

The INTERCESSOR

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

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God Determines, Not Permits

by Norman Grubb

During this time of uncertainty and fear, we “Trust in the Lord with all thine heart; and lean not unto thine own understanding.” (Proverbs 3:5). We look through appearances to the reality of God Himself at the center of all things. We wanted to share Norman’s timely reminder of this supreme truth.

We are daringly saying that wherever there is a need, small or great, wherever there is a disturbed or tragic situation, God is not just looking on and to be called upon to intervene. No, God is the Real One right in the situation, and it is only His distorted clothing; and we preserve the clothing by believing it to be the real.

Now in utmost simplicity, without changing an outward thing, let us transfer our believings. That’s all. Let us deliberately affirm, against all appearance, that this is not the difficulty it appears to be. Instead of looking at the situation, let us look through—to God, again not afar off, but the very situation being He in disguise. He with supply, He with solution, He with change, where we only see the opposite.

Then let us take it further. Let us specifically believe that He is coming through and will manifest Himself. Let it be specific so that it is an inner word of faith; and the best way

“...what would seem to the outward eye to be clearly contrary to the character of God as love, that whatever befalls me, or whatever apparent horrors are happening in the world, God sent those, God determined that—not just permitted them.”

such an inner word takes outer form is by praise. All we have now done is to transfer our believing from the negative to Him the Positive, and it is our believing which lets Him

through. Our believing doesn’t do a thing in itself. God is the doer. God is the one who deliberately put us in this problem situation and thus awakens us to get into faith action. And the faith action is my responsibility as a son of God, invested with authority to be the one by whose word of faith He reveals Himself in some concrete form. He is already there. The supply is there for He is the supply, where our human eyes see only the need. We merely, by our word of faith, affirm His fulfilling presence. Just as at the beginning the Word said, “Let there be light, and there was light.”¹ Now let us backtrack and go into this in more detail, just because it is so revolutionary and universal in its application.

First, there is our necessary basis of seeing God in everything and everybody. The universe is God manifesting Himself, Spirit slowed down to the point of visibility. We either “see through” to that wonderful fact, or we don’t. If we don’t, there is not much point in following through

¹ Genesis 1:3

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Norman P. Grubb
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Mailing Address

Home Office
Zerubbabel, Inc.
PO Box 1710
Blowing Rock, NC 28605
828-295-7982

info@zerubbabel.org
www.zerubbabel.org

Magazine Staff

Executive Editor
Scott Prewitt

Editing
Sanda Cooper
Elliot Coatney
Allison Prewitt

Production
Joanna Coatney

Art Editor
Steven Prewitt

International Distributors
Great Britain and Western Europe
Jon and Kim Langley
2 Adams Close
Stanwick, Wellingborough NN9 6TQ
England
01933 625246
011 44 1933 625246 (from USA)
kim@zerubbabel.org

along the lines in which Jesus evidently “saw through” to His Father, the hidden presence in the apparent conditions of material need, disease, or death. But, if we do, then that which needs strong confirmation, if we are to be strong in faith under any conditions, is the certainty that God doesn’t sit by and “permit” various adverse or tragic situations; but He actually “determines them.”

This gives me boldness and authority to say what would seem to the outward eye to be clearly contrary to the character of God as love, that whatever befalls me, or whatever apparent horrors are happening in the world, God sent those, God determined that—not just permitted them. And I think we see the explanation clearly enough when we have got it clear that outer sufferings are not the real suffering, but inner sorrow is—in other words, the way we take a thing.

We saw in the account of the Fall that suffering was to be humanity’s greatest blessing. Even before there was a human race, we are told in Hebrews 2:10² that the only way the Father could have a matured, perfected family of sons could be by His own Son, their Creator, becoming perfected as Leader-Saviour and Elder Brother by sufferings. Why? Because only by opposites can a thing be known in its reality: only by a full experience of the wrong way can we be established in the right.

So sufferings cry out to us that something is dreadfully wrong with our condition, and compel us to find our release from them, and from the inner sorrow which is their effect on us. In our blindness, which attributes the suffering to the outward conditions which appear to make us suffer, we seek to escape by altering

outward conditions. But at last, by His merciful pressures on us by suffering, the Father compels us to face up to the truth: that our true sufferings are within and not without. They are because we are inwardly committing the fundamental sin of “the evil heart of unbelief.” We know in our inner beings whose offspring we are, but we refuse to bend our stiff necks and inwardly acknowledge that our true suffering is our rebellious, resenting, resisting inner attitude. We refuse to acknowledge Him in our true suffering situations, and accept Him in His love, in place of questioning how He can be responsible for what is happening to us. And we escape it still further by looking at the sufferings of others and asking how God can be responsible for that, not yet knowing in ourselves that all sufferings are purposed as redemptive in the individual lives of each sufferer; and the only true sufferer is the perpetrator, unless it brings him also to repentance.

But thank God we can come to this final point of reversing our antagonism, only because He first revealed Himself to us in outward form by His forgiving and restoring love in His Son, who has suffered with and for us. When at last we do that, and transfer our believngs from our outward suffering conditions and our consequent resistance to them and our defiance of Himself in them, and believe in Him and His word of grace with no strings or questionings attached, then we have found the key and turned it in the lock: our real suffering was our inner unbelief.

We now see through to Him alone who purposed these outer sufferings to establish us—the only way to do so. We

continued on page 23

2 “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” (KJV)

Editor's Note

In the midst of a global pandemic, we are reminded of God's awesome power and total sovereignty. If God determined that His own son should die for the salvation of mankind, then it certainly is no great leap of faith to affirm God's hand and redemptive purposes in our present circumstances. This does not likely change our feelings, but looking for a change in feelings would miss the point. And so this issue of *The Intercessor* explores the important distinction between soul and spirit that is key to finding the peace Jesus promised in John 14:27 "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (King James Version)

We trust you will find the focus of this edition a timely reminder of these timeless truths.

Statement of Purpose

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

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

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

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

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

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WHAT *are* YOU *up to* GOD?

The following encouraging email, sent to local Intercessor readers by our friend Laura Hawley, challenges us to faith during these trying times.

Hi Intercessor Family,

These are trying times and PERFECT times for faith.

Today, I pulled out a previous Intercessor from Fall 2001. That was a time our country and the world were seeking answers in a time of tragedy. Now, we have a different reason to be concerned and reactionary.

In the past several months, I have begun to ask the question “What are You up to God?” instead of “Why are You doing this to me?” The reason for the change is based in part on the truths spelled out in the chapter “God Determines, Not Permits” in Norman Grubb’s book *Who Am I?* (and an excerpt on Pg 2 and 3 of *The Intercessor* Fall 2001).

Here are some quotes from that chapter:

“We are daringly saying that whenever there is a need, small or great, where there is a disturbed or tragic situation, God is not just looking on and to be called upon to intervene, No, God is the Real One right in the situation, and it is only His distorted clothing; and we preserve the clothing by believing it to be real.”

“Let us deliberately affirm, against all appearance, that this is not the difficulty that it appears to be. Instead of looking at the situation, let us look through, -- to God, again not afar off, but the very situation being He in disguise. He with supply, He with solution, He with change, where we only see the opposite.”

