

The INTERCESSOR

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

Volume 22

Number 4

The Life of Faith

by Norman Grubb

Excerpted from Norman's classic The Law of Faith, the following article clears away the mystery and misconceptions often associated with the topic of faith—to reveal how faith works in everyday life and can be applied to the problems around us.

A Personal Explanation

The life of faith has had a fascination for me for over twenty-five years. So far as I remember, this interest was first quickened through the study of George Müller's life; then by the fact of a clear call from God to join a "faith" mission, which was at that time best known by its earlier name of Heart of Africa Mission, but is now known by its enlarged, though clumsier, title of Worldwide Evangelization Crusade. Obedience to this call meant that fascinating theory must now be translated into action. Straight away the challenge came from the one who had toiled and sacrificed to give me a good start in life: Would I not be wiser to join some society, enter some denomination, which, if ill-health invalidated me from the mission field, I might find some guaranteed sphere of ministry and livelihood at home?

But the call had been so clear that adherence to it was not difficult, except for the momentary pain it caused to loved ones, and that was not

of long duration, for when they saw that the decision was definite, they gladly and warmly commended me to the will of God.

Twelve years passed, spent partly in the Belgian Congo, partly on journeyings oft as emissary from field to home—end on mission matters, and partly in translation work. Not much opportunity was afforded for the practice of faith in any specialized sense, or rather it may be more correct to say that the secret of the application of Scriptural and achieving faith had not yet been seen, and therefore the many opportunities for applying it were not perceived. Personal needs were regularly supplied, mainly through the channel of the mission; and, as I have just said, the meaning and use of faith as God's instrument of deliverance in all the other problems of life, internal and external, had not yet dawned upon me. The pull of faith, however, its attraction and fascination, never left me. It had become a deep inner conviction. I had glimpsed and tasted. It is my belief that in each member of Christ's body, from the time of the new birth, the Holy Spirit begins to develop some special characteristic through which God may be glorified in a particular way, some aspect of His grace and truth through which the whole body may be edified and enlightened.

Such are the gifts of the Spirit, about which more will be said later: and in one's own case I humbly believe that it was God who maintained in one this special thirst and attraction for the way of faith, this readiness to absorb all light concerning it, and to venture one's life in the exercise of it. Real opportunities were bound to come, as well as real enlightenment, at the right moment, and that moment was when I was ready to see and take them; for the real fact was that those intervening years had first to be spent in internal adjustments: the secrets of faith had to be discovered and applied in the solution of one's own inner problems, in

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The INTERCESSOR

The newsmagazine of
Zerubbabel, Inc.

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1895–1993

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the satisfaction of one's own soul-thirst, in the snapping of the chain of one's own self-centredness, in the transference of oppressing heart burdens to the One who had given Himself to bear them. These experiences also will be woven later into our whole examination of the texture of faith, for that aspect of the life of faith is antecedent to all others. A faith that works first in our own lives can then, and only then, be applied to the problems around us.

There is a school of faith, and there

There is a school of faith, and there is a life of faith. At school we are private individuals: we learn, we experiment, we try things out by ourselves and on ourselves, we gradually grasp a technique. In life we take responsibility, we are in the public eye; other lives depend on us...

is a life of faith. At school we are private individuals: we learn, we experiment, we try things out by ourselves and on ourselves, we gradually grasp a technique. In life we take responsibility, we are in the public eye; other lives depend on us; we are supposed to know our job and apply our knowledge; the wheels of our particular industry are kept going by us. My years in the school of faith lasted till 1931, my thirteenth year as a missionary. As I now look back, I can see quite clearly when the transition took place in my experience; the school was left (although in another sense we are very much permanent pupils), the life of

faith begun. With the key to my inner problems in my hands through the grace of God and illumination of the Spirit, a clearcut position of faith was taken in a certain matter, under pressure of the Spirit, involving my wife and myself to our financial limit. There is no need to go into details which were comparatively trivial. The duration of the test was six months. The day of crisis came in the middle when I almost succumbed and was only saved by walking to the post office and sending off a letter which once again staked everything on God's faithfulness. The deliverance actually began to come to me within ten minutes, on the pavement outside that post office, starting with a trickle and rising to a flood. It was all very mundane but to me it was a landmark. Schooldays were nearing their end. The master key which could open a very little material door could just as easily be applied to great gateways of world-wide opportunity in the Kingdom of God.

Then followed three years of great illumination in the way of faith. It was as if that which had been seen dimly as a series of separate peaks of faith which might occasionally, with much effort, be scaled, was now seen to be a broad high road in the uplands, a route of the Spirit, a way of life to be steadily traversed, and no range of rugged peaks at all. The Scriptures were marvelously opened up: Hebrews 11 especially became alive, and faith was seen to be the permanent element in which the men of God lived, men who themselves had first to pass through the school into the life of faith—Abraham, Jacob, Moses, Joshua, Gideon, David, and so through all the list into New Testament days. They were days of

great revelation; it was like the thrill of a new discovery, the exaltation of the explorer whose eyes are resting for the first time in history on some magnificent landscape. Experiments were made, feebly made, but the feet were not firm enough yet on their new road to take one to the destination, and nothing came of it. But the light had truly dawned, Scriptural light, borne witness to by the inner assurance of the Spirit, the consummation without doubt of the gropings and inner preparations of years. Failures could not quench those certainties. All that was needed was a firmer grasp of method, and, above all, those special sorts of circumstances in which living faith through all history has thrived, those necessary conditions for its healthy growth—difficulties, frustrations, impossibilities, for “when I am weak, then I am strong”: “in hopeless circumstances he hopefully believed.”

And they came. There is no need to go into them in detail! Days of agony and darkness. Days when one’s life’s work seemed in ruin around one, when the mission one loved seemed collapsing, when the hand of practically all friends and fellow Christians seemed against a tiny remnant of us. And I myself, with my wife, was called to take a stand completely alone, on behalf of the few on the field, surrounded by criticism and fierce opposition.

Then in the travail, I cannot tell how (indeed I have learned that one usually cannot trace the “how” of God’s deepest dealings), what I had seen and rejoiced in in theory became my own in practice. I saw how to walk the broad road of faith, how to have and maintain that touch with God, that living fruitful union with Him which in

infinite grace and condescension He has given us as our inheritance in Christ; and we began to go that way.

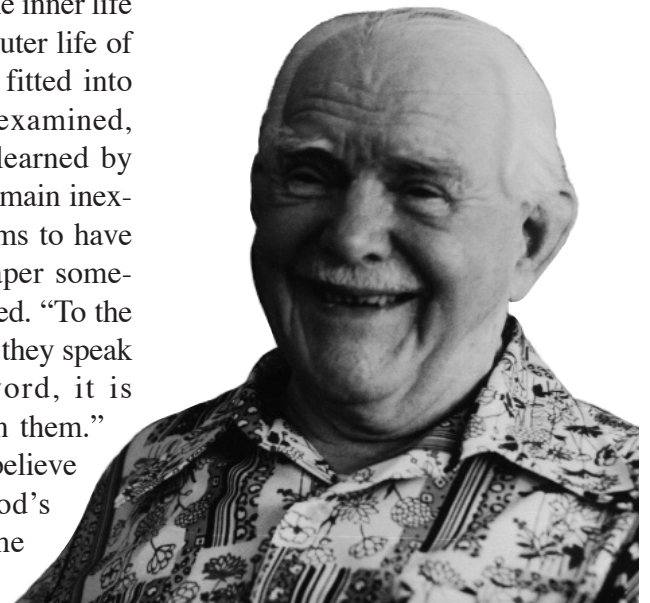
Fifteen more years have now passed, years when, by God’s grace, these vital principles have been ever more strongly built into one’s life. Others, many others, have learned them, practiced them, and rejoice with us to see the marvellous truth of them in their concrete result. In the ranks of the Crusade, tremendous transformations have taken place: God’s work has forged ahead, increased and abounded: souls have been saved world-wide: tens of thousands have heard the Gospel who had never before heard the blessed Name: Christians by the hundred have been revived and stirred into action: Christ Himself has become increasingly the all in all; all fresh springs have been found in Him; all hunger and thirst satisfied according to His Word; desire increased beyond measure that He only should be glorified; His Word become the joy and rejoicing of the heart.

Details need not be given, for this is no place for them: but gradually this truth and that, concerning the inner life abiding in Christ, and the outer life of service in His name, have fitted into place, have been tested, examined, adjusted. Much has been learned by failures, and some things remain inexplicable: until the time seems to have come to try and put on paper something of what one has learned. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” That is the touchstone. We believe that the Scriptures are God’s final revelation to man, the words that He speaks which

are spirit and life; and all that we say here is only reliable in so far as it is an exposition of God’s revealed truth. This is not autobiography. It is to be a humble examination of faith, what it is and how it works. It seemed necessary, however, to give this preliminary sketch of how and why such as I, who am not a trained theologian but a missionary secretary, should write on such a subject. It is just my contribution, I trust to God’s glory, of one ray of God’s truth which has steadily shone in my heart and on my pathway these twenty-five years.

Faith a Natural Faculty

We will start at the beginning. One of the chief hindrances to the understanding and exercise of faith is the separation in our thinking between the natural and spiritual, due to the fall. There is a flesh and there is Spirit. Flesh draws upon one set of energies, Spirit upon another. Faith, it is argued, belongs to the realm of the Spirit. It is a “gift of God,” and therefore can only be exercised under divine stimulation. We must pray for it (“Lord, increase



our faith”), wait for it, use it only according as God has dealt to us the measure of faith. When and where it is not thus given, we are helpless, becalmed, immobile.

A grave misapprehension lies at the root of this devitalizing outlook. How did God make man? A living soul, we are told, in His own image: that is to say, with all the attributes of personality. A man feels and desires: he thinks, he wills, he speaks, he acts. All these marvellous faculties combine to make a person; but the point to note is that in themselves they are neutral powers. They are neither good nor evil: they are the raw material of human nature, the mighty forces directed to weal or woe by the spirit that is in man. To love, to hate; to admire, to despise; to boast, to be humble; to be angry, to be calm; to have fear, to have faith; to be stern, to be gentle; any of these can be right, any can be wrong. They are the elemental gifts of God in nature to His human offspring. By these men are made “after the similitude of God,” and by them they walk the course of this world. What matters is, do they walk after the flesh, or after the Spirit?

It will be seen later that a proper grasp of the neutral condition of this raw material of human nature, and its relationship to the spirit that controls it, gives the key to the understanding of many problems concerning the walk and warfare of a Christian, the understanding, conquest and proper use of temptation, release from false condemnation, proper discernment between flesh and Spirit, the solution to the vexed problems of sanctification. These we will examine later on. But at the moment we will concentrate on

this one point. Amongst the major faculties with which human nature is basically endowed, is faith. The greatest faculty of all is love. God is love. The whole creation is God’s love manifested in innumerable forms. All is love, or love in its reverse form, hate. Love is the consuming fire, which is God. Man is love likewise, perverted or purified. Love of the world or love of the Father must dominate the human heart; he must love, for he *is* love. He loves long before he is redeemed. He loves from the time he becomes a living soul. But what does he love?

Faith is human action. Faith is the God-implanted, natural and only way by which a man can go through all the processes of doing or obtaining the things he desires.

Next to love in importance comes faith. Love is the driving force. Desire (love pure or perverted) controls, contrives, creates all that ever comes to pass. Emotion, not reason, is at humanity’s helm. Love motivates, but faith acts. Faith *is* action. By faith alone can a man act. Faith carries out the urges of love. Faith works by love.

Consider the importance of faith. Consider its place in human behaviour. Is there one single act that man has ever taken, from the trivial to the sublime, which has not love as its driving force, and faith as its method of performance? A man eats. Why? Because he wants to. Love, desire, is the motive power. How then does he eat, and what? He sees some food which is

both pleasant and nutritious, he believes in its value; he takes, masticates, swallows, digests, every action of which is pure faith and nothing but faith. At any moment in any of these actions, if his faith in the food were shaken, if he were caused to change his faith into its reverse—believing that it was bad for him—he would immediately and automatically cease to take, masticate, swallow, or even digest (if he could!). Faith *is* human action. Faith is the God-implanted, natural and only way by which a man can go through all the processes of doing or obtaining the things he desires.

And, by implication, if man is made in the image of God, and if man’s fundamental God-given faculties are those of love and faith, they are also God’s ways of action, even of creation. The Scripture gives plain indication of this, and it has its importance when we carry the examination of faith still further.

Apply this formula of faith to every single human action, from breathing right up the scale to great scientific discoveries, and, finally, across the gulf to the realm of the Spirit; and it will be seen that there is no other conceivable method of human activity. A purchase in a shop, taking a seat on a chair, breathing a breath, picking up an article, all are sheer acts of faith. Likewise, historic achievements, such as the discovery of radium. Certain investigations, we read, drew Mme. Curie’s attention to the probability of another element, not yet known to science, in a material called pitchblende, a throw-out from certain Austrian mines. The more she investigates, the more the conviction grows. Her fellow-scientists scoff, but she

believes. She feels sure that the evidence justifies such faith. But living faith is action, only dead faith has no works accompanying it. So, quietly, secretly, she and her husband put all the money they can spare into buying truckloads of pitchblende and having them brought to the hut at the back of their house. There they labour, one year, two years, until one evening she calls her husband into their home-made laboratory, and there for the first time in history is seen the glowing tube of radium. Here is natural faith, inherent faith, inspired by the glimpse of a scientific truth, directed to a natural, so-called secular objective; but it is a higher type of faith, or rather a higher form of the exercise of faith, than such simple acts as eating, breathing, sitting: for, in this case, the object of faith was by no means so self-evident; some indeed ridiculed it; it took time and careful study to come to a conviction solid enough to justify the decisive action which is faith: and when the decision to act had been made, it took time, patience, self-denial, for the hypothesis of faith to be demonstrated as fact. And equally, it will be seen, as we move on to things spiritual, that in the realm of the Spirit there are simpler, more obvious stimuli to faith; and more advanced, more exacting forms of its exercise.

That faith is an inherent capacity in all men is also made plain in the Scriptures. “Cursed is he that *trusteth* in man.” “Put not your trust in princes.” “Trust not in uncertain riches.” “Because thou has relied on the King of Syria and not relied on the Lord thy God....”

