (His blood phase of His crucifixion was for removal of outer sins, guilt, hell. His body death was the sin-spirit out and the Holy Spirit in), we are possessed, managed, express the nature of the Spirit of Truth. We do this spontaneously. Which is it?—I by my human spirit in its rightful self-expression, or the God-Spirit by me, as me??

So in this permanent paradoxical relationship, my human spirit in this world of sin-diversion by Satan temptation, remains a self-acting spirit and can be diverted from without, first feels those diversions (as did sinless Jesus) as good practice in replacing by my True Self, He in me, as me; or I can occasionally, deliberately respond to ("marry" the spirit-temptation thru soul-body), and commit a sin. Then 1 John 1:9 and Heb. 9:14. Get up quickly!

See Jesus at Gethsemane. Not my will (His pulled human spirit), but THY will.

Hope this clears things. If not, give me another shot at it. I'll be home Dec 16, and greatly look forward to being with you.

Loving you all,

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A Letter of Clarification

by Norman Grubb

The following letter discusses correspondence between Norman and a former co-worker who had become critical of Norman's teaching. Norman expresses his concern that the cutting edge truth of our union with Christ was being diluted and emphasizes that only by recognition of who we were—Satan expressers, can we embrace who we are—Christ expressers.

Dear Friends,

A week or two ago I wrote Jim H. to thank him for his involvement in spreading our Union Life truth, and though our ways have parted in direct co-operation, we are continuing with actually a much sharper “cutting edge,” recently very well presented in Jackie Ginn’s “Who You Really Are and Not Who You Thought You Were.”

Jim has replied in a nice-spirited letter, but then he plunges into the root of what we are teaching, and in this comes out plainly counter to us, and so I think it important and valuable to take up what he says, whether or not I take it personally further with him. He says: “Like you we see through our differences to the fact that the circumstances have clarified our commission and our message. Contrary to your thinking, we know the cutting edge as clearly as you do. The cutting edge is not a catchphrase like ‘No independent self’ or ‘Satan-I, Christ-I.’ It is a clear understanding of the paradox—‘we have this treasure in earthen vessels.’ The liberation comes by knowing our union with the Spirit of Christ in every day living, not by unscrambling some theology as to whether or not we were in union

with Satan before conversion.”

Can anyone really say that the gospel and all the passion in it isn’t based on one VAST UNSCRAMBLING????!! A Saviour, why? Because a Saviour from Satan and sin!! The glory of “propitiation through His blood, to declare his righteousness by the remission of sins,” and “the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death”! Only when we knew by the law that “all the world is become guilty before God” do we see the glory of the redeeming blood: and only when striving redeemed Paul found his final hidden enemy was “sin dwelling in me” did he find the glory of “Christ dwelling in us.” Of course we know that, but can we imagine anyone, claiming to give the total deliverance message, can do so without that first glaring edge of our slavery to indwelling sin? We only glory in “Christ liveth in me” because in our great Gal. 2:20 Paul had first said “I am crucified with Christ.” Why crucified? Except to remove that false indweller to be replaced by the True! Do I even need to say this to teachers of the Liberated life? Jim, where are you getting to? And of course we know that the nitty-gritty of the power and necessity of starting the Gal. 2:20 way of liberation by a crucifixion before a resurrection, is because there must be a riddance of the False one before the entrance of the True one.

But the real weakness of what Jim

claims as his cutting edge is there is no point in so stressing Christ in us unless we first make very plain who this “us” is that needs His indwelling—and that is not just a blank empty self (for there never had been just an empty self), but since the Fall a falsely occupied self by a lying diety! That and that alone gives the cutting edge and the glory of Paul’s great exclamation, “nevertheless I live, yet not I, but Christ liveth in me.” And Paul gives us that desperate discovery of who that “I” is which Christ now indwells, when his great traumatic discovery of his Rom. 7 was that it had been “sin dwelling in me” and sin is the expression of the self-for-self nature of the Satan indweller. Jim, where are you getting to?

And bypassing the whole weight of Paul’s Rom. 6-8 revelation at the centre, put into that one Gal. 2:20 phrase, Jim quotes in place of that, Paul’s description of our daily battles as the believer in which in our “earthiness” (which means simple humanity) we do not combat the assaults of perplexity, persecution, adversities, but by the very fact of the indwelling Christ—a statement which has nothing to do with the foundations of “victorious life,” but only with its consequent application! Jim, Jim, if we are not theologians, you surely need a bit of adjusting theology on that spot!

No, No, a cutting edge means something needing to be cut, and thank God that has now been glaringly exposed to us in that sin-Satan indwelling us and operating us; and

that, just that, is what puts passion and glory in CHRIST IN US AS US, as replacement for that false one masquerading as us. Yes, we HAVE a, no the, CUTTING EDGE of the New Testament revelation. Jim mentions “paradox.” Yes, but paradox just is having something wrong put right—Light swallows dark, life death, Christ Satan.

I just round this off on receipt of Jim’s letter which as I say is nice-spirited, but with this AWFUL AWFUL escape at its centre from first having clear insights in that darkness into which Christ has shined.

– Norman

P.S.

Jim pours scorn on us saying we all are Satan-I from the Fall. But if not Satan-I, then we must just be human self-acting selves with our own human nature. But we are saying that Paul makes totally plain by his own self-discovery in Rom. 7 that we humans have never been self-acting selves, but always only either vessels containing good liquid or bad (9:22, 23), but never just empty vessels: and either slaves to one Owner or the Other, but never just free selves (6:16, 17): either branches of one tree or the other (6:21, 22), but never just lone branches: and either wife to one husband or the other (7:1-5), but never just single persons. So Paul is making it totally plain that there never has been such a thing as a human independent self-person operating by his own nature. And then from his agonised cry of 7:24 (“O wretched man that I am”), he moves right into being not a free human person who never was, but having the EXCHANGE of indwelling spirits, from indwelling sin of 7:17 to indwelling Christ of 8:9, 10. Therefore it

has been from Satan-I to Christ-I.

