

The INTERCESSOR

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

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How Does Theory Become Experience?

By Norman Grubb

Norman Grubb brings great clarity to the inner workings of faith and how the fact of our union with Christ becomes a personal experience.

How can a general fact become a personal experience? Even if I mentally accept the fact of union with God, how does that help, unless I know it in my inner being? How can I be among those of whom it was said, "They were all filled with the Holy Spirit" or as the prophet of old said, "I am full of power by the Spirit of the Lord"? The answer is that simplest of ways by which alone all that is available in life becomes personal in our experience, and although we have already stated this, it is important enough for repetition and close examination. The bible calls it the way of faith. We might define it as freedom in action. God has so ordered the universe and our relationship to it, that we are surrounded by all that is available to us—food, air, every convenience of life. We have a general recognition and acceptance of the fact that such things are there for us. We call that believing in things.

Belief is mental acceptance. We believe in thousands of things as realities, but that belief does not produce in us a personal experience of them. Experience is a

product of a deeper level. That comes from the center of our personality, our human spirits, our ego, where knowledge and desire combine to motivate acts of will. That is freedom in action. That is faith in contrast to belief. Something is available—take the simplest—food, air, a chair: my

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belief takes me that far. But if I am to choose something, I must desire it. So to availability is added desirability; and we humans are so made that we are a continual stream of desires, for we are made of love.

Now when a thing is available and desirable, is it reliable? At that spot we

have to stop short. Nothing in the universe can be proved by reason and observation to be reliable. Reason can take us up to the edge. It can make things appear the nearest thing to a certainty; but it cannot prove things as a certainty. No one can prove that the food I eat will agree with me, or the chair I sit on will hold me, or the house I buy will suit me.

What do I do then? A thing is avail-

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able, it is desirable, it is reliable so far as I can estimate. That is as far as I can get. So now comes the moment—the moment of faith, the moment of freedom in action. I have to leap into the unknown. I have to go beyond reason. From the center of my personality, called in the Bible my spirit or my heart, I have to make a deliberate choice, a leap into the dark.

That is exactly what puts movement and adventure to living. We have to gather together all the certainty we can about a thing, but in the end we have to move out from uncertainty. We are always the gamblers, putting our money on what seems to use the nearest to a “cert.”

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So life is no smooth flow from certainty to certainty, which would be stagnation to the human personality; it is an unending series of leaps, the choices of faith in action. Down to the tiniest and most trivial of actions, everything is an inner choice of faith, freedom in action.

But those leaps, and they alone, give birth to personal experience. All the chairs in a room may look nice, be available, and look secure. They are meaningless to me beyond the general fact of my believing in them, except for the one I sit in. That involves my inner choice and outer action. I desire a chair, I think it is reliable,

but without final certainty—I sit. Then I have personal experience. I cannot then say that chair would hold you, but I can say it holds me, and makes me feel it holds me. I have taken it: it has taken me. So with eating food, so with breathing air, so with every human action up to the great decisions of life. Only such personal action produces experience, and brings something down from an available generality to an individual reality. But it does always do that. What we link ourselves to, links itself to us, and makes us know it.

It is true that higher attainments of faith may take a little longer to settle themselves in us. We learn a trade or a language. It is an act of faith: the language is there, we involve ourselves in starting to learn it: that is faith. But we go through a long period in which we have to walk by faith, the endurance of faith, taking hold of something which seems constantly to elude us, sounds which seem to go in one ear and out the other; we by no means at once are taken hold of by the language. But the time comes, perhaps with us hardly realizing what is happening, when what we sought to take has taken hold of us; the language, the trade, has become spontaneously part of us. Faith, persistent faith, has produced substance. It is no longer the general fact of this trade, this language, but *my* trade, *my* language.

Now we come back to the question we first asked. God and I a unity by grace: spirit joined to Spirit. How does this generalization based on the Scripture revelation become *my* experience? By this same method. In place of a belief in this as a fact for humanity through Christ, I take personal action—inner action. Available? Yes. Desirable? Yes. I have come to the point where nothing will be more wonderful and desirable, and nothing more

hopeless than struggling along in the old illusion of separation. Reliable? Well, the God and Father of our Lord Jesus Christ as revealed in the Scriptures is the God to whom my heart wholly responds and before whom my reason prostrates itself as the highest conceivable: I am, therefore, ready for the leap.

From the center of my being, with my will, as being my heart's desire, my choice, I affirm Him and myself to be in the eternal relationship He says we are, through my crucifixion and resurrection with Jesus Christ: we are a unity, He in me, I in Him. I state that as a fact. It has nothing to do with what I feel about it or with my sense of unworthiness and inconstancy, and the unreliability of my humanity. He planned it. He effected it, He chose me, no I Him. Very well then, I may think He makes queer choices—facts are facts.

The inner choices of the will are given outward expression in the body, as when we choose to sit in a chair, we then sit. So the inner action of the will in this greatest of all affirmations is confirmed by confession of the mouth. Some opportunity is taken to express our faith-in-action to ourselves and to others: I did it with my pen, drawing a picture of a tombstone with my name on it which I could visit to remind me of the end of an old union to a false god. It took a little time longer to have an equal consciousness of the resurrection!

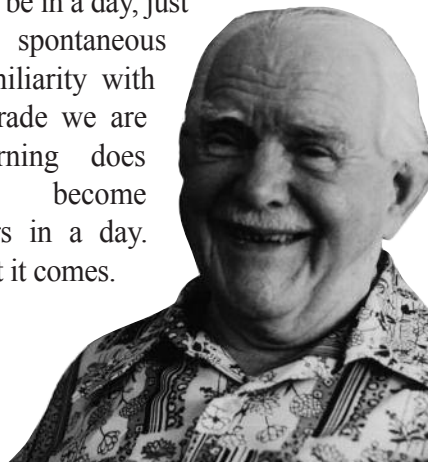
But the all-important consummation of such faith is that what we attach ourselves to by the act of faith attaches itself to us, and makes us know it. Food in the stomach, air in the lungs, the chair we sit on, have all become conscious realities to us. So in the ultimate dimension of faith—the realm of the spirit.

By our act of faith we are identifying ourselves with the Christ whose atoning sacrifice reconciled us to God: and there settles into our inner consciousness an awareness that we are forgiven, accepted, justified in His sight as if we had never sinned, adopted into His family. It produces a peace, a solid certainty of a new relationship, something inwardly substantial in our spirits. It is God the Spirit, to whom we have attached ourselves, bearing witness with our spirit. Faith has produced a substantial awareness of Him in whom we have placed our faith in action, and of what He has done for us.

So no, this highest dimension of faith, not merely in our reconciliation to

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God, but in His eternal, unchangeable, factual unity with us, equally produces its settled awareness of this supreme fact of human history. It may not be in a day, just as spontaneous familiarity with a trade we are learning does not become ours in a day. But it comes.



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!

Sometimes it is with electrifying suddenness. The gift of tongues was the evidence to Christ's first followers at Pentecost. That same gift has been in operation in many in these recent days, and by that they know inwardly with never a further question that they and God are one.

To others, the inner awareness comes in different ways—to me not till after two years from my committal of faith, and then by a kind of flooding of

inner certainty—that was all. But the point is that faith has not completed its function until it is consummated by an experienced certainty of the thing appropriated. Until then, whenever concerned about it, keep repeating the affirmation of faith in much the same way as a learner keeps repeating his lesson, until the subject matter has become part of him.

—*The Spontaneous You*

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 was the author of many books and pamphlets, a number of which are available through the Zerubabel Book Ministry. Norman P. Grubb entered the Kingdom at 98 years of age.