Sufficient, I hope, has now been said to bring home this first point of

fundamental importance: that faith is a natural faculty of man: that, next to love, it is the most important faculty that man possesses, for faith is the core of decisive action: that man, while he lives and breathes, can never cease exercising faith, and has never performed one single action in the world’s history which is not energized by faith: that to seek faith or ask for faith is as ridiculous as asking for lungs to breathe with, or mouth to eat with. Man is compounded of faith, and can do no other than exercise it in one direction or another.

From Natural to Spiritual Faith

Where now comes the connection or difference between natural and spiritual faith? There is no difference. There are no two sorts of faith to be connected, for, in both realms, it is the exercise of the one and only God-implanted faculty of faith. The difference is merely in the object of faith. But here there is a difference so radical that it might appear as if there were two altogether different types of faith.

It is obvious that man was created by God to be a spiritual being. God is spirit, Jesus Himself said, and He is “the Father of spirits.” In other words, the things of the Spirit were meant to be natural to man, not supernatural. They were meant to be his normal environment. The pure “see” God. Had man remained pure, by the faculty of this spirit indwelt by God’s Spirit, he would have been as accustomed to the spiritual “sight” of God as his natural eyes are to the things of this world; a condition indeed which is fulfilled in varying measure by those who have been purified by the blood of Christ, who have been born of His Spirit, and

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 is 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 (I 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!

thus “see” His kingdom.

Owing to the fall, however, spiritual sight became unnatural. Man became dead toward God, blind to His kingdom, and only the things of time and sense remained as his natural realm.

Now faith starts by seeing a thing, in which it thus can naturally and effortlessly believe. A man sees a book; it does not take him a split second, not the faintest conscious effort, to believe that it is a book and that he can pick it up and read it. Yet all those reactions are actually the first forms of faith. The book has stimulated his faith-faculty, and the man performs an act of living faith if he takes the book up and reads it.

Thus in the normal acts of life the process of living faith is so natural, so unnoticed, so continual, that no one dreams of calling it faith—but it is.

Now, however, we have a gulf to cross, a chasm which man cannot bridge, from the natural to the spiritual, from the land of man’s exile back into the paradise from which long ago the flaming sword barred him. How can faith leap that gulf? And, again, is the same quality of faith effectual on both banks?

God, not man, has bridged that gulf, and bridged it for the one purpose of reclaiming, redeeming to Himself back from the devil, back from the flesh, back from the world, man with his two dynamic faculties, productive of so much evil or so much good, those faculties of love and faith.

God Himself entered the human arena by the one act of matchless grace in sending His beloved Son in the likeness of sinful flesh and as a sacrifice for sin. And in doing this, He took

every possible means that could be taken to quicken love and stimulate faith in Himself. In order to act, faith must first see. Very well then, God will meet faith on its own ground. First, there remains in man, even at the fall, the moral sense, the conscience, the law written in the heart, the capacity of knowing right from wrong, of recognizing the highest, of thirsting after his lost perfection. These God then stimulates through history by revelations of truth, accompanied by mighty works

Ninety-nine per cent of life consists of God’s endless giving. One per cent consists of taking. Both are essential, but in that proportion. We are here stressing faith, for our object is to analyse and examine the way man receives and uses what he is given. That is not meant to give glory to faith or credit to faith, as if faith produced anything. Faith supplies the one per cent. That is all.

of deliverance, by His dealings with His chosen people, all rays and fore-shadowings of the true light which was to shine, all material for a truth-seeking faith. Then comes the moment, in the fullness of time, when the true light shines out in the darkness, the Word is made flesh and dwells among us, full of grace and truth. His incomparable words, His deeds, His symbolic acts of giving the bread and wine, His victorious redeeming death, His carefully attested resurrection, His appearances, His visible ascension, the coming of

the Spirit, the transformed followers, their written records, peak on peak, form the mighty mountain range of visual testimony.

And so God comes down to meet man’s faith, with His Son, His Word, His Spirit. The gulf is bridged. Faith can operate in the realm of the Kingdom of Heaven as simply and naturally as in the things of earth.

Let us note in passing, however, lest we get things out of proportion, the relative importance of giver and recipient in this matter of faith. Faith, in itself, which is the capacity to receive, to use, to apply, is utterly useless unless the material is first provided upon which it can be exercised. What use are mouth and stomach, unless there be food? What use lungs, unless there be air? God’s wondrous order in nature and spirit is very simple. He, the Giver, has provided all. In one ceaseless river He pours His gifts upon us, all things natural and supernatural, whether it be sun and rain, food and the riches of the earth, or the grace in Christ Jesus. All in unending abundance for body and soul is ours. All things but one. He does not force acceptance on us. He does not compel us to live, whether in body or spirit. Love seeks for love, free, unconditioned, love for love’s sake. Therefore God made man in His image, free in will and choice, able to accept, able to reject; for God seeks the worship, love and service of willing hearts. He gives, He presses all upon us, His gifts, His Son, Himself. But we must take. Food He provides, but we must take and eat. Air, but we must breathe. Ninety-nine per cent of life consists of God’s endless giving. One per cent consists of taking. Both are essential, but in that

proportion. We are here stressing faith, for our object is to analyse and examine the way man receives and uses what he is given. That is not meant to give glory to faith or credit to faith, as if faith produced anything. Faith supplies the one per cent. That is all. God supplies the 99 per cent—to Him is the glory, in Him is the grace, for Him is our love. (Indeed, properly speaking, the 100 per cent is His, for faith itself is a God-given, natural faculty.) Our consideration is only centred round the one per cent, yet that must be considered just because experience shows that so many Christians flounder about, not because they do not know the grace of God revealed in Christ, but because they do not know how, steadily, consistently, to appropriate, use, and apply what they are given, according to the set laws of appropriation—of faith.

And now let us watch this process of faith as it passes from its exercise in the natural to the supernatural. What happens when the Spirit of God brings conviction of sin? It is obvious. He penetrates the thick walls of our self-righteousness. Every man by nature has built around him some working philosophy of life. He is as good as other folk. He does not do his neighbour any harm. He believes in a Creator who is love, so hell is unthinkable, and all will be right. Or else he has a frankly materialistic and hedonistic, or agnostic, or even atheistic, point of view. Anyhow, he has some basis to life, however flimsy, however unsatisfactory, or however self-satisfying. And to that basis his faith is attached. He is a believer all right—in his particular outlook: it may be a false faith, a perverted faith, but it is his faith.

Now, conviction of sin knocks that flimsy prop from under him. It no longer satisfies, it is no longer reliable. He sees through it: all his righteousnesses are as filthy rags: his sins are ever before him: he has hewn him cisterns, broken cisterns, that can hold no water. Now his faith is at sea, tossed hither and thither, with nothing left for it to take hold of. Where can it ground its anchor?

The Spirit points to Jesus. The Spirit and the Bride say, Come. The Word speaks its message, “Look unto Me and be ye saved.” “Him that cometh unto Me I will in no wise cast out”: “He that believeth on Me hath everlasting life.” Here is faith’s sure resting-place. Here is its rock of ages—Jesus, the Son of God.

The decision is made, Christ for me: “Nothing in my hand I bring, simply to thy Cross I cling.” Faith dares to take Him at His word: “The Lord is my shepherd”: “My Beloved is Mine and I am His.” Not a new faculty of faith, mind you, but a new content for faith. That’s all. The very same faith which was once centred in the man’s own righteousness is now torn from that false embrace to rest itself upon “that which is through faith of Christ, the righteousness which is of God by faith.” A natural faculty purified, redirected, possessed and controlled by the Spirit.

And let us note that the one per cent of human faith had to go out to meet the 99 per cent of God’s grace. Without this, not all the conviction in the world, not all the sorrow for sin, the change of mind, the prayers and tears and resolutions, could bring the sinner to the enjoyment of that grace. The central faculty of faith had to be

exercised, that faculty which is personality in action. The man who had chosen to believe in a false philosophy of life, had acted out his faith by his self-pleasing, self-confident way of life, had now by an equally deliberate choice to reject that philosophy as a basis for his faith, and by that same faith to accept Jesus in all the fullness of His forgiveness, mercy and renewal. The faith could not save, only His abounding grace could do that; but the faith was the decisive action of a free person, seeing, believing, receiving, and opening his being to the control of Jesus Christ, his new-found Lord.

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.

Editor's Note

This issue of *The Intercessor* is comprised of articles, excerpts, and features devoted entirely to the topic of faith, including excellent accounts of biblical and contemporary people who learned how to consistently “walk by faith, not by sight.”

Our lead article, “The Life of Faith” unfolds Norman Grubb's lifelong personal search to understand the workings of faith, punctuated with anecdotes from his lifetime of living by faith. In this excellent excerpt from *The Law of Faith*, Norman discusses faith as a natural, God-given faculty exercised by every person everyday to obtain what we need or desire—the act of claiming what we desire—and how to apply that same faith in spiritual matters. “Men Who Learned It,” is the biblical record of God's dealings with four Old Testament heroes of faith to bring them through to mature, transformed lives. From Abraham through Moses, we see how God exposed the false view, inherited from the Fall, that humans are independently operated, the innate helplessness of the human vessel, the moment of realized union, and the transformation which followed.

Brett Burrowes' Bible Study, “Faith,” is a penetrating look at how to live from spiritual realities that we cannot know with our senses. Interspersing biblical and contemporary illustrations, Brett fleshes out what faith is and how it is used to appropriate God's truth for our lives, most notably Galatians 2:20.

Similarly, “How Acquire Faith?” tackles head-on a question so often asked today: “Once I agree with the biblical facts, how do I make it real for me?” Starting with the necessary preparation—the Spirit's exposure of our sin and separation from God—Norman explains the depths of God's solution in Christ and the one essential element we must bring: the deliberate choice to bring our “one percent of human faith...to meet the ninety-nine percent of God's grace.” Especially clear is Norman's treatment of a hindrance often experienced by Christians—putting our faith in our feelings, rather than biblical, Spirit-revealed facts.

In a penetrating look at “How It Really Works,” Page Prewitt dispels several misconceptions held by people who know who they are in Christ but are not experiencing His victorious life. She diagnoses the source of the problem—taking “bits and snatches” but never coming full circle to the *total* truth—and explains how to correctly apply “the other half of the equation.” Moving on, Page also offers a full-circle approach to the “shoulds” and “oughts” we face in daily life based on Colossians 1:28-29. Truly a must-read for those who would come full-circle in their personal faith-walk.

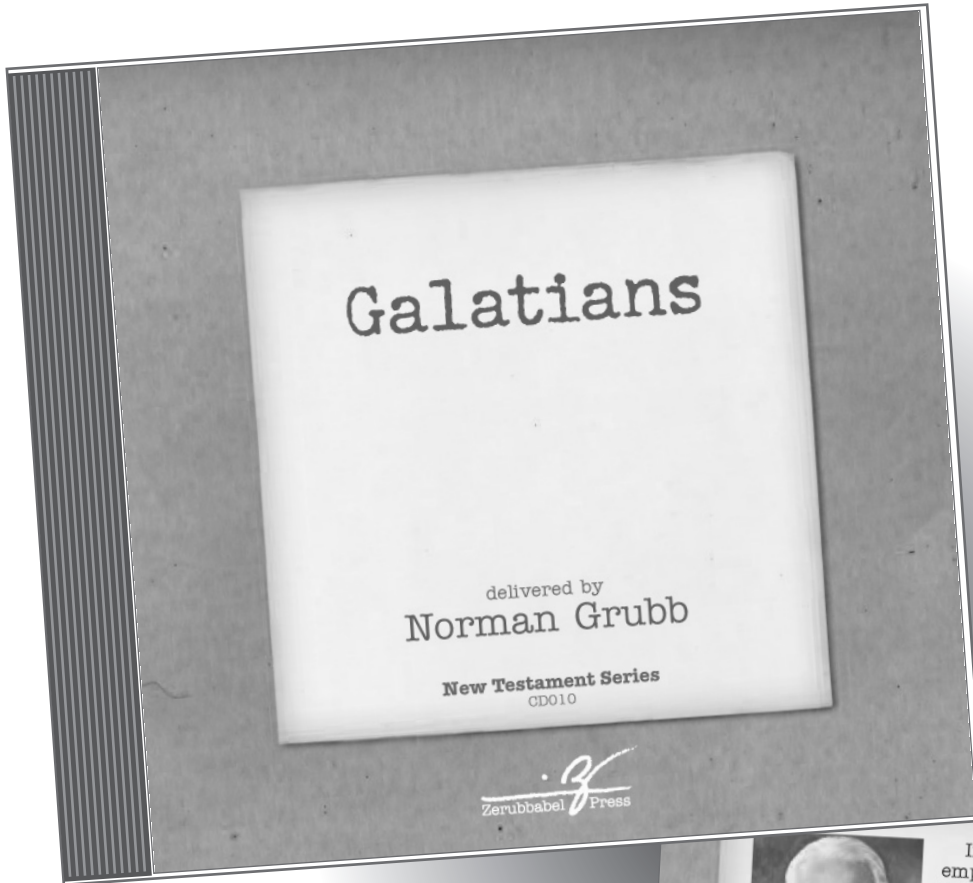
“A Missionary Under Conviction,” taken from Norman's biography *Mighty Through God*, reveals the workings of the Spirit in the life of WEC missionary Edith Moules. In a candid, almost-diary like style, we see how the Spirit took this dedicated missionary through the conviction of her subtle sins of the heart—the way of the Cross—to a personal and cor-

porate revival. Readers who have enjoyed *Continuous Revival* will appreciate this detailed illustration of how God works, if we are receptive, to bring us into spiritual maturity. Another glimpse into a life of faith, “Testimony” describes how WEC's founding missionary, C.T. Studd, joyfully deposited every pound of his sizeable inheritance into the “bank of Heaven.”

Finally, for a glimpse of the final outcome of a life of faith, don't miss this issue's reviews. In a departure from our standard format, “A Look at a Book” is a candid interview with three people who share the impact of the last chapter of Norman's *The Law of Faith* on their personal faith-life. If you prefer listening, “Tape Talk” highlights Page Prewitt's excellent talk on “Faith Creates a Reality”—the vital connection between what we choose to believe and how we live out everyday life.