And this leaves us with the regretful recognition that Jim and others have moved over from “There never was just a human self-acting self,” which was Paul’s great discovery of his Chapter 7—and that his human self had been totally deceived (7:11) in seeing himself as an independent self, but that he was indeed a Satan-I, but now through Christ’s body-death on Calvary (2 Cor. 5:21) a Christ-I. Those who cut us off, dislike us, and see us as being “just ourselves” and not Christ in our forms, snags and all, have thus slipped back to that deceit which has practically captured the evangelical world—that we have the lie of a struggling human self-nature with its guilts and condemnations; and slipping back to that, they have renounced the very nitty-gritty of our “total”—that our human selves are only containers and expressers from the Fall, being Satan-I expressing his self-for-self nature, thus a misused human self; but now thru Calvary and faith, containers and expressers of Christ-I in His self-for-

others nature, and thus able to accept ourselves with no condemnation as now rightly used selves—as in Rom. 8:1 & 2. And we equally fear for others we much love who have equally cut themselves off from us, through disliking some of our new self-expressions, yet expressers of Christ in our form. And those who take that position are bound in the end to re-admit the lie of a human self-operating self.

Yes, ours is a radical Pauline, Scriptural insight and revelation, and is bound to meet, as Jesus said it would, with fierce opposition from the deceived believers, of whom we were part, who seek to protect the inconsistencies of an apparent just human self—which in actual fact is non-existent. And we need to keep reminding ourselves and sharpening our inner understandings of this knife-edge completeness of revelation, and our plain Bible basis to it mainly thru the epistles of Paul, James and John.

FORMERLY SATAN-I, NOW THRU CALVARY CHRIST-I, AND NEVER THE DELUSION OF JUST I-I !

The Intercessor’s Goal

It is essential to grasp that as intercessors called of God to some specific share in our generation in His program of grace, all that happens to us, whether as part of our training experiences or in our years of service, is the fulfillment of the law of the harvest. The one unforgivable sin is, having put our hands to the plough, to look back. We shall reap, if we faint not. The character of our work is not the point, it is the spirit in which we do it. An intercessor may be bringing up children, tapping a typewriter, turning a lathe, and yet be in the full and conscious stream of God’s redemptive purpose. But it must be purposeful activity. It is not the drift of a piece of straw in a stream; it is not killing time, but redeeming it. There must be the clear consciousness of a dedicated life, separated unto the gospel, even though with pail or pen in hand. There must be an objective in the salvation of souls, for which a deliverance price is gladly paid, that identification of the priest with the people, the human “losses” in time and home-life and normal comforts and possessions for the gospel’s sake.

Convictions about War

by Norman Grubb

This excerpt from Norman Grubb's autobiography, Once Caught, No Escape, is timely today as our country engages in a war against terrorism.

During World War II, on the day that Prime Minister Chamberlain declared war, and the sirens were sounding for the first time, we gathered at our Headquarters and took our usual line—that man's frustrations are God's opportunities for faith. Therefore we should look for God to do what was impossible to man. In war days we could not normally expect increase of recruits, or of finance, or of the opening of new fields. So we asked the Lord to give us all these three, so that the Gospel could continue to go out to the world, no matter what appeared to be against it. And God did. Recruits increased by two hundred, finance was doubled and two new fields were entered.

We had also asked that none of our headquarter buildings would be lost to us by bombing, and they were all preserved, and all lives, though not without some heavy damage. One buzz-bomb fell next door and destroyed several houses with some loss of life. Our No. 17, nearest to the explosion, was so shaken and the furniture and fittings so smashed that we only just came within the limits in which the authorities assess a house worth repairing. But they did repair it. The hostel, built with steel girders, was heavily shaken but withstood the shock. All the household, about twenty, were sleeping in rows on mattresses in the dining-room when the bomb fell. I was away, but Pauline got slightly hurt. She said she

could always tell when a buzz-bomb was coming because our little Aberdeen terrier with his keen hearing would jump up and fly for cover before we could hear anything.

Another bomb which fell near by so shook the two houses on the opposite side of the road, of which the W.E.C. owned one, that the next-door neighbours fled and never returned, and we were able to buy the house for very little. But all the houses were so shaken and damaged by the constant bombing that it has been a marvellous provision from the Lord that the County Council have not only taken these somewhat rickety buildings off us but so compensated us that we could move into the magnificent new Bulstrode headquarters, too far out of London to have been shaken by the bombing.

I was never free from fear during the constant bombing raids, night after night for one period. I think I was much more consciously fearful in World War II than in World War I. I had not yet learned, as I have now, that fear is not wrong but natural, and the answer is to recognize and accept the fear, not feel guilty or cowardly because of it, but go ahead reckoning as ever on God's underlying faithfulness.

My own attitude to a Christian's involvement in war has been through several different phases until I have come out to what seems to me a right and Scriptural position.

I started in World War I with just the thoughtless enthusiasm of a young man, I think mainly for the attraction of fighting and getting to the front line, also with a sense of it being the obvious

thing to be in with my country in its war involvements. From 1930 onwards I gradually changed my views and could not reconcile fighting and killing and the brutalities of war with the Christian loving all men including his enemies. Yet I never felt I had touched bottom in this. Something was missing, just from the fact that in World War II I was enjoying freedom in my country from Nazism and Fascism, because my countrymen were shedding their blood to maintain it, and because there are police and law courts to preserve order; and freedom in the U.S.A., when I came to live here, because their young men had given their lives for the same cause, and were now in Vietnam, and in all Cold War rearmaments, preserving freedom for us from slavery under Communism. How could I reconcile this with unwillingness as a Christian to share in the price that was being paid in human blood to maintain this?