Your challenge:

Will you stand and believe what God says about the current state of affairs?

Will you praise God for the current circumstances, **NO MATTER WHAT THEY LOOK LIKE?**

Can you dare to go against all the fear and panic by believing that everything is God’s highest and best for all?

And finally, to quote the chapter again.....

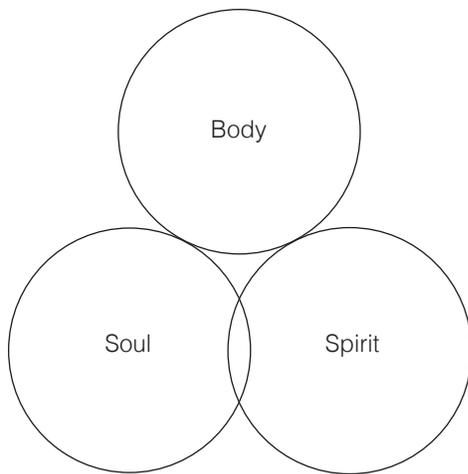
“He meant us to have the problem to have practice in not seeing the problem but only Himself at the inner center. So we now transfer our believing from natural seeing to seeing in the Spirit. We are now believing Him and the problem (to us unreal) only His outer clothing.”

Body, Soul, Spirit

By Page Prewitt

Discerning Soul From Spirit

Hebrews 4:12 - "For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart."



BODY

House for soul and spirit.

1 Corinthians 6:19 - "Do you not know that your body is the temple of the HOLY SPIRIT who lives within you."

SOUL

I. Emotions

Where I feel things: hate, fear, jealousy, lust, shame love (Phileo—brotherly love and Eros—sexual love).

II. Reason

Ideas

Where I reason or think things out.

SPIRIT

Desire Love

I. Agape-Agapo = God's love

John 3:16 - "For God so loved the world that He gave His only begotten son.

Luke 6:27 - "Love your enemies."

II. Will - choices made here.

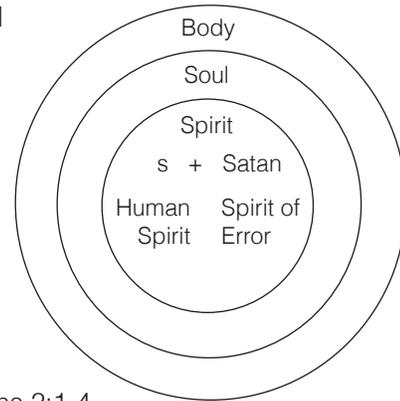
Sin has its root here

Matthew 26:39 - "Not as I will but as thou wilt."

III. Mind - My knowing Spirit knowing

1 Corinthians 2:11 - "What man knoweth the things of a man, save the spirit of a man which is in him."

OLD MAN



Ephesians 2:1-4

Following the prince of the power of the air (You were obedient to him and were under his control) the demon spirit that still works in the sons of disobedience.

John 8:44

You are of your father the devil and the lusts of your father you do.

NEW MAN IN CHRIST

Ezekiel 11:19-20

A new spirit I will put within you: and I will take the stony heart out of their flesh.

Romans 8-9

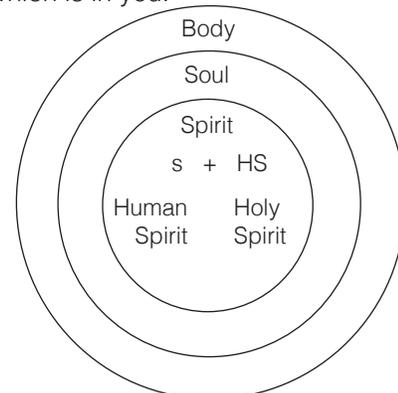
But if anyone does not possess the Spirit of Christ, he is none of His—he does not belong to Christ (is not truly a child of God).

1 Corinthians 6:17

He that is joined to the Lord is one Spirit with Him.

1 Corinthians 6:19

Know ye not that your body is the temple of the Holy Ghost which is in you.



ILLUMINATING BODY, SOUL AND SPIRIT

By Scott Prewitt

PART ONE

The following article is a transcription of a teaching lesson for youth given by Scott Prewitt at a fellowship weekend in North Carolina.

Scott: Good morning, everyone. It's time to pretend we are in English class. Let's split up the word tripartite into prefix and root. "Tri" is the prefix, and "partite" is the root. You should have learned how to do this in school. When you are trying to define a word you don't know the definition of, one thing that can possibly give you clues to find the definition is to split up the word. Take a word like "tripartite," which seems a little scary, and split it up. We can easily say that the word "tri" means three. What do we think of "partite"?

Everyone: Parts.

Scott: Do we have a consensus on parts?

James: Three parts.

Scott: Very good, James . . . three parts. I am going to focus on three very important parts today. Who can guess what they are?

Amy: Body, soul, and spirit?

Scott: Body, soul, and spirit, very good. Okay, here is the drill on body, soul, and spirit. Some of you have heard this before and might be thinking that you already know this. You might be thinking, "Why do I have to hear it again?" or "I know it pretty well." Let me tell you, it is always good to go

back over body, soul, and spirit again, and go back over it, and go back over it again. This will refresh us and make sure we know how to understand body, soul, and spirit. You may also be thinking, "I have never really understood this." If so, I challenge you to soak it in and to understand it this time. Even if you can't completely understand body, soul, and spirit today, at least try to understand as many facts as possible. Because, where you might not completely understand it, if you are at least armed with the facts of body, soul, and spirit, you will be much better off. At least knowing the facts can help you out immensely in your years to come in life; you can hearken back to it and think, "Oh, I know that fact, and now I'm beginning to understand."

Let's get some background on body, soul, and spirit. Why in the world do we say such a thing, that man is made up of a body, a soul, and a spirit? We go to the Bible and we find that the evidence in the Book. God's Book, the Bible, teaches us that we are in fact made up of three parts; we are tripartite. Who wants to read 1 Thessalonians 5:23?

Jonah: "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ" (1 Thessalonians 5:23).

Scott: Okay, who knows who wrote Thessalonians?

Frank: Paul.

Scott: Yes, Paul. Paul had insights beyond what any man had received during that day and time. Let's look at that verse again. What does sanctify mean?

Caleb: Make you holy.

Scott: Make you holy. Sanctify you through and through. What does through and through make you think of? Complete in every way. That's everything, there is nothing more. Sanctify you through and through. In what: spirit, soul, and body. Paul is talking to the Thessalonians who are people, just like you and me. May God sanctify you, cleanse you, make you holy, through and through, completely, totally. This is it: spirit, soul, and body. Is everyone clear on that part? Paul is clearly making reference to people, and people are made of three parts (tripartite). Is everyone comfortable with that? So now we know we are made of three parts. What part is probably the easiest to understand?

Everyone: Body.

