

# The INTERCESSOR

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

Volume 24, Number 3

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## How Does Soul Differ from Spirit?

by Norman Grubb

*In keeping with the theme of this issue—Body, Soul and Spirit—our lead article explores the tripartite makeup of Man. Taken from his classic book, God Unlimited, Norman Grubb focuses on how we function as humans in union with Christ.*

When the writer to the Hebrews wrote about there being a “rest to the people of God,” he defined it as being a ceasing from our own works. Not from work, of course: that is an impossibility; but from works proceeding from self-effort. In other words sharing God’s rest does not mean ceasing from work, any more than our ever-active God ceases, but resting *in* our work. Work which has rest at its centre is work from adequacy; work which has strain at its centre (the kind we are most accustomed to) is work from inadequacy. If you go to a store to buy ten dollars worth of goods with only one dollar in your pocket, you buy from strain: if you go with twenty, you buy from rest!

If our activities are dependent on our own resources, we work from strain; if upon His, we work from rest. That is also the “second rest” Jesus spoke of in Matt. 11:28-30. He worked

from rest, He was so evidently relaxed. Why? Because in lowliness of heart He thoroughly knew His human nothingness, and therefore could also know His indwelling Father’s allness; and being meek of heart, He knew how to

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abide in His Father in times of stress, rather than rushing off to handle situations His own way. So He now says to us: “You are in my service, so learn the secret of rest in work from Me, learn the meaning of meekness and lowliness of heart. If you do that, you will

rest, not only in your spirits from the past burden of your sins and their dominion over you, but also in your souls from the emotional stresses of daily living (‘ye shall find rest unto your souls’); and then you will be able to prove what now seems a paradox as I say it: “My yoke is easy and my burden is light,” when the normal experience is that a yoke is hard to pull and a burden heavy to carry.” God gave me that word personally thirty years ago when I had to take up responsibility in

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the mission to which I belong. “Watch,” He said to me. “Whenever your yoke is hard to pull, or your burden heavy to carry, you are off beam. Get on beam again!” I have found that an excellent barometer!

### Discerning Between Soul and Spirit

Now the Hebrews writer takes this further when he distinctly connects the experience of this rest with ability to discern between soul and spirit (Heb. 4:9-12); and my experience is that a great many of God’s people are confused and frustrated, and live in a great deal of false condemnation, because they have not learned this distinction.

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

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

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

### Spirit: The Real Self

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

The self, the human spirit, has three basic faculties—heart, mind and will. The word heart, a term often used in the Bible, is borrowed by analogy from the fact that the heart is the physical centre of the body. It indicates that love is the centre. God being love, that which He fathered in His own image is

compounded of love. Love is the fountainhead of the ego. “Keep thy heart with all diligence, for out of it are the issues of life.” The human spirit is love, self-love through the false union in the Fall; and when joined to Christ by grace, God’s selfless love expressed through the human love-faculty.

Mind, the second faculty, is that by which we know things. Not what we think about things, any more than love is what we feel about things, but the means by which we *know* them. “We have the mind of Christ”; that is why we know Him. “This is life eternal, that they might know Thee, the only true God.” Ideas belong to the soul realm, knowledge belongs to the spirit. Many know about Christ, they have ideas about Him—that is the soul: it is something different to know Him—that is spirit. The human spirit is the knower. When the divine Spirit is united by grace to the human spirit, He shares His knowing with us.

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

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

### Soul: Emotions and Reason

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

We must be discerning. Many of our soul-emotions are illusory.

We are allowing ourselves to be influenced by external appearances. We feel spiritually cold, dead, apathetic, hard, dry.

We feel we need inner revival. No we don’t. All we need is not to be fooled by our souls!

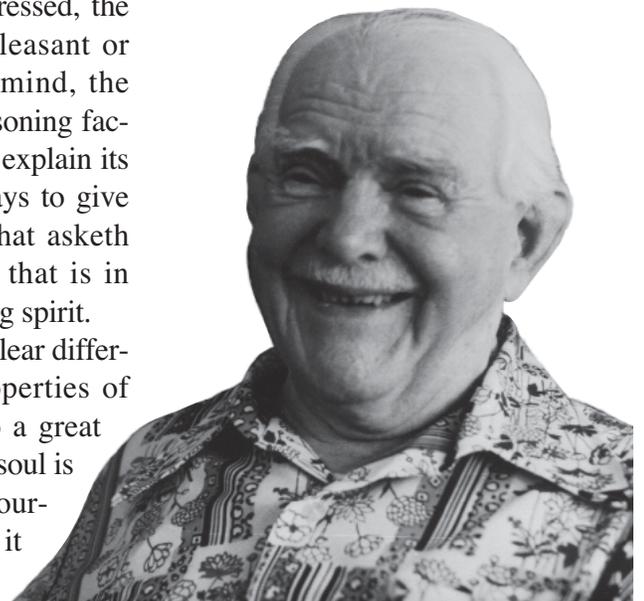
way the soul is the emotions or affections by which love is expressed, the feelings, warm or cold, pleasant or unpleasant. The spirit is mind, the knower. The soul is the reasoning faculty by which the mind can explain its knowledge: “be ready always to give an answer to every man that asketh you a reason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

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

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

### Soul-Reactions are Variable

I am flagellating myself in vain. Soul is variable, spirit invariable. In my spirit joined to His Spirit, I live with an unchanging and unchangeable Christ, and am myself equally unchanging by faith. I am not my soul feelings. I am spirit. But if we had not sensitive souls,



we could not be affected by the cross-current of human living; we should not be humans. We are to be affected by them, but not governed by them, just as He was “touched with the feeling of our infirmities.”

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

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

There are many soul-reactions which we are meant to have, so long as we understand them. Jesus said, “My

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

#### **Will: An Aspect of Spirit**

Many a time believers are confused in this respect. They feel they won't be willing for this or that, if demanded of them, or that they are now not willing. Quite so. They are not meant to be. In their souls they are meant to shrink and refuse. That is the natural and right impact of an unpleasant situation on us.

But that is not the real we or the real will. The real will is down in our spirits where “it is God that worketh in us to will...of His good pleasure.” We should not even ask people if *they* are willing. We cannot be. We should say, “You will never be willing. Self cannot give up self. But you can affirm in faith that God in you will will His will, and will take you along with Him.”

Recently a lady was talking with me, greatly distressed because she had lost her husband. She loved and served

the Lord, but she said she could not accept this blow from His hands, and was rebellious. When the difference between soul and spirit had been explained to her, and that her feelings of distress and unwillingness to accept were just normal, but were not the real self in her; and that she could honestly tell the Lord what she felt, but that, in spite of it, she could affirm against her feelings that the Lord's way is always perfect, all came clear.

In our spirits we are undifferentiated. That is where we are all one person in Christ. In our souls we all vary, and are meant to. That is why the salvation of our souls is a necessity, because it is through the infinite variety of our souls that all the glories of Christ will be seen, each of us manifesting some different facet of His unsearchable riches.

But variety means contrast without contradiction. Colours vary, we say clash, but all combine in the amazing spectrum of colour beauty. Music the same. There are disharmonies, but all compose the one great harmony of sound. And so with individuals. One person appeals to us, one doesn't. One we naturally like, one we dislike. Then we feel condemned. Should I not also like that one? Liking is a soul response, loving a spirit response. I love one whom I don't like. He does not appeal to me, I say; but God loves him, and God loves him in and through me. In taking that position, I have moved back, without condemnation, from soul to spirit.

#### **Reason: A Faculty of Soul**

Just as through our emotions we express love, so through our reasons we express knowledge; and reasons vary, as emotions do. Through the rea-

soning faculty of the soul we can explain to others what we know, and others explain to us. I cannot know what you know. That is beyond my reach—in your spirit. What you know is peculiarly your own, part of yourself. You cannot share that. But you can give me explanations of your knowledge, which I can in turn discuss with you, and it may be that I too will come to know for myself.

My reasoning faculty, therefore, in my soul, is open to all kinds of questionings. Like my emotions, it is open to the two-way influences—of my spirit from within, of the world and men from without. That is why in my soul I may have uncertainty at the same time as my spirit has certainty.

One of the best illustrations of that was the father who brought his afflicted son to Jesus. When Jesus said to him, “If thou canst believe, all things are possible to him that believeth,” his honest answer was, “Lord, I believe. Help Thou my unbelief!” As he looked at Jesus, and knew the kind of things He had done, down in his spirit he believed, and said so. But as he turned and looked at his son lying foaming on the ground, the reasoning faculty of his soul raised questions, and he was honest enough to acknowledge it. But that did not alter his basic faith. His spirit did battle with his soul and would not submit to its questionings; he fought doubt by affirming faith (“Lord, I believe”), and by asking for help against doubt (“help Thou my unbelief”—although he got the wording a bit mixed up!). The proof that faith swallowed up doubt, and spirit mastered soul, was that he got the deliverance.

### From Soul-Doubt to Spirit-Faith

It is not wrong for the reasoning

faculty of the soul to question and doubt, any more than it is wrong for the emotions to have their varied reactions. In fact the soul reactions are the means of stirring the spirit into action. I have already pointed out that doubt and uncertainty are the seedplot of faith, for we can never ultimately prove anything. That is what puts passion into faith. Coming to certain conclusions in heart and mind, we deliberately believe what we cannot prove. Faith is heart and mind committal. The only certainty possible to faith is the

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certainty of faith!

Doubt and questioning, therefore, is a normal condition of the reason, of the soul, and we must avoid the false condemnation of thinking that there is something wrong with us in that condition. Unbelief is a different matter, for unbelief is not of soul, but of spirit. Unbelief means that, in my inner self, I have decided I will not believe a certain thing. I have allowed my soul-doubts to capture my spirit and enslave my will.

When we understand this balance between the spirit of faith and the uncertainties of reason, and how the

## 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 (1 Cor. 6:17). Thus we see that Christ has reproduced Himself in our flesh, and we Christians are really Christ living as us (Gal. 2:20).

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

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

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

reasoning faculty is given us to face squarely all the various possibilities that confront us in life, then we enter with zest into life's dialogues. Is a thing this? Is it that? We are not afraid of the cold winds of scepticism. We are not shaken by questions that seem to disturb our faith. We weigh things up and admit our ignorances and inabilities to produce our proofs.

But we don't live in the reasonings of our souls. We move back to where we really are—in our spirits. There, in the place where eternal decisions are made, we affirm what we know and are—by faith. Where reason has helped to clarify and confirm, we are strengthened and thankful, and are more ready to share those reasons with others. Where reason raises questions, we are always willing to consider and learn and adjust; but we never permit it to cross the bridge which is forbidden to it, the bridge of revelation from the Other

Side, which has become the bridge of faith, the bridge which is nothing to do with rational concepts, but is a Living Person. In that sense opposing reasons are also our friends, because they only serve to stiffen the sinews of faith. "Whether He be a sinner or no, I know not: but one thing I know, that, whereas I was blind, now I see."

Our souls, therefore, whether in the emotions or reason, are the agents of our spirits, our real selves. They express Him who is the indwelling Spirit in our spirits: whether in the old life, the spirit of error; or in the new, the Spirit of truth. This means that, when it was the spirit of self-love in the old life, what our souls felt or thought in their selfish reactions was largely allowed to govern our spirits: if we didn't like a thing, we didn't like it, and so forth. But in the new life, when our souls channel in world impressions, our likes and dislikes, our

doubts and scepticisms, we no longer permit soul to govern spirit; gradually spirit masters soul, so that it becomes more and more fixed as a reflector of God's Spirit.