I found my answer and it satisfies me, when I saw clearly that the Bible divides the human race into two categories—the unredeemed and the redeemed. The unredeemed, all of us by nature until born again, are fundamentally self-regarding and self-seeking; we are not under the inner control of the law of God until it becomes written in our hearts by the Holy Spirit. Therefore we are controlled by an outer law administered by governments, police, law courts and ultimately armies. The law is for the lawless, says Paul, and “the powers that be” are ordained of God, and a ruler is a minister of God and “beareth not the sword in vain,” for he “is an avenger to execute wrath upon him that doeth evil”.

This also for me explains God’s commands in the Old Testament which are often questioned—to destroy the enemies of Israel, whole nations including women and children. This is not a question of individual vengeance or murder. Jesus makes plain that murder issues from the heart. But when individuals or nations are opposing the laws necessary for the maintenance of social order and safety or national existence, then it is God’s will and our necessity to use force of arms or of arrest and the law courts. That is on a national or international level, and I am a

member of a nation.

On an individual level, if I am a child of God and His Spirit of love indwells me, then I am to seek the best way I can to overcome evil with good, and to do good to those that hate me. I am to turn the other cheek, which means I am less concerned about whether he gives me another blow, because I am more concerned about how I can help heal the bitter spirit which motivated the first blow.

But even then there are problems, so soon as it is not just my individual self. If I am an executive in a firm, I cannot permit dishonesty to continue which does not just hurt me but the firm. If a loved one is being attacked, I cannot stand by, when it is not just I being hurt who might take it for Christ’s sake, but someone else. I must go to their defence.

That is how I see it, and therefore for myself justify and benefit by the internal disciplines of my country and external involvements of war. I know there are the problems of, Is my country the aggressor or defender? Each side claims God on his side, and God is on the side of all. But I can only hope my country has the greater justification for being at war; and God, the judge of all, appealed to by both sides, will give victory to the more right of the two. I believe He has done this through history—the Spanish Armada, the Napoleonic wars, the American Revolution, World Wars I and II; and if I am God’s man and on the losing side, as in Germany under Hitler, He is still my God and my nation’s God, but I can see and accept the justice of God’s judgements.

And when a nation with a Christian background does go to war, it is good and right if, after peace has been declared, it manifests no hatred or vengeance, but assists in the upbuilding of the defeated nation, as the U.S.A. has so magnificently done in restoring prosperity to West Germany and Japan.

So I see us Christians living on two levels—with certain obligations to our nation and the world on the law level; yet my real life and obligation being on the grace level in living the Christ-life on the standards of the Sermon on the Mount.

BIBLE STUDY: The

by Brett Burrowes

We are reprinting Brett Burrowes' excellent series on the book of Romans, Paul's summation of the basic themes of Christianity.

Introduction 1:1-17

The letter to the Romans contains the core of Paul's gospel, summarizing all its main themes. But the letter was not written primarily as a book of theology, but as a letter of introduction. Paul wanted the Roman churches to be adequately introduced and accurately informed about him and his gospel. Paul had many opponents in the early church, people who spread false rumors about him and his message and who sought to undermine the truth that he preached (see Phil. 1:15-17; 2 Tim. 4:14-15). For this reason, Paul wishes to lay out the nature of his gospel before the Roman congregation, so that they would know precisely how he interpreted the gospel as God's authoritative messenger and apostle. We must keep in mind that, although Paul knew some of the people in the Roman churches (see chapter 16), the majority of the people in the Roman churches did not know Paul personally, since he was not responsible for the founding. We must also remember that he was writing not to a single church but to a large number of small house churches that may have been no larger than ten to twenty people in size. These churches were probably started by Jewish Christians who had come from Jerusalem, though by the time Paul wrote (54-57 A.D.), there were now many Gentiles in the churches. The reason that Paul is introducing himself in this manner is that he intends to visit Rome, impart a spiritual gift to them (Rom. 1:12-13), and to reap a harvest of new converts

by his preaching (1:13). A letter of introduction will pave the way for Paul so that when he does visit them, his preaching may be unhindered by theological disputes. Eventually Paul wishes to use Rome as a base for further missionary travels in the Western part of the Roman Empire, particularly Spain (Rom. 15:23-24,28), just as he used Antioch

A slave had no choices in his life except to obey the will of his master.

as a base for his mission to Greece and Asia Minor (modern day Turkey).

Paul, a Slave, Not an Independent Self

In the first chapter of Romans, Paul begins with a long greeting to the Roman congregation (1:1-15). He introduces himself first, not as an apostle, but as a slave of Christ Jesus. Many transla-

Paul considers being a slave of Jesus a gift from God and not an intolerable burden.

tions seek to soften the harshness of this phrase with "servant," but the real meaning is "slave." It is difficult for us to imagine the offensiveness of this description to the ancient Greeks and Romans, who highly valued their personal freedom. They would never have called themselves slaves to their gods. Rome had had no king for five hundred years before Christ and would not con-

sider themselves slaves to any tyrant or king. The slave was the lowest member of society, without even the right to name himself. Although ancient slavery was not as cruel as American slavery, nevertheless a slave in that time had no personal rights. A slave had no choices in his life except to obey the will of his master. In this single word "slave," Paul introduces from the outset that we are not independent selves who have the right to live our own life as we please with our own possessions, our career, our reputation and our inadequacies. From the beginning of the letter Paul is attacking the idolatrous pride of our inflated egos. We don't get to have a self of our own, that we can define for ourselves what kind of selves we intend to be and how we are going to live our lives. If Paul as a great apostle called himself a slave of Jesus Christ, who are we to claim more for ourselves?