Scott: Why is body so easy to understand? We can see it and feel it. I can experience a body with all five of my senses. I can't experience your soul and your spirit with all my five senses of sight, smell, touch, taste, and hearing. I cannot experience your soul and your spirit with those five senses, but I can certainly experience your body in those ways. Body is really easy to understand. Let's look up 1 Corinthians 6:19-20. Keep your Bible at the ready; we are going to be reading a lot of verses. Who wants to read it to me? Brian, give it to me.

Brian: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own" (1 Corinthians 6:19).

Scott: Really quickly, let's go through my mathematical/grammatical truisms. The word "is" means "equals." "Is" in English means "equals" in math. Do you not know that your body *is*—*equals*—a temple of the Holy Spirit? All right, we know what our body is. Paul says here that we know that the body is equal to a temple. Let's talk about the temple for a little bit. It was built in Jerusalem by the Israelites. Now, who can tell me what was at the heart of the temple?

Caleb: The Ark of the Covenant.

Scott: Where was the Ark housed? What was the tent of the Lord called?

Eddie: Tabernacle.

Scott: Very good. For this purpose, I am going to call the temple and the tabernacle the same thing. They are both designed to do what? What was in the temple and tabernacle? The Ark. There were physical things such as the tablets of the Ten Commandments and manna in the Ark. It housed these physical things, but the Bible also says that God's presence was with the Ark. So, the Spirit of God was a presence that rested on the Ark. But now, since Jesus sent the Holy Spirit to mankind at Pentecost (Acts 2:1-4)¹, the body is the temple of the Holy Spirit. The temple housed the Ark and housed the Spirit of God. Now our bodies house the Spirit of God. 1 Corinthians 6:19² says, "your body is a temple of the Holy Spirit," who is the Spirit of God. Paul is saying all of our bodies have become the temple and contain God. As Christians, the Holy Spirit lives in us.

What else is so important about the body? Not only is it a temple, but what else could we say about it? Since the body is a temple, it contains spirit. Now, I'm going to let you in on a little secret: it contains your soul also. Now you are probably asking, "How is the body related to soul and spirit?" Well, let's look at a modern-day metaphor. Why is a screen and a printer important to a computer? They are the output devices for the computer. The screen and printer express what is going on inside the computer. In the same way, the body expresses what is going on inside a person. The body is the output device for the soul and spirit. Through my body—through what I say, what I do, the way I walk, through how I look, through the actions I take—I express what is in my soul and spirit. Otherwise, soul and spirit have no other way of expressing themselves. We have to have the body to do that!

The body is also a source of input. The way we receive information for the soul and the spirit to process is through

¹ And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.(KJV).

² What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (KJV).

the body. We receive information through our five senses, through sight, smell, hearing, touch, and taste. The microphone on a computer is an input device, as well as the keyboard and mouse. The body is the source of output and input for the soul and spirit. Without the body, the soul and the spirit do not have legs to go anywhere, be a part, participate, or communicate. The body in and of itself is absolutely nothing. The body is totally driven by the soul and the spirit. The body is helpless without the soul and the spirit; without them it is dead. When someone dies, the spirit departs, and the body lies lifeless. It is what it is, a computer without any guts in it, just a computer that doesn't do anything. It is there and you have a keyboard and a screen and all, but without the guts inside the computer—the memory and the processor and the hard drive—the computer is absolutely useless. So the body depends on the soul and the spirit, and the soul and the spirit depend on the body. They all work together. Everyone with me? Good. Let's look at our soul.

Soul is where it starts getting a little bit tricky. We can't see the soul. I can't unzip you and see your soul sitting there next to your gallbladder. I can't really know your soul except by how you express your thoughts and feelings through your body. We need to commit this to memory. The body is the body; we know what it is from being able to look at each other. The soul has two elements: feelings and thoughts. What are we talking about when we talk about feelings? Frustration, fear, happy, sorrow, and thousands and thousands of other feelings. What about thoughts? Let's look at a very simple example. When we came outside today, we received input through our bodies that the weather is absolutely gorgeous, right? It's wonderful; it feels great. We also walked into the house and received input that inside it is hot and dark. So our minds began to go through the thought process of reasoning. We have the outside which is beautiful and nice. Then we have the inside which is hot and dark. So we start processing...

"I sure would like to be outside on this beautiful day. We could be inside in the dark and hot house. Can we be outside? Do we have somewhere to sit? The ground might be

wet. We have blankets to sit on. I know where they are. Let's go get them. It's going to be very sunny; the sun might be in our eyes. We can sit in the shade."

So we go through these thought processes, and we begin reasoning that we would rather be outside. We can make things happen so that we can be outside. We processed the input in our brains, and this thought process is a function of our souls. So we know what happens in our souls: we feel and we think—we reason and we process input.

The first two elements that I have discussed, body and soul, are the non-eternal parts of your personhood. When you die and leave this earth, the body and the soul are gone and do not continue. The final part of our tripartite self is spirit. *Spirit* contains three elements. The first is *desire*. There are only two kinds of desires that the Bible says we are capable of having. We can choose for the self to be for its own self, or for the self to be for others. What does that mean? How does that all relate to good and evil, righteousness and sin? We either desire to live life getting only what we want for our own desires; or we desire for ourselves to be for others. Let's look up some examples of a self-for-others existence:

Eddie: John 3:16, "For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life."

Scott: Obviously the clearest example of self-for-others is a laid down life. God sent His Son to die so that others could live.

Frank: Luke 6:27, "But I tell you who hear me: Love your enemies, do good to those who hate you."

Scott: Loving your enemies is another example of being self-for-others. The Bible doesn't say love everyone except your enemies. LOVE EVERYONE. Lay down your life for the other person whether they are good, bad, or ugly—whether you feel like you love them, or you feel like you hate them.

The second element of your spirit is will. *Will* is where you

choose what you're going to believe about yourself. Will is where you choose which desire you're going to live by. Will is where you choose to act on the input presented by your thoughts and reasoning. Let's look up Matthew 26:39. "Going a little farther, He fell with his face to the ground and prayed, 'My Father, if it is possible may this cup be taken from me. Yet not as I will, but as You will.'" Not as I will—not going to be *My* choice—but as *You* choose. Will is where choice is made. It is in the will that sin has its roots; sin begins here because sin results from a choice. When you go into the Seven-Eleven and steal a candy bar, the sin is not taking the candy bar and putting it in your pocket; this stealing is the *result* of the sin choice. The stealing is the outward manifestation of the sin choice; it is what the sin looks like from the outside. What it looks like on the *inside* is a choice made in your will. Then, the sin choice was physically walked out in the body. You took the candy bar and put it in your pocket and walked out the door. But it began with a choice—and that is where the sin lies. So will, the second element of spirit, is where your choices are made; it is where sin has its roots. It is where the choice to be self-for-self or self-for-others is made.

The third element of spirit is mind. *Mind* is one of the harder parts of body, soul, and spirit to explain. Mind equals spirit-knowing. What is spirit-knowing? Let's look up 1 Corinthians 2:11. "For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God." Wow, *no one can know God's thoughts, except God's own Spirit*. So follow this logic with me. If we accept Christ as our own Savior, Christ comes and lives in us; it is the Holy Spirit living His life out through us. Holy Spirit equals God which equals Jesus; they are all the same—the Trinity. So, if we contain the Spirit of God and are joined to His Spirit, then we have the mind of God and His Spirit-knowing. We all know and understand that the Holy Spirit comes and lives inside of us when we become born again. Since the Holy Spirit is an expression of God, that expression of God is living inside of us. His Spirit is joined to my spirit.