We believe readers will enjoy this issue's treatment of seldom-explored truths that are essential to the mature life of faith.

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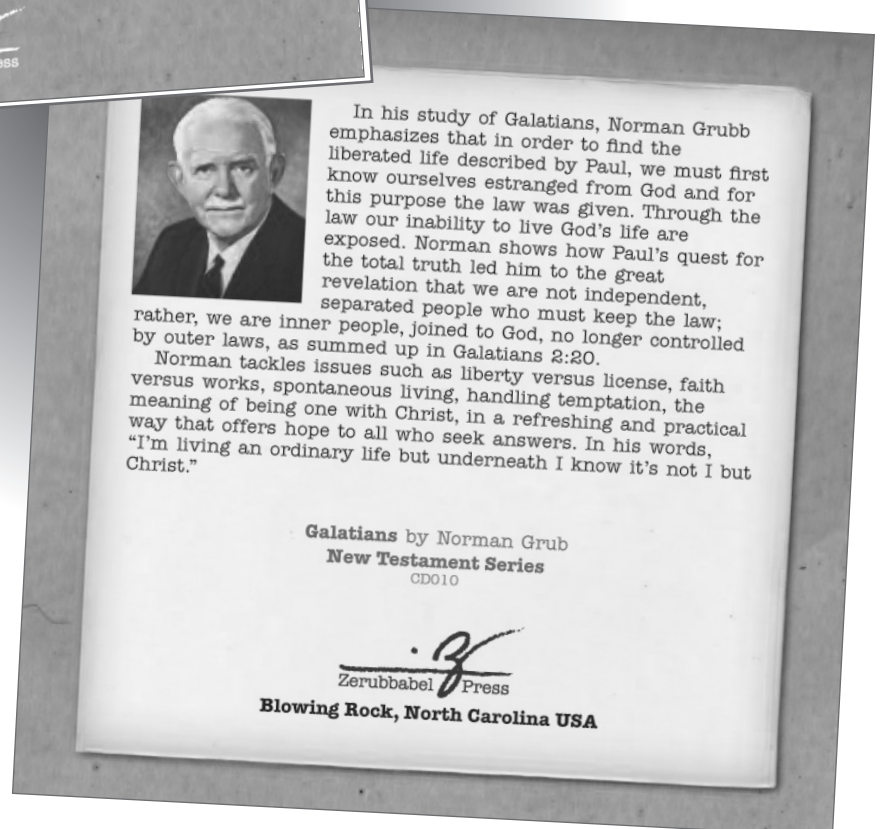
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Mighty *through God*

The following chapters from Norman Grubb's biography of missionary Edith Moules describes the Spirit's dealings in the heart that must precede revival—and rings just as true for us today.

A Missionary Under Conviction

The hunger for a fresh visitation from God had been deeper in Percy than in Edith. “He had the burden long before I did,” she continued, “for I felt that we were doing what we could. And after all, we were giving our very lives. But no, he had a burden.” Perhaps she could not see as quickly as he did, because God had first to give her a deeper insight into her own sin and need. The Holy Spirit did that by opening her eyes one day through a word from Percy himself.

“One morning my husband had been down to the brick kiln. In course of time we had started to make bricks. We had to learn the process and then teach the lepers the way to fetch the water, stamp out the mud, fashion the bricks, build the kiln, and so on. They had to be watched closely. Then in addition to the lepers, we had quite a number of non-leper workmen, who lived fairly near. They had to

be cared for and protected somewhat for fear of infection. I well remember how that morning my husband came back with his face looking white and drawn. He told me what had happened. We had an evangelist and his two children who had become lepers; but as they were only slightly infected, his wife, a non-leper, chose to remain with the family, and we made them a special house at the edge of the camp. But she and the children would not obey the rules of going to the water hole assigned to the lepers. She did not like the idea. My husband had made a very strict law simply to guard our clean workmen from infection: “No leper must cross this road. No leper must go to that water hole.” And she had defied it again and again. That morning he had caught her there and said, “You are a Christian and the wife of an evangelist. You are disobeying the rules, and of course others are following suit.” She became angry, and all who know Africans, know how

uncontrolled their tempers can be. She simply snatched the water pot off the top of her head and smashed it at his feet.

“These things are hard to bear. But it was his comment that struck me. ‘We have got to be very careful we don’t just get a shop window here,’ he said. ‘We have got to get down to God about this. If our Christians behave like this, what in the world can we expect from the pagans?’”

It was an arrow to Edith’s heart and the beginning of a great revelation. “God began to speak to me through those words. In England our shop windows are rather bare these days. Those chocolate boxes with beautiful pink ribbon on top look enticing, but inside they are empty. It is very easy to put all your goods in a shop window and have nothing much inside. How easy it is to be more or less calm without, but within is that feeling of utter impotence. God began to show me that while I was trying to discipline others, I didn’t want for myself to accept the discipline of the Spirit through them. So often we can bear the things we deserve. But we can’t bear the thing which we think we

don't deserve.

"Those girls, for instance, were difficult, and yet this was my commission from God—to preach the Gospel, to make disciples. I was definitely commissioned of God to discipline those girls. But the fact is that I didn't first want the discipline of God through those girls. God

But we have to be wholly taken up by God for this life-giving ministry, to be transmitters of life. That is revival.

wanted to discipline me by their disobedience, so that I could come to the place of active faith where I could get through in the Spirit in the situation. For that is revival, that is real missionary enterprise. It's not enough that I go and give them the gospel, and slap down the Word as it were, saying, 'This Word will not return to God void; now you have got to get on with it.' It is very easy to say that. But we have to be wholly taken up by God for this life-giving ministry, to be transmitters of life. That is revival."

"I went to God again and again." She wrote. "The lepers would malign us, and I would go to Him. Many and many a time I was on my face pleading for grace, until He showed me at long length—my fault of course—that I did not need to plead with Him for grace. I was just to take it. But the trouble is we won't die. We won't get over that period of reaction, which can be as long as we like to make it. We don't have to plead for grace. We just help ourselves to it. And while we spend our time pleading with God to give us grace to take injustices, God will never sympathise. The simple Word of God shouts at me 'that while we were yet sinners, Christ *died* for us': and until we understand that, we are never going to die for the

brethren. That's what we are supposed to be doing, dying for the brethren. When we go to the mission field, we are supposed to be an offering, dying for the brethren; and until we do, God can't really begin the work He wants to do through us. That's my definite experience.

"I heard someone say that when

the world, even the Christian world, can see the Christian on the Cross and liking it, then Jesus shines out. But we have to take our shoes off. We are on holy ground when we talk like that. We may talk glibly about the Cross and dying, but Jesus only shines out when others see the Christian there and liking it. It takes the Spirit of God to enable us to go that way.

"It was in those ways that God began to talk to me. I often had to call back those African girls after a period of discipline, and confess that

We may talk glibly about the Cross and dying, but Jesus only shines out when others see the Christian there and liking it. It takes the Spirit of God to enable us to go that way.

the same thing was in me. I remember one night a girl would not forgive. She had been standing on my doorstep, and I had had several talks with her. She was one of the midwives in the maternity hospital, dealing with souls and taking meetings day by day. There had been a row among the nurses. Everything had been brought out into the open and all had agreed to forgive each other but this one girl, who said, 'I won't forgive.' I stood with her for half an hour at a time; 'But you must for-

give. The Word of God says, "Let not the sun go down upon your wrath." We easily turn up the Scriptures to point them out to someone else. She was with me until two in the morning. About 11 o'clock my husband said, 'My dear, you had better send her to bed. You must go anyway.' 'I am not going to bed,' I answered, 'because if we don't get through this now, we start again in the morning.' And I went out and told her that this thing had to be put right, and that neither she nor I were going to bed that night until it was settled.

"At 2 o'clock she broke. 'Now,' I said, 'we shall go across to the Nurses' Home.' So we knocked at the door, wakened everybody up and had a Hallelujah meeting on the spot. But as I went back to my room, that voice inside said, 'That's all very pretty and nicely staged, but that same situation is in you.' And I had to go to those girls and tell them just that.

"He had to show me many other things too. I had to learn that

I was not a very important person. He is continually having to show me that! Many times I had to confess to my own husband, because I thought my way was better than his. And in order to make me trust the Holy Spirit in others, He put me on my back for a period. He wanted to teach me very definitely that the African young men and women whom He had given to us were going to be used by Him. I was afraid of letting go. I felt they didn't know enough. I am sure those who

have any kind of medical training will understand that. Life is precious and we have to be very careful with the patients that come to us. I felt that extremely. And I often felt the nurses were not careful enough. When it came to maternity work, I was afraid not to be present. Medical work can get you so tied up that your eye must be forever glued to a microscope or you must be ferreting out some new disease or other. But there has to be balance, and God was training me through these girls. I know that when we are utterly abandoned to Him so that the life of the Spirit can flow through us, He shows us that balance. God was also training these girls, especially the one who was leader of the nurses' band. So He allowed me to be ill. I would give my instructions through the window from my bed. And they gained confidence and got much of their training from the Lord, I believe, by learning how to hold on to Him, and how to pray in situations when I was incapable of getting off my bed."

The Secret of the Cross

The secret of the Cross was opening to Edith's inner sight. That which she had embraced by faith seventeen years before, when she first met C.T. Studd, the Holy Spirit was now making actual in her life. The secret of the Cross. Life only flows out from the Cross. But the Cross is where Jesus died for me, the Just for the unjust, and where He now united me with Himself, in His death, over and over again for others. "I," the sensitive, earnest, serving, sacrificing "I," must die, that He may live in and through me. People try me, fail me, drain me, spoil my work with their carelessness, frustrate me

with their stubbornness, hurt me with their thanklessness, misrepresent me in their blindness, and my only answer is to be the Cross—to die, to die, to die. I kick against such a spineless way, a thousand times, but a thousand times I have to come back to it; it is the only way. It is the meekness that inherits the earth. It is the weakness in which strength is made perfect. It is the nothingness that possess all things, the poverty that makes many rich. It is the foolishness of God which is wiser than men. For what it does is simple. It puts my little "I" out, crucified with Him; it gives His mighty "I," all-wise, all-meek, all-loving, right of way through me; for the reverse side of the Cross in action is always the resurrection in equal action. Blessed Cross, where I die daily. Blessed resurrection, by which Christ the Conqueror goes out through me to His inevitable conquests over Satan in other lives. All the strain goes out of life, as I learn the daily secret of this brokenness in Calvary, for no longer do I put my wits, my energies, my impotent strivings against the contradictions and frustrations of life; I have learned where little "I" belongs, ever in the tomb of Christ, that His big "I" may multiply His grace through me, as the five loaves to the five thousand. What a revelation and release. But the discovery can only be made, as Edith began to make it, in the valley of humiliation, the place of self-revelation and self-despair.

Edith was a gifted woman. As a nurse it is safe to say that both her medical knowledge and ability were much beyond the average. As an organizer she was obviously outstanding. She had tremendous drive and a rapid-thinking mind.

She was an excellent French linguist. She was a tireless worker. It is almost impossible to grasp the number of departments of the work which came into being during those four years, and which were under the direct supervision of Percy and Edith, with no other missionaries to help; the main leper camp, the dispensary and hospital, the leper boys' and girls' schools, the industrial school, the building and planting, the numerous meetings, daily and on Sunday, the clean children's home, five other camps visited each week, the keeping of all the medical records, and on top of all this, the maternity home for non-leper mothers which so often entailed a night summons; the oversight of the non-leper workmen; and their constant ministry to sick and tired missionaries who came to stay in their private home, both because they had made it specially comfortable for that purpose, and because of her medical skill.

But we all have the defects of our virtues. Just because of her drive and brilliance, she tended to overwhelm her fellow-workers. She could get "worked up." And if the bit was between her teeth on a matter, she was not easy to consult with. She had her foibles as we all have. She was unusually well-dressed, whether on the field or at home. Some thought her extravagant in this respect; and almost a daintiness of personal habit and affectedness of speech, were combined with her amazing efficiency.

We all have our idiosyncrasies, our rough corners which need rounding off, areas of our living in which our deeds do not always conform to our profession and self is in evidence rather than Christ.

continued on page 32

Tape Talk

by Marian Kinahan and
Richard and Irene Gilsenan

TAPE REVIEW:

“Faith Creates a Reality”

by Page Prewitt

Page Prewitt’s recording “Faith Creates a Reality” is very important listening for all Christians because she is teaching on where we get bogged down again and again in our Christian walk. Like Paul in Romans 7, we do not do the things we want to do and do the things we don’t want to do. Is this your experience too?

In this recording, Page tackles problems faced by every honest Christian. She describes our state before we were born again, what happened at our new birth and the full extent of what being born again means. The root of our problem lies in our seeing ourselves as independent selves. Before salvation, we were “of our father the devil” (John 8:44). After salvation, “he that is joined to the Lord is one spirit” (1 Cor. 6:17). We never were and never can be independent beings. We always manifest the life of whichever spirit we contain.

Page’s simple illustrations make spiritual truth easy to understand. For example, she begins by explaining how we are made up of body, soul and spirit—and that our spirit was joined to the spirit of Satan from our birth to our rebirth. Through the work of the cross the old spirit is out

and the Holy Spirit moves in. The new man, after the new birth, is our spirit joined to the Spirit of God “one spirit” (1 Cor. 6:17). Then she uses the illustration of an egg to show how the human spirit is one with the deity it is joined to. No matter how much you shake an egg, the yolk remains the yolk and the white remains the white. In the same way we retain our separate identity even though we are one with Christ.

Page is not afraid to tackle tough questions—like the number one question people ask her: “If we are Christ in our forms then how and why do we sin?” She answers this by saying that Satan tempts us from the outside and this causes our feelings and emotions to be stirred up. We feel fearful, jealous, inadequate, or whatever, and Satan tells us that that is who we are. However, these feelings are in the soul realm and merely what we feel and think. Thoughts and feelings are neutral. We do not have to feel guilty—or “bad” or “good”—about our thoughts and feelings. It is the choices we make from our spirit that counts.

Ultimately, the only choice we are free to make is to believe or not to believe. As we faith into God and His truth, it becomes His choice through us that is made. This, Page stresses, is the most important point, because we really think it is us making all the choices we make in life. In

fact, it is either Christ or Satan doing all the talking, all the doing, etc., in our lives. What makes it Christ is that we will dare to put our faith in the fact that it is He.