—*God Unlimited*

*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 focuses on the cutting edge of our Total Truth—Body, Soul and Spirit—through a collection of articles and features by Norman Grubb, Page Prewitt, and other contributors. Our lead article, "How Does Soul Differ from Spirit?" sets the foundation as Norman uses Hebrews 4:9-12 to explore the difference in the human makeup between soul and *spirit*. From there he explains why and how we may choose to move from the ever-changing realm of human thoughts and feelings to the spirit-truth of our eternal union with the all-sufficient Jesus Christ. Similarly, "That Soul-Spirit Understanding," taken from Norman's most recent book,

*Yes, I am*, provides an excellent and succinct review of these fundamentals and illustrates the core problem of mistaking the variable emotions of the soul for our still, spirit-center by answering such fundamental questions as, "What do I do when I say I am 'Christ as me' and yet there is someone I hate?"

With her usual practical illustrations and clear theology, Page Prewitt guides us through her personal search for an answer to her inability to live up to God's standards and presents us His all-encompassing solution in several articles featured in this issue. Starting with her Romans 7 struggle (a stumbling point for many of us), Page's "Body, Soul, and Spirit" takes us through her discovery of the biblical truth about our

function as containers of deity, how Christ's death and resurrection provided the answer to her (and our) dilemma, and how Satan uses our misunderstanding of our human make-up to trick us into unbelief. In an excerpt from her booklet, *Alphabet Soup*, Page provides practical instruction on recognizing our thoughts and feelings as neutral soul-responses and the importance of affirming the truth of our true identity in union with Christ. (For a broader glimpse into the range of issues packed into this powerful booklet, read Marian Kinahan's "A Look at a Book" review of *Alphabet Soup*.) And "Further Soul/Spirit Clarification," Page's response to a reader's question, gives a brief survey of Norman's writings in

which she affirms that our choice faculty (our *will*) is located in the realm of the human spirit, rather than in the soul—a critical distinction when discerning soul and spirit.

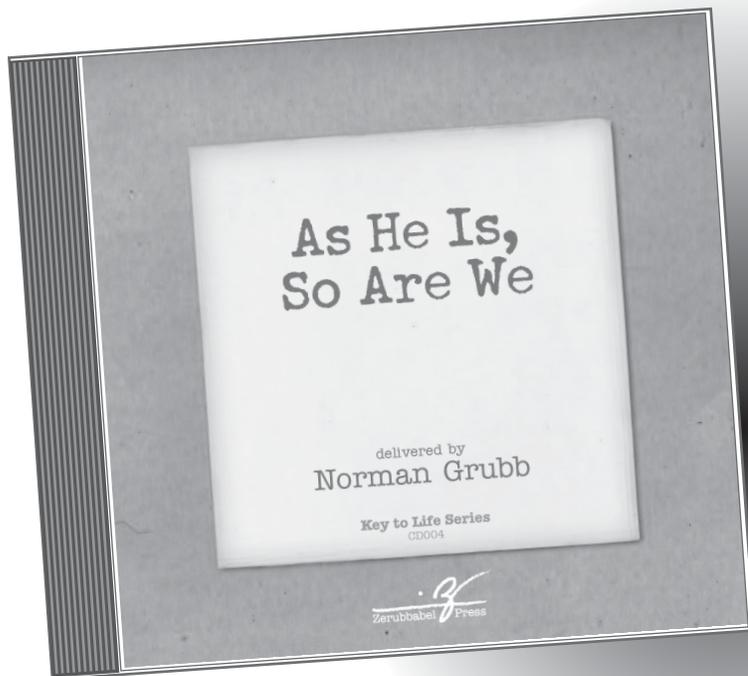
For a look at the “how-to” shift from soul-appearances to spirit-truth, we have reflections from three members of the Langley family. Longtime readers may recognize the name Langley from our “Moments with Meryl” feature of a few years ago. We’ve reprinted several brief “Moments” to demonstrate the mental “self-talk” through which Meryl moved from soul-appearances to spirit-truth, both at work and at leisure.

Further glimpses into making the shift from soul to spirit in everyday circumstances are provided by Meryl’s son, Jon, (“Christ in the Driver’s Seat”) and daughter-in-law, Kim (“Rejoice in the Lord Always”). For more detail about Meryl’s personal search for a life that worked, be sure to read “Tape Talk—and more,” Meryl’s review of Page Prewitt’s audio recording of *Body, Soul, and Spirit*. More than a simple tape review, Meryl shares the amazing ways God used Page to help her come to know this life-changing truth.

Finally, no discussion of body, soul, and spirit would be complete without

Norman’s cogent teaching on the spirit dimension. His article “There is Another Dimension” contrasts the visible matter-realm with the invisible spirit-realm and explores our basic selfhood, made in God’s image—a spirit, expressed visibly via a soul and body. Jesus demonstrated by word and deed how we are to live in the spirit dimension on this Earth; when born-again into spirit-union with Jesus Christ, we are His bodily manifestors on this earth, living out that union by the same spirit-principles as He lived out in His earthly body—Christ in us, as us.

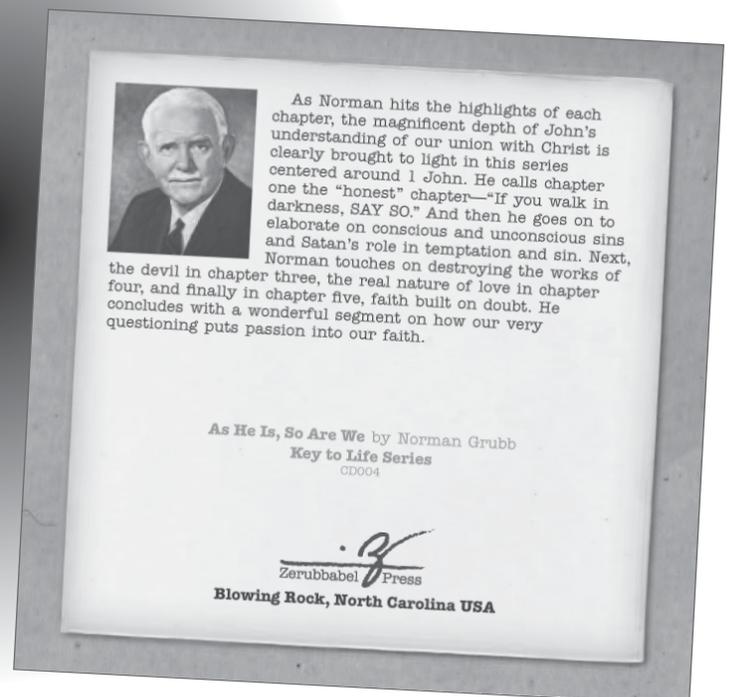
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# A Look at a Book

by Marian Kinahan

## BOOK REVIEW:

*Alphabet Soup*

by Page Prewitt

“Is there such a thing as a life which is a clear, straight line? Don’t all lives appear to be a mix up? Is there really a possibility of a straight line?” These questions posed by Norman Grubb, in the foreword to *Alphabet Soup*, brought to my mind the verses, “A double-minded man is unstable in all his ways” and, “For he that doubts is like a wave of the sea, blown and tossed by the wind” (James 1:6-8). Until we see with the “single eye”—see through to the spirit dimension, we will continue to be pulled in different directions. When I was first saved, a verse that meant a lot to me was “Be transformed by the renewing of your mind” (Rom. 12:2). We are born again—born of the spirit of God and so now should live according to that spirit. But how do we do this?

*Alphabet Soup*, a booklet by Page Prewitt, addresses these issues step by step and builds a clear picture as one would piece together a jigsaw puzzle. We need to know who we were before we were born again—and understand the change that was wrought in us through our new birth. We need to know the truth about the spirit reality because that’s all the reality there is. Page explains this through sharing her personal life experiences and how she found answers. She also uses diagrams backed up by scripture to illustrate the

spirit change through which we become a new creation indwelt by a new deity—Jesus Christ. Whereas before we were children of disobedience and “walked according to the prince of the power of the air” (Eph. 2:2), after our new birth, “...what?

Who we are does not depend on our feelings but on which spirit lives in us. There is no independent “I.” We are either “of our father the devil” or, Christ in our form, “I no longer live, but Christ lives in me” (Gal. 2:20). Satan would have us believe that there is an independent self, but God calls us to believe who He says we are.

Know ye not that your body is the temple of the Holy Ghost which is in you” (1 Cor. 6:19).

Page discusses the confusion between soul and spirit. People have difficulty discerning between the soul (thoughts and feelings) and spirit. Feelings of fear, jealousy, etc., lead us to believe that we *are* those feelings, and Satan would have us stay forever trying to figure these out and change

them. However, Page makes it clear that feelings are neutral and go on naturally because of our humanity. We need to acknowledge them and make the distinction between feelings and reality so as not to live from them but from the truth of the word of God.

Who we are does not depend on our feelings but on which spirit lives in us. There is no independent “I.” We are either “of our father the devil” or, Christ in our form, “I no longer live, but Christ lives in me” (Gal. 2:20). Satan would have us believe that there is an independent self, but God calls us to believe who He says we are. Page’s excellent use of diagrams and practical examples from her own life take us through the confusion of an alphabet soup to clarity and a renewed mind. As Norman says, we should be see “through-ers” and not see “at-ers.” Since I first took hold of the teaching shared by Page in this booklet, my life has been truly transformed. I now know that reality is the spirit reality and I believe that what God says about me is true.

So if you are looking down into a mess of gcbdbdefdae soup, take a moment—even right now—to pick up this little book and open your mind to the revelation of “Christ in you, the hope of glory.”

# Rejoice in the Lord Always...

by Kim Langley

It was Monday morning and it was a gray, rainy day, when I was heading to work in my car thinking, “Well, this is perfect! This is the perfect time to apply the truth of who I am in Jesus Christ.” Leaving for work that day I felt downhearted, tired and discouraged! Not much like I thought I *should* feel. However, I knew that this was exactly the opportunity I needed to believe the truth about myself.

I am a Christian, which means I have accepted Christ as my personal saviour. God says that I am “joined to the Lord one spirit” (1 Cor. 6:17). We also know from Galatians 2:20, that since my death and new birth in Him, Jesus Christ is actually living His life through me. The *independent I* that I thought I was, which was really Satan living as me, was crucified with Christ. This means that in situations when I feel negative, I can know that this is just going on in my soul, but the reality is that Christ is right there, as me in my human form, and He is the positive. This is just one small example of dealing with an everyday soul reaction which we all have all the time over lots of different daily situations.

A current situation for me is working toward starting my own business. Not only is this an incredible opportunity to own a business; I will also have the privilege of working within a hugely successful international Christian organisation and serving other women in my community. Whilst this is such a great chance, it is also a big step from anything I have done before and has presented me

with some faith challenges. Most commonly I have felt inadequate and as though *I* don’t have what it takes to do what is required. The truth is that there is no such thing as just an *I* that can do anything!

At times in the past when I have fallen for that lie and acted on it, which is sin, Satan has just confirmed it all the more. If I say, and then act on, ‘I am inadequate,’ the problem is with the ‘I.’ When

...when I make a choice to obey God and to believe what He has said about me, this confirms Christ as my reality. I may still feel the same way in my soul, but I can rely on Christ as sufficient to do whatever the next thing is that needs to be done. I can trust Him to live out however he chooses, whether it looks successful to me or not.

I believe this statement, because I have bought into an independent I, Satan takes over and lives out via my members (Romans 6:13). He then lives out the very thing that I have believed about myself, in this case, that I am inadequate and can’t do whatever I need to do to start a business. Satan makes this a reality by acting those things out and confirming the lie that I have believed.

However, when I make a choice to obey God and to believe what He has

said about me, this confirms Christ as my reality. I may still *feel* the same way in my soul, but I can rely on Christ as sufficient to do whatever the next thing is that needs to be done. I can trust Him to live out however he chooses, whether it looks successful to me or not. The irony is that once, by the faith of the Son of God, I have affirmed God’s truth about myself and overcome the temptation to believe the lie, then I get on with the task at hand, knowing that it is really Christ as me.

Just to be clear, before I can move into this right believing with Christ living out freely, if I have chosen into sin then I must confess and repent of this first. Now I am free of the bondage of sin and instead of focusing on my own inadequacies, I focus on what I am doing at this moment. I trust that Christ can handle the job through me and that He is the sufficient One. Then if I start to panic and feel overwhelmed by what I might have to deal with in the future, I just remind myself that there is no “just me” and Jesus Christ can handle whatever comes up, moment by moment.