Okay, let's talk more about the mind as a part of the spirit. In certain situations, you just know that something is right

or wrong. You can't necessarily put it into words, but you just absolutely know within you. It comes from within you, and it's not something that has come out of your brain, your thought processes or your feelings. For example, we might not know every single jot and tittle of the law that is written in the Bible, but God's Spirit, Who becomes joined to our spirit when we are born again, becomes our conscience, and He makes us know these things.

Caleb: So we have this Spirit-knowing because we have the mind of Christ. 1 Corinthians 2:10-16 explains this really well:

But we know these things, because God has revealed them to us by His Spirit, and His Spirit searches out everything and shows us, even God's deep secrets. No one can know what anyone else is really thinking except that person alone, and no one can know God's thoughts except God's own Spirit. And God has actually given us His Spirit (not the world's spirit) so we can know the wonderful things God has freely given us. When we tell you this, we do not use words of human wisdom. We speak words given to us by the Spirit, using the Spirit's words to explain spiritual truths. But people who aren't Christians can't understand these truths from God's Spirit. It all sounds foolish to them because only those who have the Spirit can understand what the Spirit means. We who have the Spirit understand these things, but others can't understand us at all. How could they? For, 'Who can know what the Lord is thinking? Who can give Him counsel?' But we can understand these things, for we have the mind of Christ.

Scott: Okay, let's take a five-minute break. When we come back, we'll talk about how it works to have our spirit joined to either Christ (as believers) or Satan (as non-believers).

—Part Two continued in next issue.

Further SOUL-SPIRIT Clarification

By Page Prewitt

Dear reader,

Thank you for your question about our teaching on soul and spirit and whether it lines up with what Norman Grubb 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 first full paragraph on the second page of Chapter 3 (page 22 in my older copy). 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.

Bible Bedrock

“Consider it pure joy...whenever you face trials of many kinds.”

– James 1:2 (King James Version)

If life is response to environment, and I live in two rival environments, those of the flesh and Spirit, then each must keep appealing to me, keep drawing me, in every part of my being which still responds to its appeals. I must be tempted, and should be tempted, wherever I am still temptable. Only by this means can I learn and relearn the areas of my life in which I need an ever more complete deliverance, and can I be stimulated to refuse the evil and choose the good and practice the way of faith by which alone that can be done.

It is plain that this life is probationary and progressive. It is from grace to grace, from faith to faith, from glory to glory; and temptation is the continual proof that God uses even Satan for

these sanctifying purposes. God tempts no man, but from the beginning of time it has been by the devil’s temptations that He has proved us, humbled us, taught us of ourselves and Himself; that He stimulates us to seek for victory, and finally perfects us. Even His own Son suffered, being tempted, and was only made perfect through “learning obedience by the things which He suffered.” Let us then brace ourselves to this unalterable fact. We shall be tempted at all points by all means to the last day of our pilgrimage on earth. These temptations are our great blessings in disguise. Woe betide us if we were to be without them; rather let us obey the command of James and count them *all joy*. ■

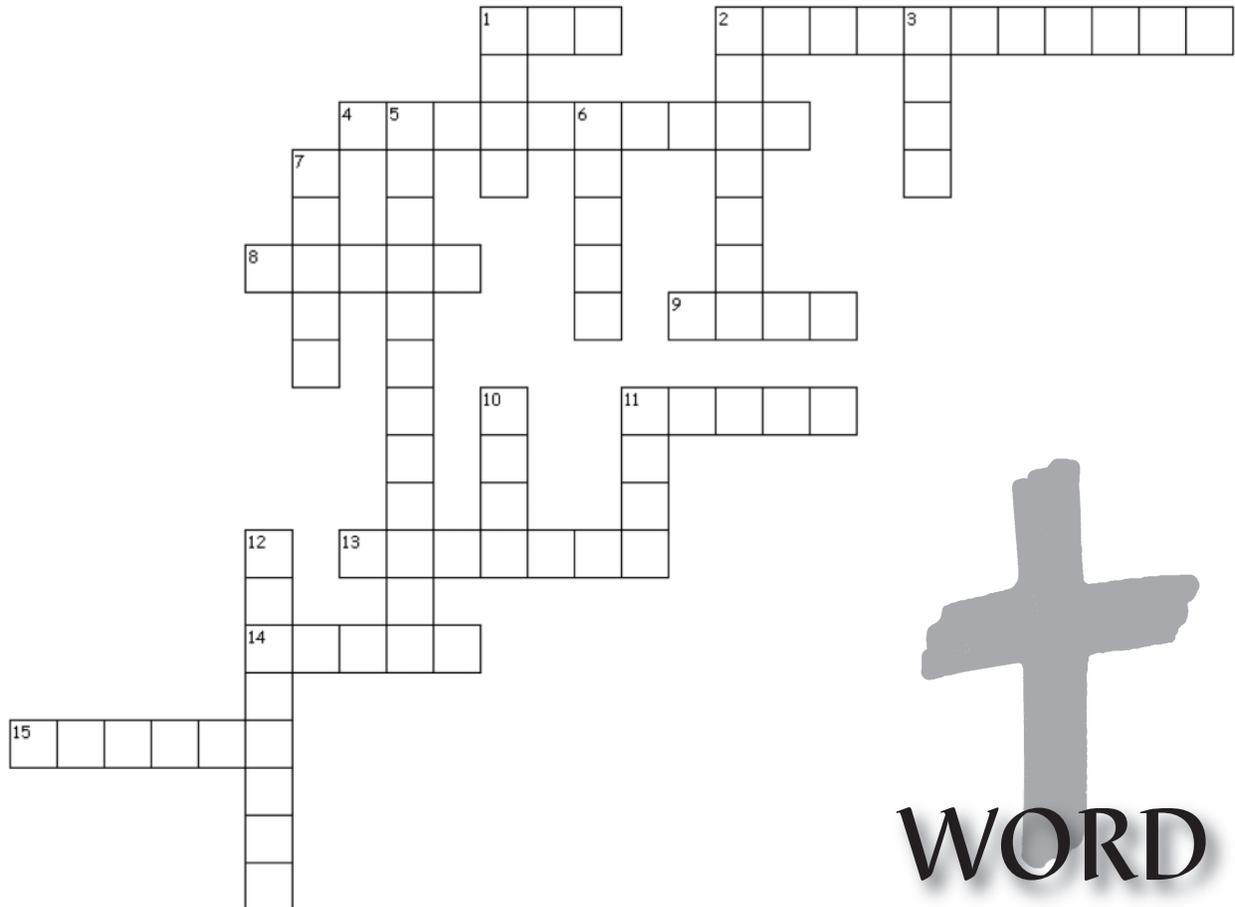
GOD: HE IS THE SUPPLY IN OUR TIMES OF NEED

As Paul writes in 2 Corinthians 12:10, "When I am Weak, then I am Strong." No matter what troubles we encounter in life, God means every minute of it to perfect our faith in Him. Norman says it perfectly in *The Deep Things of God*:

"God has always had His fullness in readiness to replace our emptiness, His perfection our imperfections, His light our darkness, His life our death. He has always intended, planned and provided total supply for every human need, and the supply has always been there...The need is the proof that the supply is there, and is merely God's means of conditioning us to be

agents of faith. It is God who confronts us with every kind of problem, inability, difficulty, that, in our weakness, He may flash the spark of faith into our hearts."