Paul as a Vessel Set Apart

A slave is identified by his master and by the work that the master has given him. Paul is a slave of Jesus Christ and to the commission that has been given to him to be an apostle and to preach the gospel to the Gentiles (1:1,5). Paul's status as an apostle is not an exalted and lofty one, but rather is the task given him as a slave of Jesus Christ. Paul is a vessel that has been "set apart" or "sanctified" for a specific purpose of his master (1:2). Therefore Paul cannot claim that his is superior to others by virtue of this calling, for the task of apostleship is merely the way in which the Lord has decided to use him as an instrument and vessel. The glory goes to the Lord who has decided to use Paul in this way: "Through Him (Jesus) and for His name's

Letter to the Romans

sake, we received the grace of apostle-ship" (1:5). Paul's apostolic calling was a result of God's grace to him, the undeserved gift of God. So Paul considers being a slave of Jesus a gift from God and not an intolerable burden.

We Don't Choose Our Tasks

Therefore, as a slave, Paul does not choose the task given him, but is "called" or commissioned by God to be an apostle. Since we are not independent selves, we also do not get to choose the manner in which God uses us to extend His kingdom over the world. We can be sure that we will be used in this great purpose if we walk in faith, but what role we play is entirely up to our all-wise and sovereign Lord and Master. Every believer is called to participate in Christ's intercession for the salvation of the world. We are called to be saints or holy ones, called to belong to Jesus Christ (1:6). To be holy means that God has withdrawn us as His vessels from ordinary use and set us apart for the exalted task of being His instruments in bringing the gospel to a world that is headed for hell.

What Is an Apostle?

Specifically, Paul was called to be an apostle. An apostle in the strict sense of the term is one who "has been sent" or "commissioned" by God to be a witness of the resurrected Christ (1 Cor.15:4-7). Only those who had seen the resurrected Christ could be called apostles. Having been taught the truth of the gospel by our infallible Lord Himself, they were qualified to preach and teach what they had seen and heard to the rest of the church. Only apostles and prophets were qualified to convey new revelation, which has been recorded for us in the

Holy Scriptures. When that generation of apostles died, the church received no further revelation, since the foundation of the gospel had been completed with the New Testament (Eph.2:20). Thus the church only had apostles in the strict sense only at the very beginning. But an apostle in a broader sense can also refer to one who is commissioned by God to be the founder or builder of God's church

Without the resurrection, Jesus could not live His life through us.

in a previously unevangelized area where the gospel had never been heard before.

Paul's Gospel to the Nations

Paul is called to be the apostle of a very specific message, and is set apart for the very specific purpose of preaching this message to the world, especially

Human beings are unable to save themselves from the consequences of their own sins.

to the non-Jews or Gentile nations (1:5). Paul describes this gospel as one which was promised by God beforehand through the prophets (1:2). Paul mentions this fact because he wants the Roman churches to know that the gospel he preaches is the fulfillment of God's intentions and plans from the beginning and is not something new. In fact, what Paul is implying is that the Old

Testament can now only be understood in terms of its fulfillment in Jesus Christ. All previous actions and words of God find their ultimate meaning in the salvation brought through Jesus. Thus, whether they understood it or not, the writers of the Old Testament were testifying to what God would accomplish in Jesus' death, resurrection and enthronement at God's right hand. But now the gospel or "the good news" has come that God has already begun to fulfill all His promises in the Scriptures. If history is like a book, then the death and resurrection of Jesus is its climax, the turning point in which the decisive action or event of the story takes place. Up until this point, human history has been a story of sin and defeat, but now God has taken decisive action to overpower the enemies of humanity, namely sin, death and the devil.

This gospel is the gospel regarding God's Son, "who according to the flesh was a descendant of David, but who through the Spirit of holiness was declared with power to be the son of God by His resurrection from the dead" (1:3-4). Paul is not distinguishing Jesus' humanity from His deity here, but rather is distinguishing His life on earth from His exalted status after His resurrection. In other words, although he was a descendant of David while in the body, His true exalted status was revealed when the Holy Spirit raised Him from the dead: he was declared to be the son of God in power. What this means for us is that Jesus has now been exalted to a position where he may intercede effectively on our behalf and pour out His Holy Spirit on us, the spirit which now lives His life through us.

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Bible Study: The Letter to the Romans

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Jesus' resurrection and exaltation are as important to our salvation as His death. Without the resurrection, Jesus could not live His life through us. Jesus' exaltation as Son of God, means that the Spirit of the Son can go forth into our hearts to live our lives (Rom.8: 14-16; Gal.4:4-7).

The Obedience of Faith

Because Jesus has been exalted to God's right hand as Son of God and Lord, Paul has now received the mission of proclaiming this good news to the nations, of calling them to the obedience of faith (1:5). This phrase, "the obedience of faith," could have several interpretations. One is that Paul is to call the Gentiles to the obedience of believing, that is, their obedience consists in believing the gospel which Paul has brought to them. An alternative explanation is that Paul is to call the Gentiles to the obedience that springs from faith. In this case, Paul is referring not merely to belief in the truth of the message but to the lived-out obedience that is the fruit of the gospel. God doesn't just desire to save us from hell, but, as will become clear in the rest of Romans, He desires our salvation from sin. So I think it is more likely that Paul's gospel is a call to the obedience which springs from faith.