Page is a good storyteller and throughout the recording uses a series of stories and her own testimony to illustrate her points. She relates how she was so desperate and dissatisfied with herself that she dared to believe that because she was joined to Christ at her spirit center that it was Christ living His life through her. She became satisfied with herself for the first time. How? She stopped trying to change herself and trying to be a better person. If anything needed to be changed, then that was God’s business, and He would do the changing.

Page emphasizes that we don’t have a message that works—we have a Person who works...and what causes Him to work in us is for us to believe it is He working by us. Faith creates a reality...faith really does create a reality. To believe into God creates a God-reality. To believe in ourselves (independent us) brings about a Satan-reality, and that is a secret Satan wants to keep from us!

To find out more—from someone who lives in the freedom of knowing who she is and loves sharing it with others—we heartily recommend that you listen to this tape yourself.

How It Really Works

by Page Prewitt

The following is taken from an address by Page Prewitt at the 1986 Louisville Conference.

I love to be given the opportunity to speak. The Apostle Paul says (Col. 1:25): “Of this church I was made a minister, according to the stewardship of God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God.” So God does mean for us to speak to groups, and I love it.

But I am not fooled by what it accomplishes. It seems to me that very little ever seems to be caught and understood—resulting in a changed life—by listening to a speaker talk.

Where I see lives being changed is in what takes place when you and I give this message out to others in the one-to-one, day-in-day-out relationships (whether by long distance or close at hand). People really seem to catch onto this message when they work through it with someone else.

I have run into lots of people who know who they are in Christ. But as a whole, our message at this time is most unpopular. Part of the reason, in my estimation, that the message has been so unpopular is that people have been taking bits and snatches of a total truth and have gotten stuck on just this point or that point or another point, and what they’ve got doesn’t come full circle into the *total* truth. And what they have isn’t working.

Cutting with Half a Pair of Scissors

I will tell you this: if this truth is not

working for you, you don’t have the full circle either. What happens when you don’t have the whole thing and you have bits and snatches? What happens when you grab one part and miss another? It’s like someone says to you, “Here’s a pair of scissors, here’s a pattern, go cut out a dress.” The problem is, you see, you’ve gotten just *one side* of a pair of scissors and you can’t figure out why you can’t get the dress cut.

What happens when you don’t have the whole thing and you have bits and snatches? What happens when you grab one part and miss another? It’s like someone says to you, “Here’s a pair of scissors, here’s a pattern, go cut out a dress.” The problem is, you see, you’ve gotten just *one side* of a pair of scissors and you can’t figure out why you can’t get the dress cut.

Time after time, the thing that I find the hardest is continually being asked questions and confronted with things that are half-truths. People will say, “Yes, I know Christ in me as me but I just can’t cope.” Or some variation like, “Tell me how to cope...tell me how to deal with my new baby...tell me how to deal with my new job.” Or, someone will say, “I haven’t had a job for six months, or two or three years; how can I cope with that?” And they just seem to want an answer for whatever their

problem is.

If you’ve got a problem in your life and you haven’t caught on to the secret, you want to deal with the problem. For years and years, we’ve talked to each other, we’ve talked in our minds, and we’ve talked to other people about our problems and struggles. And that’s why we might think this message doesn’t work. Because concentrating on the problem just isn’t the answer.

You see, the way you begin to make this total truth work in you is that instead of concentrating on the problem (“I” just can’t *cope*), instead of saying “that’s not me,” you begin to focus on what I call the “front end of the sentence.”

Let me ask you—when we say something like, “I just can’t cope,” who are we talking about? Haven’t we many times said in our minds that the person we’re talking about is “just me” or “there I go again”?

But what’s the real truth about the “I” in that sentence? Isn’t it that there has never been a “just me” and that saying “there I go again” is just saying a lie about ourselves?

You never were, and you never will be, a “just me.” If you are born again, you are a Christ/you...a union that can never be separated. You’re not independent...that’s Satan’s lie, and the truth about you is that you’re a Christ/I. So when you say the “I,” if you leave it at “it’s just me,” you are not going to be able to make life work.

To say, “That’s not who I am, I’m

not a non-coping person” when you are thinking a thought like “I just can’t cope,” is still using only half the pair of scissors to cut out the dress. You’ve got to look back at the beginning of that thought to the very first word. You’ve got to see that the “I” you are describing is not “just me” and it’s not “just Christ”—it’s “Christ/you.”

And if Christ and you are one, and that’s who you are, then He’s the One living the life. But then, do you just sit there when the negative thoughts come up and think to yourself, “This isn’t who I am,” and then expect Christ to live the life out? That hasn’t been my experience.

You see, the reason we can get up and do the work and live the life...make the life work...do the hard stuff...do the things we’ve always wanted to do but were scared to try and thought we couldn’t...*isn’t* because we say, “Well, that’s not who I am, I am *not*....”

I think it’s great for us to be able to say that about ourselves. It was wonderful for me to know that I am not a scared person. It was wonderful for me to know that I wasn’t an idiot and a drip and all the stuff I had always thought about myself. And I’m sure it’s been wonderful for you. But if you’re going to move out, and get off your you-know-what, and start getting this truth into somebody else, you’ve got to catch onto the other side of the equation and say, “This (Christ/I) is who I am—this *is* me.”

I woke up one morning thinking about all this, and thinking about the first time Norman spoke to us and said, “Take the ‘ought’ and ‘should’ out of your vocabulary.” I wondered how it all fit together.

You see, when we are just starting out, and are just learning who we really

are, it’s wonderful to know we can take “shoulds” and “oughts” out of our vocabulary. It’s a great relief. But it is just as glorious for me now to know that I can go somewhere when I don’t feel like I want to. In the early days I didn’t do things like that very much. Probably you wouldn’t have either. We couldn’t because we were just catching onto who we are in Christ, and we were living up to the degree of light we had been given. And we would say things like, “If God wants it done, He’s just going to have to make me do it.”

It’s me dying, and then Him living out the life through me. The dying for me comes when my feelings rise up, and the enemy (who is outside of me) yells at me, trying to get me to believe that my feelings are me. Then I come back at him with the knowing, a subconscious consciousness, that says “but that isn’t me (Christ/me).”

Of course our big news is “the mystery which has been hidden from the ages, Christ in you the hope of glory,” (Col. 1:27). But if you look a little further, here is what Paul’s really all about: “And we proclaim Him, admonishing everyone and teaching everyone with all wisdom that we may present every man complete (perfect) in Christ. And for this purpose I labor, striving according to His power which mightily works within me” (Col. 1:28, 29).

The book of 1 John talks about children, young men, and fathers. Or as I paraphrase it “babies, adolescents and grownups.” And an adolescent, if you’ve ever lived with one, just sort of

goes with how he feels. He can start out the night with the full intention of studying, and then a friend comes by, and the next thing you know they’ve hopped in the car and they’ve gone. No more studying for tonight. But there comes a day when an adolescent has to grow up.

What do fathers and mothers do when the baby wakes up in the middle of the night? Do Mom and Dad go by their whims? Do they say, “Don’t put ‘should’ and ‘ought’ on me, and don’t put me under the law!”? No, of course not. They do what has to be done.

You see, when I got settled in who I was, I had to move on past the baby stuff (Hebrews 6) and the adolescent stage, and pick up the “work” of a father. As a father, I am operating from the knowledge that Christ and I are one, and because this is me, the scary, bad word “work” isn’t a scary, bad word anymore.

Once you become settled about who you are, that you are in an inseparable union with Christ (Christ/I), then you can put those words back into your vocabulary. I’m telling you, I (Christ/Page) do a lot of “shoulds and oughts.”

My trip to England is a great example. When it was time for me to go, I wanted to stay home. I had been gone from home all summer already, and I was homesick. But, you see, I wanted to go to England; I knew I had to go, and there was a drive in me to go. And yet there was something else in me, pulling against the whole thing. While I was over there, I had to take it one day at a time—I couldn’t even count off the days as they went by—because I felt so homesick (everything being foreign around me didn’t help either).

What worked, what kept me going, was not just knowing that I am not my feelings—that goes without saying because Christ and I are one. But it wasn't just saying, "I am not my feelings." And it also wasn't "just Christ" living out the life, doing the things, talking to people, and adjusting to a different culture, different weather, different language, and different food. If it was, I could have just stayed in bed with the hot water bottle they fixed for me and had a glorious time, and when it was time, He and I would have caught the jet and come home. The trick is, HE WALKS IT OUT IN AND THROUGH ME!!!!

The glory of the mystery is not just me and how I am and how I was made, and what *I'm* to do. And the glory of the mystery is not just God either. The glory of the mystery is the incarnation. *Jesus Christ, THE PERSON OF GOD IN ME, IN MY BODY.*

So it's not just me. And it's not just Christ. It's me dying, and then Him living out the life through me. The dying for me comes when my feelings rise up, and the enemy (who is outside of me) yells at me, trying to get me to believe that my feelings are me. Then I come back at him with the knowing, a subconscious consciousness, that says "but that isn't me (Christ/me)."

The reason it's a death to you and a death to me is that He does the work out through me, through my humanity—my soul and body. He walks this life out through me. He walks it out through you. And the dying is me living from the reality that it's He living, walking, and doing through me. And because of that, you and I can do our "oughts and shoulds."

People, we've got to keep moving

on. We've got to begin to pick up the work of the Father and take up His burden to present "every man complete (perfect) in Christ."

You and I need to ask ourselves: "Do I really know this message? Can I work it in myself to the point that I can work with another human being, a God-creation, and see this same truth come forth and lived out in that person?" That's what Paul meant when he said: "For this purpose I labor, striving according to his power which mightily works within me" (Col. 1:29).

When he started Campus Crusade

for Christ, Bill Bright said something like this: "You'll know that someone's conversion is real when you see them giving out this new life in Christ to someone else." It's that same principle that we're talking about here: knowing our union with Christ well enough, that not only are we working it in our own lives, but we're helping others work it into their lives. That's what I believe God has called us to.

My challenge to myself, and to you is, "Do you know it that well? Can you make the life work enough in you so that you can pass it on?"

Not my will but Yours...

God's greatest desire for us is for us to live life by putting our faith in the fact that it's He living despite what we are feeling. He expects us to march into the battles of life, feeling terrified and with sweat on our brow. That was Jesus, wasn't it? He sweated blood in the garden of Gethsemane even through he knew from the foundation of the world that He was going to go to the Cross.

Nevertheless, when the time came for His crucifixion, His plea was, "Let this cup pass." His feeling was fear. His feeling was pain. The whole point is that whatever the human Jesus was feeling, His feelings were swallowed up in His choice to do the will of His Father. This was who He was and what He came to do. You and I can do the same thing. To do so is a life-changing experience.

-Page Prewitt

A Look at a Book

by Meryl Langley and
Jon and Kim Langley

BOOK REVIEW:

The Law of Faith: Chapter 26— The Underlying Law of Fruitbearing Faith

by Norman Grubb

In their own words, here's why three different people think chapter 26, "Fruitbearing Faith," from Norman's landmark book on faith, The Law of Faith, is well worth reading.

Meryl:

In this chapter, Norman describes the culmination of the Christian life: the nature of God reproduced in the personality given over to Him." God drives us out of self-pleasing into self-giving—a life of intercession. He talks about the personal cost of intercession. This caused me to consider my own weakness and unwillingness to be an intercessor because of the price—I thought: "Everybody is willing and capable, but I am unwilling and incapable." It came as a huge relief to me to be reminded by Norman that even if we feel unwilling to commit ourselves to the control of God's Spirit, just do it! If we do this, an Almighty Person, the Third Person of the Trinity, comes in who is mightier than our wills. That was so encouraging! Yes, there is no great person ("me") who can do this—only Christ interceding through a willing vessel.

Another thing Norman talks about is the "secret of the Lord"—that the battle is won and fought *within*. And the victory is Christ's Cross in its inner operation. He says: "If we turn our attention away from *our* resentments, reactions, proposed activities, and die to them

until we are inwardly free from the motions of self, then God's voice can be heard and His way seen and outlook accepted."

Also, I thought about what Norman said about rewards—that our reward is as great as our travail. I thought about people who have travailed for years to see Christ formed in others—people who have paid the price of intercession—and how great their reward will be.

Jon:

Sometimes I wonder what is the purpose of my life?—I'm not a missionary in China, or a witness to the masses. Then I realize I am seeing myself independently to say that. What I am is a willing vessel and Jesus Christ is living out His life through me. I think about the burden of an intercessor for lost souls—like the youth in the local church I've been attending. I get some idea of what their lives might be like and I feel burdened for them. I feel a responsibility to be Christ to them—investing time in them; and I know that there will be a price. I may need to sacrifice my friendship or popularity with them to honestly confront them, when necessary. This is what God said to me, "Have you thought about this?"

So I found this chapter encouraging but also challenging. I feel blessed to be where I am and to know that there is no self-operating

self, that it really is Christ living through my vessel—but I also have a responsibility—to share God's truth with others and to labor to see Christ formed in them—not forgetting that it is Christ who does the work through my willing vessel. He might not be working through me as a missionary in China (not today) but He is living out through me every minute of every day even in the most mundane of circumstances; and He has ways of reaching others through me that I may not even realize. If it is all Him then no matter what I am doing I am being for others.

Kim:

When we believe who we are, it comes with a responsibility. It's not just: "we're saved, we're okay now," and that's it. Norman talked about what can be done about the souls we work with, around our town. At Curves [Kim's business] one girl who works for me has told me she is searching for something. When I read this chapter, I thought of her. I have a burden and responsibility. There might be a cost—she may not like what I say to her. But another encouraging thing Norman talked about was the Law of the Harvest—with intercession, fruits have to follow cost. It's a law like spring follows winter. It may not be seen in the lifetime of the person who intercedes, but it's a sure thing.