So trials, difficulties and weaknesses are what call us to faith. How can we remain faithful through these promised trials in life? The only answer is trust in God's truth that all that comes to us is perfect Love from our Heavenly Father and that Jesus Christ is the only One who can live His victorious life in us and as us no matter what we are facing. Let us look at what God says in His Word about how He intends our trials to perfect us, refine us, and bless us.



ACROSS

1. Our sufferings can be used to help others as Paul writes in 2 Corinthians 1:4, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of _____."
2. "My brethren, count it all joy when ye fall into divers _____; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing." (James 1:2-4)
4. God's purpose in the trials in our life is made clear in Isaiah 48:10, "Behold, I have refined you, but not as silver; I have tested you in the furnace of _____."
8. In 1 Peter 1:7, Peter prays the trials in our life have this result: "That the trial of your _____, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."
9. God rebukes Israel in Hosea 5:15, "I will go and return to my place, till they acknowledge their offence, and _____ my face; in their affliction they will _____ me early."
11. Paul encourages the Corinthians that our troubles benefit us, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of _____." (2 Corinthians 4:17)
13. Paul gives the truth of God's sovereignty in our lives in 2 Corinthians 4:7-16, "...the power may be of God and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed...that the life of Jesus might be made manifest in our body...but though our outward man perish, yet the inward man is _____ day by day."
14. Paul's encouragement in 2 Corinthians 1:8-9 is a help to us, "For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life; indeed, we had the sentence of death within ourselves so that we would not _____ in ourselves, but in God who raises the dead."
15. We see God's design of the Israelites' (and our) troubles in Deuteronomy 8:2, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to _____ thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no."

DOWN

1. May we trust God as Job did, as he proclaimed the fact that, "When He hath tried me, I shall come forth as _____." (Job 23:10)
2. God wants all to turn to Him in times of need as we see in Jeremiah 2:27, "... But in the time of their _____ they will say, Arise, and save us."
3. In 1 Kings 8:33, we read how God means troubles to guide us back to Him, "When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall _____ again to thee, and confess Thy name and pray..."
5. In the midst of our sufferings and trials, we can remember, "Because of the Lord's great love we are not consumed, for His compassions never fail. They are new every morning; great is Your _____." (Lamentations 3:22-23)
6. In James 1:12, we are reminded that, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the _____ of life, which the Lord hath promised to them that love Him."
7. Jesus made this promise to His disciples in John 16:33, "I have told you these things so that in Me you may have _____. In this world you will have trouble. But take heart! I have overcome the world."
10. Paul speaks from his personal experience in Romans 5:3, "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, _____."
11. We can always remember God's promise that "...all things work together for _____ to those who love God, to those who are called according to His purpose." (Romans 8:28)
12. In James 5:10, we can find encouragement, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of _____."

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 trying 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 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 me 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. ■

OLDER WOMEN...

teach the younger women

Paul instructed older women to train younger women in the ways of the Lord (Titus 2:3-5)¹. The following exchange of letters is a good example of how this principle can be applied in daily life. In the first letter, a young mother and wife is reaching out to an older, spiritually mature, woman for guidance on how to handle situations mothers and wives face every day. In her response, the older woman is able to show how the truth that Christ lives His life through her filters down even into common, everyday circumstances.

Dear Page,

How are you? You are in my thoughts a lot! I've been listening to your teaching called "A Pinhole of Light," and I was glad to get to know you better. You did a good job of giving your testimony. I was able to relate to you a lot. I knew that I am a lot "nicer" to people outside my home than I am to the ones I claim I love.

While I was listening to the recording, I came to a conclusion. You said you took your Christianity seriously. I know I've not taken much in my life seriously, certainly not my faith. I want to know how long after you met Norman Grubb and you knew he had an answer, did the total truth become real to you? I ask that because most of the time I know I'm mean to my husband and my children and I want my behaviour to change. I say "Well Christ is living

my life"; but because my bitchiness has not changed, somehow I must be in sin. Then no specific sin is revealed so I call my behavior Christ.

When I do that, I then think, "How can I call myself Christ when my life has been so full of sin?" I've seen how I've felt like I "know it all." I'm quick to commit to change and as soon as the change becomes uncomfortable, I bail! I've tried to fix my life so I would look good; but I can't fix anything. The picture I have of my life is so screwed up. When I try to fix it, I fall flat on my face.

"How can I call myself Christ when my life has been so full of sin?"

Something was different in me when I was around you and other like-minded believers. I had more energy than ever. I can't describe the difference. I knew I needed to keep my mouth shut and learn.

Now I'm tired again. You may say it's because of my family obligations but I feel it's more. I wish I could bottle what I had when I was there with you!

As I listen to your recording I also realize that what Norman taught is different than what the church teaches. I used to think that the message at the Baptist Church was basically the same and that our fellowship had found a way to make the truth work in daily life. Now I see that not only is this message not taught, but a lot of people are in a bad way because they don't know the basic truths in

1 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. (King James Version).

the first place. It's scary.

I was at a parent-teacher meeting and my daughter's teacher read a poem about her philosophy for teaching. It went something like this:

If a child lives with criticism, he learns to criticize.
If a child lives with violence, he learns to fight.

Then it goes on and lists positives. I drove home mad. I was yelling in the kitchen and then my husband started yelling at me because I was yelling. I shut up until dinner was over. He then asked me what was wrong and I told him about the poem. I know that what the children face daily through me is the negatives. I started to cry and told him that I want so badly to believe what I read and what I hear and that I begged God to make the truth real to me. And somewhere in the conversation I used the word try and he said, "you're trying too hard and not trusting at all." I knew he was right.

I wish I could see you all more than two times a year. Please know I think about you a lot and I hope you're doing well. I will keep in touch.

Sally

Dear Sally,

Thank you very much for writing. I was very happy to hear from you. I will make an attempt to share with you truth that has been not just helpful to me but life changing. Also, I am glad that the teaching recordings you have listened to have been of help.

Yes, Sally, my interest in the things of God started at a fairly young age. When I was five I worried about going to hell. I knew that there was a wonderful place called heaven where good people went when they died. (I erroneously believed in salvation by works.) On the other hand, I knew that there was a terrible place of fire called hell where bad people went when they died. Needless to say, I wanted to go to heaven, but I knew that I was not good enough. Then when I was 17, I heard the true gospel of salvation by grace through faith, and I subsequently accepted Christ. This made my salvation sure,

and it put the heaven/hell issue to rest for me.