Paul is not ashamed of this gospel, because it is the power of God for the salvation of everyone who believes (1:16). Paul has no reason to be ashamed because through the gospel, God saves people powerfully and effectively from sin, guilt, death and the

devil. Only if our God were in some manner deficient or inadequate would Paul then have reason to be ashamed of the gospel, for then God would not be able to deliver what He promises in the gospel, namely eternal life. Infinite power and wisdom is required for this task, since the human situation as Paul describes it in the following verse (1:18-32) is utterly hopeless. Human beings are unable to save themselves from the consequences of their own sins, not even wishing to be saved. But the gospel is God's effective power to transform the world by decisively dealing with the problem of sin.

The Righteousness of God (1:17)

The word "for" in 1:17 indicates that Paul is giving the reason why the gospel is God's effective power for the salvation of those who believe: For in the gospel the righteousness of God is revealed, a righteousness that is entirely by faith (1:17). This righteousness is not something from God, as if it were something separable from Himself that He could give away. The gospel is effective because in it God reveals His attribute of righteousness. What is the righteousness of God? In the Scriptures, righteousness is not some kind of impartial standard to which the actions of God and human beings can be compared and judged. In fact, God is above all standards and His actions and decisions cannot be judged by us unless we arrogantly assume the right to judge God. Nor is God's righteousness a mere reference to His justice, for if God only revealed His justice in the gospel, He would give us all the just penalty for our sins, namely condemnation and death. Instead, righteousness is God's commitment to glorify Himself or His name. In Ps.143:11, the psalmist

prays: "For the sake of thy name, O Lord, revive me. In thy righteousness bring my soul out of trouble." When God promises a new covenant of salvation for the people of Israel in the book of Ezekiel, he promises to do so not for their sake, not because of any righteousness that they may possess, but because God is concerned for His holy name (Ezek.36:20-32). Above all He will not see His reputation and character blackened and blasphemed by us. He must respond passionately to sin either through judgement of that sin in awesome displays of wrath or in having mercy. Human sin is God's opportunity to glorify Himself either by righteously judging sin or by having mercy upon us, that all may know the greatness and glory of God's character, both in His wrath and in His mercy. God does not save human beings because they deserve to be saved, for in fact we deserve only condemnation and hell. On what grounds can God be expected to save us from the consequences of our own sins, except for God's fundamental commitment and motivation to always display the glory of who He is, the wonders of His name? So when Paul says that the gospel is God's effective power for salvation for those who believe because in it the righteousness of God is revealed, he means that his gospel is powerful because God is fundamentally motivated to glorify Himself by saving sinners and having mercy on them. The reason we can have faith in God is not fundamentally because He loves us, but because God's own honor or glory is at stake if He fails to fulfill His promises. His love for us and desire to save us is not based on anything in us, for there is nothing in us that would inspire such steadfast unswerving love. It is only

because God is unswerving in His fundamental motivation to glorify His own name, to display to the fullest all aspects of His character including mercy, that His love can be trusted. For if God's desire to save me depended on my worthiness to receive it, what hope would I have? Thus the basis of the gospel's effective power to save human beings is the righteousness of God, or His fundamental commitment to always display and uphold the glory of His character.

Righteous by Faith (1:18)

Paul says that his righteousness is from faith to faith, and supports this with a quotation from Habakkuk 2:4 that the righteous will live by faith. If righteousness is a characteristic of God, then faith is the means by which we benefit from God's commitment to His own glorification. It is our trust in God's reputation as a merciful and loving God that glorifies God and moves Him to save us, just as Paul says in Rom. 10:13, "Everyone who calls upon the name of the Lord shall be saved." Thus we become righteous by faith, and participate in God's own righteousness because we believe and trust God to be who He has said He is. We become righteous because God's own fundamental motivation to glorify Himself becomes our own desire to see Him expressed and glorified in our lives. And this can only happen if we trust His character in every way, particularly His mercy in saving us from eternal condemnation and His faithfulness in living out His life through us. The phrase, "The righteous shall live by faith," is therefore the theme of the letter, introducing the main ideas that will occupy his attention for the rest of the epistle.

Moses—Stage 3: The Deliverer

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. —Exodus 4:24

Why did the Lord seek to kill Moses? Whatever happened in the inn, do you think that if God had worked on a man all his lifetime in order to use him, that he would allow that man to stand in his way? Once you have given up the treasures of Egypt that is not your test afterwards. While Moses was in Midian, he knew very well that if he had remained in Egypt he would have been killed, but once he came into God's plan, he was no longer his own. If this man would disobey or do wrong he would have set back God's plan for a thousand years. The devil knew that if he could get Moses he would get the nation. If a man is God's channel, he will watch him every second of the day, but that man must have given himself up to God completely. Undoubtedly Moses did that. Was it the test of the circumcision? At any rate Moses lost his wife and his sons here.

And Pharaoh said, 'Who is the Lord that I should obey his voice to let Israel go?' —Exodus 5:2

No one knew what it cost Moses in Egypt when the elders of Israel rejected him and Pharaoh drove him from his presence. God had said that he was coming down to deliver his people but that was known only to Moses. He could not convince the people or Pharaoh by word of mouth but he demonstrated to them the power of God. God had said he would make him a god to Pharaoh and from that time Moses acted as God. It was the faith of Moses that brought the plagues and it is as much as we can do to believe they happened. Finally God put Moses in a situation from which only he could deliver him. He was a man in an extremity and God always allows a man he has called to run to his extremity that he may know once and for all that he cannot do the thing himself. God had one more judgment to bring on Pharaoh, the death of the firstborn. Moses knew the very day they were to be delivered and he knew that the deliverance was to come by death. The Passover was the real beginning of Israel as a nation, after their years in Egypt, but probably the people never understood the meaning of the blood on the door posts.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, 'I will sing unto the Lord for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.' —Exodus 15:1

The nation had seen great wonders in Egypt but would they believe when it came to a personal test? After the victory at the Red Sea their song was a song of deliverance not a song of faith. They had failed completely in the test and they failed again at Marah where the bitter waters were made sweet. They failed in the wilderness where God gave them manna and again at Rephidim where they saw Moses walk up to the rock and water came forth. Moses took twelve men with him and he believed that the God who created nature could handle the laws of nature. At Sinai the nation came into direct touch with God for the first time. Three months after leaving Egypt they were now alone in the wilderness with God. They had not really known what he was like and now he revealed himself as Almighty God and they heard him speak to Moses in an audible voice. They meant to do what he asked of them because he had delivered them from bondage, but fear came because they could not stand his holiness. What a wonderful offer he made to these people—to be a peculiar treasure to him—but his presence put a restraint, upon them. They all had the offer to be a sanctified people but they failed in every test in the wilderness.