As I write this, it sounds so simple and the truth is, it is! In the midst of all our doubts and negative feelings about ourselves or any given situation, our only responsibility is to recognise who we really are, Jesus Christ as us, which is what God says about us. Our gray, rainy Mondays are just the negatives that we need to show up the positive One in us!

# THAT SOUL-SPIRIT UNDERSTANDING

by Norman Grubb

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

## The Key-Discerning Soul and Spirit

We already have seen that the human spirit is the basic self. Soul and body are the means by which we

express ourself and live a fully active life. So as long as we confuse what we are in our inner spirit-self with the ways in which we express ourself by our outer soul and body, we are in trouble.

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

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

The quality of Spirit-spirit union is stillness, for the universal is always still. “Be still and know that I am God.” God spoke to Elijah in a “still, small voice.”

IN SIMPLE TERMS, IN OUR SPIRITS WE LOVE. BY OUR SOUL EMOTIONS AND BODY ACTION WE EXPRESS OUR LOVE.

IN THE SPIRIT WE KNOW. BY THE SOUL WE EXPRESS OUR KNOWLEDGE BY OUR REASONING FACULTY

Spirit can be compared to the sea, which, with its mighty currents and streams, is a “still” source of power; the soul is like the rampaging waves which dash about as the expression of that power. The power is in the sea, and not in the waves.

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

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

Even so, it is easy, outwardly, to be strongly drawn by some desire of the heart and seem to be helpless against it. But in my spirit-center, where God is, I know my real desire is His will, and He keeps His firm hold on me. A friend recently wrote regarding a strong desire for a certain thing: “...but in this I felt myself kept. This keeping made me angry at times,

because I wanted to have my own way and I knew I could not. I knew it could never be because that wasn’t what the *real me* wanted.” Outward and inward desire: the workings of soul and spirit.

### Our Spirit Union

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

So we see ourselves in our spirit-center, where we and He are one in spirit, and all things are ours in Him. Soul and body are our wonderful means of endless spirit

expression. And having grasped, by the revelation of the Word, the distinction between soul and spirit, I do not fear my soul and body...and still less do I foolishly wish I were without their disturbing reactions. No, I thankfully see myself as a whole person, *God’s whole person*. He has equipped me with these fascinating means for living out my full life as a whole self with Himself, in all my life’s activities. Because they are wholly His, I will put no limits on the liberated use of my soul and body. At the same time, I totally enjoy the fact that He has me safely in hand, even with the surges of the negatives temporarily flooding in. Spirit wins its battles over soul and body diversions, being “kept by the power of God”; and we, “having all sufficiency in all things, abound unto every good work.”

—Yes, I Am

SO WE SEE OURSELVES IN OUR SPIRIT-CENTER, WHERE WE AND HE ARE ONE IN SPIRIT, AND ALL THINGS ARE OURS IN HIM. SOUL AND BODY ARE OUR WONDERFUL

MEANS OF ENDLESS SPIRIT EXPRESSION. AND HAVING GRASPED, BY THE REVELATION OF THE WORD, THE DISTINCTION BETWEEN SOUL AND SPIRIT

# Further Soul/Spirit Clarification

by Page Prewitt

*Soon after publishing the article “Illuminating Body, Soul, and Spirit,” the editors received a letter from a reader concerned about whether the article correctly presented Norman Grubb’s teaching on the human will—specifically, whether our will is part of our soul or our spirit. Drawing upon Norman Grubb’s books and her personal interchanges with him, Page Prewitt’s reply clearly presents Norman’s position on this essential part of the Total Truth.*

I have been asked to answer the question on soul and spirit you sent us. We greatly appreciate your interest, support, and your taking the time to express your doctrinal concern. You asked if what we are teaching on the soul and spirit issue lines up with what Norman taught. I think it does, and here is at least part of the reason I think I am qualified to say that.

I am very blessed to have had the opportunity to spend a great deal of quality time with Norman in the some twenty-five years that I knew him. He used to laugh and say that I bothered him with more questions than anyone he ever knew. (I had to know the answers to life that Norman had found because I was desperate and had lost hope. I was not on some intellectual search that was fun.) From my wonderful times with him I received the blessing of gaining a pretty good understanding of his marvelous teaching and discernment

(given to him by revelation) on these points that are all part of the larger subject of our union with Christ. My testimony is that my life changed 100% as I took by faith what he showed me that the Bible said about who I am in Christ.

I believe that Norman’s clearest and most comprehensive teaching on your soul/spirit question is located in *Yes, I Am*. Look at the second paragraph on the second page of Chapter 3. Here he spells out what we are in spirit. He writes: “So this brings us to the fundamental principle of opposites which condition a person.” (We know when Norman talks about persons he is speaking of spirit because that is what a person is—spirit in a particular form.) Norman continues, “We know and we desire, and as we are forever confronted with opposites, we choose.” So here it is—at our center (spirit) we know, we desire, and we choose. Again Norman—“Knowledge and desire lead to choice.” Also from *Yes, I Am*—this time from the first page of Chapter 3, “What is a human person?” We have already said, “One who loves, and knows, and, therefore, makes choices.”

We gain further understanding of ourselves as spirit persons from what Norman says in Chapter 30 of the same book. Here he is talking about

our human expression of spirit when he talks about soul. “We have already seen that spirit is the basic self. Soul and body are the means by which we express ourself and live a fully active life.” A little further along in this same chapter, Norman gives a clear explanation of our soul. He writes that the activity of soul is emotion and reason. It is at this level that we have all our feelings and our thoughts. The choice we make as to what to do with them (how we react to them) is made at our spirit center.

Some of Norman’s earlier books are not as clear on these issues as *Who Am I?* and *Yes, I Am*. The truth he saw became clearer and clearer to him, and as it did, he wrote about it. He gives us this explanation in the first chapter of *Who Am I?*: “I have dug around these vital questions in several former short books. They have been written over the past thirty years and were an attempt to share what understanding I had at the time. It is not a question of wanting to take back what I then wrote, no indeed not, but only of, to me, increasing clarification.”

Thanks again for writing. Hope this helps clear things up. If not let me know and I’ll make another try.

# Christ in the Driver's Seat

by Jon Langley

I work for a well-known British bank as a sales rep, serving small and medium-sized businesses, which is great fun and also challenging. This means I travel around on the road and attend regular meetings with potential new customers, mostly in and around London.

Just the other day I had an early morning meeting scheduled, so I got up early and organized and planned everything so that I was ready. It was about a 3-hour drive to the meeting so I left as soon as possible to allow extra time for any traffic delays. One of the many blessings about my job is that I get to drive a nice vehicle. Perhaps my most favorite thing about the car is that it has a satellite navigation system on it. The reason why I love this piece of technology so much is that my map-reading skills and natural sense of direction leave a lot to be desired. This system works brilliantly for me.

However, not long after I got on the highway as I headed to the meeting that day, I noticed that the navigation system wasn't working! Furthermore, I did not have a map as a back-up! Getting to the outskirts of London is relatively straightforward, but I honestly didn't have a clue where I needed to be going once I had reached the outskirts. I felt slightly concerned at the time, but then knew I could get a map from a gas station just before I approached London. "Yep, not a problem. Don't worry," I thought. So, I bought a map, but quickly found I was struggling to find where I was on the map and where I needed to

be for the meeting. Of course without my start and end point I couldn't plot a route out and suddenly felt stuck, irritated, and a lot more concerned. The meeting would be starting soon...

Immediately, some negative thoughts and feelings went through my mind such as..."Oh my gosh, I am going to be late; this is going to look bad on me; the customer will think I am not very conscientious; I will be in trouble with my boss." Also, the potential new customer lead had come via a colleague, Phil, who works in another part of the bank. Phil would also be attending the meeting, which seemed to make matters worse. By now, I was feeling pretty uncomfortable and could sense I was becoming more and more uptight about the situation with each passing moment.

Just then, I realized what was happening and thought to myself, "Hold on a second. I need a time-out here. The truth about this situation is that God knows all about my little predicament. It's not taken Him by surprise, and it's not like He wasn't paying attention that morning." Matthew 10 makes this clear when we are told that not even a sparrow falls to the ground without the will of the Father. We are also told how this is possible in Ephesians 1:23 and again in Col. 3:11, which says, "God is all and in all." So, I stopped for a moment and let this important fact sink in.

Also, as a Christian, I am in constant union with Christ through the Holy Spirit (1 Cor. 6:17), so no matter

what I'm doing, there's never an independent Jon Langley who is going to be late for a meeting—or anything else for that matter. The Bible illustrates this via the vessel/treasure analogy in 2 Cor. 4:7 (that we are made to contain and express Jesus Christ), and also with the vine/branch illustration where Christ tells us, "Apart from Me, you can do nothing."

Being caught up in the moment and the emotions, I had strayed off this truth temporarily, and by getting the right perspective, it was like a huge weight was lifted. I realized and re-affirmed to myself that with Christ living in and out through me. Whatever situation I am in is God's perfect circumstance for me, and He is able to handle whatever arises. I can do all things through Christ who strengthens me (Phil. 4:13). Christ was literally in the driving seat!

I picked up the map again from the passenger seat and noticed that suddenly, the navigation system was working now! I quickly punched in the address and discovered I was only three miles away from my destination with 15 minutes to spare—VICTORY!

Finding a parking space was surprisingly easy (a major triumph in central London), and I had a few minutes to spare before the meeting. The icing on the cake was that my colleague was the one who ended up being late for the meeting, but I was able to start the meeting on time with the customer and was successful in closing the deal.

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# Alphabet Soup

by Page Prewitt

*Here is an excerpt from Page Prewitt's wonderfully practical booklet Alphabet Soup which is pertinent to our topic for this issue.*

Most people—I could all but say 99% of God's humanity have spirit and soul mixed up. Have you ever eaten alphabet soup? It has all those little ABCs in it, but you can't look into that soup and read a single word. It's just a "mix-up." And the ABCs are mixed up with the corn, tomatoes, peas and butterbeans; so if you want something to read and figure out, you won't get much helpful material from alphabet soup.

Most people who look down into themselves to figure out life and to figure out themselves, look down and find alphabet soup! A mess: a total mess. And it is so messed up that even if a word does appear, the meaning to it is not clear!

When people today start trying to "clean up and sort out" their own lives, they have difficulty discerning between the spirit and soul meaning of words. For example, notice that I have placed *desire* in the spirit part of you. Unless you have been schooled in what I am writing about, you would probably think of *desire* as something that goes on in your emotions or reason.

Let me illustrate this with three very simple sentences:

*"I am confused."*

*"I am jealous."*

*"I am afraid."*

Why do people make these statements? They make them because they

have strong feelings of confusion, jealousy or fear; or perhaps all three are coexisting. The snag come from the enemy, Mr. Satan himself, who does not want you to have an answer. He wants you to stay "mulled up." He even wants you to keep on trying to work it out, for his object is to keep you under his control, and this is how he operates to accomplish that aim.

As you try to work through these feelings, think them through or even talk to someone about them (me, for example), what you want to talk about, think about and work through, is the confusion. If in talking to me, I say to you, "But that is not the point," then to your confusion and frustration, anger is added and you then say to me, "You are not listening! You are not hearing me!" What you want to do is tell me just one more time how confused you are, and you even want to elaborate on your confusion.

Let me tell you something from my own experience. Some years back I was involved in a group under the direction of a trained clinical psychologist, who was also a believer, with a Ph.D in his field. I had an identical encounter to the one I have imagined between you and me. When I said to the group, "You are not hearing me," the doctor made this point. He said, "Page, they *are* hearing you. And you have to 'tell it just one more time.' What is happening is that they are not *agreeing* with you."

Now you may think that if you can tell it just one more time, I will not only understand you, but also agree with you.