Faith Lessons

by Norman Grubb

MEN WHO LEARNED IT—ABRAHAM

In every biography of the Bible in which we are given much detail, we find that a fundamental law of life had to be learned, and usually slowly and painfully. The discovery of the independent self as a fruit of the Fall; the innate helplessness of the self in isolation; the experience, glory and fullness of life in the union. Abraham, Jacob, Joseph, Moses, Joshua, David, Elijah, Elisha, Isaiah, the Saviour Himself as a man (learning obedience, though with never a failure), Peter, Paul, all bear the same witness. In most cases the moment of realized union can be recognized, and the transformation which followed, as well as the valleys of the humiliation which preceded it. A few examples will drive the truth further home for us.

Abraham was given a three-fold revelation, as great as any given to man in history, that he was to have a land for an inheritance, a people as many as the stars of the sky in multitude, and a blessing which would reach all the families of the earth. No wonder it said that “the God of *glory* appeared unto Abraham!” But watch the Lord’s necessary dealings with him through about twenty-five years. It touched spirit, soul and body, and in no case could the Lord get His supernatural purposes into action through Abraham’s faith until independent self had been exposed and dealt with. First, it concerned the material things of life, the concerns of his body. Not long after he had arrived in the land of promise, he made a hasty flight through fear of famine, and went down to Egypt. There he so feared for his own skin that he lied to Pharaoh concerning Sarah, and gained much wealth through his deception. Independent self! This was no body “a living sacrifice” through which God could make history, a man who could not even trust Him for his daily bread! So he was taught a thorough lesson. First, he had deliberately to invite his greedy nephew to take advantage of him. The quarrel broke out between his herdmen and Lot’s. He knew what was in Lot’s heart, yet he gave him the choice of the country, and it didn’t take Lot long to choose the best. Abraham was learning his lesson. From God he was to receive his earthly inheritance; let man do what he liked, he could not touch it; and it was then that God met him with the renewed promise of the whole land. Hands off fighting for human rights.

A while later, and news came of the disaster in a battle to the kings of Sodom and Gomorrah, with Lot and his family among the captives. He who went down to Egypt to save his own life must now risk it for his thankless nephew, four hundred retainers against the armies of four kings! The risk was taken, the captives released, and Abraham was rich for life with the spoils which were his by right. But a word from heaven reached him, one of those reviving words at a critical moment. Melchisedek came to meet them as they returned in triumph, that mysterious King-priest, and singled him out for a peculiar blessing; was he not the one whom the God who possesses heaven and earth had set apart for His special purposes? And was not this victory a proof of His good hand on him? Abraham’s eyes were quickly off those defiled earthly spoils; his inheritance was a city with lasting foundations, whose builder and maker was God; and when offered all the goods by the king of Sodom, with what energy and ringing joy of faith he testified to the vow he had made: “I have lift up mine hand to the Lord, the most high God, the possessor of heaven and earth, that I will not take from thee a thread to a shoelatchet...lest thou should say, I have made Abraham rich.”

The lesson of the body and of earthly possessions had been fully learned. His human hands were off his own physical security or earthly gains; he was God’s, and from God would receive the promised inheritance. Was Abraham wise? Or was he a fool to refuse what self could have legitimately claimed, but which would have diverted his faith from taking hold of an inheritance invisible to the human eye? Five thousand years have passed, and the course of history has revolved around the fulfillments of those promises to Abraham, and will yet revolve around the final fulfillments in the restoration of the promised land. That is what happens when man takes his hands off, and God has His hands on a human body.

But Abraham had to learn lessons of soul as well as body. The control of that subtle independent ego in both had to be recognized and refused. With the land of promise assured to him through the covenant of the burning lamp, his concern now centred round the child of promise. His natural mind was hard at work: “What wilt thou give me,

seeing I go childless...?" How could he have an heir with his wife barren, and both of them growing old? He did not yet discern between soul and spirit, between his mind and God's. If he had, he would equally have recognized the natural mind in Sarah's advice. His test now lay not in the bodily, but in the mental realm. The confusion over the birth of Ishmael, the division in the home, the silence of God over thirteen years taught him this second great lesson. He saw the difference between the schemings and strivings of self, and the voice of God.

Now at last he was prepared for the realized union. God appears to him and says, "I am El Shaddai; walk before Me, and be thou perfect." And as God is revealed to him as the Almighty One, so his own name is changed to, "The father of a great multitude." The mind that was formerly bounded by the limited range of its own thoughts can now receive and act on the supernatural thoughts of God. A child of promise is born by an act of faith, which gave him for ever the position of "the father of all them that believe."

This was the realized union in the days when the full light that shone from Calvary and Pentecost had not yet given fullness of understanding. The communion of Spirit with spirit is seen in its full and marvelous fruition in Abraham's life when it was given to him to prefigure the very cross and resurrection. He can receive the word, beyond all natural reasoning, that he is to sacrifice that son of promise, "thine only son Isaac, whom thou lovest." In doing that he would be sacrificing what God had given him, the very fruit of his faith, the reward of his life of obedience and renunciation. If there had been any independence left in Abraham, it would have appeared now, any secret pride of spiritual achievement, any claim to hold as his own even what he had received from the Spirit; if anyone lived in him but God alone, it would surely have been seen now. But no. He was found pure in spirit. God only was the portion of his lot. God must be obeyed. But He also must be believed. He who now said he was to sacrifice his son, had formerly said that in Isaac would his seed be called; therefore he argued that if he must sacrifice him, he must also be raised again from the dead. He did not waver. He traveled the three days to the appointed mount. He left the servants with the ass while he ascended with his son, but he was careful first to say to them, "Abide ye here with the ass; and I and the lad will go yonder and worship, *and come again unto you,*" for to his eye of faith the resurrection was an accomplished fact. He laid his son on the altar and raised his knife to make the awful sacrifice, and only at that last second did God intervene.

Perfect faith, as James called it, proceeding from a spirit in which the Spirit perfectly dwelt. None but the Spirit, who was to lead a great Son to Calvary and raise Him from

the dead, could have given that earthly father such an insight into the heavenly mind and purpose, such a grace of obedience and such faith; and the Spirit could have given that to no man except to one in whom He could fully think His own thoughts, believe His own believings, and act His own acts. And it was to that man, at last come through to a nothingness of self and an allness of the Spirit that God could now swear by Himself that, besides giving him a land, and making him a great nation, He would bless the world through him.

In that great pioneer of faith, called the father of the faithful, we see in clearest outline how deeply this ingrained self-life has to be exposed and uprooted; but equally how marvelously that One who takes the place of the independent ego can bring into being through a yielded spirit, soul and body, creative acts which change the course of history.

MEN WHO LEARNED IT—JACOB AND JOSEPH

Jacob gives us another lesson. No one was more sincere than he, no one more wholehearted in pursuing his heavenly objective, to be the heir to the promises of God. But can any biography teach us more plainly how abysmally blind we are to ourselves? He just could not see scheming self as the mainspring of his activities, right though they might be in their ultimate objective. Setback after setback might have taught him: exile, double crossing, delays, hardships, family quarrels, nothing seemed to penetrate. But God knows how to corner us, and none get through without a cornering. The command came to return home, and that meant meeting Esau, who had vowed to murder him. What schemes were made to blunt the edge of his vengeance! If Esau saw the women and children, that might help him. Gifts might appease him. But do straws deflect a river in spate? Esau, he heard, was coming to meet him with four hundred men. It was to be a public lynching. No wonder Jacob was "greatly afraid and distressed." What else could he do? His last schemes were exhausted. The fateful meeting would be at dawn. "And Jacob was left alone; and there wrestled with him a man till the breaking of day." Still that tense self, striving, scheming, taut like an iron band around him: not Jacob wrestling to overcome the mysterious stranger, but the man seeking to break Jacob. Would he ever see his helplessness? Would he ever recognize that lonely self can't do it, and is not meant to? Only one avenue of escape seemed still open to the tormented man; he had a strong body and a good pair of legs. Had he not been doing a herdsman's job for twenty years? As a last resort he could take to his heels. But when the angel of the Lord "saw that he prevailed not against Jacob, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint." His very last

means of escape was gone. And Jacob saw. How, we don't know. But he saw. The striving, scheming Jacob became the cleaving Jacob: the one who so persistently held on to himself, now held on to God; he had seen the helplessness of self, and before the dawn broke, the secret of the tree of life was his; in God, in place of self, he had found his refuge and deliverer. Formerly a schemer, now as a prince who had power both with God and man, he had prevailed.

But where was the royal prince when that limping figure stepped out in the dawn to meet his bloodthirsty brother? One lame man against four hundred! Yet there was a reigning Prince there within that maimed body, for God had come to dwell in man. "Esau ran to meet him"—to do what? To give him the embrace of death? What do we read? "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept."

Joseph is the perfect example, outside the Saviour Himself, of the trained servant of the Spirit. He, too, like the One he prefigured, "learned obedience through the things he suffered." He had to learn. All have to learn. There is no short cut. Learning obedience means learning that we were never created for independent action, to be self-acting selves, but for submission, to obey and to love and obey: and learning that this is made wonderfully actual by the Spirit of obedience living within us, the Spirit of Him who "became obedient unto death, even the death of the cross."

All this is wonderfully seen in Joseph. Pure in youth, taking a lonely stand against sin in the family circle, he boldly declared the revelations God gave him, amidst hatred and envy from his brethren, for the word of faith always sounds like boastfulness to the natural ear. Only his father Jacob, who well knew that Voice himself, sensed its authenticity in those dreams and recognized the chosen vessel. How did Joseph think they would be fulfilled? Could anything have been further from his thoughts than captivity in a foreign country, slavery and the dungeon? Could a believer's progress ever be more sharply downward than his? How did he retain his faith and not become an atheist? Sold as a slave by his own brothers despite his pitiful entreaties, bought and put to work in an Egyptian officer's household, what had God and His supposed revelations to do with all this? But "the Lord was with

Joseph...and his master saw that the Lord was with him." That does not happen to the rebellious man. Every indication is that Joseph, distressed and mystified, bowed the neck to God's will. He learned the first lesson of obedience. God was his circumstance, God his environment: it is not in self to order our outward way aright; our very enemies are carrying out God's plan for us.

But, as with Abraham, the test on the body must go to the limit. If this young man was to be next to the king in the wealthiest nation on earth; if he was to live right in a world of luxury, profligacy and idolatry, and yet not be of it, a stranger and pilgrim unspotted by the world, the one pure light in a great darkness, he must most surely be lust-free

and heart-free both from "the pleasures of sin" and "the treasure in Egypt," from which even the great Moses had to flee. So there came to this lonely young man in the full bloom of his youth this subtle and continuous temptation, so flattering to his pride and so alluring to his flesh. Could any but a God-indwelt young man have resisted it? Listen to his answer to her. It would be a horrible breach of trust towards his master, a great wickedness, and finally, and the words were addressed to his heathen temptress, a sin against God. It was the answer of a firmly dedicated heart: the matter was settled for him; his body was not for fornication, but for the Lord, and the Lord for the body. The battle for the body was finally won. We can hardly imagine the scene on the return of his trusting master, when he believed the wicked lie of his wife. His disappointment: his rage; Joseph's distress and helplessness: the arrest, the blows struck, the dungeon, the feet hurt with fetters, the iron entering his soul. We do not think on this occasion that the bodily distress was of first importance; Joseph had become accustomed by now to those kinds of hardships. It was into his soul that the iron sank, says the Scripture, when they hurt his feet with fetters (Ps. 105:18 marg.). His mind was assaulted. As he had learned that his Lord, not self, was the owner of his body and director of his circumstances, so now he must discern between the mind of self and the mind of the Spirit: God must also be the God of his soul-life. Did he doubt the authenticity of those boyhood dreams? He had good cause to. How could he prove they were not just ambitious daydreams? But once again, there is no evidence that he wavered in

Learning obedience means learning that we were never created for independent action, to be self-acting selves, but for submission, to obey and to love and obey; and learning that this is made wonderfully actual by the Spirit of obedience living within us, the Spirit of Him who "became obedient unto death, even the death of the cross."

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faith. The test and proof of this came without warning one morning when he found the imprisoned butler and baker distressed because no one could interpret their peculiar dreams. Without hesitation Joseph said to them, "Do not interpretations belong unto God? Tell *me* then, I pray you." Could he have done that if he harboured secret doubts about his youthful dreams? Did it not mean not only that God gives interpretations of dreams, but that God gives them to him? Not just that God can, but that God does through him. This was the proof of union. He knew the difference between his human thoughts and the thoughts of the Spirit within him. As he was tested on his body and material circumstances, so he was on his soul, and in both cases he came through unscathed; he seemed to demonstrate that, where most of us have to learn our nothingness by our failures and that only God in us is the victory, Joseph knew this from his youth and was able to walk in it. It seems as if he was one of those rare souls that went through his wilderness education with a Canaan experience!

Yet two more years passed in silence. Had God forgotten to be gracious? Was His mercy clean gone for ever? We ask that, but Joseph did not; for if there had been doubts in his heart he never could have answered that sudden summons to appear before Pharaoh himself, with only just time to shave and change his clothes. There he stands before the whole court, asked by Pharaoh to interpret the dream, confronted with the failure of the whole body of the magicians to do so, yet perfect master of the situation. What is in us comes out in a crisis. There is not time then for pretence and build-up. But Joseph's secret is plain to all that read. He walked in pure light. He knew the inner bond between empty self and mighty God. The difference between the mind of the flesh and that of the Spirit were unmistakable to him. So when Pharaoh said to him "I have heard say of thee, that thou canst understand a dream to interpret it," like a flash Joseph answers, "It is not in me: God shall (not God can) give Pharaoh an answer of peace." No impudent boastful claims here, or what would be much more likely in a person uninstructed in the ways of the Spirit, fearful, falsely humble disclaimers; but the clear calm statement of the man with the Holy Ghost, I can't, but God can, and will through me; till at the end Pharaoh is saying, "Can we find such a one as this,

It was the heavenly Spirit dwelling in Joseph's spirit, not now sanctifying his body as the instrument of His great purposes, nor enlightening the mind with revelations of things to come, but loving and saving enemies, and leading them to repentance through a self which was no longer itself, but the dwelling place of God.

a man in whom the Spirit of God is?"

One more necessary test came to Joseph, a test of his inner self, his spirit. Prosperous, powerful, busy, it looks as if even the reality of those first dreams faded, for he named his first-born Manasseh, "for God hath made me forget...all my father's house." Then, one day he was face to face with his brethren, the ones who had hated and sold him! What was found in that pure spirit? Vengeance or sentimentality? Summary justice or superficial forgiveness? Vengeance was not there, not a trace of it; the dream came back to his memory, it says, and doubtless a great thrill at this marvelous proof of God's faithfulness; but his vision in the spirit had progressed far beyond that.