Editor's Note

Discernment. Did you know that out of the thirty-one Proverbs in the Bible, discernment is mentioned in the 1st, 3rd, 8th, 10th, 14th, 15th, 16th, 17th, 18th, 19th, and 28th chapters?? Whoa! Leaves you thinking it may be important, right?! So, what does discernment mean? When speaking of discernment in a Christian, it basically means the ability to decide between what is truth or not truth. It is the process of examining something and determining if it is true and right. Without it we are open to be duped by all manner of lies from Satan, the Great Deceiver. This issue of *The Intercessor* will be extremely helpful in clarifying how to be discerning, as it is packed with article after article on the subject!

One of our featured excerpts from Norman Grubb's *Yes I Am*, titled "That Soul Spirit Understanding" illuminates the "key" of discerning between soul and Spirit. Then, in this edition's Tape Talk, Joanna Coatney gives a compelling and personal review of Page Prewitt's talk on "Faith Creates Reality." In it, she describes Page's clear and applicable explanation of deciphering soul-feelings from Spirit-Truth.

And, in "My Pearl of Great Price," Shay Trethewey gives a personal testimony on how recognizing her negative thoughts and feelings about herself, and then replacing them with the truth of Christ-in-her, changed her life!

Next, "A Letter From Norman" to a struggling believer, drives home the point of getting to Spirit Truth despite feelings of guilt, failure, and self-condemnation. And for an illustrated emphasis, Page Prewitt provides a simple diagram of "Our Human Makeup." It is a great resource for anyone wanting to introduce someone new to the concept of our three human parts: body, soul, and spirit.

Another differentiation that is made repeatedly in this issue of *The Intercessor* is that of belief vs. faith. There are many people who "believe" or have head-knowledge of a Christ-led life, who haven't taken the leap (action) of faith to apply it and continue to affirm it. In several of our main featured articles, "How Does Theory Become Experience?," "Union Experienced," and our "Bible Bedrock," Norman Grubb writes at length about distinguishing belief and faith, and what it takes for a person to take the faith action into really knowing/experiencing something. These articles are FABULOUS, insightful writings—chock full of "nuggets" you'll want to remember! Keep your pen and/or highlighter handy to

mark all the "gems" in this treasure!

You'll find more riches in this issue from articles such as our "Q & A," which answers your questions about sufferings. Also, an article on "Dating Relationships", addressed to a young adult audience, but beneficial for all ages. It outlines God's standards for dating relationships and includes a comprehensive chart that breaks down a Godly view of dating, contrasted to a sinful view. This chart is a wonderful resource on the serious topic of male/female attraction—one that proves to hold some of Satan's strongest temptations for people to overcome in daily life. in daily life.

Finally, don't miss these couple of articles that highlight both God's and man's freedom to Choose. "What Makes God a Person?" examines how man is made in God's image—with the freedom to choose to be selfish or selfless. And, "Why Does God Allow People to go to Hell?" tackles this question head-on with a simple and direct answer that you will benefit from reading.

So now, we'll leave you with one final thought on discernment—a command, actually: "But examine everything carefully; hold fast to that which is good; abstain from every form of evil" (1 Thessalonians 5:21-22).

Thank you for reading *The Intercessor*!

Tape Talk

by Joanna Coatney

REVIEW:

Faith Creates a Reality

By Page Prewitt

The audio series I am about to tell you about was recorded in 1988 at a conference in England that I attended with my parents when I was ten years old. While I was taking part in the youth program, the adults (including my parents) were listening to Page Prewitt in a nearby room. Thankfully, what she shared with them was recorded and I was thrilled to discover it for myself several years later.

I was about 18 when I first listened to this tape (I'm 34 now). I think my mother had the recording and I just picked it up one day. I listened to it on my Walkman on my way to college and was instantly hooked! The spiritual truths and wonderfully practical applications Page Prewitt shares on this tape are truly life changing—they have been for me.

Starting with an explanation of our human make-up, Page describes how we are all made up of a body, a soul, and a spirit. Page helps us to understand the verse “He that is joined to the Lord is one spirit with Him” (1 Cor. 6:17) with a wonderful analogy: once we are born again our human spirit is joined to God’s Spirit in a union that can be likened to an egg! I love this illustration! It’s just one egg but inside is the yolk and the white. No matter how hard you shake the egg

you cannot scramble the inside. The two remain separate—but it’s still one egg! So it is with us in our union with God. This union is permanent and Satan is out for good. But, you might be asking: “If Christ lives in us and is joined to our spirit one, then how do we still sin?” Good question. Page shares her own experience of facing this question—presented to her by her daughter (age 10!). It wasn’t until several years later that clarity came on this point, but it did come and she shares it with us in this series.

Satan’s ultimate deceit is to get us to believe that we are “just us”: separate from God, self-operating beings that make our own choices and do our own thing. This is his lie that he has deceived all of humanity with since Adam and Eve.

Satan’s ultimate deceit is to get us to believe that we are “just us”: separate from God, self-operating beings that make our own choices and do our own thing. This is his lie that he has deceived all of humanity with since Adam and Eve. This was the lie he chose to believe about himself—that he could be like the most high and be his own god and do his own thing (Isa. 14:14). But how *exactly* does he deceive us? Page spends the remainder of the recording explaining how Satan uses our soul, body responses (the

flesh) from the outside (he never regains entry into our spirits after we are born again) to get us to sin. This is radical truth! Truth that Satan does not want people to know. Once people know this, the jig is up for him. He has nowhere to hide. But he has people so deceived that it really does require us to “Be ye transformed by the renewing of your mind” (Rom. 12:2).

In discussing the makeup of our spirits (desire, will and mind) Page states “the only choice that we as human beings are free on our own to make is either to believe or not believe. Another word for that is faith, another word for that is receptivity. As you receive the truth, as you faith into God in His truth, it becomes His choice through you that’s made. This is one of the most important things you’ll hear here. Because you really think it’s you: “I think I’ll go here, I think I’ll go there, I think I’ll say this, I think I’ll say that.” It’s either Christ or Satan doing all the saying, all the doing, all the talking. What makes it God is the fact that you will dare to put your faith in the fact that it is God! Faithing in to the fact that it’s God is what makes it God!”

There is no way to communicate here in this review how wonderfully clear an explanation Page gives of how Satan uses our thoughts and emotions (soul) to trick us into thinking we are independent selves. I could listen to this section of the tape (and have!) over and over and never tire of it. She

gives personal examples, funny anecdotes, tackles audience participation and most of all drills home life-changing truths in a way that has personally penetrated and convicted me to the core.

One particular highlight of this recording for me is an exchange with an audience member who has a question about being messy. She wants to know if it is Christ being messy by her, because she's "quite happy to be messy...so is Christ happy to be messy?" After Page answers this, the same lady continues with a question about worry. The exchange that follows is quite entertaining! The lady tries to convince Page that she "gets it" while Page can tell she doesn't and in a delightfully humorous way tells her so in no uncertain terms! Eventually this lady does catch on and then states that she thinks she's "getting a rough idea" which Page just loves and laughs about with the rest of the audience. This exchange, although funny and lighthearted, reinforces Page's message that soul/feelings are neutral and do not affect who we are at our spirit center (Jesus Christ in our individual forms).

Page describes feelings as: "up and down, up and down, up and down"—always changing ("for the things which are seen are temporal but the things which are not seen are eternal." 2 Cor. 4:18). They are like mercury in a thermometer—they just register what is. But they do nothing to change the weather! "Thoughts and feelings are neutral. So you don't ever have to feel guilty of them when they're bad and you don't have to be prideful about them when they're

good. They just are what they are. But it's the choice you make about them from your spirit that makes them what they are."

The truths Page shares on this recording are scriptural, radical and if you apply them—LIFE CHANGING! After I spent years of living from feelings—trying to get rid of the bad ones and hang on to the good ones, using all manner of sinful, ungodly vices—I was totally liberated to hear and apply these truths in my own life. No matter what pleasant or unpleasant feelings come my way, I know they are just temporary and neutral and are

Whatever the feeling/temptation might be—the answer is always the same. Satan is using whatever the situation/feeling/thought is to try and trick me in to thinking that I am "just me" and that I need to do something about the thought or feeling.

going nowhere. They do nothing to affect or change who I am at my spirit center—Christ in my Joanna form. He is peace when I feel afraid, He is strong when I feel weak, He is love when I feel hate, He is ALL when I feel lacking.