So when you are talking to me or to anyone in actual life encounters, and you think we are not listening, and you confusion then leads to frustration and anger, know this: we hear you; we understand; we just don't agree.

The enemy wants to keep your focus on the confusion, the frustration and the anger. Satan wants to keep you working on that and "build his case" around that. Why? Because as long as you work on the confusion (or the fear, jealousy or what have you), you will never get the solution to the problem. You will be just tying the knot tighter.

The enemy knows that once you see the root of the problem, he will have one less place where he can tempt you, or even go beyond tempting you and get you to fall for the temptation and finally sin. He does not want you to see the answer to this dilemma.

This is the problem. When you keep telling me about your confusion, what you are really talking about is "you alone" being a confused person. The enemy steps right up, picks up your feeling of confusion and says, "Look at you! See what you feel. You *are* confused." If you are not keen and are not experienced in this, you just repeat to him what he says. You say in agreement, "I *am* confused." The simple solution to the problem is this: you take your personal pronoun *I* and correct it to read *Christ-I*, for as a Christian, that is who you really are (Gal. 2:20).

Notice how I have altered the sentence below:

“*Christ-I feels confused.*”

Can you remember in grade school how pupils filled in the blanks of their grammar workbooks from a choice of words that were in a parentheses? They would complete the sentence with the correct word. That is just like what we are doing here. You add before the *I* the word *Christ*, and form the new pronoun *Christ-I*. That pronoun now becomes the subject of your sentence. Not an “alone-I” as you had before, not a “just you,” and also not a “just Christ.”

Now see how I have written, “Christ-I feels confused.” It is true that “Christ-alone” does not feel confused. But He has pleased Himself to take up residence in and indwell me, and as many confirming passages in the book of Hebrews point out, He is pleased to undergo our temptations with us. Therefore, though He himself *alone* neither is confused nor feels confused, He willingly subjects Himself to “re-feel” those feelings in you—yes, as you.

What you feel is a part of your soul and not a part of your spirit. *It is all right to feel anything you feel.* You are *supposed* to feel anything you feel—the “good” list, the “bad” list, the “indifferent” list.

What you feel does not touch your spirit because the spirit part of you is the part that never changes. Spirit is the same yesterday, today and forever. It is a separate, distinct thing and never becomes anything that you express in and through your soul.

Therefore, I can legitimately say from a “Christ-I consciousness” that I *feel* confused. Or afraid, or tired, or out-of-sorts. I can even say, “I feel like I hate her.”

### Feelings Are Neutral

Many people think good feelings come

from God and bad feelings come from Satan. If they feel good, they rejoice. If they feel bad, they think Satan has climbed over the wall, so to speak, taken their “members” captive (Rom. 7:5, 23), and that something “bad” is going on. But that is not true.

Interpreting feelings like that can immobilize a believer, for feelings are a neutral part of our humanity. God does not have feelings. People sometimes don't like to hear that, but God is the same all the time. His love and His actions are not dependent on fluctuating feelings.

When your feelings rise up out of your humanity, they are neutral. In a

sense, feelings are independent. This independence (though we may deny it) signifies the inability to act, to go into action. This, feelings cannot accomplish.

Feelings are merely impulse receivers. Years ago in Florida I had a high school chemistry lab, and on the professor's desk one day was a dead chicken leg. We took an electrode and touched the muscle of that dead chicken. Guess what happened? It jumped! Now do you think anybody in that class in their wildest imagination expected that chicken leg to walk off that guy's desk from the impulse? The answer is

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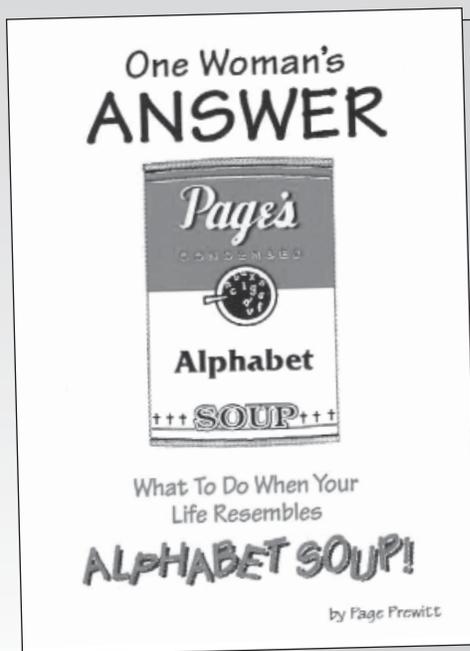
## One Woman's Answer What to Do When Your Life Resembles Alphabet Soup!

Is there such a thing as a life which is a clear, straight line? Don't *all* lives appear to be a mix-up? ...Page Prewitt takes us straight through from A to Z in sharing how the knots were unraveled in her own life, and then how to lay the finger on the

many knots in every life until they are untied. Page so unmixes the mixed-up soup that we too are enabled to lay our fingers straight on those mix-ups, the reasons for them and the way to unmix them. She keeps it plain by concentrating on her own answer to the secret, showing others how to do the same.

I greatly recommend this booklet to every hungry reader who does want to get the soup unmixed and enjoy each particle in its right proportion...If you really want to know the true meaning of who you are as a self—and that's the *only* final meaning to our life's search—this booklet can bring great light to you.

—Norman Grubb



See page 35 for pricing.

# Moments with Meryl

by Meryl Langley

*The following reprints of Moments with Meryl illustrate the battles of faith that come up in everyday life and how to move from looking at outward appearances and soul-responses to the stand of faith—"the evidence of things unseen."*

## Against Appearances

Being convinced that God wanted me to stay put in the Nutrition and Dietetic Department, I returned from my one-day Personal Assistant course with renewed enthusiasm and new ideas to benefit our whole department, not least, a recommendation which, if acted upon, might successfully address a longstanding problem: short staffing. My boss asked me to give a brief presentation of the course content at a staff meeting, and then we discussed long-term plans. Small changes were implemented gradually over the following four weeks, which improved morale considerably. Then the time came to submit a document (prepared by us all) to our manager's

boss (Mr. X). It was well received, and a meeting between our boss and her manager was arranged. The day before the meeting, however, Mr. X was made redundant (job eliminated) with immediate effect, leaving us all "high and dry." Against appearances, I believed this to be God's plan and confidently announced this to two or three colleagues.

For several weeks, we were plagued by uncertainty, rumours, absences, staff sickness, equipment failing when deadlines needed to be met, etc., etc. Morale was again very low. Because of the administrative demands necessary for the day-to-day running of our service, my "new" P.A. role was in name only—no new challenging responsibilities and certainly no sign of any salary increase (which was promised). I had the normal soul, negative reactions to all these externals, and at one point felt really mad at God. "You kept me in this place for a purpose (to be Christ), bring about change and raise my hopes—only to dash them in a sec-

ond. This has been going on and on and on for so long, and I really believed: 1) You determined (not permitted) it; 2) You meant it all for my highest and best and for the good of everyone in the department; 3) I've seen every "obstacle" as an opportunity (God coming to me in disguise) and moved to spirit truth, daily (sometimes hourly) affirming Jesus Christ is living as me—now it's back to square one. There you are, and I am so tired and weary of it all; I've had enough!"

OK, so now what? I thought of Job, Joseph in prison, Hudson Taylor, C. T. Studd, Norman Grubb and, of course, Jesus Christ (Since when did I ever sweat drops of blood?). I've never had it as hard as them. "Meryl, you don't know how easy you have it. Do you still believe God determines, not permits, that God means these circumstances for good and it is still God coming to you in disguise? What if it *never* changes? Are you still prepared to believe Jesus Christ is living His life in you, as you?" I imagined standing before God if I said "No." I considered the alternatives which somehow held no appeal to me; I thought of others who would be affected by my choice. And then I said "Yes Sir, I (Christ/I) still believe all those things."

I have no earth-shattering news to report, no "results" to amaze you with. Everything remains unchanged (on

the appearance level) but I *know* in the eternal realm, God is working. My feelings concerning work are still negative, but my focus is on spirit reality and I am living one day at a time with a good attitude.

### **Lacking Nothing**

I had been waiting since February for the showing of the film, "One Fine Day," starring George Clooney. For some reason its release had been delayed, so I was delighted to see the movie was coming to our local cinema. Since Jon and Jo were out on Saturday evening, Jim and I decided to eat out first and then go and see "the film."

I thoroughly enjoyed it—a real romantic comedy, and of course George Clooney stole the show. On the way home, I was thinking, "Isn't it sad that so many people think that having the 'perfect' partner will make everything okay and life will be wonderful?" I admit those type of relationships do *feel* wonderful for a *short* while, but then what? Like Scott Peck, the eminent psychologist, says, those feelings only last for about two years—five years, maximum. I remember when I got married thinking that somehow I would now be complete and fulfilled. It didn't take long to become disillusioned!

Since becoming a Christian and especially since knowing I am Christ

in Meryl form, I have now come to see that I am complete and entire, lacking nothing (fulfilled) because I contain Jesus Christ, even though at times I may *feel* incomplete and lacking everything. It is Satan's lie that I need the comfort of someone to make me feel better; I am free to live spontaneously from Who I really am (Jesus Christ in Meryl form), and am not dependent on any human relationship. I am learning that real love (God's agape love) is a selfless concern for the welfare of others. It is not called forth by any quality of loveliness in the person loved, but is the product of a will to love in obedience to God's command. Isn't that the highest ideal? And, of course, that can only be lived out by Jesus Christ through my vessel as I make right choices. This is how my needs are met: by meeting the needs of others. Amazing!

These were my thoughts as we traveled home, and I was so grateful that I no longer need to look to my husband to meet my needs. Indeed, I can see that our aim is to see how we can best serve God together, knowing that we are both vessels through whom Jesus Christ is living out His Life.

### **Receiving the Reward**

Of late I've been realizing how shame-based I am. I feel ashamed of

my background, my financial situation, my education. I think it's the education one that's been causing me the most problems. Well, I've been glad to be aware of the fact that I was shame-based, because that then gave me a platform to faith. What I've been saying over the last three or four weeks is, "Well, I feel shame-based, but I know that Christ is not shame-based" and therefore I made my faith statement that neither am I.

Now the feelings of shame-based have persisted, but I've continued to make these faith statements. And last weekend, when one of the women said that she was jealous of my clarity, she said "Look at this. I'm a trained psychologist, and with all my education, you know, I'm jealous of this that Meryl has." Well, can you just imagine how I felt? It was as if God had spoken to me directly and said, "There you are. You've made your faith statements and now you can see which is more important—to have your eyes and your ears open to God's truth or to be rich in education. Somewhere in the New Testament Jesus said to the disciples, "Blessed are your ears, for they hear, and your eyes, for they see." And that was how it felt to me. I have received the reward of faith, and I tell you, I was blessed.

# There is Another Dimension

by Norman Grubb

There is a spirit dimension, and there is a matter dimension. There is appearance, and there is reality. Paul puts it: "The things which are seen are temporal; but the things which are not seen are eternal." Commonplace and obvious? Yes, but revolutionary, because all our understanding of life is geared to the visible, and we are occupied by the "sweat of our brow" and the application of our minds in expanding and using the visible. Anything not within the compass of our reason we consider crazy. But what do we find in the Bible? A continuous record of happenings which we call supernatural, which cannot be fitted into our interpretations of normal cause and effect. Abraham and Sarah have a child when respectively a hundred, and ninety years old; Joseph accurately foretells through dreams; Moses brings plagues on Egypt, crosses the Red Sea on dry land, gets water from a rock and brings down the walls of Jericho, and stops the sun for a day; Elijah stops and then brings the rain; Elisha makes an axe-head swim; Daniel spends a night among hungry lions; the three young men walk in the fiery furnace and come out without even the sell of smoke on them. Jesus was continually doing things beyond natural explanation, bringing calm in a storm, walking on water and thus counteracting gravity (and Peter doing the same), feeding five thousand with five loaves, healing all kinds of diseases, and raising the dead. Paul and the apostles saw prison doors open, chains fall off, the dead raised up; and the writer to the Hebrews reminds the whole

church in the famous "faith" chapter 11 that these things were really so.