After this, the Holy Spirit shed His light on the Bible for me, and there I saw that God was the answer to all of life. It was also clear that He promised abundant life to all believers who obeyed Him and put Him first.

But the harder I tried to make Him the heartbeat of my life, the more I failed. I was desperately and hopelessly defeated. I fully identified with my brother Paul in his famous Romans Seven where he cried out for deliverance from his wretchedness of not being able to do the good he wanted to do and repeatedly doing the evil that he hated.

The truth is that we experienced a revolution when we accepted Christ.... Our right boss, Jesus Christ, threw out our wrong boss, Satan. He took over at our spirit center, and He is there now to live His life through us.

After finding from experience that I was unable to change myself, I took the tack of attempting to surrender my life and will to God in an effort to get Him to change things for me. I, like you, wanted Him to change or take away anything in my life that I found painful or difficult. I knew that I was the crux of all my problems—"me"—so I wanted "me" changed more than anything.

I think that this brings us to about where you are saying you are, Sally, so I'll begin to share with you some of the truth that I learned and dared to believe that began to set me free to be the person I knew God wanted me to be.

To do this, let's take a look at what you have written. You said in your letter that you are mean to your husband and your children. This sounds very familiar, but it is a terrible place to be. Saying that you are mean is another way of saying that at all cost you will get someone or pay him or her back for not treating you the way you want to be treated. We both know that all of this is sin and needs to stop.

We know from Scripture and from personal experience that the self-effort "try harder to live right" creed is impossible to fulfill. So we know we must have another answer. We need to look at the root of sin to find the answer that will set us free of its ongoing trap. The Bible teaches that sin began with Satan's lie that he would be equal with God and operate independently of Him. In other words,

he would be his own boss. This betrayal of God and His truth brought about Satan's fall.

Satan infected the entire human race with his lie when in the Garden of Eden he convinced Adam that it would be in his (Adam's) best interest to ignore God's warning and to take his (Satan's) advice. Adam's choice to disobey turned the tide of all of history. From that day the spirit of error became the inner boss of unredeemed man.

Part of the reason we have a problem with Satan still being able to get us to do his bidding today is that he has kept his role as the operator of the unredeemed a secret. He does not want lost people to know that he runs them and that the deeds they do are of him, their father the Devil (John 8:44)². What I am saying is that Satan does not openly say to anyone, "Hello, it's me—Satan. I am your inner boss. Just stick with me and I will live out my deeds through you, and you will have a great life. Everything will be all for you, and you will never have to give up anything you are or have for anyone. It is very important that you stay away from your creator, God, who lies to you when He tells you that He loves you. He is also lying when He tells you He will give you an abundant life here on Earth and a home with Him in Heaven when this life is over and that all you have to do is to trust Him as your Lord and Savior."

Instead, Satan tells you the same lie he told himself. I mentioned it earlier. Satan simply tells you that you are an independent, self-operating self and that you can do as you please and you suffer no consequences.

Satan loses his place within us when we choose to go God's way by trusting Jesus Christ as our personal Savior. When we make this choice, the Holy Spirit enters us and joins Himself to us. He is now our new boss. But all of this is not clear to us at the time, and we remain in the illusion of our being independent. As wonderful as our salvation is to us, we find in time that our love for God grows cool, and we are not able to live as we know God requires us to live.

Our problem arises from the same Satan lie. Even when we become children of God, we continue to fall for it, and when we do, Satan is free to boss us from

without on the flesh (soul/body) level.

The way out is simple. All we have to do is to recognize the truth. And the truth is that we experienced a revolution when we accepted Christ. Without realizing it, we had an overthrow of inner government. Our right boss, Jesus Christ, threw out our wrong boss, Satan. He took over at our spirit center, and He is there now to live His life through us.

Now how does all this boil down to an answer that can help you in the unhappy mess in which you find yourself? When situations arise between you and your husband or you and your children that you start to think are unfair or hurtful to you—in other words when something comes up that begins to make you feel angry—you need to STOP, LOOK and LISTEN! Take a second and look and listen to what you are saying to yourself. I think that you are probably self-talking (thinking) that you are just Sally and that you have to make some defense for yourself. Here is the much-discussed lie that you are "just you." As I have already said, the minute Satan can get you off the truth (that you are in union with the spirit of Christ and therefore you don't need defending because He doesn't) and on to his lie, he has the freedom to temporarily misuse you as your outer boss. You can be sure that he will use you to do his prideful, self-for-self stuff through. When these thoughts begin to come into your mind, you need to simply replace them with the truth. Correct your self-talk by saying that you are perfectly all right because there is another (Christ) who loves your husband and your children perfectly and He can and will do that through you as you trust Him to do it.

Give my love to the family. Let me know if you need any further clarification of anything that I have written.

Much love to you,
Page

² Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Faith Notes

We shall not say we were wrong because we felt so and so—a very ordinary day, no great victories or guidances, no particular elevated feelings, the pressures of daily events, the children's problems and the work conditions, attacks of depression, no answers to situations. "Surely I should have been brighter or more effective or a better witness. Haven't I missed opportunities and not been courageous enough?" Cut it out! Recognize that if you have a sin, it is the sin of unbelief in doubting or questioning whether He was being Himself in you despite feelings or appearances. Believe and Praise!

—Who Am I?

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! A whole lot of the hunger people say they have, or need of spiritual refreshment, is at bottom because they are mistaking soul-reactions with spirit facts. The Reviver is already and always within!

—God Unlimited

Discern between soul and spirit where the soul, the seat of the emotions and reason, is variable and can convey impressions to us, as much lowering as elevating; but we live back beneath the outer covering of soul, where our spirit is joined to His Spirit, and there the relationship is invariable, and there He is in all His sufficiency, no matter how the outer storms may blow.

—The Spontaneous You

You meet the demands of the bodily senses, the varying emotions of the soul stimulated by the world, flesh or desire, with the affirmation of the indwelling Christ as Lord. Soul and body become the manifestations of Jesus Christ. Here, indeed, is the key to being a normal person—free, happy, familiar, natural—released from the spirit of self-love into the new governing Spirit that indwells you, His Spirit.

—The Key to Everything

A Look at a Book

by Steven Prewitt

BOOK REVIEW: *To All Believers... It's as Simple as This*

By Norman Grubb

It's As Simple As This is a compact, condensed booklet of Norman Grubb's message about the way of total living in Christ. I wholeheartedly endorse this booklet because it is quick to read and easy to understand. Norman walks through all aspects of our born-again faith in this booklet. *It's As Simple As This* is a complete, point-by-point reference to what Norman describes as having "no understanding of man except in his relationship with God." This is a great title to the booklet because of its simple, written illustrations packed with Biblical references. This booklet answers all the questions people have about why am I here? What is my purpose in life? How do I live as a Christian in today's society? How do I reach lost people?

Norman Grubb's writing is packed with Scriptures, even though not all of them are referenced. He then takes the Scriptures mentioned and puts meat and bones on them. His writing

is also sprinkled with practical, even personal, applications that flesh out his points from Scripture.