—from *The Intercession of Rees Howells* by Doris Ruscoe

That Soul-Spirit Understanding

by Norman Grubb

All of us in Union Life know that a special key is given us for our daily stabilizing by the writer to the Hebrews. He declares that this life has rest, not strain as its basis (4:1-11). It is the rest God has had since He rested on the seventh day after completing the creation. It is also that of Israel entering into the land of Canaan. But he goes on to say that the true rest is what we have in Christ, our Joshua. That rest is by no means a folding of the hands, but a fully active life that is a thrill to live because it has adequacy at its center, not inadequacy. Living life without what it takes to live it causes strain; living life with what it takes to live it produces rest. The resting life he describes this way: “He that is entered into His rest, he also hath ceased from his own works, as God did from His” (4:10). Living by my own works was when I was the worker. The rest-life will have even more works, for He is the worker. But that type of working is resting. The key to entering into God’s rest and continuing in it is by a revelation nowhere else so clearly stated in the Bible. It is in knowing the difference between soul and spirit (4:12).

We already have seen that the human spirit is the basic self. Soul and body are the means by which we express ourself and live a fully active life. So as long as we confuse what we are in our inner spirit-self with the ways

in which we express ourself by our outer soul and body, we are in trouble.

The writer to the Hebrews likens the difference between soul and spirit to the joints and marrow in our physical bodies. The marrow is what contains the inner life of the bones—a picture of spirit. The joints are the way by which that inner life goes into action in hands and feet, etc—analogueous to soul. And he says we have spirit and soul so mixed up that it takes a revelation for us to see the difference. “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit” (4:12).

In simple terms, in our spirits we love. By our soul emotions and body action we express our love. In the spirit we know. By the soul we express our knowledge by our reasoning faculty. (Peter shows the relationship between those two when he says we should be ready to give “a reason for the hope that is in us.”) So soul and body are the precious and only means by which we—our spirit, and God’s Spirit by us—can express ourselves.

The quality of Spirit-spirit union is stillness, for the universal is always still. “Be still and know that I am God.” God spoke to Elijah in a “still, small voice.” Spirit can be compared to the sea, which, with its mighty currents and streams, is a “still” source of

power; the soul is like the rampaging waves which dash about as the expression of that power. The power is in the sea, and not in the waves.

So our danger and problem—is in mistaking we are awakened to it—is in mistaking the surges of the waves (soul emotions) for the unmoved and calm center (spirit). We get into trouble when we mistake the variable emotions of the soul for our still spirit-center. The waves are feelings such as anger, hurts, jealousies, fears, lusts; or alternatively, soul feelings of depression, deadness, uselessness, meaninglessness, coldness, emptiness, inability to believe—an endless list. The same is true of our soul in its reasoning activities: All kinds of disturbing or evil thoughts can pour into us, with all the doubts and questionings they bring, and influence our mental attitudes. Notice that this verse of Scripture also compares soul and spirit to “the thoughts and intents of the heart”: intents, our spirit—fixed purpose; thoughts, our soul—varied opinions about the intents.

That is also why John in his First Epistle (3:19-21) makes a differentiation between our hearts and God. He says, “if our heart condemn us, God is greater than our heart, and knoweth all things.” “Heart,” representing feelings, is soul—and we can get plenty of condemnation in our feelings. But God, who knows all and doesn’t con-

demn, speaks His assuring word into our spirits.

Even so, it is easy, outwardly, to be strongly drawn by some desire of the heart and seem to be helpless against it. But in my spirit-center, where God is, I know my real desire is His will, and He keeps His firm hold on me. A friend recently wrote regarding a strong desire for a certain thing: "...but in this I felt myself kept. This keeping made me angry at times, because I wanted to have my own way and I knew I could not. I knew it could never be because that wasn't what the real me wanted." Outward and inward desire: the workings of soul and spirit.

A person inquires of me, "What do I do when I say I am 'Christ as me' and yet there is someone I hate?" I laugh and reply, "You are kidding yourself. You don't hate; you can't hate. You can only feel you do on your soul/emotional level and mistake that for hate. Hate is only love reversed—and you are love, which is He in you, and you love by the set purpose of the will; and you know that if the real need arose you would give yourself for the one you 'hate.' While soul love is emotion, spirit love is will—and we are fixed in that kind of love. So we may feel more like hell and yet be in heaven.

So we see ourselves in our spirit-center, where we and He are one in spirit, and all things are ours in Him. Soul and body are our wonderful means of endless spirit expression. And having grasped, by the revelation of the Word, the distinction between soul and spirit, I do not fear my soul and body...and still less do I foolishly wish I were without their disturbing reactions. No, I thankfully see myself as a whole person, God's whole person. He

has equipped me with these fascinating means for living out my full life as a whole self with Himself, in all my life's activities. Because they are wholly His, I will put no limits on the liberated use of my soul and body. At the same time, I totally enjoy the fact that He has me

safely in hand, even with the surges of the negatives temporarily flooding in. Spirit wins its battles over soul and body diversions, being "kept by the power of God," and we, "having all sufficiency in all things, abound unto every good work."