Now immediately I mention these things, you will tend to think I am pointing to specific remarkable happenings and asking, "Why don't we see the same?" No, I am not. That is dangerous thinking, because it is centring our attention on dramatic incidents as if they are what matters; but the question I ask is, Do we not recognize that here are happenings which are products of another

Now I myself, being spirit, am meaningless in relation to others unless I have a means of expressing my spiritself; and that, in Bible terms, is my soul and body. My soul is my emotions and reason, emotions expressing my spiritdesires, and reason expounding my spirit-knowledge: and of course my body the means of outward contact.

dimension, the spirit dimension, and altogether beyond the scope of human thinking and action? They belong to the absurd: or they belong to the real, and we are in the absurd who discount them and claim the only real to be our laboured efforts! That is all I am now saying. Not that we ought to be seeing things like these, though we must say they could be if they are the products of faith; but that there is a dimension of spirit, where He who is spirit, and we who are "joined to

Him one spirit," operate right in the midst of this matter world; and we discover ourselves to be spirit people, not matter people, with revolutionary effects on our whole way of seeing, thinking and acting; and that *this* is the truth, or we should rather say that He who is spirit is the truth. We shall explain as we proceed.

So the first great fact is that the whole universe is spirit. It doesn't look like that, and our first reaction is to question that. So let us start like this. We know what spirit is because the Bible tells us we humans are spirits. The writer to the Hebrews says we have flesh-fathers, but that God is father of our spirits, in other words our real selves (Hebrews 12:9). Paul defines our self, or our ego, as spirit when he says, "What man knows the things of a man save the spirit of man which is in him?" And that in me which says I know, is obviously I, and that I is spirit. If we die in Christ, it says we are "spirits of just men made perfect," our real selves having left its body shell behind. If we die out of Christ, we are "spirits in prison." Always spirit.

## Spirit is the Only Reality

Now I myself, being spirit, am meaningless in relation to others unless I have a means of expressing my spiritself; and that, in Bible terms, is my soul and body. My soul is my emotions and reason, emotions expressing my spiritdesires, and reason expounding my spirit-knowledge: and of course my body the means of outward contact. The simple evidence that we humans are spirit-

selves, expressed through soul and body, is that if I meet a person, I don't say I met a body, but a person, because I caught on to the spirit-self expressed through the outer form.

Now this gives us a human jumping-off point to understanding Jesus' supreme word, when He said to the woman of Samaria, "God is spirit." There we have it. If God is spirit, then that is all there can be, and all must be spirit. If in the beginning, as Genesis says, there is only God, all must be some form of Him; and we know this is so, because we are taken to the end time by Paul in 1 Corinthians 15, when he tells us that after the last enemy is destroyed, the Son will render up the kingdom to the Father that "God may be all in all." If He is all, then everything must be forms of Him; and "all in all" means He, The All, in all His forms of manifesting Himself.

We understand this from the fact of us humans being spirits. Just as we have a necessary form by which to manifest our spirit-selves, so He. The universe is He in manifestation. The universe is spirit slowed down to the point of visibility. Paul says that all men have an inner understanding of Him the Invisible "by the things that are made." The visible manifests Him the Invisible, so that "the things which are seen were not made of things which do appear."

So we are saying one tremendous fact. There is only One Person in the universe. There is only God. The universe is God in manifested forms. We will develop that much more in a moment. But you see the importance. If all is He, we are to learn the secret that Jesus knew so well, of seeing through the appearances to Him the Reality. And we see the unity of the universe, the oneness of all, which is a present fact to the eye of faith, and is

stated in its final form when Paul says that He is going to "gather together in one all things in Christ." That settles it. All is one, and that great day is coming when what now appears separated to the outward eye will be visibly and eternally one in Him. Think of that, not Christ in the universe, but the universe in Christ, proving again that all is one spirit. Even the word universe means one, and Christ's final prayer is on oneness. All through history people have had flashes of this fact of unity and it has a great effect on our consciousness when we begin to see through to this oneness now.

In the light of this revelation that the universe is this One Living Person, and everything and everybody is He in some manifested form, whether good or evil, whether positive or negative, this obviously raises some disturbing questions, when we include evil in the everything. This will become clear as we proceed. Suffice to say now that we shall never find the answers to life's problems until we see Him The Only One in all activity, not two powers but one. Not a dichotomy, but a unity. As Jesus said, "If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." But the opposite of single is not evil, but double. Why then evil? Because to see double is to see evil. We only have the secret when we see as Jesus did, through all to one—to Him, the Father, including seeing through of the devil. Isaiah saw this more clearly than any other writer in the Bible in some chapters such as 45 and 46. "I am God, and there is none else...I form the light and create darkness: I make peace and create evil."

Of course many times I am asked if I am a pantheist. I am not a theologian, and probably my questioners are not; but

I had plenty of Greek in my English school days, and know that "pan" means everything in the neuter case, and "theist" of course a worshipper of God. But that is just what the idolatry of Romans I was, which lies at the roots of man's ruin—worshipping the creature rather than the Creator. That means calling the thing God. But what we are talking about is seeing through all things to the One of whom it is some form, just as I don't mistake a person's body for themselves; I see through the body to the person of whom it is the outer form. When therefore we humans have returned through Christ to knowing God as the Living One, our Father, then all life becomes worship, because our eyes are opened: we see through everything and every person to their being some wonderful form of Him in beauty, power, shape, texture, colour, in nature, in music, in the powers of sight, hearing and thought: though some may be outwardly distorted into ugliness.

But that raises another question of equal importance. If the whole universe is One Person, and what we produce is what we are, what kind of person is He? For the universe must be a representation of its author. Of course we know the answer, but how fundamentally important. John gives it. Jesus made that three-worded statement, "God is spirit." John makes the three-worded statement, "God is love." That is all that need be said. "Is," not "has." If He is love, then He is nothing but love; and Paul said love fulfills all laws of the universe.

And what is love? In a word, love is for others. If I love, my interest and involvement is to meet the other person's need, no matter what happens to me in the course of it. And this is our God of the universe. He is love. He exists for His

# Body, Soul, & Spirit

by Page Prewitt

I am assuming if you have chosen to read this article that you have accepted Christ as your Savior, and you consider yourself to be a born-again Christian. If this is the case, then maybe you are at the place I was spiritually after I had been a Christian for a number of years. I knew God's requirements for living a Godly Christian life and I wasn't fooled into thinking that I even came close to meeting those requirements. My heartache was that I desperately wanted to "live right," as I called it, and be the kind of person, both inside and out, that I knew God required me to be. No matter how hard I struggled to do this, I missed the mark most of the time.

## Is There an Answer?

I thought I had found the answer to my problem the first time I can remember reading Romans 7. I thought, this is me! I am just like Paul in that the very things I wanted to do and knew I ought to do, I found impossible to do. And the things I didn't want to do and knew I shouldn't do, that is what I did continually. And, like Paul, I certainly considered this a wretched way of life! But I thought since the great and beloved Paul has experi-

enced the same failures that I had, maybe this was it and it was the best any of us would ever be able to do this side of heaven. I mistakenly began to consider Romans Seven the "normal" Christian life.

This conclusion gave me no peace, however. My conscience and the Bible convicted me that my failure to obey God's commands was sin, and in order to be a right person in His eyes, I had to stop sinning and live a righteous life. But as I have already said, the question that had me in a hopeless state was how to do it. I hope it is your question, too, and if it is, stick with me because I am going to give you the answer. (Isn't it good news right there that there is an answer?)

## We are Not Self-Operated

The answer, as I have come to know and experience it, came in the form of the message that I, along with many others (namely my mentor and teacher Norman Grubb, who first taught me these truths from God's word), boldly say is the Total Truth—simply meaning that we are total humans who contain a Total God: "He that is joined to the Lord is one spirit with Him" (1 Cor. 6:17).

The basis of this total truth message is that there is no such thing as an independent self-operating self. The

idea of anything or anyone in God's universe being independent of the creator-God is a lie. This lie began with Satan. I'm sure you know that Satan, originally named Lucifer, was created to be God's light-bearer. His position in the universe as God's servant did not suit him. Because of his pride and ambition, he chose to disobey God and reject His authority. Satan defiantly declared himself equal with God as though he had a self-operating nature of his own. Of course, this was his own trumped-up idea. It is obvious, isn't it, that the creature can never be equal with its Creator. This act of disobedience was the first sin ever committed in God's glorious universe and this is the "Original Sin." As its consequence, Lucifer's name was changed to Satan, and he and his angels were cast out of Heaven and into Hell.

All mankind has been infected by Satan with this same lie—that we, too, can operate or live independently of God and have a nature of our own. Satan began his sin infiltration into the human race when he convinced Eve that God had lied to her. He talked her into believing that what he, Satan, was telling her was the truth: "You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God knowing good and evil" (Gen. 3:4,5). Eve gave the fruit to Adam, and he took and ate it, as well.

Thus Adam, like all of us after him, learned the hard way that what God had said was true because, contrary to what Satan had told him, he and Eve suffered the consequences that God had promised him. From the day that Adam fell, the entire human race has been infected by Adam's sin: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned" (Romans 5:12). So all sins are a product of people believing Satan's original lie.

### Containers of Deity

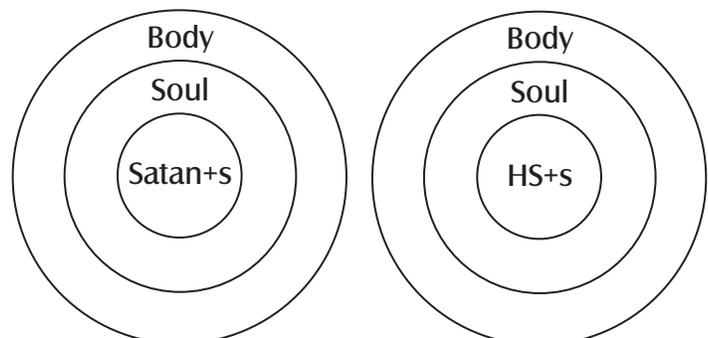
However, the true revelation of the Bible is that we

humans have no nature. We were not created to have a nature, but to be containers of a deity nature, and we can only express the nature of the one within us. All the Bible symbols of our humanity describe us as containers and expressers of one who is not ourselves, but is a god. All that matters is, which god?

The illustrations the Bible uses of us in our humanity are vessels, branches, body members, slaves, and wives. In each of these instances we are the agent by which the occupant operates. The Bible refers to us as either "vessels of wrath" or "vessels of mercy." The vessel of wrath, of course, is a container of the god by whom we experience wrath. And the vessel of mercy is a container that houses the God by whom we experience mercy (Rom. 9:22-23). So it is not the type of vessel that is important but which god it contains.

Every human being is born containing the spirit of error and is thus what the Bible calls lost: "And you were dead (or lost) in your trespasses and sin" (Eph. 2:1); "For the son of Man has come to save that which was lost" (Matt. 18:11). The Bible says that we are "children of your father the devil," and tells us that it is his deeds that we do. We remain in this lost state unless or until we accept Christ as our personal Savior and we become, in Biblical terms, saved or "born-again": "Truly, truly I say to you, unless one is born again, he cannot see the kingdom of God" (John 3:3). We become cut off from the indwelling spirit of error (Satan) at our new birth, and we become joined to the Holy Spirit. From that time on we are united with Him in an eternal union.

Here is an illustration to help show you what I mean.



As you can see in the first illustration, there is a lower case "s" and a plus mark and "Satan." The small "s" stands for our human spirit, and as you can see from this illustration, it is joined to Satan. But, as we have tried to make clear, this does not mean that we were born evil/sinful in and of ourselves, since we are not independent. But, as the drawing depicts, our human spirit is connected to Satan—and it is his evil, sinful deeds that are expressed in and through us. Until we are born again, Satan is our boss and sin for us is a way of life: "Wherein in time past we walked according...to the prince of the power of the air, the spirit that now works in the children of disobedience" (Eph. 2:2). The Lord Jesus is the only exception. He was born sinless, lived sinless, and died sinless.