At the time I read it, I vitally needed (and found) in *It's As Simple As This* a quick, start-to-finish, Bible-filled, easy to understand reference of how my Christian union in Christ works and manifests itself in my life. When I picked up this booklet, I was desperate to find a quick source of Biblical references for the points Norman makes about no independent self, the law of opposites, my spirit-to-Holy Spirit union relationship with Christ, and how that union relationship is lived out through me. With *It's As Simple As This* I quickly reestablished a fresh foundation of these critical points of faith, then moved forward to the more mature themes in the latter pages of the book about God's highest use of mankind, which is where I desired immediate answers. Norman concisely explains how "standing in the gap" (Ezekiel 22:30)¹ for other people works—God prompting me to "lay down my life for others" (John 15:13)². What I learned in *It's As Simple As This* then is how to live in my third, father level of faith when "we move from merely knowing God's acts to participating in His

ways (Psalm 103:7)³."

When I got to this section of the booklet, I was in a personal crisis of faith and these very passages helped me understand my role in His living through me. I had come to a point of asking myself about the stage of "taking up your cross," beyond the point of going to His cross for salvation." I had an almost overwhelming desire to help others come out of sin, to see other people "whole, complete, lacking and needing nothing" (James 1:4)⁴. For me, "*It's As Simple As This*" has been a great source for considering, understanding, then saying yes to "becoming free from overriding self-concerns to involvement outside ourselves in people and situations." I read, desired, then by choice "became willing to be forever cursed—cut off from Christ—if that would save" (Romans 9:3)⁵ people God has laid on my heart to see repentant and living in "the knowledge of His will in all wisdom and spiritual understanding" (Colossians 1:9)⁶.

When I read the section called "The Spirit's Drive In Us" it confirmed in me that my desires to reach out to others are really God's desires through me. Norman writes that "a permanent drive 'eats us up,' that all the world,

1 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. (KJV).

2 Greater love hath no man than this, that a man lay down his life for his friends. (KJV).

3 He made known his ways unto Moses, his acts unto the children of Israel. (KJV).

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. (KJV).

5 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. (KJV).

6 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. (KJV).

and that means for us all within our guided reach, must share this life's secret which belongs to them if they but knew it: Beloved, now we are the sons of God and it doth not yet appear what we shall be.... Whatever confronts us as the area within our reach where we can bring Christ to others... by whatever form of involvement the Spirit indicates to us that we can be in action in bringing our light to others." Opportunities to reach out and to share may seem small, like sharing bits of Scripture or some words of encouragement with someone, or they may seem big like leading a Bible study. Big or small, they are God's perfect opportunities. It is for me to obediently respond to God's promptings in all circumstances, taking the opportunities He presents to share and reach out, knowing that it is really Him bringing His own light to others through me.

The "To Sum Up" section answers in concise, understandable language why I am here and how I can trust to live as Christ in me—as me—for His lost world: "Our only reason for existence, glorious as that is, is to express God in His nature and reproduce Him in all forms of sacrificial love-activity so that we are He in our forms...we are God-expressers through Christ in His holiness nature indwelling us...we are captured by the pressures of self-giving love, God in His lamb nature, and lay down our lives as intercessors that others may find their secret of life, 'death in us, and life in you'... total fulfillment in present-day world living—Paul's Colossians 1:28⁷, 'pre-

senting every man perfect in Christ Jesus.'" I then recognize and confirm I am only a vessel/container of the Holy Spirit. I check my desires as being either self-for-self or self-for-others, then trust, obey, and abide in His actions through me to reach, encourage, shed His light, His truth in other's lives...that are as close as an arm's length away.

By the Holy Spirit's directive in my life, I reevaluated a sin-filled, rebellious period of my life. I re-lived a period of time that was extremely painful, dark, and full of sin. The Holy Spirit prompted me to think about and consider a time in my life when I was a Christian, yet I was in rank, sinful rebellion against God and what I knew was right. I came face to face in my thinking with someone I had known then. She had lots of problems; she was lost and needed help. If she was saved, I did not know it. If she wasn't saved, I DID NOTHING to bring Christ to her. Though I had my Savior, I did not share His hope, love, and salvation with her because of un-confessed sin in my life at the time. Then, months later, this person was killed in a car accident. I now see how I had God's answer to share, but my sin kept me from doing so....And now, for her, it is too late! My tragic consequence of that sin-filled time in my life is that I cannot go back to her and "make things right" (1 Corinthians 9:11)⁸.

My conviction and subsequent repentance (change) has been motivated by the pain of that lost opportunity. In my repentance, I found usable appli-

cations for laying down my life so others might live in *It's As Simple As This*. I learned that my desire is really Christ's original desire being lived out through me. I learned that Christ's highest and best use for His redeemed people is that we reach others with His love, hope, concern and encouragement. I have done all I know to do as concerns any people or opportunities God lays open for me to share Him to others through me. So, though I did not share Christ with Ann, out of her death has sprung motivation, life, desire to share Christ with others...to reach people as close as an arm's length away...given practical application learned by reading *It's As Simple As This*. ■

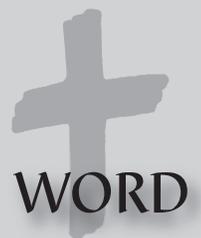
ANSWERS TO GOD: HE IS THE SUPPLY IN OUR TIMES OF NEED

ACROSS

- | | |
|----------------|--------------|
| 1. GOD | 6. CROWN |
| 2. TEMPTATIONS | 7. PEACE |
| 4. AFFLICTIONS | 10. HOPE |
| 8. FAITH | 11. GOOD |
| 9. SEEK | 12. PATIENCE |
| 11. GLORY | |
| 13. RENEWED | |
| 14. TRUST | |
| 15. HUMBLE | |

DOWN

1. GOLD
2. TROUBLE
3. TURN
5. FAITHFULNESS



7 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. (KJV).

8 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? (KJV).

The Soul-Spirit Battle

One of the greatest examples of the soul–spirit battle is Jesus’ experience in Gethsemane.

There are many soul-spirit 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. 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 them. 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.”

—God Unlimited

God Determines, Not Permits

continued from page 2

now recognize by faith that it is He coming through in some perfect manifestation of Himself in love and power. The sufferings are only the outer shadow cast by our unbelief. Then we praise and rejoice, the joy of birth swallows up the pangs of travail; and we begin to practice the fundamental principle of no longer seeing anything as evil to us, or a problem, or a frustration. We don't "see" those things. There are no prison bars left, for there is no outer prison to this eye of faith which sees only the Father in perfection in all things. For whatever the outer situation, in our inner selves we can always believe and praise that this is God's perfection for ourselves; and then our outer prison conditions are found to be open doors to share the same secret with the many others around us in their desperate sorrows, because they have got these outer sufferings and outer bondages questions as confused as we had. We are free—free to love—and he that loves has God dwelling in him and His love perfected in him. The whole question of suffering, its meaning and values, is largely the theme of Peter's first letter.