Whatever the feeling/temptation might be—the answer is always the same. Satan is using whatever the situation/feeling/thought is to try and trick me in to thinking that I am "just me" and that I need to do something about the thought or feeling. If he succeeds in this then I allow him to boss me from the outside, through my

members, and he lives out what I believed about my "just me" (really a lie) self: he lives out fear when I feel afraid, he lives out shy when I feel shy etc. BUT, if on the other hand I acknowledge the thought/feeling and then recognize that I am merely a vessel containing Jesus Christ and that He is here to live out *His* attributes in the situation (peace, strength, love, power) then He will! Faith creates a reality!

So, I hope if you have never listened to this recording you will get your hands on a copy. And if you have listened to it before I hope this review will inspire you to listen to it again. I'm sure I will continue to listen to this one for many more years to come!

Available on CD soon!

Faith Notes

I take it that when God chooses to put me in a certain human family and links me in life with certain people, then as a son, I use my authority to declare in faith their return to God; and then to see them, not as they still are in rebellious unbelief, but with the eye of faith as sons back in the family.

—Who Am I?

Every human situation of need with which we are faced is a voice from God saying to us: "That points to My fullness; that imperfection to My perfection; that need to My supply; that perplexity to My solution."

—The Deep Things of God

We must see all things as God sees them. It must be God looking through our eyes at our (His) problems.

—The Deep Things of God

Time is a human convenience for pinpointing a fragment of eternity.

—The Spontaneous You

God permits needs in our lives that he may now supply them in Christ. That is the point. Needs, shortages, problems, are summonses to faith.

—The Deep Things of God

My Pearl of Great Price

by Shay Trethewey

I would like to share with you a career milestone and testament of “Christ in you the hope of glory” (Col. 1:27). I graduated in May 2013 with my Bachelor of Science in nursing degree. I have always struggled academically and do not remember ever receiving an A for a grade. I graduated with Summa Cum Laude honors. What made the difference? Read on to find out.

I have learned to believe against and replace my familiar feelings of inadequacy and thoughts that I can’t do something when it feels hard. In the past I would have believed what I felt was me, and thus my actions followed what I believed. I did not replace my feelings with any Christ truth. At the time I thought I was my thoughts and feelings. I have learned these were lies about myself.

Read on if you want to find out about this Truth. It has changed my life and I consider it a pearl of great price. I have learned I can feel these feelings but these are a lie and not who I am. I am a container or vessel and if I am born again my container is filled with Jesus Christ. Galatians 2:20 says, “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.”

You see, I am Christ/Shay and He is the one doing the work regardless of how I may feel. Here are some examples of what I felt and thought—“What were you thinking going to college at 46 years old? You are no better than you were in nursing school; you are still stupid and can’t measure up to your classmates. This is too hard you’re not going to get it.” I also never felt like my responses to assignments were acceptable.

I felt like giving up when tasks were challenging, and I felt inadequate compared to my classmates.

I acknowledged these feelings as just thoughts and feelings (neutral) then replaced them with truth (reality). I would say “There is another here who can do this assignment differently,” or I can feel like giving up but Christ is not a quitter. Who cares how you feel? You are not your feelings. Do the next right thing.” I also would quote 1 Thessalonians 5:18, “In everything give thanks, for this is the will of God in Christ Jesus concerning you.” I thanked God for this opportunity to know I am not my feelings. I would pass in my assignments knowing that each one was finished and whatever grade I was to receive would be perfect. My focus was on believing who I am through Christ, not on receiving an A.

Page Prewitt explains how this process works in her booklet “Life: The What, The Who, The Why,” (please read her booklet for the full explanation). On p. 22 under the heading: What To Do About the Turmoil of Feelings—She says “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 simply focus on who we are and pay as little attention to our feelings as possible.”

I believe I experienced a spiritual victory in my academic studies and I am overwhelmed by the result. These thoughts and feelings of inadequacy and failure were engrained in me since I can remember. All my life I remember believing this to be me. Knowing I am not my feelings and replacing them with what Christ says, “Christ in you the hope of glory” (Col. 1:27) is my pearl of great price.



What Makes GOD A Person?

BY
SCOTT
PREWITT

Have you ever stopped to think what the Bible means when it says that we are created in God's image? I used to think that meant we all somehow looked like God or wore the same clothes as God; my idea was that God had the same appearance that I did. Actually, being created in God's image has nothing to do with what you or I look like. God is a spirit, so He has no looks that you or I can understand. What He does have (that He also gave to us) is the ability to choose! This capacity to choose is what makes a person a person, so God must be a person similar to you and me.

We were given the capacity to choose from the beginning. Adam and Eve were told by God from which trees to eat, and God made it clear that they were not to eat from the Tree of Knowledge of Good and Evil. God did not guard the tree or make it unpleasant in any way. By putting it in the middle of the garden and making it appealing, He gave Adam and Eve the freedom to choose His will (not to eat of the tree) or their own will (to eat of the tree). Unfortunately, upon the first known temptation of man, Adam and Eve chose to go independent of God's desires. God created a beautiful garden for Adam and Eve to live in with Him, but because of their choice, they lost this privilege. Today, we all still have the same choice as Adam and Eve; do we live out God's life and will, or do we go against Him?

Since we have this ability to choose, then so must God, for we are made in His image. God had to choose what kind of supreme being He was going to be. God decided that He would always be honest. Titus 1:2 says that God cannot lie. If He can never lie, then He fixed His choice to be honest and unchanging through all of time. This concept of a choice through eternity is something that we cannot understand, but we do know that it makes the universe safe forever. God's choice never to lie means that He will never be selfish or greedy. Everything He does is the life He lives out through us if we choose to let Him.

When we choose to ask Jesus Christ into our hearts, we are asking Him to live out His life through us. From then on, we are tempted by Satan to believe that we can act as if Christ were not living inside of us. I have only one choice to make when I am tempted by Satan. Do I believe that Jesus lives in me as a self-for-others person, or am I separate from Christ? If I believe that I am separated from Christ, then I can act selfishly any time I feel like it. To be separate from Christ is a choice that really does not exist, though. As Christians, we are never separated from Christ; therefore, to be selfish means that something really drastic happens to keep Christ from being self-for-others through us. The person who goes against Christ is being operated by Satan. Although no one thinks they are choosing Satan, they really are!

We all make choices every day. What will I eat for dinner? Which shirt will I wear to school? What movie will I go see? Really, these are the kind of choices Jesus Christ makes in living His life through us. All we have to do is believe He's the one living the Life. God makes it easy for us; just BELIEVE!



Bible Bedrock

"Faith not sight"

"Now faith is the substance of things hoped for, the evidence of things not seen."

—Hebrews 11:1

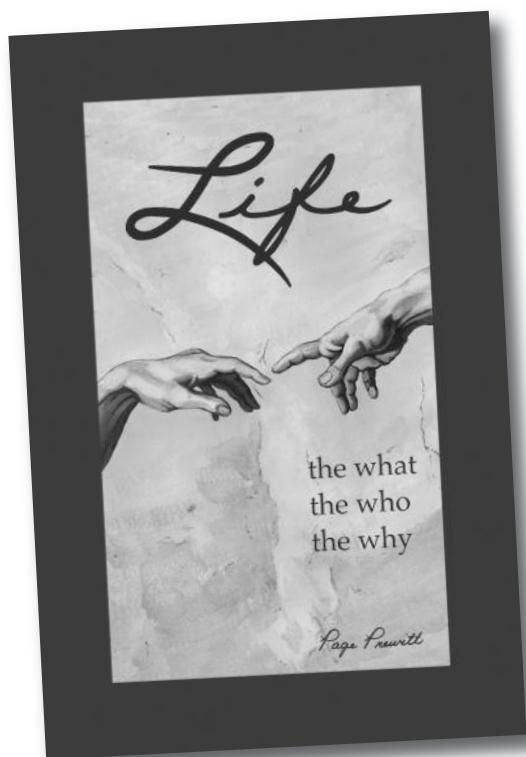
(King James Version)

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

bridgeable as ever, and that there is no other side! If therefore, without realizing it, you are basing your faith on a single personal reaction to your faith, then you are still on the human side of the gulf. You are really believing in yourself, not in Him who takes you to the Other Side.