His delight was not in the sight of his brethren doing obeisance to him. No he saw with God's eyes, that all the years of his suffering and exile were the working out of a plan of transcendent wisdom: "Be not angry with yourselves; for God did send me before you to preserve life....Ye thought evil against me; but God meant it unto good." It was not for his glorification, nor for his position of power, but that the plan of God through the ages, the promises to Abraham should be fulfilled, "to preserve you a posterity in the earth, and to save your lives by a great deliverance"; and his father Jacob pointed to the still more distant and glorious purpose

of it all, when he later said to Joseph, "from thence is the shepherd, the stone of Israel." Such a man had no place in his heart for bitter vengeance. In the wisdom of God he led his brethren to true repentance and acknowledgment of their sin, which he freely forgave and never withdrew, neither during their father's lifetime, nor after. It was the heavenly Spirit dwelling in Joseph's spirit, not now sanctifying his body as the instrument of His great purposes, nor enlightening the mind with revelations of things to come, but loving and saving enemies, and leading them to repentance through a self which was no longer itself, but the dwelling place of God. Where Abraham was called to sacrifice his son, Joseph was called to forgive his enemies by the same God that worketh all in all.

MEN WHO LEARNED IT—MOSES

In Moses, more than any other, we see not only God's dealings with the self-life, but overwhelmingly, the glory and power of the One who comes to live in the emptied self. We

reverently watch the moment of union, Spirit with spirit, God with man; we see the earthly picture of union given to Moses in the burning bush; we hear the wonderful new name, pregnant with so much meaning, by which God revealed Himself to His servant; we watch through the following weeks extending into years the mighty outcome in deeds and words in the life of a God-possessed man.

Not lightly did Moses accept God's way in material things. He too had the battle of the body. He knew God's predestined plan for him from his mother's knee, but not till he was forty years old did he take that tremendous step of identification with his brethren, which meant that from his heart he "refused to be called the son of Pharaoh's daughter," and made his final choice between the reproach of Christ and the treasures in Egypt, between affliction with God's people and the pleasures of sin. It was a great and intelligent choice; it was a total self-emptying on the material level that God might use his body for eternal, though still invisible ends, with only a cross on earth; it was the choice of the tabernacle life of forefather Abraham.

But was external bodily consecration enough? No, independent self lives much deeper than that. Many an earnest despairing soul makes shipwreck on the rocks of a consecration, which does not bring victory or power.

For consecrated self is still helpless self. That is the deeper lesson to be learned. Only when that is learned can helpless self embrace another Self within, God's Self: then in that union does it at last find self-fulfillment. So in Moses the dealing with the mind, the soul life, had to follow. That strong, gifted mind, "learned in all the wisdom of the Egyptians, mighty in word and deed," that intelligence through which later on could be channeled to mankind many of the greatest revelations of history—the power of the precious blood, the moral law, the tabernacle and sacrifices which have been the marvel of the New Testament church in their types of the Redeemer, and the whole plan of salvation. Yet that very mind was a hindrance, not a help, in the early stages, when its owner had not yet learned that the "spirit of his mind," its inner director, must be not his own spirit, but God's. He too had to learn his helplessness. He learned it through a second forty years, when in his natural zeal he had killed the Egyptian and faced the vengeance of Pharaoh. He soon found there was nothing in himself with which to meet the threats of the king. Where was God now? Consecration to

One who was afar off brought no help in a crisis. All that his own mind could suggest to him was, like Jacob, to use his legs and flee.

It was a plain illustration of the helplessness of a consecrated life which does not yet know the union. Where was God in this crisis? Moses had left all to follow Him, yet it seemed as if the heavens were as brass and God's face turned away from him. It was really all an illusion, just as our sense of separation is likewise an illusion; but it is bound to appear real to us until we have learned where the trouble lies, until the ramifications of subtle self lie exposed to us by our bitter humiliations, and we find by grace the key to realized union.

To Moses then came that long period of confusion and frustration. He gives himself to God, God throws him on the dust-heap, for the lowest depths of degradation for a prince

of the house of Egypt was to become a shepherd. Why should God have told him through his mother the marvels of his adoption, the purpose of his palace training, the prophesied time of Israel's liberation, and here he was a fugitive in the wilderness? Moses the mighty, helpless indeed. If it is Moses versus Egypt, poor Moses! But later on when it is God in Moses versus Egypt, poor Egypt!

But like these other men of God, Moses had come some way. He was a disciple, he was consecrated, and the thin red line of his consecration held

him to God, when all else was in ruins; and so we read, he "was content to dwell" in Midian. As Joseph in captivity, as Jacob when told to return to meet Esau, so Moses submitted, prayed, watched, waited. Indeed God cannot open to us these subtle deeper levels of our independent selves, that division between soul and spirit to which the writer to the Hebrews says only the Word of God can pierce (4:12), until we are already given over into His hands, come weal or woe. None else can stand those purifying fires which alone can prepare the spirit for its destined union. And so the day came when "the angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush."

Forty years before "he supposed his brethren would have understood that God by His hand would deliver them." Now he says to God, "Who am I that I should...bring forth the children of Israel out of Egypt?" The lesson had been learned. Self cannot do it, not even commissioned and consecrated self. But the day of the greater lesson than mere self-emptiness had come. It was a bush that burned with fire and yet was not consumed. An earthly

Our sense of separation is likewise an illusion; but it is bound to appear real to us until we have learned where the trouble lies, until the ramifications of subtle self lie exposed to us by our bitter humiliations, and we find by grace the key to realized union.

bush alight with a heavenly fire. A common bush aflame with God, the bush the fuel for the flame, yet constantly renewed. The union in a picture! And Moses had eyes to see “that great sight” and to hear the voice of the One who put its meaning into words. Moses was that bush. The only trouble was that he had thought himself uncommon! Now he was common enough just to be the fuel for the heavenly flame. God had come down to save His people, but it was to be God in Moses—Moses the bush and God the fire. And to complete the revelation He gave Himself another name—I AM—“I AM is sending you.” Strange name, colourless, indefinite, we would say. No, rather, all-inclusive, all in all. I AM everywhere, always, all things, within, without, before, behind, present, future. Union indeed. God in Moses, Moses in God. From that time onwards he lived and acted under the directions of Another. Moses was a living, feeling human being; many times we see him temporarily fearing, complaining, angry, pitying himself, even disobedient; like Paul, he had “fightings without and fears within”; but from these temporary descents into the flesh, he knew the way back to where he now lived his real life, that hidden life “with Christ in God,” where the I AM lived in him. Down he would go on his face, as the people murmured, threatened, and even rebelled. As outward voices were stilled, the inner Voice would speak to him: “I will rain bread from heaven”: “Thou shalt smite the rock, and there shall come water out of it”: and with the word of faith in his mouth and the rod of faith in his hand, all Israel could see God coming through a man in mighty word and deed. Moses himself in one phrase told them the secret he had learned, when he told the rebels Korah, Dathan and Abiram, the judgment that was coming to them, and added, “Hereby ye shall know that the Lord hath sent me to do all these works; *for I have not done them of my own mind.*” There is no clearer instance than Moses in the Old Testament biographies of the way God teaches man the limitations, delusion and sin of the independent self, the helplessness of the human spirit; and then the glories of His way of grace by which He Himself, God the Spirit, makes His abode in us, in indissoluble union.

The final test on Moses’ spirit, the human spirit, the ego, which can still love itself more than God, was at the Mount. Abraham was tested at Mount Moriah, Moses at Mount Sinai. In one moment he had a chance of greatness. He could be the founder of a nation. Israel had corrupted itself at the very foot of the mountain where he was communing with God. “Let me alone...that I may consume them,” said the Lord, “and I will make of thee a great nation.” Not one reference do we find by Moses to that offer. He totally ignored it. That was the measure of his God-possession. Instead of that, consumed with the desire

for the salvation of the people, after dealing most drastically with their sin, he sets himself to “make atonement” for them, farther than mortal man had ever gone before. None but the indwelling Intercessor could have led him that distance, when he offered, like the Saviour Himself, not only his body, but his immortal soul for their redemption. “Oh, this people have sinned a great sin,” he cried. “Yet now if Thou wilt forgive their sin—” Silence. Perhaps a great inner conflict and then the final word, “and if not, blot me, I pray Thee, out of Thy book which Thou hast written.”

Our purpose in examining these great lives has been to get a clear sight, first of the absolute necessity of every man knowing himself and the relationship to God for which he was created, and then of his experience of the union. We are now going to see how God teaches us these same lessons, in this age of grace, and how He brings us into “His banqueting house.”

But first we will take one more glance at God’s dealings with Israel, because it forms a necessary link between what Adam failed to learn in the garden, and what we have to learn in our lives. When God had redeemed His people from Egypt “with a mighty hand and outstretched arm,” and had brought them to the place where He had told Moses He planned to speak with them—at Horeb—He made His first pronouncement to them. He reminded them how he had dealt with the Egyptians and brought them out “on eagles’ wings” unto Himself. They could plainly see His mighty grace, but it also was not difficult for them to see their own constant failures of faith. He then told them His purpose: they were to be His peculiar treasure and to become His kingdom of priests (a phrase with great depths of meaning). But He laid down one condition—that they were to obey Him and keep His covenant; and that was the very thing they had already constantly failed to do! Surely they could recognize that! But no. Their answer was without hesitation, and in perfect self-assurance: “All that the Lord hath spoken we will do.” Hopeless! They hadn’t advanced a single inch on Adam who could see no necessity for the tree of life. Thick walls of self-confidence, and that in face of their patent failures. How patient God is! He must teach them, and us. They must have His standards (the kind of life He was wanting to live in them) before them in black and white. They must learn and relearn that it is not in redeemed man to fulfill the law in his own strength. The law must be their schoolmaster to lead them to Christ. But meanwhile also they must have a way of approach to that Holy Presence, so that at least in an outward sense He could be their God. So with the law was given the tabernacle and sacrifices. The few, the inner circle, would always find the secret way of the Spirit.

BIBLE STUDY:

by Brett Burrowes

According to Hebrews 11:1, faith is the assurance of things hoped for, the conviction of things not seen. But how do we acquire this faith? How do we get this conviction about spiritual realities that we cannot know with our senses? Sometimes it just seems that to trust God and to believe what He says takes all we can muster within ourselves—indeed it sometimes feels beyond our grasp, especially when our senses tell us that what we are trying to believe could not possibly be true. At the same time, faith is an incredibly simple thing which we exercise on a daily, even minute-by-minute basis. How do we know that an elevator will not plummet ten stories to the ground when we step on it? So to step on an elevator is an act of faith that it will operate properly. Also, when we get into a car, we are exercising trust that we will be relatively safe and that other drivers will not ram into us. To exercise faith, then, is simply a matter of making a decision to trust something or someone without having definitive proof of their reliability. In fact, we rarely have the luxury of having anything definitively proven to us; usually we must make the best judgment we can, based on the facts we possess. When it comes to the spiritual realm, however, we are not dealing with facts we can verify with our senses; rather we are presented with truths that can be believed or disbelieved, lived by, or not lived by. These truths steadfastly resist any kind of demonstration as to their truth, except through experience of a lived-out faith.

But I have been talking as if we merely were believing some kind of truths about the universe, when the

faith which the Bible speaks of is faith in a person, in fact the One Person in the universe, God Himself. Faith is not believing some truth about the universe, or even some truth about God; rather it is trust in an invisible person, who governs the universe in absolute sovereign power and total goodness and love. To trust in God means to believe that He is willing and able to do what He has promised. The eleventh chapter of Hebrews is filled

Faith is simply the decision to take God at his word and obey in the moment that we are required to make a choice. Exercising faith is simply acting as if something were true even though we have no way of rationally demonstrating that it is so. And God is constantly presenting us with crossroads in which we must make the decision to trust Him or not trust Him despite our feelings, and this trust always manifests itself in concrete obedience.

with examples of those who have taken God at His word, acted accordingly, and so received God's approval (11:2). Faith is simply the decision to take God at his word and obey in the moment that we are required to make a choice. Exercising faith is simply acting as if something were true even though we have no way of rationally demonstrating that it is so. And God is constantly presenting us with crossroads in which we must make

the decision to trust Him or not trust Him despite our feelings, and this trust always manifests itself in concrete obedience. Faith that is not acted upon and that does not manifest itself in obedience is not faith in the biblical sense. The apostle Paul speaks of the obedience of faith (Rom. 1:8). Faith at its basis is simply a decision, and one would not speak of acquiring a decision: one simply makes the decision to take God at His word when the temptation not to presents itself.

But how do we make the right decision to trust God and His word and not keep making wrong decisions to trust in self and our own feelings and perceptions? Basically we must become more convinced of the reality of God and His promises than the reality of our own feelings in the moment. We must become convinced that there is an invisible spiritual reality that transcends what we can see and feel. The writer of Hebrews says that without faith it is impossible to please God, for whoever would come to Him must believe that He is and that He rewards those who diligently seek Him (11:6). To believe that He is is not simply to believe in God's existence; it is to believe that the biblical God is the One Person who is ultimately real and that everything in creation are only expressions of this One Person in one form or another. According to Moses, God's name is I AM (Exod. 3:14). Our problem lies in the fact that our own thoughts, feelings and reactions to our circumstances seem more real to us than God Himself, so that we do not penetrate beyond the appearances and see everything that happens to us as a form of God coming to us.

FAITH

Noah, when warned by God about events to come that he had no proof would actually happen (though one wonders how he knew that it was God who warned him), respected that warning and built the ark (Heb. 11:7). Noah did not worry about not having enough faith, he simply obeyed God when the word came. Noah saw through the appearances that everything would remain the way it had always been since the creation and trusted God instead of his sense-perceptions and soul reactions. Knowing what God was like, he was not surprised at the warning of a flood, for He knew God's hatred of sin, how sin provoked God to wrath. In other words, Noah saw the flood as a form of God coming in judgment against the sins of humanity, and since he respected the reality of God more than the reality of his own feelings, he obeyed God and built the ark. As a result, God saved him and his family from being condemned with the world.