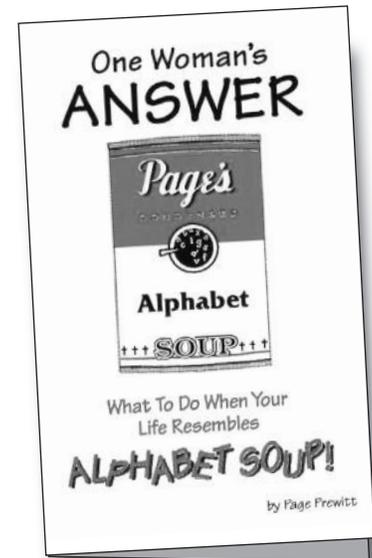
So now we have the grounds for the change from the negative to the positive believing which has to take place in every incident small or large. It is as revolutionary as we have eyes to see it. Everything in our lives is as we see it in the outer form—every material thing, every person, every happening. We are believing what our eyes see. That is the only way we know how to live as common sense people, and we call that reality. But what if it isn't? If it is only an outer material

form, just as my body is my outer form; and reality is spirit, God manifested through forms?

Now if I begin to be absurd enough to practice the habit of seeing everything and everybody and every happening in that dimension, how do I act? First, I act perfectly normal in relation to everything and everybody. I get on with living. But then all sorts of things happen that I would like to see different—again both things and people. Well, some changes and supplies are within my reach, I can handle them. Very well I do. But some are not. Now I am reaching nearer the bone. It is here that I am getting my practice in acting as a son of God, a spirit-person, not a matter-person. I look right through that situation, practical need, or whatever, and I say, "That is only appearance. That is real on the matter world level, but I'm not really living there." In my real self, my inner spirit joined to God's Spirit, that need is not real to me. It is not there to me. I only see my God of all supply where my natural eyes see only the lack.

That is how we "die" to the natural outlook. We are seeing through. If it was God who put us in this place of need, then that is only the reverse side of His coin, and we don't live on the reverse side, and don't see it. The other side is the supply already there, for He is always all fullness. So now by the "renewing of our minds," we are beginning to see clearly. He meant us to have the problem to have practice in not seeing the problem but only Himself at the inner centre. So we now transfer our believing from natural seeing to seeing in the Spirit. We are now believing Him, and the problem (to us unreal) only His outer clothing."

—Taken from *Who Am I?*



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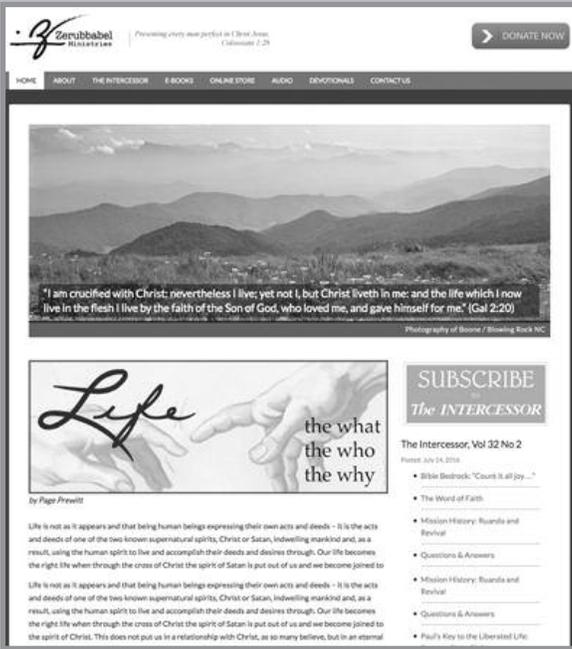
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by Norman Grubb

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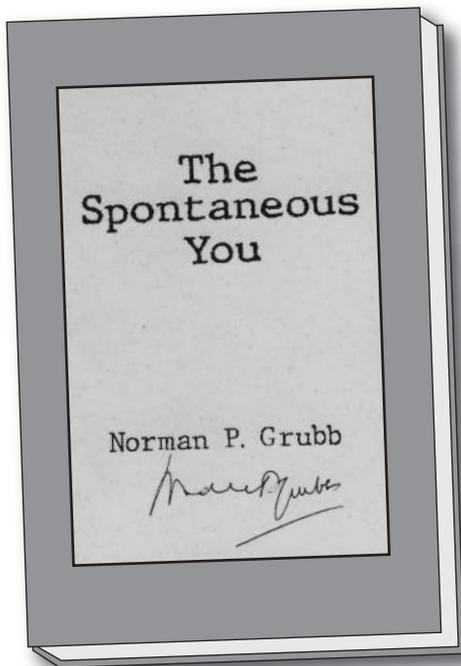
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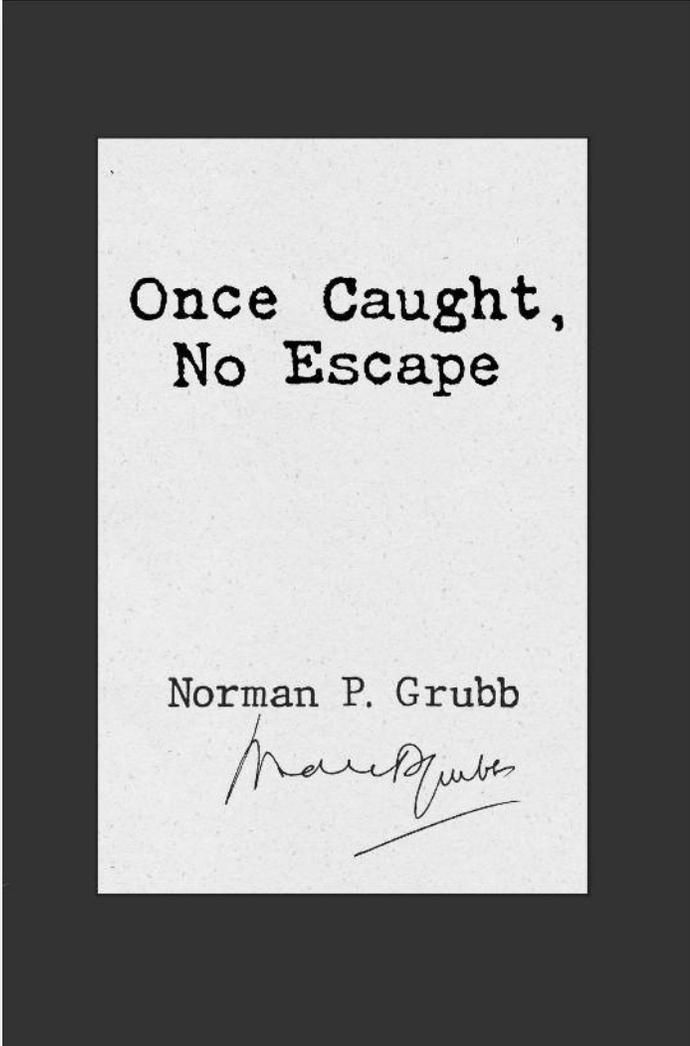


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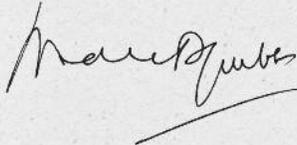
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