On the human side of the gulf we humans want all our human proofs of feelings, evidences, results and so forth. On the other side of the gulf, and the bridge over the gulf, is the One who is forever unknowable and invisible to the human; and faith has staked all on Him, indeed the faith itself is really only He in us believing in Himself—there's nothing human left to it.

—The Deep Things of God



Life

the what the who the why

By Page Prewitt

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Q&A

In a past issue of The Intercessor, Norman Grubb answered questions on God's purpose in suffering. We have reprinted some of his answers here.

Question:

I know the Bible says, "In all things give thanks," but how can I reconcile the love, goodness and care of God with the pain and suffering I'm going through? What is God's purpose in permitting suffering?

Answer:

According to Scripture, suffering is necessary. Without it there cannot be glory or perfection. It comes to me in a form I don't like—trials or temptations in spirit, soul or body—which presses me to find a remedy inside myself.

The negative pressing on me is meant to start the faith process in me, by which I leap to an unseen Savior which is the real me. But there is continual suffering, continual dying. Only out of death comes life; that life of Jesus "made manifest in our body" (2 Cor. 4:10). And all of life is built on that death. We accept the suffering of perplexity and reverse the outside inside to find the answer. We always get pulled. It's good practice. Inside you move back to who you are: Christ as you. You always were—you just forgot.

Question:

What does the Bible mean when it says that we are to share the sufferings of Christ? Why is this necessary?

Answer:

Jesus became as us, being perfected through suffer-

ings as He learned obedience. And now, as our risen and eternal High Priest, He can operate the know-how into us: "This is how you do it. You go as I did."

You may not like a thing and say, "I don't like that." But then you say, "God, You're in this thing," and speak a word of faith. Even before the thing is done, you will have the resolution inside yourself. Then out in some form will come the substance. That's turning suffering into glory, which starts with Jesus inside us.

Paul had that terrific 2 Corinthians list of beatings, imprisonments, starvings and fears—miles of them. He called them light affliction! It turned to light inside him because it was God's suffering. And then there was his suffering for others, which was his intercession: I "rejoice in my sufferings for you"; I "fill up that which is behind of the afflictions of Christ in my flesh for His body's sake [We're the body, of course] which is the church." (Col. 1:24) Paul called Nero's imprisonment God's imprisonment, "I therefore, a prisoner of the Lord..." (Eph. 4:1). That's strong stuff. He wasn't in the prison of Nero; he was in God's Nero's prison. Out of prison, of course, came the prison epistles and the glory of Ephesians, Philippians, and Colossians. But by calling himself the Lord's prisoner, he resolved his suffering inwardly.

So it wasn't a Roman jail, it was God's prison. That's a wonderful phrase, "Prisoner of the Lord," isn't it? And Peter calls our sufferings the sufferings of Christ, which is also a good phrase. "Rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Pet. 4:13). Christ's sufferings! So our sufferings are really Christ's sufferings—people beating Him about. And we are reminded to rejoice!

A Letter from Norman...

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Oct 19, 1973

Dear Cynthia,

Love, all our real troubles are self-condemnation, either seeing ourselves as such poor failing things, or bemoaning our long distance from being what we would like to be in Christ, or think we see others to be. And we have to go on condemning and bemoaning while we go on looking for an answer in ourselves (though we keep saying we are looking for it in Christ). Paul meant it when he told us to reckon ourselves dead to sin and alive to God in Christ—not a dead self, but dead to our one sin of not reckoning ourselves as who we really are, Christ in us and ourselves accepted, justified and perfected in Him. Then we accept ourselves and love ourselves, being in Him.

Then what about our apparent failures or our present sicknesses and weaknesses? The answer is, we live only in the present moment the Eternal NOW. You feel you failed in this or that, well if you did, it is not there in the sight of Him who “remembers sins and iniquities no more,” and your present “sin” is in not believing that now it is no more in His blood. The recognition of the shed blood cleanses our conscience (or sense of guilt and failure)—Hebrews 9:14. And you say you wish your union with Christ was more of a fact, or that you had more freedom or joy in Him etc. But once again you are assessing yourself by your illusory feelings about yourself! But, instead, you say, “I am in perfect eternal Union now”—even though you may feel more in hell than heaven! Read Ephesians 1 and 2—the present tense letter!! Now ARE we sons and so on. Then accept, praise, and go ahead.

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So you are never going to "get through" by hoping, aspiring, self-condemning, or what-not. You are wasting your time. But by this painful time-wasting you are being given practice in transferring your "believing" to what you already are and who you already are—your human Cynthia spirit self eternally one with Himself, Jesus, the divine Spirit-self. So keep on practicing dear. And when you have temporarily "forgotten" (2 Pet. 1:9) and slipped unto your old ways, pick yourself up from false believing in guilt, weakness etc., and replace them by believing, accepting, praising NOW for who you are in Christ, and He in you, and leaving everything beyond the NOW to Him. As the Africans say, "Leave the past under the Blood, leave the future with God, and get walking"!

With all my love dear,

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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

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.

soul so mixed up that it takes a revelation for us to see the difference. “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit” (4:12).

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

precious and only means by which we—our spirit, and God’s Spirit by us—can express ourselves.

The quality of Spirit-spirit union is stillness, for the universal is always still. “Be still and know that I am God.” God spoke to Elijah in a “still, small voice.” Spirit can be compared to the sea, which, with its mighty currents and streams, is a “still” source of power; the soul is like the rampaging waves which dash about as the expression of that power. The power is in the sea, and not in the waves.

So our danger and problem—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

Faith is Action

Faith is not to be confused with mere mental ascent to a proposition; that may be called “belief,” for want of a better word, although belief in Scripture is usually synonymous with faith. Nor is faith some vague hope for the future. Faith is action: the whole man in spiritual action, spiritual, mental, physical. We have abundantly illustrated that by such natural acts as eating and drinking, for the first great act of the awakened spirit in receiving Christ as Savior. Now, because it is action, it has certainty, and not doubt, as its motivating

power. That is to say, we perform the act of eating because we are sure of the food; we see it with our eye, we believe it is good for us. We take the step of humbly accepting Christ, because we are sure of His grace, we believe He died for our sins, we see the statements of Scripture. Faith therefore always *has* the thing in its grasp or at its disposal that it acts upon or uses. That is faith; the having and using the unlimited resources of God in nature and grace. That is perfect faith.

—The Law of Faith

Why Does God Allow

God allows all people a free choice to go to heaven or hell. The only people that go to hell are ones who do not choose heaven.

People to Go to Hell?

God tells us in the Bible that we are sinners. Because we sin, we are going to hell. God makes this very clear to us throughout the Bible. Adam & Eve were the first people who chose to sin in the Garden of Eden. Because of this choice, sin (or Satan) entered them and all of the people in the world after them. The Bible also says that the wages of sin is death (Romans 6:23). This means that the punishment for sin is hell. So, when we are born, our spirit is joined to Satan's spirit. Unless we can break up this bond with Satan, we will go to hell. Thankfully, God offers you, me and every person a way to break from that inside bond with Satan and go to heaven instead of hell.