And when God told Abraham to set out for a new land, Abraham obeyed without knowing where he was going (Heb. 11:8). Against all reason, and against every feeling, he set out on a journey that most would consider foolhardy—simply because God had told him to go. Which one of us would start a journey and tell all our friends and relatives that we had no idea where we were going, only that God would tell us when we got there. Don't you think, if they had even the slightest feeling of affection for us, that they would try to stop us and convince us of the foolhardiness of such a venture? And except for the command of God, so it would be. But Abraham obeyed God and set out. Abraham did not trou-

ble himself with acquiring faith; he simply made the decision to take God at His word and set out on the journey.

Abraham's faith was not a mere intellectual faith in some rational proposition, a merely soulish faith of reason—rather Abraham committed himself to the truth of what God was saying by his concrete obedience.

And when Abraham was told that he would be the father of many nations and that Sarah would bear him a son

Abraham did not trouble himself with acquiring faith; he simply made the decision to take God at His word and set out on the journey. Abraham's faith was not a mere intellectual faith in some rational proposition, a merely soulish faith of reason—rather Abraham committed himself to the truth of what God was saying by his concrete obedience.

even though she was ninety years old and Abraham over a hundred, he did not waver in unbelief over the fact that his body was as good as dead, but grew strong in his faith because he was convinced that God was able to do what He had promised (Rom. 4:18-21). When Abraham reached the crossroads of decision, he chose to take God at His word rather than trust what his reason and feelings told him. He knew that his body was as good as dead as far as procreation was concerned, but He knew that

His God was One who was the Lord of life and death, who had the power to give life to the dead if He so chose. But if you look at Abraham's life in Genesis 12:24, you will find that Abraham had not always trusted God. He had not trusted God when Ishmael was conceived nor did he trust God when he lied to Pharaoh and Abimelech about Sarah being his wife. But each time he made the decision to take God at his word and act accordingly, his faith became a deeper and deeper conviction until it became an inner knowing about the invisible reality of God.

So how do we acquire faith that it is really no longer us but Christ who is living His life through us (Gal. 2:20)? First, like Abraham, we must face the fact that we are as good as dead as far as producing anything righteous in and of ourselves. Apart from Christ we are rotten and sinful to the core. We should certainly not indulge in the fantasy of our own goodness when Jesus himself said that only God was good (Mark 10:18). Having faced the facts, we can then take God at His word that we are crucified with Christ and that it is no longer we who live, but Christ who lives His life through us. By making the decision in each and every moment to take God at His word and act in obedience to what the Spirit prompts us to do, we will find that God is faithful to His word and actually does cause Christ rather than Satan to live out through us. With each decision to trust God, our faith will bear fruit and eventually the conviction of things unseen will grip us and we will have the inner knowing of this reality. As Norman often said: What we take, takes us.

How Acquire Faith?

by Norman Grubb

Many Christians, having accepted and believed the truth of the scriptures, hit upon a brick wall in their personal experience. Their continual heart cry is "How can I know the reality of Christ in my life?" In the following excerpt from God Unlimited, Norman painstakingly walks us through the process of a living faith.

Now comes the question of experiencing what we may admit to be the truth. How many times I meet this heart cry, "But how make this real to myself? I know it in theory, I believe it mentally, but..." We have to get right down to the fundamental human issue. How do we experience what is beyond experience? How do we know what is beyond knowledge? How do we believe the impossible, unbelievable, absurd? Let us make no mistake about it. Here is where the battle is joined. God's word proclaims an unbridgeable breach in human existence. Man denies this. Man claims that every apparent breach can be bridged on a human level. That claim has been the occupation of philosophy from its beginnings with the Greeks, and the occupation of liberal theology, and the aim of ethics, and the objective of every religion except Christianity, and of a lot of Christianity also. The reason is plain. Admit the breach, and you destroy the autonomy of the self. But self-sufficiency, and a philosophy which will sustain it, is the be-all and end-all of a self-orientated humanity. Therefore sin must be explained away as ignorance or instinct, man's innate goodness must be postulated, and man's

way to God smoothed through a supposed faith in our innate rootage in Him, or in His supposed character of indiscriminating love; or in the acceptability of our repentances, contrition, religious observances and so forth. Anything that preserves the integrity of the self and provides some mediation with the Eternal of which human reason and dignity can approve.

From the Other Side

But sin, creating an unbridgeable gulf between ourselves and God! What is that? Human reason can neither stomach nor explain that. And a movement over from the Other Side, of the Eternal into time, of the Invisible and Unknowable into a human body, of the Absolute into a relative existence, of the Creator among the created! Such is the outside limit of absurdity! So we come right up against it. Is faith easy? Yes, when you have got accustomed to it—at least easier. No, when the first trembling steps are being taken. Faith means something far more than repeating a creed. It means something that has penetrated us on the inside. It is not just truth in general. It is *my* truth. Not just the gospel, but *my* gospel. In other words something has stirred within which has been dawning light to us, not of ourselves. It has come from the Other Side. The Bible word is conviction—of the Spirit. Some word from God has reached us which we just *know* to be true. In my own case, it was when, as a lad of eighteen, my football ambitions

were shattered by an accident, and in hospital just one thought crossed my mind. Is there nothing but selfishness in the world? For I am totally selfish: my father, my mother, my home, the world is for me! I could not then have said that was the Spirit of God. But I knew it was truth. I would not even have recognized it as a flash from the Other Side. But it was. It was the *preparatio evangelica* for me. It conditioned me to recognize myself, not just as one that thought and did things of which I was ashamed, but as a sinner before the Ultimate, before God. That again was revelation: the sudden recognition that God is holy, I unholy, and therefore eternally unfit to dwell with Him. And finally the flash of thought into my mind that Jesus Christ, God's Son, really did shed His blood for me, and therefore there was not wrath, but acceptance for me. Could I prove one of those things? Not one. Could I be sure that it was God who said them to me, introduced them into my thinking? No. Teaching had something to do with it. I had been taught through the years the Bible and the gospel. But external teaching does not save. It may be fuel for the lamp of the Spirit, that is all. How does God speak then, and how do we believe? I don't know, because it all comes from the Other Side.

That precisely is faith. The nearest we can say is that through the human faculties of mind and heart there come to all (I believe) hidden communications of the Spirit, disturbances of the

status quo, of our rationalizations, our funk holes in which we try to hide our sinfulness from ourselves and from Him, our false pursuit of satisfaction in things of time and sense, our build-up of a human ethic, religion, philosophy or idealism which crumbles when matched with the actual realities of our self-centred lives, or our pretended and endeavoured forms of communion with God. As we respond to these pricks, which was the name given to the goadings of the Spirit in the apostle Paul, further revelations of inner truth come to us, revelations to us if to no one else, revelations which have their ultimate source and guarantee in the Scriptures: “if they speak not according to this word, there is no light in them.”

But the moment comes when we settle it, or rather God settles it in us. We can prove nothing. The wise of this world may be able to shoot holes in our logic or reasons. We readily grant that the One in whom we now have put our faith is unknowable to the world, invisible, and we can never say we know or see Him except by faith. Historic facts are available, but again we admit that history is unprovable. We have only the word of the historians or eyewitnesses. We have no ultimate grounds upon which to base our belief in the reliability and infallibility of the Bible; indeed plenty can be brought against it. We further admit that certain facts concerning the life and death of Christ are altogether beyond human probabilities—His deity, His incarnation, His physical resurrection, His ascension. Pile question mark upon question mark, we admit all. But faith has nothing to do with these. Faith is itself from the Other Side, and is as inexplicable and absurd as that in which it believes. Faith has nothing to

say for itself beyond the bare statement that from certain inward convictions which are convictions to it, it stakes its all on God as truth in His revelation through the Bible and supremely the Christ of the Bible. For myself I have stated the two main convictions which constrained me forty-seven years ago to gamble my life on God: first, what was the obvious, that I was a 100 per cent self-centred person; and second, that God was the wholly opposite, 100 per cent self-giving, so that He actually gave Himself in the Person of His Son to change me into His likeness. That final fact convinced me. I said I could follow to eternity a God who is forever the Servant of His own creation, even to the point of giving His own life for His enemies; and I could wish for nothing higher than that such a Person could and should live that same quality of life through selfish me. And so say I today.

Doubt—The Lifeblood of Faith

Faith is built on doubt. Doubt is its lifeblood. Don't let us be mistaken about that. Faith is doubt absorbed, doubt conquered. Unbelief (unfaith) is doubt accepted. Unbelief is an act of will as much as faith. Doubt is not an act of will, but is the only attitude we humans can have towards anything external to us until we decide whether to accept it or reject it. The uncertainty, the doubt, is the very element which gives stimulus and passion to the decision. Faith then is built on doubt. As the philosopher Immanuel Kant says in his *Critique of Pure Reason*, “Nothing which is intuited in space is a thing-in-itself...” What we call outward objects are nothing else but mere representations of our sensibility, whose real correlated thing-in-itself is not known by means of these repre-

sentations, nor ever can be....The things which we intuit are not in themselves the same as our representation of them in intuition....What may be the nature of objects considered as things-in-themselves and without reference to the receptivity of our sensibility is quite unknown to us.”

Every smallest action is conquered doubt. You eat food. How do you know it won't poison you? You sit on a chair. How do you know it won't collapse under you? You go to visit a certain home. How do you know it will be there when you get there? Action, therefore, on every level is conquered uncertainty. You make up your mind that there is every possible likelihood that a thing is what it appears to be and will react as you expect it to, and then you act—by faith. The more uncertainty there is, the more passion in your decision of faith, for there has been a bigger doubt to conquer. Should you or should you not marry that person? Should you move over there and accept that new job? Should you invest in that company?

But at least your eyes and ears and perhaps your friends are there to encourage you in your acts of faith. Such actions are usually accepted as normal or sensible. But when you move over to faith in God! There is these days in our so-called Christian countries even a respectable Christian faith. It is the done thing to be a church member. You were probably baptized into the church as an infant. It probably does not cost you more concern to be an adherent of the Christian faith than it does to choose your clothes, for it really is the same quality of faith in the visible, faith in your church's outward creed. But this is not the saving inward faith of which we are speaking. This faith costs every-

thing, because it means taking seriously what cannot be taken halfheartedly, the challenge of an invisible Person who comes to claim His ownership of you, and offers you no proof beyond what inner convictions He gives you through His word, and even that cannot be proved by outward proofs to be His word. You are called to be a fool of faith, you are called to believe what this time does not carry with it at least a measure of common sense and obvious likelihood, but “entereth into that within the veil whither the forerunner is for us entered, even Jesus.” If a faith must have some inward passion and conviction in it which will motivate a man to make some crucial earthly decision, how much more conviction and passion must be in a faith which has no earthly sanctions, yet will reorientate the whole of life.

It Costs Everything

Now then again we ask the question, What will make meaningful to me these tremendous truths of Christ living His life in me, and I united to Him in place of the old union? The answer, of course, is faith. But that doesn't seem to act. I do believe, and yet it seems to make little difference. Well, there is still no other answer. But it is possible that you are not really believing in God's impossible word. You think you are, but you are really believing in what you think about that word. I told you that it costs everything to believe. “Let us labour therefore...lest any man fall after the same example of unbelief.” Faith crosses an unbridgeable gulf into the invisible, unknowable, impossible. It crosses just by believing it has crossed, because He says so, and He is the bridge. To everything on the human side of the gulf it

looks as unbridgeable as ever, and that there is no other side! If therefore, without realizing it, you are basing your faith on a single personal reaction to your faith, then you are still on the human side of the gulf. You are really believing in yourself, not in Him who takes you to the Other Side. A man said to me, “Please help me, I feel a barrier between myself and Christ.” I investigated and found that he had faith in an indwelling Christ, and had no barrier of immediate uncleansed sin; so I said, “You are wast-

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ing your time asking for help from an illusion. There is no barrier except that you have transferred your faith back from Him to yourself—what you feel about your relationship to Him. Get back where you were—to faith without a shred of human assistance.” Another said the same to me about power. How could he know the power of God? “Does Jesus Christ dwell in you?” I asked. “Yes,” he said—“by faith.” “Then run away,” I said (he was a young man). “What more power can you want or have than He in you? You are wanting to exchange faith for sight. Faith has no other evidence than itself (he that

believeth hath the witness in himself). You have turned back to find some missing evidence by believing what you feel in place of what He is.” Yet a third asked, “How can I know He abides in me?” Rather brutally I answered, “I am not the least interested in whether you know or do not know. I am only interested in whether He is in you or not. What you know directs your faith on to what you know, not what He is.”

On the human side of the gulf we humans want all our human proofs of feelings, evidences, results and so forth. On the other side of the gulf, and the bridge over the gulf, is the One who is forever unknowable and invisible to the human; and faith has staked all on Him, indeed the faith itself is really only He in us believing in Himself—there's nothing human left to it. If I hold a book in my hand and say, “This is a book,” I am only directing your and my own attention to the fact of the book. That is faith in the fact that the book is a book. If I say to you, “I believe this is a book,” I am diverting your and my attention from the fact of the book being a book to my views and beliefs about the book. I have transferred your potential faith from the book to myself and my opinions. That is what we are continually doing, and is the cause of much weakness and wavering in faith.

A Fixed Faith

I think that part of our spiritual education at the hands of God has necessarily to be dry times, times when He appears to have withdrawn His presence, times when the Bible ceases to speak to us, prayer is dull, our heart seems cold, fruit seems to be nil; and such times are most healthy for us till we have thoroughly learned this one les-

son—the difference between faith which has gone onto the Other Side because it has merely been His own believing in Himself in us, and we have nothing more to do with it than just to relax in the fact that He is believing in Himself in us; the difference between such a faith of God and our faith which is composed of how I feel about Him, how I know or don't know Him, how I see or don't see Him at work, and so on. When we have learned the difference, we walk as naturally and composedly in dark as in light, in dry as in fruitful times, because it is nothing to do with us; the faith, being God's faith, is impervious to the storms that blow in the visible world. To a large extent, the variations disappear between dry and fresh, dull and bright, hot and cold, fruitful and fruitless, showing that they were largely psychological and illusory to a faith that is fixed.