### Salvation: A Change of Spirit-Operator

In our second illustration, our human spirit ("s") is joined to the Holy Spirit. The exchange of Satan with the Holy Spirit takes place when we accept Christ as our Savior. It is the body death of Jesus that is the means by which our human spirit is freed from the indwelling spirit of error (Satan). The Holy Spirit Himself becomes the new spirit life within us: "He that is joined to the Lord is one spirit with Him" (1 Cor. 6:17); "He who raised Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you" (Rom. 8:11). I think it is necessary to digress for a moment to explain what the Bible means when it talks about our being put to death (crucified) with Christ on the cross and in turn, our being dead with Him (Romans 6:6-8): "Knowing this, that our old self was crucified with Him, that our body of sin might be done away with,

that we should no longer be slaves to sin; for he who has died is freed from sin; now if we have died with Christ, we believe that we shall also live with Him." I find that there are many interpretations of our being dead with Christ that are not only confusing but inaccurate. We must get it clear that death does not mean dissolution. It is, instead, the process by which spirit is separated from body.

The Bible says that Christ became sin or in other words, took the spirit of sin/Satan on himself (Corinthians 5:21) and took it to the cross. In His death, the Satan/sin

spirit was cut off or put out of Him. In our new birth experience (when we accept Jesus as

our personal Savior) we are spiritually put to death with Him—"one died for all, therefore all died" (2 Cor.

5:14) and in His death the Satan spirit that we inherited from Adam, is put out of us. In our resurrection (new life) the spirit of Christ joins Himself to us in an eternal union (Romans

6:4,5). Thus, in actual fact, we become new creatures, or what

the Bible calls the "new man." When this exchange of spirits takes place in us,

there no longer exists an "old man" who lurks around waiting to reinvent himself as us. Please don't begin to think from what I am saying that we reach a state of perfection where it is impossible for us to sin. The explanation of sin in the life of a Christian will come later.

I hope this short account lets you see that when we say that through Jesus' body death on the cross we become new creatures in Christ, we are stating a literal fact and not some high-sounding spiritual ideal. We are actually converted from having Satan joined to us (Satan/I) to Christ joining Himself to us (Christ /I).

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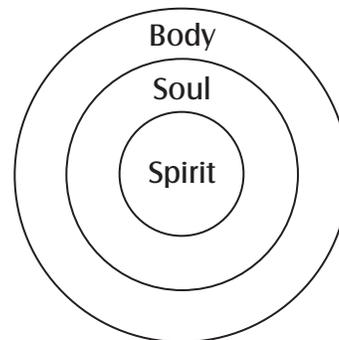
### How Does Our Union with Christ Work?

Once I came to accept this biblically validated philosophy as the foundation for my own Christian experience—that I was in union with Christ and was thus one spirit with Him—I was plagued with the following dilemma. (Let me interrupt and say here that it is my experience that most people have these same questions.) Does the Holy Spirit take us over in our union with Him and automatically eclipse our freedom to choose and thus make it impossible for us to sin? Or can we say that because of our oneness, Christ is somehow responsible for our sin? Of course we must say no to both of these suppositions because from Scripture and experience two things are very clear: Christians (union people) do sin, and Christ has never sinned and never will sin.

Another question that plagues us as Christians regarding sin is this: Do we have to go Satan's anti-God way? As we talked about earlier, Paul expounded this same anguish, which he exposed to the entire world in the famous chapter seven of his letter to the church at Rome. He lamented over his inability to do what he knew to be right and his continuing to do what he knew to be wrong. Paul cried out in anguish to be delivered from this plight he bemoans is worse than death. The Bible promises that God provides a way of escape for us from every temptation (1 Cor. 10:13). I see now what I didn't see in my Romans Seven experience and that Paul found to be the answer to his life worse than death. At the end of the chapter, we see the light dawn for our brother Paul when he ecstatically bursts forth with the blessed truth that the Lord Jesus Christ is the answer to the bondage in which he (US, TOO) is held. In the "great glory" Chapter Eight, we are blessed to have recorded for us Paul's discourse where he expounds how he has been set free to walk not in weak fallen flesh but to walk victoriously in the Spirit of truth and light!

To gain clarity on the above questions, we must

understand our humanity and how it functions. To do that I personally think we must first gain an understanding of the difference between body, soul, and spirit. Each of these are aspects of every individual with distinct and separate functions, but all work together to make us the glorious creatures that we are. Following are some simple drawings that have helped me and many others understand the inner workings of the human self. Of course, these diagrams can only give an idea of what we as persons look like and how we function because no human explanation can adequately portray spirit truth. It is my experience that the real meaning of these truths only comes to the honest seeker by means of Holy Spirit revelation.



The outer circle represents the body, the middle circle our soul, and the inner circle the spirit. The body is the outer clothing or the outer expression of the soul and spirit. The soul is the seat of our emotions (feelings) and reason (thoughts). We will go into a detailed discussion on soul later.

### Human Spirit—Our Real Self

Spirit is our real self, and it has three basic faculties—will/choice, mind/knowledge and desire/love. Desire or love is at the center of the human spirit. Sad to say, in our lost state we are self-love, with Satan expressing his self-for-self love through us. But as we touched on earlier, when we become born again, the glorious exchange takes place whereby our sinful operator, Satan, is cut off

from our human spirit through the body death of Christ, and in turn, He (Jesus Christ) joins Himself to our human spirit and we become “one Spirit with Him” (1Cor. 6:17). We are thus vessels through which He expresses His selfless agape love.

Mind is our second spirit faculty, the means by which we know things. Not what we think about things (that is a soul function) but where we know them. Ideas belong to the soul realm; knowledge belongs to the spirit. For example, we may know a lot about God and Jesus on a soul level, but we can only know them and things of the spirit by means of the indwelling Holy Spirit. Again, in our Holy Spirit union, He is the “Knower” in and through us.

The third faculty of the spirit is the will, and that is where our spirit choices are made. Our love and knowledge (the other spirit faculties) both help shape these choices, which are in turn expressed through our soul and body. The will is the arbitrator of our destiny because it is here that we have the God-ordained freedom to choose for God or against God. (I am assuming that your choice to accept Christ as personal savior has already been made.) If in our lives as believers we choose to trust God, His will takes us over in our human spirits and He thus works in us “both to will and to do of His good pleasure” (Phil. 2:13). If, on the other hand, we do not choose God and we fall for Satan’s lie that we or another person is independent of God—another way of saying we commit the sin of unbelief—the usurper (Satan) gains external control and produces his deeds (sins) through our “members”—our soul and body. This is a very subtle thing and can look quite innocent. Here is an example: for me to say something like “I am just a shy person” is what I am talking about. No, I am not an inde-

pendent “I” that has the power within myself to be anything but a container for spirit. The truth is that Christ who lives my life is not shy. I am Christ/I. I may feel shy, but that is merely a soul feeling and not who I am.

### **Soul: Our Thoughts and Feelings**

We will move on now and attempt to explore soul, which is represented by the second circle in the diagram. Soul is where emotions and reasoning take place—where we feel and think. I am sure you know what I mean when I bring up feelings. I think the best way for me to talk about feelings is to list several: hate—fear—jealousy—sadness—happiness—unhappiness—uselessness—loneliness—superiority. It is obvious that the list could go on and on. It is important to know that all feelings are necessary components of the human personality. But they are a huge problem for us because until we know differently, we believe our feelings are not only how we are but who we are, and we operate (make our choices) based on this misconception. The simple truth is that we are who we are in our spirit. All feelings are just that—feelings—and are morally neutral.

Nonetheless, because of this erroneous believing, we are overcome with guilt and defeat at not being able to change or improve either our thoughts or feelings. The truth is that neither needs to be changed nor will they change by effort on our part to change them. The reason that neither needs to change is that both originate in our soul and do not affect our inner spirit reality. Thoughts and feelings do become a problem when we believe them and act upon them. We sin in a moment of unbelief when Satan entices us to agree with him that we are independent, self-operating selves. In this state of unbelief, Satan gains the power to boss us from outside

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and take us into any sin he chooses. Our union with Christ is not broken, however, and the way out of this Satan trap is simple but not widely understood and, even sadder, not always practiced by those who do understand it. Paul uses the marriage analogy in Romans 7 to help clarify the issue. He is saying in this passage that we must consciously enter into the reality of not only our cut-off from our old husband Satan, but also our marriage to our new husband Jesus Christ. Until we do this, we will remain under the illusion that we are independent. This puts us, unknowingly, under the outer control of our old husband Satan. And as a result defeat and guilt are our lot.

### Discerning Between Soul and Spirit

Because soul and spirit are so closely linked together, it takes a revelation of the Spirit for us to know the difference between them. Hebrews 4:12 gives us an illustration of their closeness: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The writer to the Hebrews is saying that the two are as intimately connected as the marrow is to the bone. Like the marrow, spirit is the life of the body. The soul, like the joint, is the vessel for the marrow and is the means by which the inner spirit life expresses itself.

The good news is that we can avoid the Satan sin trap. We do that by simply remembering and if necessary, stating the truth that thoughts and feelings are not the real us. They are factual but not real in the eternal Spirit sense. This is the way the Bible says it. "The things that are seen are temporal (fleeting) and the things that

are not seen are eternal (everlasting)" (2 Cor. 4:18).

I am not saying that we are to ignore our thoughts and feelings. It is very important that we look at them honestly, and if necessary, talk about them to someone, but as quickly as possible move past them and begin to reflect on who we are in our spirit center—we joined to Christ rather than how we feel.

### Living from Who We Really Are

Here is a simple example of what I am talking about. We become aware of a negative feeling. For example, we feel afraid; we accept it as a fact about ourselves, and

we say something like this: "Oh, I'm just a fearful

person. That's the way I am. I've always

been fearful." The feeling could be

anything; make your own list: hate,

jealousy, anger, shyness, pride, inferiority, etc. As we've said, all feel-

ings are soul and not spirit, and

spirit is who we are. Our feelings

tell us how we feel but not who we

are. The correct way to express our

feelings is to for us to say "I feel very

fearful," as opposed to "I am so afraid."

The first is a statement of feelings; the sec-

ond is a statement of who we are.

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 though 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

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He was and what He came to do. You and I can do the same thing. To do so is a life-changing experience.

Now I want to give a more comprehensive explanation of how our understanding the Total Truth message enables us to live the victorious life God created us to live. In other words, What difference does it make in our everyday life for us to know that we are not independent self-operating selves but as Christians we are in union with Jesus Christ? We will also include more discussion on soul and spirit.

It is crucial that we understand that sin never begins with a deed; consequently, our root problem is never our deeds. Deeds are merely the symptoms of a deeper hidden problem. But Satan has done an excellent job of tricking us and keeping us from getting to the root of sin. Because of his deception we always concentrate on the symptom. This keeps our attention off the source of sin, which is believing Satan's lie that I am just me and that I can and do operate independently of God.

### A Personal Example

Here is a personal example of what I am talking about. I feel very inadequate to write as I am now doing. And not to be left out, my thoughts go hand in hand with my feelings and I think over and over, "I am not good at writing; this is too hard; I am just inadequate to be doing this, so I will just quit and leave the writing to those who are good at it."

Now let's look at all this more closely. Is the problem what I am thinking and feeling? ("I am incapable of getting my thoughts organized and written down.") Look at my sentence for a minute and, as you do, keep in mind that the key is who is doing the organizing and writing. Is it good old "I" or "just me"? It can't be, can it, because there is no independent "I" or "just me" in the universe,

and when I believe there is, sin/Satan has moved in on the flesh level and he is blocking Christ from getting this job done.