God offers us as a free gift, His Son Jesus Christ, as a way to heaven. God says the only way we can enter heaven is through Jesus Christ (Romans 5:12-21). In John 3:16, the Bible says "For God so loved the world, He gave His only begotten Son, that whoever believes in him will not perish, but have eternal life." Long ago, when God sent Jesus to the earth, He planned for Jesus to be crucified on the cross. Here Jesus, who was the only person that never sinned, died for all of our sins. He did this to save us from hell. All God asks of us is to accept that this is true, that Jesus Christ is our Savior. What we need to do is realize we are sinners, decide we do not want to go to hell, and believe that Christ died for our sins to save us from hell. At this point, the spirit of Jesus Christ enters into us, and the hook up to the spirit of Satan is broken! This is a change that will last forever and ever! This gift is given to us by God when we put our trust in Christ to save us. We cannot earn God's gift because no one can ever be good enough. Ephesians 2:8-9 says that we are saved through our faith and not by our works, and this is God's gift to everyone.

God gave us the freedom to choose to go to heaven. He made us free people. Being free means being able to make choices, rather than have them made for you. God wants all people to make the right choices, so they will not have to go to hell, and instead be with Him in heaven. But, because He made us free, He allows us to make that choice on our own. The Bible says God gives you, me and every single person in the whole world the chance to believe in Jesus Christ as our Savior. This means every person, whether old, young, sick, healthy, rich or poor gets a chance before they die to accept Jesus Christ and go to heaven. Our future to be forever in heaven with God all depends on our own choice.

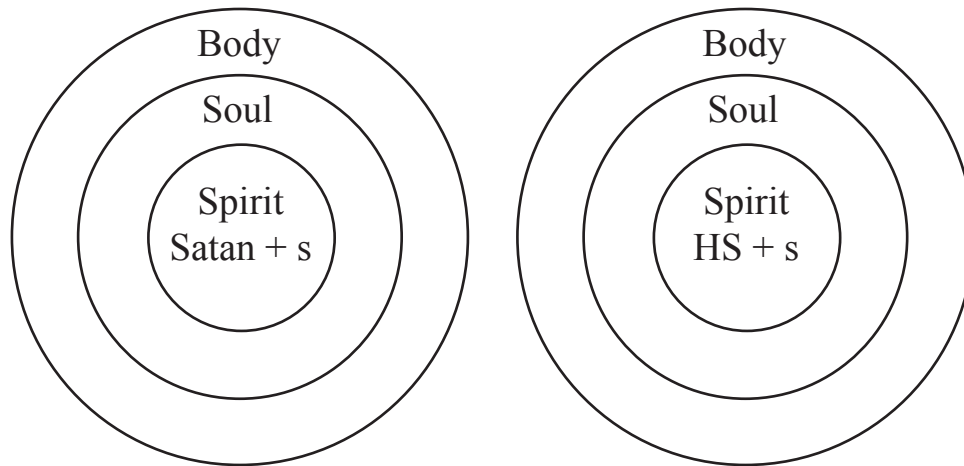
If we do not choose to believe in Jesus Christ, we are making a choice not to go to heaven. This is a very important decision because if we say "no" to accepting Christ, we stay joined to Satan. So, we are really choosing to go to hell. There is no middle place in between heaven and hell. We are welcomed by God to go to heaven, but He does not "make" us go. We have to make our choice to accept His generous gift of eternal life with Him in heaven.

Now we can see that there will never be any person in hell who did not first have the chance to go to heaven instead. God allows all people to make their free choice.

by: Dacia Trethewey

Our Human Makeup

by Page Prewitt



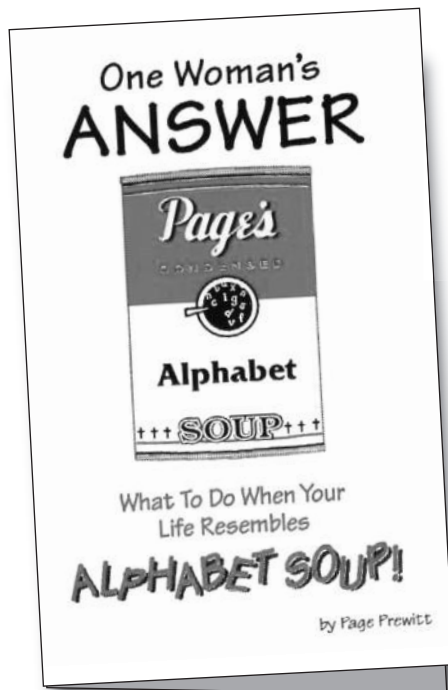
These diagrams give a very simple picture of our human makeup. As you can see in the first diagram, our human spirit is represented by a lower case “s” along with the plus sign which connects it to Satan. This makes very clear the biblical fact that having inherited Satan’s nature from Adam, we are all

born joined to him, and he is our boss. The Lord Jesus is the only exception. He was born sinless, lived sinless, and died sinless.

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 ac-

cept 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).



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—Anonymous Reader

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Union Experienced

By Norman Grubb

The Bible makes it plain that all things are obtainable only by faith. It speaks of being "justified by faith"; "them that are sanctified by faith"; "purifying their hearts by faith"; "that Christ may dwell in your hearts by faith"; "this is the victory that overcometh the world, even our faith"; combined with the chapter (Heb. II) which attributes every mighty deed in Bible history to acts of faith.

Faith is the faculty by which, when we know we can have a thing and we want it, we can get it. Faith acts, and it acts on facts. That is why James so chastises theoretical faith. To believe a thing, he says, and do nothing about it, is not faith. Belief may be mere talk, but faith is action. The devils believe there is one God, and tremble. But there is no repentance, no turning back to God. What good is that? Contrast Abraham who acted on God's word; and Rahab, and see what they got (James 2:14-26).

Faith does not vaguely desire a thing, it makes it its own. "Faith is the substance of things hoped for." To it the unsubstantial becomes substantial, and aspiration becomes realization. "Faith is the evidence of things not seen." To it the invisible becomes visible. In the natural realm, to have faith in a thing means that we already believe in it, and set about using it. We have an armchair in our room. We can argue till doomsday that it will or

it won't hold a person who sits on it. Either "belief" may be true, but quite useless. Then we sit on it. That is faith, and that ends all argument. Our faith makes our belief substantial. It does hold us and we know it. The chair was always a substantial fact, whether we believed it or not. But it was our faith that made it substantial to us. The chair was al-

Faith is the faculty by which, when we know we can have a thing and we want it, we can get it. Faith acts, and it acts on facts. That is why James so chastises theoretical faith. To believe a thing, he says, and do nothing about it, is not faith. Belief may be mere talk, but faith is action.

ways capable of doing the job for which it was made, but it was only our faith which gave us personal evidence of that fact. So faith is not the fact in itself. Facts ARE, whether we accept them or not: but faith alone makes them facts in our personal experience, and therefore proven facts to us. We *must* use faith. We *do* use faith. No man has ever lived his life without it. Faith

alone makes all the facts of life, known and unknown, facts of personal experience to each of us. We breathe by faith, and the air is ours: we eat by faith, and the food nourishes us. We marry by faith, we transact business by faith, we pioneer into unknown realms by faith: all these, and all else, only become personal realities to us because we first believe the relevant facts and then appropriate them to our personal use.

But if faith acts, it is desire that moves it to act. That is why the Bible traces faith back to the heart. "With the heart man believeth." We act because we want to act. Man is never controlled by his mind, though he likes to pretend he is. It suits his pride better to appear the calm thinker and thus actor, than to admit that he is really constrained by such an inscrutable and unpredictable, indeed not quite respectable, element as his heart! How penetrating are those words of the Psalmist, "The fool hath said in his heart there is no God." The atheist is an atheist because he does not want to believe in God with the self-surrender that accompanies such a faith.