So we come down to this. Certain facts are presented to us through the revelation of God's word. The birth of faith is the inward conviction that these are the truth for me. Therefore I receive and believe them, and in doing so transcend all natural doubts either about the truth of them or their efficacy in my own life. I transcend the doubts by replacing them by deliberate faith; actually their opposition is what gives sinews to my faith. The subtlest form of doubt will be psychological, the questioning in my own mind whether these things are really so, because I don't feel or see their effect on me, because they still appear unreal to me, and so on. But I learn by these very pressures that what has appeared at first to be my faith in these facts was in reality a faith imparted to me, God's faith, without which I should never have been able to perceive

or receive these facts as facts; therefore I relax in the midst of such doubts and questionings, not trying to believe, but affirming that it has been taken out of my hands. God has done the believing in me; then leave Him to it, for the facts are that He Himself now lives His own life in me.

One Requirement

But supposing I say that I am not sure whether I am willing to face the implications of Christ living in me. There are things in my life I would not

Self cannot change self. God is not asking that unwilling self become willing self, because it cannot. God asks nothing from us, because there is nothing we can give or do. We go right back to our foundations; humans are capable of receiving, not doing. Being intelligent and free, there is only one requirement—that we just honestly admit ourselves to be what we are...

be willing for Him to take from me or tell me to do; there are things I would find it impossible to change, or do not want to change, habits, or attitudes or practices; there are confessions I might have to make, people I might have to forgive or love, whom I do not love. Self cannot change self. God is not asking that unwilling self become willing self, because it cannot. God asks nothing from us, because there is nothing we can give or do. We go right back to our foundations; humans are capable of receiving, not doing. Being intelligent and free, there is only one requirement—that we just honestly admit our-

selves to be what we are: if unwilling, say so; if fearful that things might be required of us which we couldn't do, say so; if we have habits we can't break, or relationships or attitudes we don't know how we could change or even want to, say so; then having been honest as far as we know how, it is "over to Him," we simply dare to affirm that He is what He is in us by grace, or becomes so at this moment, and dare to believe that He will change what needs changing. It is nothing to do with what we see or feel about it; faith is not in our reactions, but in Him and His word as facts.

In doing that, in affirming a God-implanted faith in this tremendous fact of Christ's full redemptive work in us, replacing the spirit of self-love in us by His Spirit of self-giving, implicit in such a faith is the recognition that He is going to live another quality of life in us, and that therefore He will make any necessary changes in us, even though humanly we are not even willing. He will impart His willingness to us, which will not only overcome our unwillingness, but actually change us into willing His will with Him, according to Paul's statement that "it is God which worketh in us to will and to do of His good pleasure"; and note that it is His good pleasure, and if He enjoys what He does in us, we shall enjoy it too.

I know no better account of the reality of the struggle of a self confronted with the offer of God to live in that life, wanting it yet not wanting it, facing its implications pragmatically point by point, than the chapter in the life of *Rees Howells*, *Intercessor* on how he received the Holy Ghost; how ultimately he had to come to the crisis point, and cried out he was not willing, but the Voice came back to him, Are you will-

ing to be *made* willing? And that ended the week-long conflict.

An Inner Witness

But again we ask, because it is often asked, Does the committal of faith mean that we have an inner witness to our believing? There are those indeed who urge people to “hold on,” “wait,” “pray through” until they do, and say that they cannot be truly sure that they have received what they have asked for, until they have that witness. It is not for us to decry any approach of a seeking soul to God, and certainly not an approach which has brought deliverance and the certainty of the Holy Spirit to thousands. God is so much bigger than our puny understanding, and meets us on the level of our heart’s desire. Let each pursue and advocate the way God has made real to us. There is a witness of the Spirit, the Bible is plain on that. “He that believeth on the Son of God hath the witness in himself” was a key text in the early Methodist revivals, and is in the foreground of the teaching of most “Holiness” bodies, and the Pentecostals, and the Salvation Army. But I cannot say that it is given the place of importance in the Scriptures. Everything there is the one word—faith. Implicit in faith is that it brings its own witness; but that is secondary, and remarked on incidentally. The obvious danger of regarding the witness as the necessary evidence of faith is that it brings us back once again to gauging faith by feelings. To make the witness the sign of faith is that same retrogression from simply seeing Him who is invisible by the nakedness of faith, which truly honours Him and His unchanging word, to needing some boost to faith, which is really believing in what we feel of Him, and not uncon-

ditionally in Him.

The Scriptures do not speak of the witness as a sign, but merely as the inevitable outcome of living faith. When we believe, we have the witness, because faith is its own witness. Therefore the witness is not experienced by seeking it, but by occupation in believing, and believing is just constantly recognizing Christ within—by faith. And if we do not “feel” a witness? Well, keep on believing, even if we die with-

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out a witness. It is the old, old snare. Where can I find joy? Where peace? Where power? By seeking *them*, which really means seeking *my* feelings of joy, peace, power? No. By seeing *Him*—by faith. HE is the joy, peace, power, all. He is that whether we feel it or no. Keep occupied in affirming Him by faith, even though I feel as heavy as lead or as weak as water, or as disturbed as a windstorm. Keep believing Him *in* these conditions. Whether and when they change is His business. If we have Him, we have all. We shall and do experience Him as all these; but I am almost afraid to say that, because we then turn

back again and say, “Well, where are they? I don't feel them.” And we are back again on the self-level. It is safer to say that I have only Him as my all. How He manifests Himself is entirely His business, and His way is perfect. If I never have a witness of Him (and I have known saints of God who have lived and died practically with no inner witness), we still have Him; and maybe I shall find one day that the *trial* of my faith (not my faith, but its trial—having to walk with God in the dark maybe) has been, as Peter said, more precious than gold that perisheth, and will be found peculiarly “unto praise and honour and glory at the appearing of Jesus Christ.”

A friend going through a dark patch was deeply disturbed lest he had lost his salvation. “Well,” I said, “what matter anyhow? It is not a thing called salvation you have received, but a Person. Let Him walk in you where He pleases. If He wants to walk in you in hell, leave that to Him.” And then I told him what my father-in-law, C.T. Studd, had said when I was with him in Africa, and a violent critic had written questioning whether Studd really knew the Lord at all or had a devil. “Well,” said Studd, “if I have a devil, I shall go to hell. But if I go there, I shall get so busy preaching the gospel to the devils, that Satan will open the doors quick and put me outside before I steal all his people for Jesus!” So the point is, just keep walking with Jesus—by faith, and let everything else fit in as it may.

Testimony—C.T. Studd

“For whoever wants to save his life will lose it, but whoever loses his life for me will save it”—Luke 9:24

So far as he could judge, Studd’s inheritance was £29,000. But in order to leave a margin for error, he decided to start by giving £25,000. One memorable day, January 12, 1887, he sent off four checks of £5,000 each and five of £1,000. As coolly and deliberately as a business man invests in some “gilt-edged” securities, as being both safe and yielding good interest, so C. T. invested in the Bank of Heaven. This was no fool’s plunge on his part. It was his public testimony before God and man that he believed God’s Word to be the surest thing on earth, and that the hundredfold interest which God has promised in this life, not to speak of the next, is an actual reality for those who believe it and act on it.

He sent £5,000 to Mr. Moody, expressing the hope that he would be able to start some gospel work in North India. Moody hoped to carry this out, but was unable to, and instead used the money to start the famous Moody Bible Institute in Chicago, writing, “I will do the next best thing and open a Training School with it.”

He sent £5,000 to Mr. George Müller. He also sent £5,000 to George Holland, in Whitechapel, “to be used for the Lord among His poor in London,” and £5,000 to commissioner Booth Tucker for the Salvation Army in India. This £5,000 arrived just after they had had a night of prayer.

“Provide...for yourselves a treasure... in heaven that will not be exhausted”—Luke 12:33

In a few months he was able to discover the exact amount of his inheritance. He then gave some further thousands, mainly to the China Inland Mission, leaving another £3,400 in his possession. Just before his wedding he presented his bride with this money. She, not to be outdone, said, “Charlie, what did the Lord tell the rich young man to do?” “Sell all.” “Well then, we will start clear with the Lord at our wedding.” They then wrote the following letter to General Booth:

“July 3, 1888

My dear General, I cannot tell you how many times the Lord has blessed me through reading your and Mrs. Booth’s

addresses in *The War Cry* and your books. And now we want to enclose a check for £1,500. The other £500 has gone to Commissioner Tucker for his wedding present. Besides this I am instructing our Bankers, Messrs. Coutts and Co., to sell out our last earthly investment of £1,400 consols and send what they realize to you. Henceforth our bank is in heaven. You see we are rather afraid—not withstanding the great earthly safety of Messrs. Coutts and Co. and the Bank of England—that they may both break on the Judgment Day. And this step has been taken not without most definite reference to God’s Word, and the command of the Lord Jesus, who said, ‘Sell that ye have and give alms. Make for yourselves purses which wax not old.’”

—C. T. Studd

Faith Defies Difficulty

Worldwide evangelization is neither a small nor an easy task. But difficulties are not without their compensations, for they daunt doubters, cowards, and hypocrites, debar such as desire easy jobs but draw the faithful with an irresistible attraction. Difficulties were not made to unnerve nor to cause inactivity, but to be overcome; they appeal to all that is good in a genuine Christian, and are the best recruiting officers for men and women with the proper fighting spirit. All difficulties can be surmounted by those who have a simple faith in God. “I can do all things through Christ which strengthen me.”

—C. T. Studd

Mighty through God

continued from page 12

Indeed we all have our besetting sins (although we usually prefer to call them our infirmities!), but so often these are our blind spots. We just do not see ourselves as others see us; still less as God sees us.

Edith was no different from the rest of us in these respects. But she was in another. Through rugged, thorny pathways the Spirit led her to a new, yet very simple walk with God, so simple that it seems childishly obvious. Yet it radically transformed Edith, as it has thousands of others. It meant the difference between a dynamically efficient and a dynamically spiritual Edith; between an ordinary ministry and a revival one. It meant that an Edith hard to cooperate with, who had an acceleration like a high-powered racing car, became an Edith humble and sensitive to her danger spots, dynamic and efficient as ever, not by any means always conquering her old tendencies, but open and eager to be checked, ready to recognize manifestations of the self-life, ready to break and confess and get right with God and man; an Edith it was a delight to work with, and best of all, an Edith through whom there poured a life-giving flow of revival power to those among whom she ministered.
(Continued in the next issue...)

WANTED: FAITH AND FOOLS

Christ's call is to feed the hungry, not the full; to save the lost, not the stiff-necked; not to call the scoffers, but sinners to repentance; not to build and furnish comfortable chapels, churches, and cathedrals at home in which to rock Christian professors to sleep by means of clever essays, stereotyped prayers and artistical musical performances, but to raise living churches of souls among the destitute, to capture men from the devil's clutches, and snatch them from the very jaws of hell, to enlist and train them for Jesus, and to make them into an Almighty Army of God. But this can only be accomplished by a red-hot, unconventional, unfettered Holy Ghost religion, where neither Church nor State, neither man nor traditions are worshiped or preached, but only Christ and Him crucified. Not to confess Christ by fancy collars, clothes, silver crosiers or gold watch-chain crosses, church steeples or richly embroidered altar-clothes, but by reckless sacrifice and heroism in the foremost trenches.

When in hand to hand conflict with the world and the devil, neat little biblical confectionary is like shooting lions with a pea-shooter: one needs a man who will let himself go and deliver blows right and left as hard as he can hit, trusting in the Holy Ghost. It's experience, not preaching, that hurts the devil and confounds the world, because unanswerable; the training is not that of the schools, but of the market; it's the hot, free heart and not the balanced head that knocks the devil out. Nothing but forked-lightening Christians will count. A lost reputation is the best degree for Christ's service.

I am more than ever determined that no ring nor limit shall be placed around us, other than that of our Lord Himself, "To the uttermost parts." "To every creature." I belong and will ever belong to "The Great God" party. I will have naught to do with "The Little God" party.

The difficulty is to believe that He can deign to use such scallywags as us, but of course He wants Faith and Fools rather than talents and culture. All God wants is a heart, any old turnip will do for a head; so long as we are empty, all is well, for then He fills with the Holy Ghost.

—C.T. Studd

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Faith...

Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

—Hebrews 11:1-3
(*New American Standard*)

Words to Live By...

The sufferings of this present life give us our great constant opportunities for the conquests of faith in every kind of adverse conditions. In the walk and warfare of faith we are experiencing new ways of proving the goodness of God in all kinds of deliverances, though sometimes the highest is that martyrdom and extremity of suffering in the faith of the resurrection, as it says in Hebrews 11:35-38: "of whom the world was not worthy."

Subscriptions

The Intercessor is printed quarterly by Zerubbabel, Inc., and is mailed without charge to anyone who requests to be put on our mailing list. *The Intercessor* is published in Boone, NC and we shall be glad to place you on our subscription list.

The Intercessor is published for about \$5,200 an issue on the Lord's provisions. We have had a generous outpouring of God's gifts thus far and are truly grateful to each who has participated. By faith, we look for the continual outflow of the "word of God" by us.

Material related solely to the magazine (i.e., letters, questions, information, articles for publication, etc.) should be sent to the magazine office address, PO Box 1710, Blowing Rock, NC 28605. To make tax deductible financial contributions for all Zerubbabel outreaches, or to seek information on the Zerubbabel outreach activities, this address should also be used.

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Zerubbabel Tape Ministry

The following audiotapes are offered as an aid 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.

NORMAN GRUBB

Introduction—Collected teachings and personal testimony providing an overview of the principles that have guided his ministry. Singing Hills, NH, 1987 Set of two tapes— \$10.00

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PAGE PREWITT

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Choice—What is it? How does it work? Page answers these questions and explains what true choice really is. Blowing Rock, NC, 1988. One tape—\$5.00

Faith Creates a Reality—To believe into God brings about God reality. Believing in ourselves (just me) is what brings about Satan reality. Cobham, England, 1989. One tape—\$5.00

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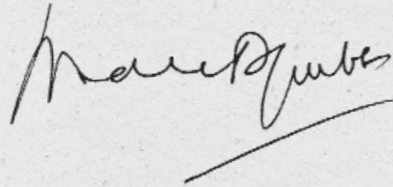
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