If I keep my focus on these thoughts and feelings, I put myself in danger of crossing the line from being tempted to believe I am independent to actually believing I am. The course of action I must take to avoid the trap is very simple, but not easy, to do because it takes my giving up my idea of the situation and saying that I am wrong. Next I stop saying all the negative things to myself that I have been saying, and instead I say the truth about myself—and that is, "If I am Jesus Christ in my particular form and He is my operator, then what I am thinking and believing about my inability to organize and

**...our  
root problem is  
never our deeds. Deeds  
are merely the symptoms of  
a deeper hidden problem. But  
Satan has done an excellent  
job of tricking us and keep-  
ing us from getting to  
the root of sin.**

write down my thoughts cannot be true." What I am thinking and believing may be the way things appear to my human senses, but they are merely appearances, and we are admonished in Scripture not to judge by appearances. I must look through appearances to what is true in the realm of spirit. This is how Jesus lived. He saw past the outer human need to His Father, the total supply, though invisible to the human eye, right in the midst of the negative circumstance.

Next, I begin to say by faith (none of it will be fact at this stage) what I know to be real in the realm of the Spirit. "The truth is that Jesus Christ through me can write anything that He wants to write as long as He is the one in control of my life." As we discussed earlier, Christ regains His rightful place as Lord (Boss) of my life when I confess my sin of unbelief and then confess and stand in the truth.

Now, let's apply the same spiritual reasoning to my situation: "I am totally inadequate to get my thoughts organized and written down." For my statement of faith

to be true, I must say, "I can get this article written." Of course we know the secret that makes this statement true; it is Jesus Christ who is my Spirit operator that can and will do it through me. My responsibility is simply to trust Him to do it.

It is important to remember that it is okay for me to say, "I feel like I can't get my thoughts organized and written down." Here I am expressing a soul feeling and not a spirit fact. As we have already established, Satan takes over when I move from expressing soul feelings and thoughts to stating Spirit facts.

Here are more examples that I hope will help you deal with your thoughts and feelings. We say that we are shy or fearful or smart or ugly (use your own example). Let's pick "shy" again and write it out. "I am a shy person. I have all the traits that portray someone who is shy. I have always been this way. I have been told I was shy since I was a small child." All this is true on the body-soul level, and Satan has been free to live out shyness because my wrong believing about myself has given him the freedom to do so. But (and it is a big but), the truth is that I know that my operator is Jesus Christ and the shy label that I have put on myself is a lie. The truth is that Christ is not shy. If He is sometimes quiet in me, that is His business. I am wrong to call myself shy because of His quietness. At the same time, I may be feeling shy, but you now know that is just a soul feeling and it has no reality on the Spirit level. I speak the truth when I say, "I am feeling shy, or afraid, lonely, or superior, or smarter, but these are all feelings and they are not who and what Jesus Christ, who is my operator, is." We must not think we are off-course when the feelings continue, which in all likelihood they will. We simply focus on who we are and pay

as little attention to our feelings as possible.

### Same Temptation—Same Solution

Satan tried to use his same way of deception on Jesus. Do you remember His temptation experience in the wilderness? (John 4:1-11) Satan began his discourse with Jesus, not as we would expect—tempting Him with food, (Jesus was hungry because he had fasted for forty days) or with power. He tempted Him with pride. Satan preceded all these specifics with his piercing statement, "If you are who you say you are, you can turn these stones into bread or you can throw yourself off the temple and God will send angels to save you."

Jesus could have come back with, "Of course "I" am who "I" say "I" am; "I" am the Christ, the Son of the living God"—the "I" meaning that He had what it took in and of Himself to do what Satan tempted Him to do, and go Satan's self-for-self way. The truth, and He made it quite clear, is that He and His Father are One, and He does only what He sees His Father do (John 14:10). His strengths and His abilities are operated only in love for others just as are those of His Father.

The words of the glorious hymn say it very clearly.

"Turn your eyes upon Jesus, look full in his wonderful face and the things of earth will grow strangely dim in the light of His glory and grace."

I am now finished with this article, but the task of writing it never became easy. I sat at the computer, putting myself at the disposal of the Holy Spirit, and simply recorded thoughts as He brought them to my mind. No matter how impossible the task felt, I continually reminded myself of the truth—which is, "Christ is perfectly capable of getting the writing done that He wants." My responsibility is to remain faithful by making myself available to Him to use to get the job done.

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as possible.**

# Tape Talk—and More

by Meryl Langley

## *Body, Soul, and Spirit*

by Page Prewitt

I find it really weird and wonderful to be reviewing this tape which was recorded in 1986—one year before I learned the concept of body, soul and spirit for the first time myself. Little did I know then what this truth would come to mean to me—and it remains so to this day.

I went to my first Zerubbabel conference in 1987, and it was really a miracle that my family and I got there in the first place. A friend invited us to go and, more than that, offered to pay for our children! If not, we could never have afforded to go. At that point in my life I was attending an Assemblies of God Pentecostal church and was very disillusioned with my Christian life. The goods did not match up to the advertisement. I remember saying to God, “Look, it says here in the Bible that you are blessed if you hunger and thirst after righteousness and you will be satisfied.” Well, I wasn’t satisfied and I told God so. I also told Him I wanted His best and would not settle for anything less. I had tried so hard to be a good Christian: getting up early to have my quiet time before the rest of the house stirred, going to Bible study meetings, prayer groups, nights of prayer, tithing, and longing to be baptized in the Spirit and speak in tongues like my church friends were (and I wasn’t). I thought it was because I did not live right in my own home, behind

closed doors. I so wanted to be a better wife and mother, and I hated that I was not being submissive to my husband. But then, he drove me mad, too! My children will tell you to this day how I threw a wooden spoon at them (it missed), jumping up and down as I lost my temper! I certainly did not match up to the virtuous wife in Proverbs 31!

I had been receiving *The Intercessor* for a short while and in it a lady named Page Prewitt had written an article entitled “Alphabet Soup.” She wrote about life not working and how she found the answers in her life. I was gripped by her story and devoured every sentence and diagram. At that point it began to make only a little sense, but I just knew I was on to something that could help me out of my spiritual anguish.

I had also stumbled across one or two scriptures that had really jumped out at me: Romans 7:17, “...but it is no longer I who do it, but sin that dwells in me,” and 1 Cor 6:17, “He that is joined to the Lord is one spirit with Him.” And what about 2 Cor 4:7 which says, “But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.” No one can argue with that, to say nothing of Jesus’ great prayer in John 17.

So in 1987 I went to the Zerubbabel conference held in Nantwich in the north of England. I

remember thinking, “If only Page Prewitt would be there.” Can you imagine my shock and delight when that very Page Prewitt walked into that conference room in Nantwich! I need to say that immediately I recognized in her a presence (I now know that to be the presence of Jesus Christ) and feeling very timid, I was not sure I had the courage to speak to her.

Page taught on body, soul and spirit, and again, I hung on her every word. I remember her speaking about love and how so many people think that when they meet someone and get married, it’s like they are each one half of an orange, and they think that the other half will complete them. That was exactly what I believed, only my husband didn’t complete me and neither did having children!

When Page finished her talk, she sat right in front of me; I couldn’t help asking if I could have a word with her. I told her all about how my husband would not repair our back door, and how upset I got with him, and how guilty I felt because of it, and why couldn’t he be more like I wanted him to be? I told her how much her article had meant to me and how I was beginning to see there was no independent “me” to live up to Proverbs 31. We chatted a while, and at the end of that conference, I thought I would never see Page again.

A week or so later, I received a letter from America. Who on earth could it be from? It was from Page. I was absolutely amazed. Why on earth would she write to me? Not only that, on her next trip to the UK, she visited me in our home. That began a series of visits which I looked forward to more than I can describe. Each time Page taught on body, soul and spirit, she would add new dimensions, and I was just thrilled to listen to her. I always remember being at Cobham in Surrey, England one year and thinking as she spoke, “So, no matter what or how devastating my feelings might be from whatever circumstance I find myself in, I am whole and complete because of Who I am at my spirit centre.” This was the most amazing, wonderful news to me since at times Satan lived out in my members such a negative, melancholy and depressed life.

So, here began my journey to where I am today. As I look back on that first conference, I can see just how independent my thinking was. I thought there was some independent Meryl Langley who had to behave a certain Christian way and put myself through hoops to do the right thing. As the revelation of Christ in me as me enlarged I began to tell my Christian friends and Pastor about it. He publicly argued with me that the old Meryl Langley was very much alive. In fact, on the next Sunday morning he preached his sermon on that very subject, saying once we are saved, we have two natures warring against each other and that it is our responsibility to make sure the new nature wins. What torment that belief had caused in my life. Afterwards my friends all came to me thinking I would be really discour-

aged and upset. I certainly felt hurt, but I *knew* (spirit) that the old Meryl Langley (my spirit joined to Satan) was *out* and that my human spirit was now joined to the Holy Spirit: Christ was *in*. I could not be discouraged and upset. My (His) life was proving the fact in that very situation. Christ through me was living in victory. I will never forget that occasion.

Even now as I am faced with writing this tape review, I *feel* totally inadequate and think other people would make a much better job of it than me. *but*, I make the switch to spirit and *know* that since I have been asked to write, then Christ by me will get the job done. How it turns out is His business. So, on to the tape review:

Page begins with the foundation of the two experiences of the Cross: The first is the washing away of our sins by the shedding of the blood of Jesus Christ (and she makes the very important point that sins are by-products of a deeper problem). Relating her own experience, she recalls that as wonderful as it was for her to be saved and know her sins were forgiven, after a while it was not enough. She thought she should be grateful for the forgiveness and stop sinning, but she kept sinning and subsequently suffered guilt and condemnation as a result.

The second experience of the cross is the body death of Jesus Christ. This was never taught in the churches I attended. Page quotes 2 Cor 5:21: “He who knew no sin, became sin for us that we might become the righteousness of God in Him.” Here the real problem is looked at and, praise God, dealt with: sin is not deeds, but a *person* (Satan)—Rom. 7:17. The Bible says that when Jesus died on that Cross, we

died in Him (Col 3:3), and it was His death that made new life a reality for us. How is this? Page answers, “What is death? Nothing more than spirit leaving body.” So when Christ died on the cross having taken on our sin nature, we died in Him also and our old sin nature (Satan) left. Hallelujah!

But like Jesus now buried in the tomb for three days, how then do we operate? The human spirit cannot operate on its own without a supernatural spirit-operator: Satan or Jesus Christ. As with Christ, we needed to be resurrected—and once more the Bible tells us in Colossians 2:11-12 that in Him we were raised to newness of life. As Page explains it becomes clear that when we are born again, the old Satan spirit is *out* and the new Spirit, Jesus Christ is *in*. She uses a wonderful illustration about mixing paint to make clear to the us that in our spirit-union with Christ, we *never* become God.

In the second part of the tape, Page discusses how this truth becomes workable in our lives. First she talks about how a person is made up (body, soul and spirit—1 Thess. 5:23), and you can hear her drawing the relevant illustrations. The source of all the problems of life is that we think we *are* our thoughts and feelings. **WRONG, WRONG, WRONG!** *Spirit* is where we desire, will and know (Spirit knowing, not to be confused with knowing facts). *Soul* is the seat of the emotions and reason; where we feel and think. But the soul makes no decisions and choices. When a choice is made, we have moved into Spirit (reality).

Page gives examples of feelings such as fear, insecurity, hate, depression, loneliness, rejection and explains from personal experience how recog-

nizing hurt and hate in her own feelings led her to the point of discovering for herself that she was not those feelings. Who she really is in her spirit centre is Jesus Christ, Who does not hate. When we think *we* are our feelings, Satan says, “Yes, yes, you are insecure; you do hate!” But the truth is that Christ/I feels insecure, but we need to move over to the Spirit truth: Jesus Christ is *not* insecure and that is who I am.

Several points stood out as I listened to this tape: First, God does not feel, for if He did and didn’t feel like loving us today, what a state we would be in! Thank God, His choice is to be for others, and since He is the same, yesterday, today and forever (Heb 13:8), His choice is fixed. This is very reassuring.