It is important to get this clear. Faith by itself, unactivated by love, is like the engine of a car. There it is, dead, cold, still, setting nothing in motion, till the sparks from the dynamo and the explosions in the cylinders set the whole engine

throbbing. This is the reason why there is so much dead faith in the churches. It is not correct to say that it is not belief. There are thousands who say they believe the truths of the gospel, and they are not liars: they do believe, but there is no faith in action, no faith set in motion by love. No man lives or moves without some faith “working by love”, and folks who say they believe God but do nothing about it, have no active faith because there is no heart behind it. They surely have their active faith—where their heart is—in business, pleasure, society, politics, family interests, or what not. Their earthly loves must first be replaced by a hunger and thirst for God, before a Godward faith can go into action. The fact is that the will (the heart) is almighty, for it is a spark out of the divine will, in the centre of God and man. But the will functions through the wisdom. As Jacob Boehme pointed out, the wisdom is like a mirror which reflects back all there is. In the beginning God saw Himself in all His potential wonders and glories, as He looked, as it were, into the mirror of His wisdom. This gave the desiring will its “imagination,” the image-making faculty of the will, which is of great importance, for it is decisive; for as God saw Himself in the mirror of His wisdom and desired Himself in manifestation, so of His desiring will was begotten His beloved Son, the image and word of the Father: (though when speaking of God it must be understood that we have to speak of eternal things in a temporal manner, for our human thought can only see things in succession, in fragmentary, piecemeal fashion. As Boehme said, “I must speak in an earthly fashion with my half-dead understanding. I must set one thing after another, that

thou mayest at last behold the whole.”)

We see this same image-making power in fallen man in the phrase “the imaginations of the thoughts of their hearts” in Gen. 6:5. For through what the will sees in the mirror of its wisdom, it forms an image of what it desires to come into manifestation. What it desires is always what it sees itself to be in its mirror, or what it wants to become.

In the same way, the impregnated will sets faith in action in all the activities of the kingdom. As God’s plan is interpreted to us in our hearts by the Spirit, we see this or that which we desire for His glory—souls to be saved, believers to be filled with the Spirit, this or that practical need to be supplied.

This is a profound truth. We see an image when we look into a mirror. An image of what? Ourselves. When God in the beginning looked into the mirror of His wisdom, what did He see? Himself in all He could be, if all His power, wonder and beauty were brought into manifestation, as it was in Him who is the brightness of His glory and the express image of His person.

Likewise, when we in our fallen natures look into our mirror of wisdom, where all the passing scenes

of this earth are portrayed to us, what attracts our attention? What do we see there? The lust of the flesh, the lust of the eye and the pride of life. But what do we really see and choose? The reflection of ourself. We see our lust, our covetousness, our pride. We see what we are and what we want, and what we want is really more of ourselves. God wanted self-realization in His mirror of wisdom. So do we. That is all we ever do and can want.

And so we form images through our mirror. These clear images are formed in our hearts (our desiring wills). Clear objectives are before us and captivate us. We form them in our minds. We want them, we will them. Our hearts have become pregnant with the image. We will what we image. We are or become what we image or will. These are the arbiters of our temporal and eternal destiny. This is the full circle of our self-realization. “As a man thinketh in his heart, so is he...for out of it are the issues of life.”

But to us who are being saved, the light of Christ is now being revealed to us in the mirror of our understanding. We can see Him in the glory of His grace, for in the infinity of that grace, in seeing Him we see our new selves, for He has become our Other Self, “not I that live, but Christ that liveth in me,” “Christ who is our life.”

We are now being “changed into the same image from glory to glory,” until at last we shall be “conformed to the image of His Son.” And how does this take place? By our desiring wills, our hearts, becoming impregnated ceaselessly and increasingly with the image of Jesus in all His perfection, where formerly the imagina-

tions of the thoughts of our hearts were evil continually; in those days seeing and desiring the self-realization of our fallen selves, but now the self-realization of the indwelling Christ.

In the same way, the impregnated will sets faith in action in all the activities of the kingdom. As God's plan is interpreted to us in our hearts by the Spirit, we see this or that which we desire for His glory—souls to be saved, believers to be filled with the Spirit, this or that practical need to be supplied. There is the image before us from the Spirit, the way by which Christ is revealing Himself to us in our calling of the moment. The "image" seizes our hearts, impregnates our wills, increases its hold on us, and thus sets faith into action. So guard the image-making faculty, and see that it is always the image of Christ.

Now let us apply this to ourselves, faith in action, which makes aspiration realization ("the substance of things hoped for"), and the invisible real ("the evidence of things not seen" (Heb. 11:1): faith set in motion by the desiring will ("faith that worketh by love"): the will impregnated by the imagination, the image-making faculty: in other words, faith which is the whole man in action.

In material things the way we act is obvious. We take with our hands, eat with our mouths, walk with our feet. But in immaterial things our first form of taking or acting by faith cannot be these. But God has laid down one form of action by faith which we can take. We are to speak "the word of faith" (Rom. 10:8-10). Having believed with the heart we are to "confess with the

mouth." We want to know that we are crucified with Christ and that He lives in us. We want it to be no longer we that are living our own lives in our own way, but He living His own life in us and doing His will through us. We have our title to this in His written Word: we have our facts plain before us. We are thus in a condition to act in faith.

Then let us act. First, with heart and mind we believe that we are in this relationship with Christ which the Scriptures have revealed to us. We definitely believe in our crucifixion with Him, and our resurrection with Him, although in believing it we feel not one whit different and have no particular assurance in our hearts. It may appear to us just as a cold and quite nominal affirmation of certain facts given us in the Bible. But we believe them because we want to and are commanded to. We have taken the first step of faith-in-action.

Now we move forward again. Inner belief must be translated into outer action by "the word of faith." We confess with our mouth the Lord Jesus. We plainly and publicly state, as God leads on the suitable occasions, what is our new relationship in Christ. We give Him the glory by "the sacrifice of praise," that is, the fruit of our lips giving thanks to His name. It is a sacrifice of self to praise and testify to our death and resurrection with Him, when we may not feel any different!

Paul puts remarkable emphasis on what he calls this "word of faith." He makes it the central act of believing, for faith is a trinity of thought, word and deed. We first think a thing over and come to a conclusion about whether we believe it and want it. We then crystal-

ize our thinking by a decisive "word." This is the central act of faith. We see it in the blueprint of the draughtsman, the plan of the architect, the orders of the commanding officer. In each case it is their "word of faith" which commits them. There is no going back now: it is the creative word, for as is the plan, so will be the house; as are the orders, so will be the battle. It is the one way of creation from eternity. The Father's thought of faith predestinated us to the adoption of children by Jesus Christ to Himself. The Son's word of faith was expressed by becoming the Saviour. The Spirit's work of faith is in building the body of Christ.

The results will follow. With Christ believed, acknowledged and confessed as in us, and we as dead and risen in Him, the witnessing and working Spirit will give the substance to the faith. Faith has its twofold results: inner assurance and outer manifestations. It produces within us an easy, natural certainty of that which we have believed. "He that believeth on the Son of God hath the witness in himself." We don't strive to know. We just know it. Nothing can shake that knowledge. It is something imparted to us in the depths of our being, causing us to know the unknowable, see the invisible, touch the intangible, just as surely as with our outer senses we know the reality of the things around us. It is not feeling, it is knowledge. We don't feel we are alive, we know we are alive however bad or good our feelings at the moment may be. So we know we are in Christ, and He in us, down in our spirits which are ourselves, although our feelings in the outer garment of our soul or emotional life may vary. Such knowledge is beyond knowledge, beyond feeling.

That is faith perfected, by which we become “fully assured.” But note that often in our first steps in to a new position of faith, our believing is opaque. The windows of our spirits are still fogged with passing mists of unbelief: “I do believe you, Lord; but when I look away at myself and my failures, honestly, I don’t believe.” We say with that honest father of the demon-possessed boy, “Lord, I believe; help thou my unbelief.” As a result the pure light of the certainties of the Spirit cannot yet shine into our hearts. But the full assurance will come.