ARE WE CONTENT?

"After 1900 years we are a great Church with an open Bible and boundless wealth, yet so faithless that 800 millions of human beings on this earth have never heard of Christ." [C.T. Studd quotes Dr. C.I. Schofield].

Are we content with this state of things? Is Christ satisfied? What does He think of the excuses of the many who have heard His call but heed it not? Shall we enter these facts in the margin of our Bibles over against Christ's commands, "Go ye in all the world"! "Preach the gospel to every creature"! "Ye shall be witnesses unto Me unto the uttermost parts of the earth"!!! till they burn their way into our sleeping consciences?

The early Christians would long ago have been busy about this their Saviour's business. Can it be that we like Jeshurur of old have waxed fat and kick at the prickly commands of Christ; choosing rather the soft pleasures of life for a season, than a name amongst the mighty men of God forever?

The early Christians trusted not in men, nor societies, nor human organizations; their trust was in the Living God! They knew but one society, that of Jesus, who said "I am with thee always." "I will never leave thee nor forsake thee"; that was enough for them.

Today, like Israel of old rejecting the kingship of God, we desire a visible mortal leader, like the rest of the world. We say "Oh there are so many missionary societies, for God's sake don't start another," though well we know that no existing society can undertake this work.

The land remaining to be possessed for God in the Heart of Africa alone is vast, yet that in other parts is vaster still, which means that the work cannot be done, unless others enter the field, and the command of Christ must abide unfulfilled to the lasting disgrace of this generation of Christians.

But this, thank God, shall not be.

—*The Jehad of Jesus*
by C.T. Studd

The real problem of Christian living is not the old man, but the new man! The wrong use of the new man is the chief sin of the believer, the right use turns life into a magnificent adventure of faith; for the new man then becomes God's battle axe, God's lighthouse, God's intercessor, God's love-channel.

All the training God had to give His chosen vessels in Bible history was not how to eliminate the old man, but how to use the new man. Moses had gone as far as any man in what we would call regeneration, dedication and divine commission when "it came into his heart to visit his brethren"; for the Bible explained what that involved in the most magnificent description of the glory of discipleship ever written (Heb. 11:24-26). Moses' trouble was not a struggle against the pull of the world or the lusts of the flesh, but a misunderstanding and therefore misuse of his renewed self. That was revealed to him by the burning bush. What he saw and learned as a life's lesson at that interview with God was no new thing in Moses; it was only that by "the thousand natural shocks that flesh is heir to", he was at last conditioned to see what had been a fact since he first came into a living relationship with God, whenever that had been—that, not Moses, but God in Moses, was the true new Moses.

Jacob (to refer to him again) is plenty maligned by us Bible teachers; indeed I think that we have far too condescending an attitude in general towards what we deem to be the weak sides of these key figures in Bible history (which is the world's history in its true perspective). How easily we point fingers at the stumblings of the disciples before Pentecost, rather than marvel at the magnificence of their loyalty to their unpredictable Master: and I suggest that a negative attitude towards these men of earlier history, so often making more of their shortcomings than of their dedication, goes hand in hand with the constant belittling of God's present-day church, as if it was ineffective, falling down on its world responsibilities, hopelessly weaker than the devil's counterfeit claimants for world allegiance, such as Communism. Yet the truth is that the church is merely the earthly garment of the Holy Spirit: to belittle it is to belittle Him, as Paul was careful to say when speaking of unbelieving Israel: "not as though the word of God had taken none effect"; and it is far healthier to observe and emphasize the onward march of God's army "terrible with banners", its indestructibility, its persistent penetration, its resilience under the blows aimed for its destruction.

But back to Jacob, the most outstanding example of all, for not one in a thousand has much good to say of his early years. Yet God is "the God of Jacob", and God in Jacob is seen from his earliest years. As Abraham's grandson, who lived his teenage years in those tents of pilgrimage with his grandfather, which symbolized the old man's unwavering pursuit of his heavenly heritage, no doubt the lad absorbed the old man's testimony, caught the glow of his living faith,

gazed out with him on the long vistas of God's promises, and determined in his own young heart that Abraham's God was his God also. That was God in Jacob! It was God who constrained him to grab at the birthright so callously spurned by his brother, and we may be sure that that was no isolated incident, but the culmination on Esau's part of a whole attitude of contempt for this other—worldly nonsense. It was God who moved in to rescue Isaac from his one recorded weakness of the flesh, and compel him to give the blessing to Jacob. By a trick? Yes, Jacob had lots to learn about scheming self, and he had to learn it the hard way; but it was Jacob the new man, not Esau the old man, in unwavering pursuit of God. To none other could or would God have revealed Himself, and kept at it until He cornered him at the Brook Jabbok, and Jacob at last learned what Moses learned at the burning bush—that the real new

self is God in the self, not self in the self. God is the God of Jacob, not because He has constant mercy on such a failure, that is a libel on the God who lived in Jacob from early youth; but because God had in Jacob

The New Man

by Norman Grubb

the chosen vessel in whom the holy fires could not get quenched.