Also, Page emphasizes that our

feelings are neutral—soul is merely an impulse receiver—and that *feelings don’t always change*. The way out of hard, scary, painful feelings, Page testifies, is to admit the feelings then move over by an act of will into Spirit-truth. She has done this and so can we!

Another tremendously enlightening statement: *Humans have no nature of their own*. Page clarifies what is meant by *nature*. Nature means the operator, not what you’re like and what I’m like.

More “big stuff”: Page goes into detail to explain about our root sin—*independent seeing*—how we became infected with it and how we get out of it when we recognize that we have fallen for Satan’s lie.

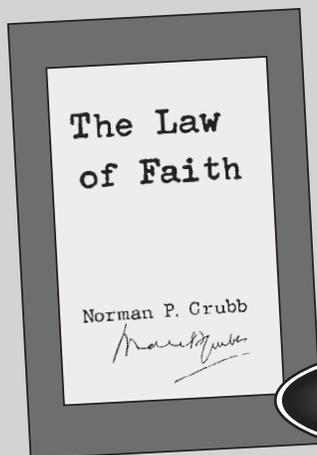
So dear reader, from this review of Page’s talk on Body, Soul and Spirit, you no doubt see how what she taught

related to me all those years ago! As Page said to me this summer, “We have a history; Meryl and I go back a long way.” We certainly do, and I can only thank God for coming to me through her vessel; and not just me, but many others too. Without knowing and living from this today, I do not know where I would be.

If you have read this far, are earnestly seeking truth, and are desperate in your life—just listen for yourself. I pray that you, like me, will come to know Jesus Christ living His life through you.

*For details of this tape please see page 34. This tape will also be available on CD in the near future.*

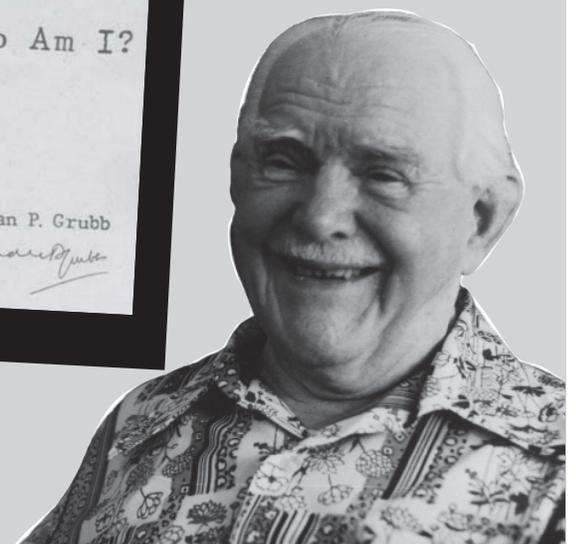
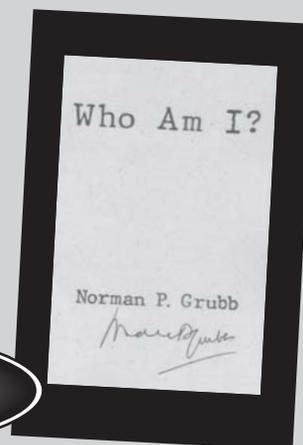
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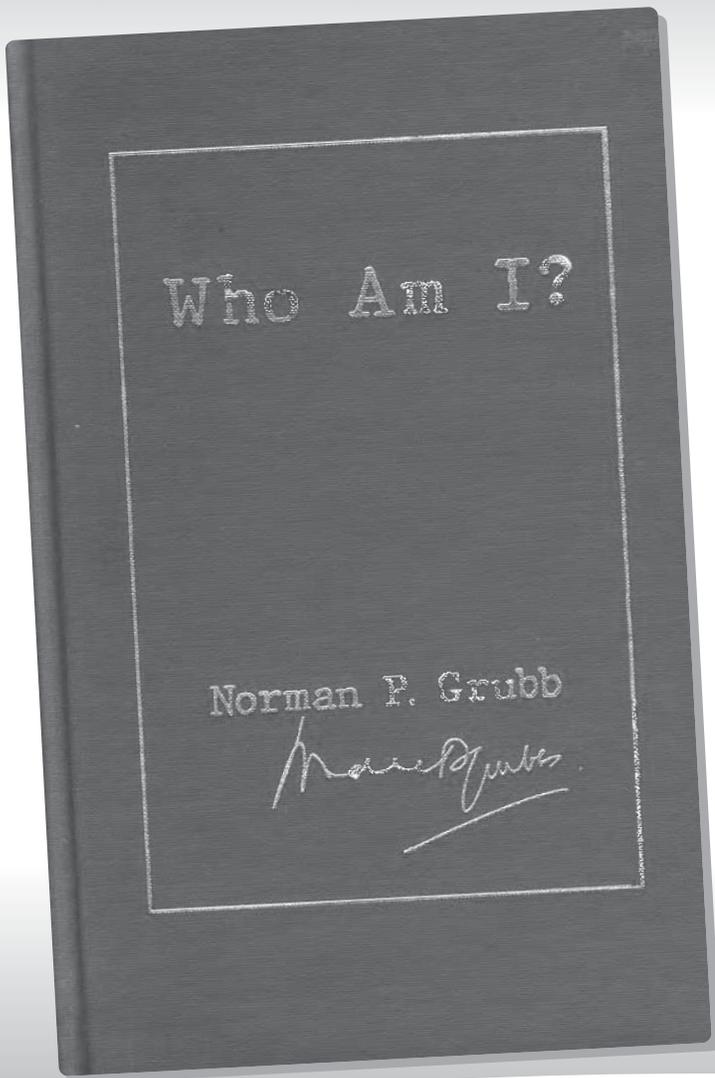
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## Alphabet Soup

continued from page 15

no—NO!

So now when feelings, thoughts and ideas rise up in you, see the neutrality of them and the *inability* of those feelings to go anywhere or do anything. Even though the chicken leg received a shock and reacted, it wasn't going anywhere.

There is nothing wrong, when you have come to the knowledge of the truth, in expressing how you feel and what you think. Feelings and thoughts register in our souls, not in our spirits. But we experience these feelings and reasonings as integrated persons.

I mentioned before how even after it was established in my mind that I truly was a re-expression of Jesus Christ, there was still a missing link. It was still a puzzle to be about how to operate this life that I knew I had. The key was in discovering exactly how the soul, body and spirit function. When I found the distinction between soul and spirit, and when I made the discovery that I had never functioned and never would function as an "independent" person, I had the key that opened this heretofore closed door.

## Christ in the Driver's Seat

continued from page 22

This experience reminded me of how we should recognize that even these small daily situations are all part of various trials by which God tests our faith and that we should count it all joy and know that in Him we are complete, perfect and lacking nothing (James 1:2-4).

## There is Another Dimension

continued from page 19

universe, not His universe for Him. If His universe is fulfilled, He is fulfilled. If it is happy and harmonious, He is happy. That is why He is safe as God.

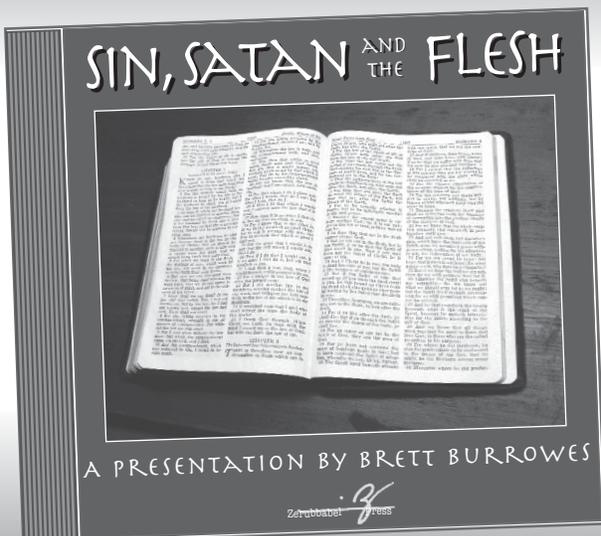
In all human history, because we are self-interested, not other-interested, all those who have power over others turn it to their own advantage. It is they for him, not he for them. That has been the curse of dictators, kings, rulers, tyrants, yes and capitalism—turning what they control to their own advantage. But God is love. It is not the universe for His convenience, but He for it. His pleasure is when we are pleased and satisfied. The final title given Him in the Bible is "The Lamb," in the book of Revelation. It comes no less than

twenty-seven times. "The Lamb on the throne": "Thea Lamb is the light thereof": "The marriage supper of the Lamb": "Follow the Lamb whithersoever He goeth." Why Lamb? It seems curious to liken Almighty God to a helpless lamb; in the worldly terms ridiculous. But what is the character of a lamb in the pasture? Helpless availability. You can do what you like with it. If it conveniences you to kill it, kill it. If to eat it, eat it. And this is the nature of God, only that He is deliberately, and not helplessly, available. He is love; if therefore to kill Him meets our need, kill Him. If to eat Him, eat Him. Which is precisely what He is in human history, the Lamb slain for us at Calvary. The Lamb eaten by us in His body and blood, as symbolized in the Lord's supper.

—Who Am I?

# SIN, SATAN AND THE FLESH

A PRESENTATION BY BRETT BURROWES



A compelling study of Romans 7, and how St. Augustine introduced into Christian teaching the mistaken idea that believers have a "sinful human nature."

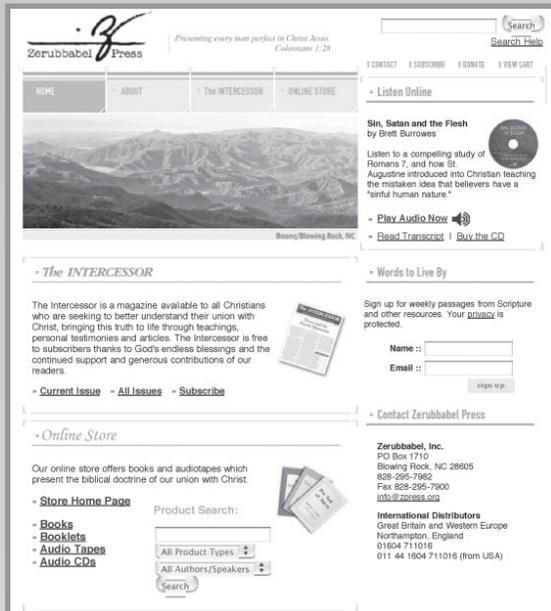
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## Free from the law of sin and death...

Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for our sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

—Romans 8:1-4

(*New American Standard*)

## Words to Live By...

Let it sink into us that there is not a single reaction that we can have as humans, not a single response of our bodies, minds, emotions, imaginations, which is intrinsically wrong. Let us drag such things to the surface and, instead of condemning the instincts or reactions, examine how misuse can be replaced by right use. The negative is to say that a thing is wrong, conceal it if you can. The positive is to face it and see how God's purpose is to use that very tendency as some channel for His outgoing goodness.

## 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 Blowing Rock, 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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The audio cassette tapes listed below were recorded live at various gatherings and many contain some background noise. The latest techniques in digital editing were employed to reduce background noise and produce CD's of these same teachings by Norman Grubb. In both cases, editing of the content has been kept to a minimum to preserve the valuable truths these recordings contain.

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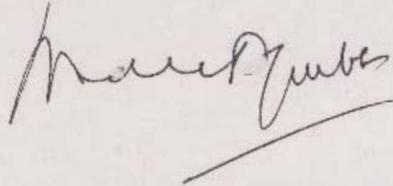
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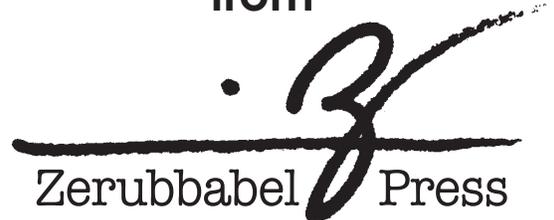
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