It is at this point that we must not give up. We must “labour to enter into that rest.” Through faith and patience we inherit the promises. By every means in his power Satan will seek to cut the lifeline of our still flimsy faith. He will trip us into sudden sin and then mock our newly-made confessions of identification with Christ. He will lie to us that we are not different. He will tempt us through all our appetites and faculties, and then tell us to stop talking such foolishness as that we died with Christ. He will play upon our feelings to try and persuade us that the idea of an indwelling Christ is a phantasy. But we must learn to “walk by faith.” Not just to take the first step of faith, but to take a million steps, and then another million! For faith, as we have already pointed out, is a God-given natural faculty. Just as every natural action is taken by faith, so every human attainment is gained by faith, but only gained painfully and slowly. The first steps in learning a trade or a language are very hesitating. Often it seems to us we shall never get hold of it. The thread of our faith often wears very thin, but it must not snap. If it

does, we give up. If it doesn’t, we crawl on, until, almost unrealized by ourselves, a natural miracle has taken place. What we were seeking to get hold of has got hold of us! We just know it. We are at home in it. Effort and strain have disappeared. A long series of separate efforts have changed into a natural habit. That is the process of faith. So if we gain human attainments by faith, constrained by human incentives, how much more our heavenly goal by the constraint of the Spirit and the authority of the Word. Persevere, and we shall find, who can tell when or how, that what we seek to know of unbroken union with Christ, what we perhaps strain and strive to maintain by repeated acts of faith, what we may almost despair of finding in fullness, finds us! He will reveal Himself to us by the Spirit: we identified with Him, He in us, as clearly and certainly and unchangeably as He has already come to us with forgiveness of sin and adoption into the family of God.

This is the crisis of union. There are many points to examine about the daily walk which follows, but the road is not firm beneath our feet, “the highway... called the way of holiness,” unless there is the realized union. Romans 6 brings it to a head for us. No longer coming to an outward Saviour, but joined Spirit with spirit to Him in spiritual death and resurrection, we in Him dead and risen, He is us as our life. We are back now in the central meaning of our creation, in the mystery Paul said had been hid from ages and generations, but is now revealed to His saints, which is “Christ in you, the hope of glory.” We are freed in Calvary from Satan and sin, flesh and world, the same feeble little creatures to the outward eye, but within princes with God, with One

for ever dwelling in us, of whom it is said, “Greater is He that is in you than he that is in the world.”

Let us stop here a moment. Is this relationship an actual *experience* to us? Don’t let us be side-tracked with specious arguments about it being our theoretical standing in Christ in the sight of God, but not our actual state on earth. No honest readers of Scriptures such as Rom. 6; Gal. 2:20; Col. 2:10-15; 3:3, 4; Eph. 2:4-6, can doubt that these are a living experience. It must be so, for this is our faith position in Christ, and faith is experience. We repeat again, “Faith is the substance of things hoped for, the evidence of things not seen”; and “he that believeth on the Son of God hath the witness in himself.” With living faith comes actual inner knowledge: we see, we know, by the inner eye and in the inner mind. So be sure you have pressed in and possessed your possessions in the obedience of faith, and are not among those who believe not God, and therefore make Him a liar. Romans 6 tells us to know, reckon, yield, act on this fact of our union with Him. These pages have been to help us to know. Reckoning is the crisis act of faith, accompanied by the word of faith. Yielding is the acknowledgment that our old man (our former self) was crucified with Him, that our bodies should no longer be the possession of sin (6:6), and that now we give ourselves over to Him and our bodies as instruments of righteousness unto God. Action is moving out into active service for Him, as workers who have come under new management (6:16-18). As we take these steps and persist in them, the Spirit Himself will bear plain witness with our spirit that we are in the Vine-branch relationship.

—*The Liberating Secret*

DATING Relationships

Originally printed in ZNews, the youth magazine published by Zerubbabel Press, we feel this will benefit readers of all ages.

Perhaps one of the most difficult areas to sort out in our Christian lives is relationships. We know God put us on the earth to relate to one another. It is through relating that we come to more fully understand ourselves and God's purpose for our lives. In all our relationships, whether with family members, friends, classmates, or otherwise, God has a common standard for us. His standard is that we express the self-giving love of Jesus Christ in us and as us.

And does the same hold true for those relationships that young adults have a particular interest in—dating relationships? Does God have similar standards for these relationships, or can we simply rely on the emotions God Himself gave us?

God does have standards for dating relationships, and they are in fact much the same as those for all other relationships. Although our feelings, attractions, and temptations are likely to be much more intense in male/female relationships, God's standards are no less exacting. Television, movies, and magazines present a very clear picture of what sinful male/female interactions look like. Popular culture promotes and prescribes sexual attraction and desire as the basis for relationships. In spite of the pervasiveness of this sinful view in the world today, as Christians, we must look to the Bible as THE basis for our relationships.

In the chart on the next page, we outline both a Godly view and a sinful view of dating relationships. We don't intend for the chart to answer every question that a young Christian might have concerning dating. However, we hope this will stimulate the reader to explore the scriptures to find God's principles behind correct male/female relationships.

We hope that our chart helps bring you to a clearer understanding of God's purpose for dating relationships. Most people in the world have such an inaccurate and warped perspective of male/female relationships that if we aren't extremely critical of what the world presents to us, we too will fall prey to one of Satan's strongest areas of temptation—the male/female attraction.

The tragedy of Satan's lies concerning male/female relationships is that the consequences we face are so serious. Paul writes in 1 Corinthians 6:18-20.

"Run away from sexual sin! No other sin so clearly affects the body as this one does. For sexual immortality is a sin against your own body. Or don't you know that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, for God bought you with a high price. So you must honor God with your body."

Here, Paul writes primarily about purity of the body, but in the fourth chapter of Hebrews, Paul also makes it clear that God judges even our desires and the intents of our heart, which we must also keep pure.

The great thing is that, if we will recognize the power of the Holy Spirit in us to be obedient to God's standards, then we can experience the great fun of a right, healthy relationship with someone. Of course, even when we are living right and following God's standards, things don't always work out as we might like—that special someone I've been thinking about so much lately just might not feel the same about me—but that's all part of the adventure! All we can do is trust that God has a perfect plan for each day of our lives that is exciting and fulfilling though not always easy. Then we trust Jesus Christ to live out this perfect plan through us so that we are always totally and completely fulfilled in Him.

DATING RELATIONSHIPS

WHY DATE?

Godly View

Like all other relationships, dating relationships are an opportunity to express the perfect, self-giving love of Christ to another (Phil. 2:3-4).

Sinful View

To build a selfish “for me” relationship: On the two-way street of giving and receiving, you are only looking to receive from the other. No healthy connection is possible—no foundation to build on.

YOUR SELF-IMAGE

Godly View

In Christ you are whole, complete, and lacking nothing. You do not need any person other than Jesus Christ to complete and fulfill you (Col. 2:9-10).

Sinful View

You need the love and attention of another person to complete you and to make your life fulfilling.

WHAT YOU LOOK FOR IN ANOTHER PERSON

Godly View

A person who is complete without you:

spiritually: okay as a Christ-completed person.

emotionally: someone you can relate to honestly with a spiritual foundation.

physically: You find the person attractive beyond just their physical appearance.

Sinful View

Your missing puzzle piece:

spiritually: no spiritual foundation.

emotionally: someone to dump your feelings on or play games with to make yourself feel better.

physically: You focus primarily on the person's outer appearance and/or you look for someone to satisfy your lustful desires.

YOUR ATTITUDE TOWARD THE OTHER PERSON

WHAT DO YOU CALL LOVE?