And so through all the list of these men "great in the sight of the Lord". Their problem was the right understanding of the new man—to use New Testament language. Both the wrong and right use has to be learned. Have we got it clear? We are no longer talking about the "old man", corrupt according to the deceitful lusts. But the "new man" has to be understood, for it is either the seat of all our troubles, or the zestful warrior of faith. The famous "new man" chapter, where its mistaken uses are exposed, is Romans 7. Here it is not the old man trying to do evil, but the new man trying to do good: "when I would do good" (7:21); and we have to learn that trying to do good is the worst sin of the believer. The old man went out in Rom. 6; the real new man (Christ in us) is in action in Rom. 8; the pseudo-new man is active in Rom. 7. It is the three categories of natural, carnal, and spiritual which Paul speaks of in 1 Cor. 2:14 and 3:1. Only natural and spiritual are possible permanencies for a human being; they only are the two natures available to humanity, the natural man having the satanic nature (Eph. 2:2, 3), and the spiritual man the divine nature (2 Pet. 1:4). Carnality is a temporary lapse of the spiritual man: a visit out of Rom. 8 into Rom. 7, whether long or short. Somehow or other the midday sun of revelation has to come out of the clouds and shine in us—that we really are only containers. I am convinced that there are thousands of God's people, redeemed, knowing Christ in them, often having the terminology and something of the experience of the victorious life; but this last bridge has not been crossed, when it dawns on them that Christ is really living His life in them, and that's the end of everything for them. For time and eternity He will express Himself exactly as He pleases by them, and live where and how He pleases in them. Christ has become their true self.

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If My People...

If my people who are called by my name will
humble themselves and pray and seek my
face and turn from their wicked ways, I will
hear from heaven and will forgive their sins
and heal their land.

—2 Chronicles 7:14

(New Living Translation)

Words to Live By...

All that God has ever required of a human being, whether saved or unsaved, is honesty. It is all we can contribute to our own salvation. We cannot remove our guilt or change a habit. But we can discern good from evil, and we can admit the truth about ourselves, as we are brought to see it.

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The following audiotapes are offered as an aide to affirming the Lord's revelations of "Christ in you." They will be of interest to those Christians who are seeking to further their understanding of living in union with Christ. All tapes have been recorded live at various gatherings and may contain some background noise. Editing has been kept to a minimum in order to preserve the precious truths these tapes contain.

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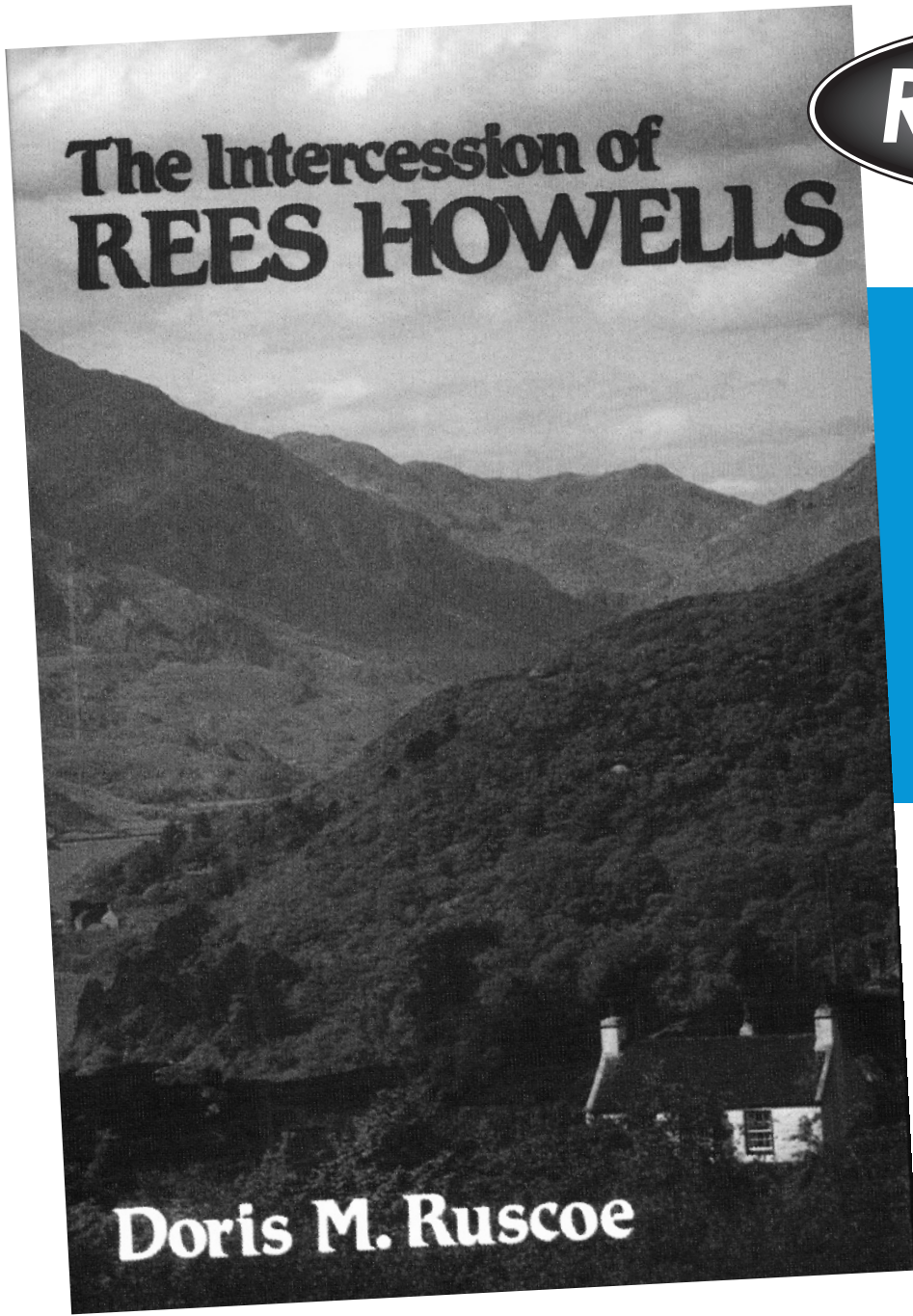
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