Godly View

You are: patient, kind, unselfish, truthful, enduring

You are not: envious, proud, self-centered, rude, or provoked to anger (1 Cor. 13).

Sinful View

You are: impatient, unkind, selfish, untruthful, unending, envious, proud, self-centered, rude, or provoked to anger.

HOW YOU RELATE TO ONE ANOTHER

Godly View

spiritually: You spend time sharing your spiritual beliefs, convictions, and desires. You hold each other accountable to God's standards.

emotionally: You are honest, open, and current about your feelings, and you work through problems with a spiritual answer.

physically: Together, you set, respect, and keep safe boundaries.*

*Think of relating physically as a road that begins with no physical contact and ends with sex. **Nearly all of this road is reserved for marriage.** Each step along the road leads to the next, so avoiding sinful behavior requires a concrete and conservative boundary. Casual short kisses, hugs, and holding hands make a safe boundary—beyond this, your motives are questionable and you need to be absolutely sure you are not entering into sin. “Run from anything that stimulates youthful lust.” (2 Tim. 2:22).

Sinful View

spiritually: You don't talk about spiritual matters or you do talk about spiritual matters but with your own interests, not the other's interests, in mind. You do not hold each other accountable to God's standards—you let sin go unchecked.

emotionally: You gush emotions applying no spiritual answer, and you ignore problems. You trap or monopolize one another by making the other person the answer to your emotional needs.

physically: You have no boundaries and go with what feels good. You have unsafe boundaries that allow for lustful behavior. You have conservative boundaries, but even within these boundaries you act from lust.

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I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit.

—John 15:5

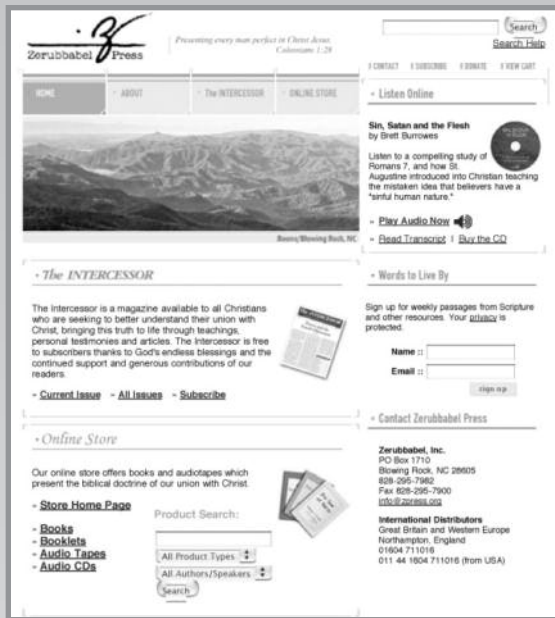
One night there was to be a big meeting in the mission and my friend was due to come with me and take part. At six o'clock he sent to say that he was unable to come and I knew that I had depended more on him than on the Holy Spirit. Could I go back and ask him for his help when I had been depending more on my friend? During the two-mile walk to the mission I said to the Holy Spirit, 'I shall never let that happen again, and as a proof of my repentance, if you will come with me to this meeting, whatever you ask of me, when I come back this way, I will vow to you, like Jephtha, that I will give it to you tonight.' If ever the Lord was with me it was that night in the meeting, and as I was walking back I said, 'If there is anything in my life, or any position you want me to come to, I will give that to you tonight.' He said, 'There is a position I would like you to come to - to be a steward and not an owner of your money after tonight. You will only be able to give again as I tell you, because the money will be mine. Give the claim on your money to me.' I said, 'But my money is yours now.' He said, 'Yes, but when you want to give a gift you can give it; but now I want you to give up the ownership of your money to me.' I had had such joy in giving, and I had lived in that joy for two years. Now he was going to take that away from me. Since he had made that change in my nature I had lived only to give, and the joy of the people I helped followed me. He said, 'After tonight you are not to give to anyone unless I tell you, and you are not to spend one penny except

on necessities and essentials. The world is my parish and while there is one person without the necessities of life you are not to spend one penny on anything else.' I was earning money at the time and sacrificing in food and so on, but from that time I was only to give again as he would tell me. There and then I knelt down and called the stars and the Cloud of Witnesses to witness that henceforth I would not spend one penny except on necessities and essentials. At once the enemy said, 'Do you know what you have done? You are worse off than the people in Swansea prison.' I said, 'Yes, but I have done it by choice.' As soon as I said it, the whole heaven seemed to be illuminated, and the Holy Spirit said, 'Let me tell you what you have done. Tonight I have grafted you into the vine and you have become a branch in the vine.' It is not the branch that gets the fruit but the needy, and the vine can only produce the fruit through the branch. I saw myself as the medium between the Risen Lord and the world. The Saviour is in heaven and he can only give to the world through the sons of men. The realisation of it was almost unbearable. I became as dead to money as is a dead man and not once has God ever told me that I wasted his money. It was not that I learned to be content; no, I did not want it. I went out of the world where money was current. Could God have opened his treasury to a clearer channel to run his resources through?

—*The Intercession of Rees Howells*

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soul and spirit, and of the joints and mar-
row, and is a discerner of the thoughts and
intentions of the heart.

– Heb. 4:12

(King James Version)

Words to Live By...

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.”

—Norman Grubb

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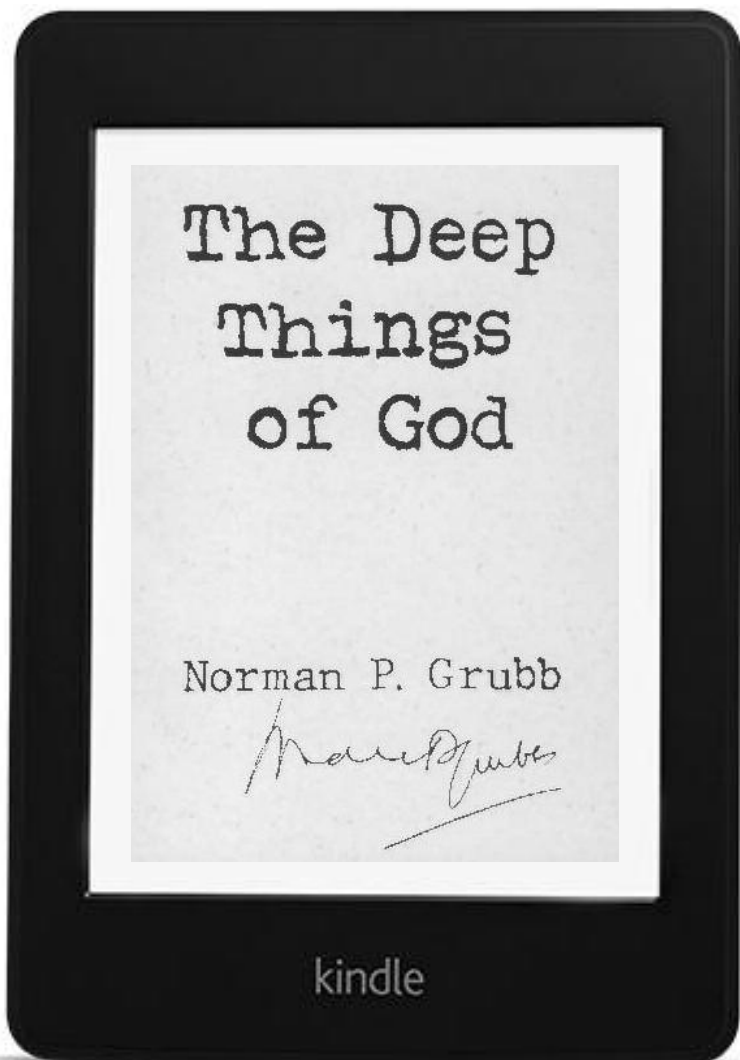
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